

THE WAY OF THE BRAVE



DEAD LANDS

FRED JANDT





THE WAY OF THE BRAVE



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The Way of the Brave

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Deadlands created by Shane Lacy Hensley.

Dedicated to: To all those people whose antics provide me with immense amounts of inspiration. You know who you are.





CHAPTER ONE: WELCOME TO THE LODGE

Welcome to my lodge. The whites call me Charley Bull, but my Lakota name is Bull All The Time. It doesn't sound the same in Lakota. Maybe you better just call me Charley.

You have traveled from the rim of the world, from the shores of the great waters to the west, and from the plains, and from the deserts and canyons to the south. You are Pawnee and Kwakiutl and Comanche and a hundred other tribes.

You have come because you want to know of the Ghost Dance.

You have probably heard many things about the Ghost Dance. You have heard a prophet has foreseen our victory of the whites. You have heard the dance will bring back our dead ancestors. You have heard the buffalo will be returned to the plains.

All these things are true, but not for the reasons you might believe. Listen now, and Charley will tell you about the Ghost Dance. When I was very young, another tribe raided my village and killed everyone but me. I won't say which tribe, because some of you are here.

These things are in the past, and we are here to look at the future.

White scouts found me near death in my family's tipi. They sent me to Chicago and then to New York and finally across the great waters to their homelands. I spent many hours in their villages, displayed to white chiefs as a noble savage. They did not

know I studied their books and learned their languages. I swore vengeance on the whites and wanted to learn why they had come to our lands by the millions, why they destroy the buffalo like a sickness, why ghost rock compels them to wage war on us and among themselves. I discovered the truth.

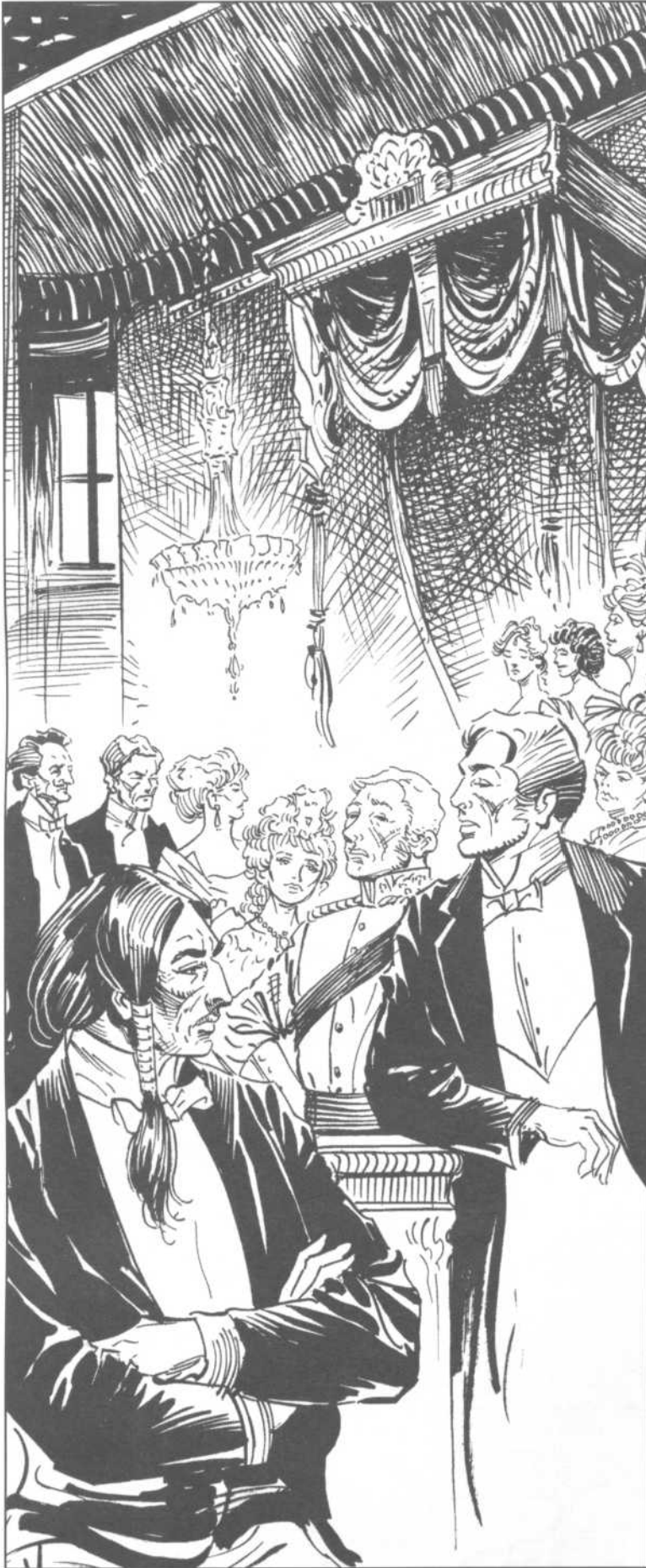
Their homelands smell funny—and they are crowded. The whites aren't evil, only forgetful of the Old Ways. Stupid white men soiled their own lands, so their spirits guided their canoes to our lands. They cannot remember how to live in peace with Mother Earth.

Many of you disagree, I can tell. Charley can see the hatred in your eyes. I too swore vengeance in my youth, and then I met Wodziwob. Now I swear equality, for vengeance will destroy us all.

When I finally escaped the white homeland, I returned to find my tribe had been killed. I wandered the plains for years, tribeless. I traveled to the deserts and the shores, looking for shadows of my family. You cannot imagine my sorrow at living without a tribe.

Near the end of my travels, I found myself in the Nevada Territory. I visited the Paiute and met the prophet Wodziwob. He has powerful medicine and speaks with spirits few others have imagined.

Wodziwob described a vision from the Creator himself. In his



vision, tribes from across the land were joined as one nation. The plains were plentiful with buffalo again. Wodziwob said the tribes would be powerful when joined, but they would not be more or less powerful than the whites. The creator wants all of us to live together on the plains.

The Creator then showed Wodziwob the Ghost Dance ritual we are to perform to ask our ancestors for help. The Ghost Dance ritual is the most powerful medicine in this world or the next. Every time we perform it, the joined tribes become more powerful with the blessings of the ancestors.

The Creator also taught Wodziwob a special song. Few know this song. The spirits only teach it when they find a worthy prophet. The song drives the evil spirits from the world. If I sing it for you, it will be the most beautiful song you've ever heard. Unless you have ghost infection that is. We have just eaten, so I won't describe how the manitou responds to the song.

Don't believe me? What else would you expect from Bull All The Time?

You have traveled from the rim of the world to learn the medicine that will destroy the whites. This is the work of Raven, and it is evil medicine. The white tribes and our tribes have a common enemy. Wodziwob has seen our tribes joined to defeat the evil that Raven brought to our world, so it must be so.

Return now to your tribes with the news of the Ghost Dance. Soon all our nations and tribes will be joined against the strange medicine that has come to our lands.

Maybe after, Wodziwob can have another talk with the Creator, this time about getting the whites off our land.

You're in Indian Territory

Now get the Hell out. Or stay, if you're interested in just how Native Americans fit into the Weird West.

Let's face it. In the real world, the Indians got a raw deal from the whites. Treaties were broken, new diseases wiped out whole villages, and tribes were forced onto reservations. Add to that a sneering disrespect for "primitives" and an organized government effort to wipe out native religion. The victors might write history, but the truth hasn't been forgotten.

Not so in *Deadlands*. Here, the tribes are a lot tougher. The return of the spirits into the world has given Indians power and with it the respect of the whites. The spirits can back up an argument as well as a gun.

Sure, there are plenty of ignorant cowpokes and greedy miners who'd like to see every Indian dead. In the big picture, though, the white governments would never dare pull a stunt like forcing Indians onto reservations—or worse still, use force to destroy Indian beliefs.

Indians aren't savages, and they aren't noble heroes. They're *people*, just as complicated as whites, Chinese, blacks, and everyone else you'll find in *Deadlands* and our own world. There are heroic Indians and there are profoundly villainous Indians—they'll both add a whole new dimension to your game.

A Disclaimer

Everything in this book is a gross simplification.

We've made every effort to represent Native Americans as accurately as possible, but this is a game and not a doctoral thesis. Not every detail of every tribe has been included, and we've played around with the history a little to fit it to the *Deadlands* storyline. We're all here to have fun, after all.

No disrespect is intended by our treatment of native beliefs, traditions, or histories.

If you want to learn more about Native Americans, check out the list of books used in the creation of *Ghost Dancers* also from Pinnacle, go to your library and do your own research, or just go on the Internet and look there.

The texts used to create *Ghost Dancers* include:

- Beck, Peggy; Walters, Anna Lee; and Francisco, Nia. *The Sacred: Ways of Knowledge, Sources of Life*. An excellent collection of essays covering many aspects of native belief.
- Erdoes, Richard; and Ortiz, Alfonso. *American Indian Myths and Legends*. An eclectic collection of Indian folk stories. A good way to see the world through an Indian's eyes.
- Hirschfelder, Arlene; and Molin, Paulette. *The Encyclopedia of Native American Religions*. A very complete book on native belief systems, broken into very short sections.
- Hoig, Stan. *Tribal Wars of the Southern Plains*. A look at Indian versus Indian warfare in the wake of white expansion.

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Joseph, Alvin M. *500 Nations*. A broad overview of the Indians of North America.

Mails, Thomas E. *The Mystic Warriors of the Plains*. A great resource on the Plains Indians, and one of the main resources used for *Dances With Wolves*.

Taylor, Colin. *The Native Americans*. Examining tribes by region, this book highlights the cultural diversity of North American Indians.

Layout of the Book

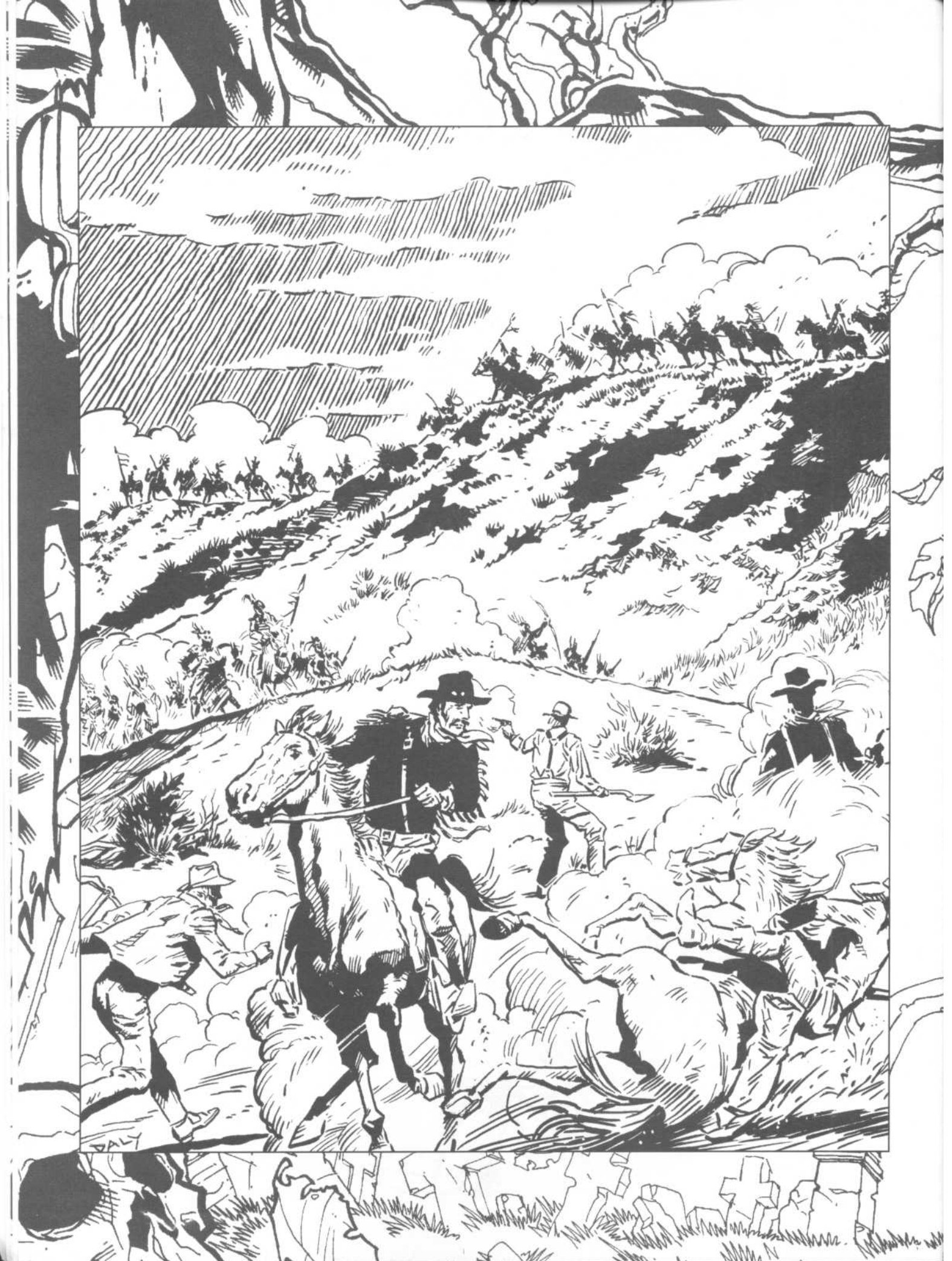
This book is organized just like the rest of the *Deadlands* books:

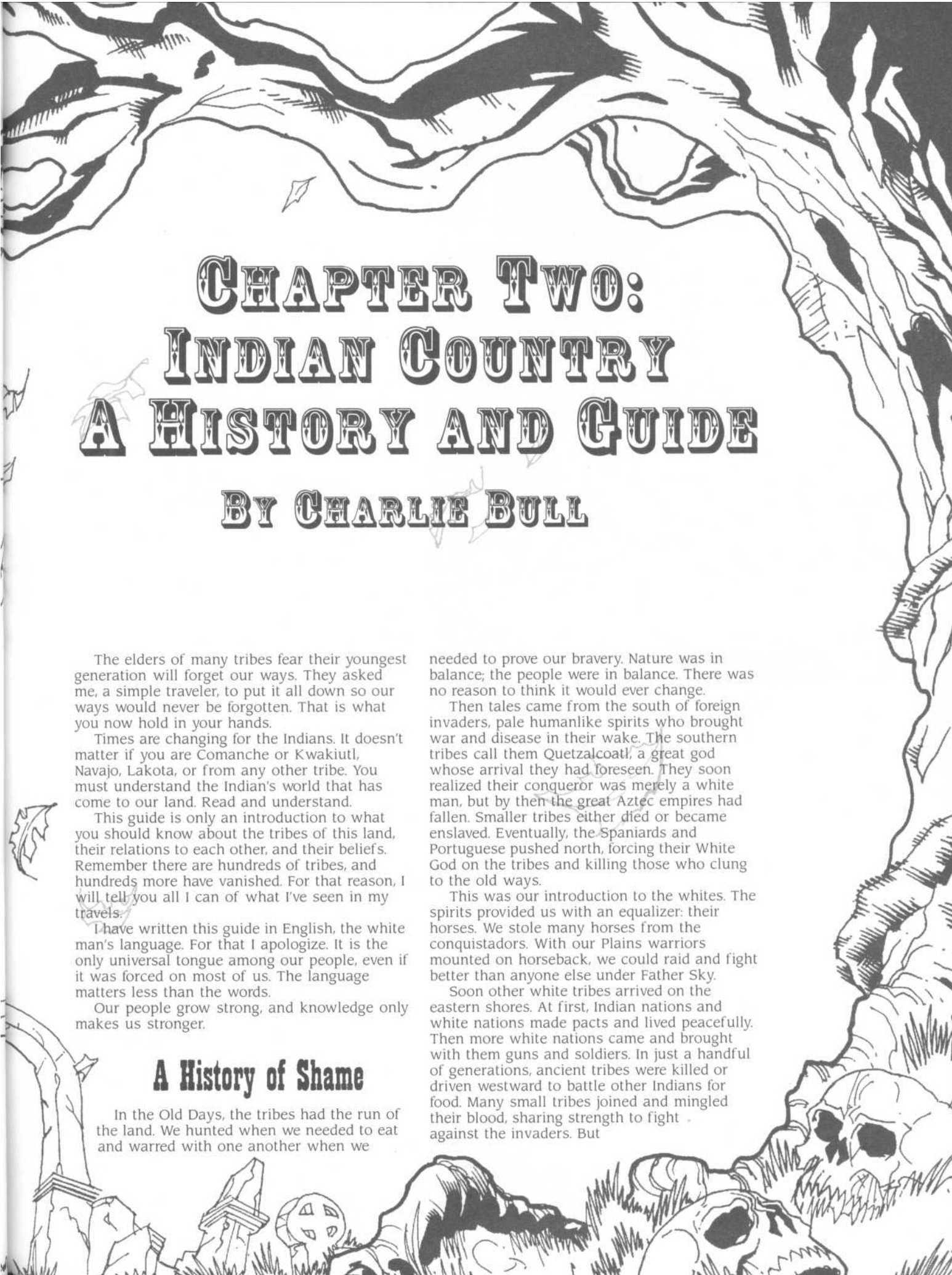
The **Posse Section** contains all the stuff players need to know about Indians. We have included an in depth look at the tribes, as well as some new character classes, skills, and feats.

No Man's Land covers the spirits and their medicine. If your character is an Indian and your Marshal allows it, have a look around. Otherwise stay out.

The **Marshal's Section** delves into some of the secrets of the tribes in *Deadlands*, as well as taking a look into the mysterious Hunting Grounds.







CHAPTER TWO: INDIAN COUNTRY A HISTORY AND GUIDE

BY CHARLIE BULL

The elders of many tribes fear their youngest generation will forget our ways. They asked me, a simple traveler, to put it all down so our ways would never be forgotten. That is what you now hold in your hands.

Times are changing for the Indians. It doesn't matter if you are Comanche or Kwakiutl, Navajo, Lakota, or from any other tribe. You must understand the Indian's world that has come to our land. Read and understand.

This guide is only an introduction to what you should know about the tribes of this land, their relations to each other, and their beliefs. Remember there are hundreds of tribes, and hundreds more have vanished. For that reason, I will tell you all I can of what I've seen in my travels.

I have written this guide in English, the white man's language. For that I apologize. It is the only universal tongue among our people, even if it was forced on most of us. The language matters less than the words.

Our people grow strong, and knowledge only makes us stronger.

A History of Shame

In the Old Days, the tribes had the run of the land. We hunted when we needed to eat and warred with one another when we

needed to prove our bravery. Nature was in balance; the people were in balance. There was no reason to think it would ever change.

Then tales came from the south of foreign invaders, pale humanlike spirits who brought war and disease in their wake. The southern tribes call them Quetzalcoatl, a great god whose arrival they had foreseen. They soon realized their conqueror was merely a white man, but by then the great Aztec empires had fallen. Smaller tribes either died or became enslaved. Eventually, the Spaniards and Portuguese pushed north, forcing their White God on the tribes and killing those who clung to the old ways.

This was our introduction to the whites. The spirits provided us with an equalizer: their horses. We stole many horses from the conquistadors. With our Plains warriors mounted on horseback, we could raid and fight better than anyone else under Father Sky.

Soon other white tribes arrived on the eastern shores. At first, Indian nations and white nations made pacts and lived peacefully. Then more white nations came and brought with them guns and soldiers. In just a handful of generations, ancient tribes were killed or driven westward to battle other Indians for food. Many small tribes joined and mingled their blood, sharing strength to fight against the invaders. But



instead of becoming stronger, the tribes were diluted and weakened.

The whites kept pouring into our land like locusts. For every Indian born, there were a hundred new whites, either born on our lands or arrived in their great boats. They flattened forests and built cities, caring not if the land was sacred or cursed.

Times were bleak for all Indians. Eastern tribes were forced west, and Plains tribes were forced further west. Tribes that were once allies fought with one another for food, no honor.

Whites started signing their first treaties with the Indians in 1815, but by 1840 we understood these treaties weren't worth the paper they were written on. By 1849, the whites' Bureau of Indian Affairs was transferred from their Interior Department to the War Department. We became an enemy of their nation. This is when they started moving tribes onto reservations with force rather than with treaties. The invaders from across the waters spoke with guns rather than with their mouths.

Along with reservation life came two invisible attacks on the Indians that almost

killed us: white man's sicknesses and white man's alcohol. Smallpox wiped out ancient tribes and forced weakened nations to join forces. The disease was carried on the blankets traders carried into Indian country. Many believed the white man's government deliberately infected the tribes. Nobody can prove it, but it's one reason many of us harbor so much hate toward the whites.

White traders also brought alcohol to the Indians. Whiskey would forever be our great weakness, the desire for medicine water so strong that the organized Indian nations we have today strictly prohibit it on Indian land. Alcohol still weakens the tribes of the Disputed Territories and remains a problem among many of our people in the Indian nations.

Like smallpox-infected blankets, many Indians suspect the whites brought alcohol to our people to weaken us.

The whites thought they had the "Indian problem" solved. They probably did.

It is no wonder the shaman Raven demanded a Reckoning.

The Spirits Return

By the time the white nations—divided into northern and southern tribes—declared war on one another, most of the Plains tribes had been forced out of Texas and Kansas into a region the whites called "Indian Country." The land was passable, but it was not the land of our ancestors. As these tribes were forced into Indian Country, the local tribes were forced to fight or turn west.

The white war raged, and their armies were drawn out of our lands. Some tribes threw in with the Confederacy, providing scouting and fighting skills in return for promises to return lands in Texas and other southern areas.

The Union, on the other hand, abandoned their forts in Indian Country and left the tribes as a buffer between North and South. This was just as well, because the Union government had broken the most promises-for-land treaties. The tribes would not have accepted such promises in return for soldiers.

Raven's Reckoning apparently came about 13 summers ago when the first white soldiers rose from the dead in Gettysburg. Everyone knows that story because of the soldiers' accounts that appeared in the *Tombstone Epitaph*. What the Indians remember of that summer is the number of the dead that disappeared from our sacred burial grounds.

Once things turned strange that summer, everything changed. The whites' war, which at first seemed to be winding down, flared up again. Both the Confederacy and the Union pulled their armies off the Plains and sent them to the front lines and to their great cities. The Indians were left alone on their great lands for the first time in uncounted generations.

Before Raven's battle in the Hunting Grounds, our guardian spirits were dim, distant beings that lived mostly in our dreams. The tribes had lost much medicine as they thirsted after the white man's guns and other "advancements of civilization." The spirits deserted many tribes in disgust. After this battle, which came to be

known as the Reckoning, the spirits came back. The manitous had upset the balance of the Hunting Grounds, and the spirits needed help in restoring it. In return, they were willing to grant their favors more easily than before.

It has been only 13 summers since the Reckoning, but our people have been living with the spirits since the beginning. The spirits, both good and evil, just scared the whites. They turned to their fancy steam machines and pretended the spirits did not exist. Some are beginning to realize the spirits are alive and well in our world, and some even want to join the tribes to learn our ways.

The Reckoning put our tribes on an equal footing with the whites, but this came with a terrible price. The evil manitous that came out of the Hunting Grounds along with our guardian spirits and thunder spirits do not discriminate between Indians and whites. We suffer as much as any people, but we have the knowledge to recognize what we fight.

The Nations Are Created

If it were not for the whites forcing English onto the tribes on all the old reservations, Indians may never have shared their stories of the Reckoning and created the Indian nations. So we have the whites to thank for our unity, I suppose.

In the aftermath of the Reckoning, the seven Lakota bands to the north of the Indian Country joined with their old allies, the Northern Cheyenne. These two powerful tribes forced out the last of their Indian enemies—the Pawnee, Shoshoni, and Assiniboine—and laid down the law for the remaining white traders and miners by signing the Deadwood Creek Treaty.

The Sioux Nations, created in 1872 by Sitting Bull and other Lakota elders, is now just a few years old. Besides the enormous profits generated by greedy white miners who pay to mine the Black Hills, northern tribes like the Gros Ventre and Mandans come down from Canada to trade with the Sioux Nations tribes. The Sioux Nations is becoming a force to challenge even the Union or Confederacy.

After the North and South withdrew their armies from Indian Territory, the strongest tribes in the area were well positioned to stake a claim on the land. They allied and created the Coyote Confederation in 1874 after white and Indian forces reached a standoff at Adobe Walls. The battle there showed our enemies that we could no longer be pushed around.

Adobe Walls has been the site of two major battles. The first, shortly after the Reckoning, happened when a Union army led by Colonel Kit Carson narrowly escaped defeat by Comanches with very strong guardian spirits. The second battle occurred when a band of Comanches, led by a brave named Quanah Parker, surrounded some buffalo hunters in their skinning camp. According to white reports of the fight, a white marksman named Billy Dixon shot a Comanche about a mile out. According to Indian reports, that same Comanche, a shaman by the name of Isatai, rose from the ground shortly after. Quanah Parker, a friend of Isatai since childhood, closed

Indian Country

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around the camp and killed the rest of the hunters.

In both battles, the whites didn't understand how strong our medicine was.

Word of the massacre spread far and wide, securing Parker's role in ruling the Indian Territory. The Confederacy wanted to send Texas Rangers in to root out the Comanches, but their war with the Union had drawn their resources thin. So instead, they negotiated some rules of conduct with Parker: The chief agreed not to attack the buffalo hunters as long as they agreed to stay south of the Red River.

It didn't seem much for the whites to concede in the wake of their ongoing war, but it was a start, and it gave the tribes a firm foothold from which to build. Also as a result, Quanah Parker became one of the most powerful chiefs in the entire Confederation.

Chief Parker's hatred of buffalo hunters continues to this day. Despite this, his tribe often works closely with the whites, often scouting for the Texas Rangers.

The Cheyenne's southern bands joined forces with the Arapahos, and the Comanche joined with the Kiowas and Cherokee. These two factions arranged a sort of peace in the Coyote Confederation, although the Cheyenne-Arapaho axis believes in the Old Ways, while the Comanche-Kiowa-Cherokee side often scouts for Texans and other whites. It is an unsteady peace. Members of both factions still skirmish with each other.

Disputed Territories

When the two Indian nations were created, they displaced hundreds of smaller tribes. Most of these tribes were longtime enemies of the more powerful tribes that had banded together. Others were never part of the disputes because the Plains tribes had not yet been pushed west as they themselves had been pushed by the Eastern tribes.

Many old tribes are scattered throughout the Southwest. Ancestors of the long-vanished Anasazi and Hohokam tribes live in the Arizona desert and mountains. The Zuni pueblos grow stronger as the spirits protect their tribes. Utes, Apaches, and other dangerous tribes live by raiding travelers heading to the mines at Tombstone and the Great Maze. The Navajos, isolated even after the Reckoning, are just now facing the whites for the first time.

In the great Northwest and Canada, the tribes remain untouched—but not for long. They are faced with the same decision that troubled the Plains tribes just a few years ago: Organize into a more powerful nation, or allow the whites to take over the land. The Northwest is richer in gold than ghost rock, but there is enough to draw miners and rail men by the thousands.



A few tribes cling to what's left of their ancestral lands in the Great Maze, but their numbers are no match for the powerful armies that have taken over the region. Some now scout for the miners, the Chinese warlords, or the white nations. Others lurk in the Maze, raiding from canoe whenever possible.

I'll get to all these tribes in the following sections.

Indian Life Today

Life among the tribes is as varied as the tribes themselves. I'll be more specific when I talk about individual tribes, but here is an overview of what I've found in my travels.

Settlements

Except for the town of Deadwood in the Sioux Nations, most tribes have no established settlements. The nomadic tribes of the Plains follow the buffalo and other game as the seasons change.

Each tribe has a known pattern which their villages follow—and have followed for years or generations. When the buffalo leave, the whole tribe moves to another location. Those who don't know a tribe's travel patterns often lose track of whole villages. Whites find their inability to map our settlements disconcerting.

A typical Plains village consists of a few to hundreds of tipis. The horses are kept tied to nearby trees. When the village is ready to be moved, everyone loads their belongings on their horses and on travois dragged behind their horses.

Several of the tribes in the Southwest, such as the Navajo and Zuni, have built permanent settlements large enough to rival even white towns. Pueblos are large adobe and stone houses built into the mountainsides and caverns. Adobe homes can be built on open ground anywhere the mud can be found and worked.

Deadwood is the only permanent Indian-owned settlement outside the pueblos (although very few Indians actually live there). My good friend Lacy O'Malley talks about Deadwood in his excellent *Tombstone Epitaph's Guide to the Weird West*, which I'm sure you've already read. I'll talk more about Deadwood in the section on the Sioux nations.

Travel

The horse is our main means of travel. Wagons, especially steam wagons and trains, displease the spirits. Only those tribes who do not follow the Old Ways travel by these means.

Nomadic tribes carry their belongings on a travois, a palette of hide stretched over a wooden frame that is dragged behind the horse. A travois can carry several hundred pounds of goods and hardly slows down a strong horse.

Many tribes also walk. It may seem strange in this day of horses and steam engines to travel by foot, but walkers find they have a very close connection to the nature spirits.

Economics

We Indians measure the value of our lives not by the number of horses we've collected or the size of our tipi, but by the respect we've earned through war, the power the spirits grant us, or the honor of offering the largest potlatch.

Currency is unknown to most tribes except those in the Northwest. We don't use money, except white man's money to buy white man's goods. Otherwise, money has no meaning. You can't eat paper or gold.

Among the tribes, all trade is done by barter. Since no single tribe can hunt or build everything its people want, barter works very well among our peoples. The Plains tribes might offer hides and bone tools, while the Southwestern tribes might offer pottery, grain, and beadwork. Each tribe has something special to offer the other tribes, and this is how we trade.

In the Northwest, the tribes trade using shells. Since you can just pick up more shells on the shore, it isn't a very stable basis for trade. In any case, the Northwestern tribes are among the most materialistic of all our people.

There are not yet any Indian-owned companies, but this may change. Many small

tribes trade with the whites, trading scouting services for cash or goods. The one thing these tribes want most is guns and ammunition.

Even the Sioux Nations, populated by large and powerful tribes that adhere to the Old Ways gave up their most sacred land in return for white man's cash. They don't buy white man's weapons, and they don't spend it among themselves. I have not yet learned why the wicasas would value fines collections over protecting sacred ground. I do not know where this may lead.

Councils and Chiefs

As you already know if you're a member of a tribe, every tribe is its own government. Each has its own council of elders that oversees all the tribe. These elders also represent the tribe in the Indian nations.

The basic unit of tribal government is the village. Most villages run their own affairs and send word off to the tribal elders only when something really important comes up.

Many villages have two chiefs: a war chief and a peace chief. The peace chief negotiates with other tribes, speaks with the elders, and sets up trades. The war chief commands the braves, decides when and how raids are conducted, and is in charge of the village's safety. The war chief is the sole authority during times of war, and the peace chief is the sole authority during times of peace. In almost every case except some tribes in the Southwest and the Great Maze, all chiefs are men.

Above the village is the clan or band. Most tribes are made up of many clans. The clans, originally formed as hunting parties, are now extended families. Some villages have only one clan; some have many clans. A clan also has ruling elders. These clan elders are usually the tribal elders as well.

Finally, there is the tribe itself. A tribe is ruled by the elders from all the clans, of whom there is usually one chief chosen to preside over all the tribe. The council of elders is responsible for organizing the tribe's major ceremonies.

Some of the tribes in the Disputed Territories wage war on the bigger tribes by assassinating clan elders. Whenever a clan elder dies, the entire tribe laments, and vengeance is sworn.

Law and Order

While the tribes do not have organized policing forces, they are still strict with those who break the tribe's laws. Here is a sampling of crimes and their punishments common to the tribes I have visited:

Murder: A life for a life, or a heavy payment by the murderer or his relatives at the option of the murdered person's relatives at the option of the murdered person's relatives. This payment usually strips the murderer of all his possessions, down to his loincloth.

Theft: Simply return the property. The embarrassment associated with this act is enough to drive some proud Indians out of the village forever.

Adultery: For the first offense, the husband generally cuts off the offending wife's nose or ears. For the second offense, she is killed by the police society. I'll get to this in a bit.

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Cowardice: A warrior who does not fight in defense of the tribe is obliged to wear a woman's dress and cannot marry. He becomes a *berdache*, or transvestite.

Treachery: The punishment for assisting enemy tribes in any way is death on sight.

Warrior Societies & Medicine Orders

The system of secret warrior societies has survived the changes that have come to our people. Entrance into a warrior society is based on either age or achievement. Warrior societies share secrets: secret medicines, secret words, and secret ceremonies. They also have their own lodge in the village, where their society medicine is kept and society members can meet.

You can always tell which society a warrior belongs to from the equipment he carries: sashes, feathered lances, flags, and other bright, obvious displays. The ceremonies and training of a society are secret, but membership in them is certainly not.

Some warrior societies have become very famous, even among the whites. I have heard tales of the Cheyenne's Dog Men, known for leashing themselves to stakes driven in the ground before combat, as far east as Atlanta and all the way up to Billings. The Kit Fox society of the Oglala strikes fear in its enemies, who know the Kit Foxes have vowed to always lead in battle and never retreat.

Warrior societies have specific roles in the tribe when they're not at war. Where society membership is based on age, the eldest societies take care of police duty, for example. Other societies may be responsible for hunting during a particular season or escorting a chief traveling to a powwow on important business.

Many of the more holy tribes also have medicine orders. Each order consists of the shamans of that tribe, who work together during ceremonies, train one another in secret medicines, and travel to the Hunting Grounds together. Membership in a medicine order denotes the tribe's highest respect, exceeded only by the tribe elders and perhaps the elder warrior society.

An Indian is usually a member of only one society or order at a time, but he can change membership if he wants.

Old Ways, New Problems

If there is a single issue that is guaranteed to someday divide our people, it is the belief in the Old Ways movement. It is a movement because Indians were once willing to trade almost anything in return for white guns and other devices. The movement has spread among the tribes who want the favor of the spirits.

Those tribes that follow the Old Ways place their relationship with the spirits above all else, and in turn they draw their power from the spirit world. Those tribes that have given up on



the Old Ways believe the new world requires New Ways. And then there are those tribes that have forgotten all the ways of the spirits, giving up entirely on the spirits or sometimes even converting to the white religion.

To Old Ways followers, the "New Ways" are not a way at all. These tribes want the best of both worlds: the blessing of the spirits and the ingenuity of the whites. They bless their guns and wagons and buy steel knives and arrowheads. Truth be told, this may be the most powerful of all ways, for the spirits have not completely forsaken these tribes like the shamans thought they would.

The spirits may yet prove themselves more powerful than guns or ghost rock. The tribes that have stayed true to the Old Ways have become much more powerful since the Reckoning. Almost all the tribes sought rifles and steel blades 50 years ago; it was very hard for them to give up white man's iron when the spirits instructed them to.

Some tribes have forsaken the Old Ways entirely. I think this is sad, but it may be the way of the future. The Paiute shaman Wodziwob saw in his vision a dark future where

many Indians would forget their history and become deaf to the spirits. I'll talk more about Wodziwob later.

The Sun Dance

The Sun Dance is perhaps the single most important ceremony of all the Plains Indians except the Comanche. It is a ceremony of thanksgiving above all other such ceremonies, where Indians feast, fast, dance, celebrate, and ultimately offer their flesh to the spirits as a sign of humility.

The Sun Dance begins with sweat lodge purification, fasting, pledges, and dancing around a sacred pole. Some tribes have buffalo hunts, mock battles, ear piercing, or feasts of buffalo tongue. It is the happiest days the tribes know. As the ceremony draws to a close, young warriors and shamans sacrifice themselves to the sun spirits.

To prepare the body for sacrifice, an Indian hires an assistant to make deep parallel cuts in his chest and back. Skewers are fed through the cuts, and the Indian is then hung from these skewers and swung around a central pole in the Sun Lodge.

After swinging from the ropes, the dancer must free himself from the skewers. The assistant then trims away the rough edges and places the flesh at the base of the pole as an offering to the sun. Many tribes believe the flesh represents ignorance, and tearing the flesh from the body this way frees them from human darkness.

Most people perform the dance only once in their lives, although some very holy shamans have done it more often.

These days, the Sun Dance is a gigantic gathering of almost all the Plains tribes regardless of their stand on the Old Ways issue. The Sun Dance spans the Sioux Nations and the Coyote Confederation tribes, as well as the tribes of the Disputed Territories. The event is usually held in the summer at different places on the Plains. The spirits give the location to the tribe elders in a vision. The entire ceremony lasts about 10 days.

Once, each tribe each performed the Sun Dance separately. Since the formation of the Indian nations, allied and enemies alike gather for the ceremony, as it is the only time during the year where the tribes can meet under a flag of truce. The truce doesn't keep some Indians from getting into trouble, though.

The white government has tried to stop the Sun Dance several times. Some are overzealous about their Yahweh and can't stand "primitive" rituals. Others are put off by the self-mutilation the dancers put themselves through. Having lived among the whites, I can understand this. They are a soft people, and the sight of brave warriors hanging from hooks is disturbing.

Palefaces

Our white neighbors seem to care only about the ghost rock waiting to be found in Indian country. They swept across the Paha Sapa in search of it, killing Indians as they went until the Lakota and Cheyenne joined their war parties to drive out the miners. The whites also marched on California when they picked up the mineral's

scent. Some elders believe it was the whites' presence in our land that tore apart the coast.

Today, whites seem to deal with us Indians for one of only three reasons: To mine on our lands, to hire us for scouting, or to kill us when we don't cooperate.

We Indians aren't much better, at times. We seem to deal with the whites only to raid them or chase them off the land. The borders of the Indian nations are very flexible, even though they are well defined on paper.

It is easy to see why there is so much bad blood between our peoples.

The Ghost Dance

One of the most important aspects of modern Indian life is the Ghost Dance movement.

You've probably had members of the movement come through your own village. Its supporters follow the prophecies of a Paiute shaman named Wodziwob. The Paiutes are a small tribe displaced to Nevada from the Sioux Nations by their old enemies the Lakota. They have always been a very spiritual people.

Wodziwob had a vision he says came from the Creator himself. In this vision, all our dead ancestors rise, the white man is displaced from our land, and the buffalo come back. As word of this vision spread, other shamans started having similar visions. In some visions, vengeful spirits destroyed the whites. Wodziwob's is more peaceful, envisioning a future where whites and Indians respect each others' territories.

The Paiute also saw a dark future, in which whites overran our land and the Indians forgot about the spirits. He tells stories of evil spirits walking the earth. This vision is the Ghost Dance's stick, when the carrot of a unified Indian land is not enough to motivate the tribes. Fear is a great motivator.

Today, the movement has spread well beyond the Paiutes. The movement seems to cross Old Ways/New Ways boundaries, but tribes who have forsaken the spirits have not joined the movement for obvious reasons. The tribes with the strongest support for the Ghost Dance are the Paiute, the Lakota, the Cheyenne, the Shoshoni, and the Arapaho.

Dance Across the Plains

Because a tribe's members support the Ghost Dance does not mean it is a unified tribal belief. Often elders do not join the Ghost dance. It is a movement populated by young Indians.

Other Paiutes have become speakers on behalf of the Ghost Dance. Wovoka, a young shaman, has been on of the most outspoken and popular. I'll talk more about him later.

Shamans who have experienced Wodziwob's vision spread the Ghost Dance movement. These holy messengers are known as Ghost Dancers. They travel throughout the continent, spreading the word of the vision and teaching tribes the important rites. Although not all agree with the Ghost Dance, very few Indians are willing to actively oppose the peaceful missionaries—except, of course, Raven and his followers.

The most important ritual the Ghost Dancers teach is the Ghost Dance ceremony. It is said the Ghost Dance repels evil spirits and brings good luck to the tribe. I have seen it performed, and

the ceremony has the power to tear the Harrowed asunder. As far as luck for the tribe, I have seen the sky grow brighter, plants return to life, and sickly animals grow well. Even those who don't belong to the movement have a hard time denying the obvious power of the Ghost Dance ceremony.

The Raven Cult

There is a dark side to the Reckoning. There are whispers that Raven, the Susquehanna shaman who traveled to the Hunting Grounds with the Last Sons, has been traveling through Indian Country, gathering shamans and warriors for an unknown but sinister purpose.

If the cult exists at all, I suspect it is not limited to one tribe. I have heard stories from every tribe I've ever visited that a few members—usually those who don't fit in well, or those who thirst for power—have fallen in with the cult or sometimes with a shaman claiming to be Raven himself. There is certainly fear of this cult among the tribes, but that's the only evidence I've found the cult exists.

The whites have their own version of this fear; they call it a witch-hunt. Like any good witch hunt, once the fingers start pointing, the tribe is thrown into chaos until the chief restores order or everyone is dead or killed in their weakened state by another tribe.

I've heard reports of Raven sightings that place him in at least three different parts of the country at the same time. Only the most powerful spirits can pull this trick off.

Some believe the Raven Cult has its roots in the ancient Aztecs, some of whom escaped the conquistadors and slipped into the northern tribes. There are whispers that Raven himself was not Susquehanna, but one of these Aztecs, his life extended by pacts with evil spirits.

The Aztecs worked powerful medicine at the height of their power, but to do so required blood sacrifice. The same stories are now being told of Raven Cult members performing blood rites on mountaintops, sacrificing prisoners from other tribes and even children they've stolen in the night.

Today's Raven Cult proposes that, as with the Ghost Dance, the spirits of the dead will rise up and return the land to the Indians. Unlike the Ghost Dance, the Cult doesn't think this will be a peaceful process. The also aren't very picky about which spirits they call up to do the job.

No tribe publicly supports the Raven Cult, but I suspect many tribes, especially those displaced from the Coyote Confederation and the Sioux Nations, quietly back them. There is fear of the evil the Raven Cult spreads, but there is also an understanding that they may be using a necessary evil to achieve greater goals.

If you should meet somebody claiming to be a member of the Cult, I'd recommend you to



steer clear of them. Nobody in their right mind would pretend to be a member, and real members are far too dangerous and unpredictable to deal with. Do you want to end up sacrificed on some mountaintop?

The Sioux Nations

The Sioux Nations is a triumph of Indian unity and our newfound power. It is the largest, most powerful and best-organized Indian nation since the Aztec Empire and the League of Five Nations, may the spirits protect them. The government of the United States has even officially recognized it.

A council of Lakota elders rule the Sioux Nations, gladly accepting the advice of their Cheyenne allies, Sitting Bull, the chief of the Hunkpapa band, is the eldest chief and considered the final authority on all, important decisions. There is no democracy in the Sioux Nations, but Sitting Bull listens to compelling arguments. Whether he acts on them is another question altogether.

One of the most important policies in effect throughout the Sioux Nations, besides the Paha Sapa mining agreement with the whites, is the strict prohibition of liquor everywhere but

Deadwood. Although it is not forbidden, Indians who frequent the Deadwood's saloons are objects of scorn among their people. The destructive effect of alcohol on his people is one reason Sitting Bull seems to hate whites so much. In fact, this is just one of the many policies that show Sitting Bull's love for his people and all Indians who live in his nation.

Geography

The Sioux Nations stretch from the Missouri River to the base of the Rocky Mountains, and from the Canadian border to the southern border of the Dakota Territory. Roughly speaking, of course. The whites draw lines a little different on their maps, and there's no fence on the Plains marking where territories start and stop. The Sioux Nations aren't well defined, and the tribes there like it that way. Aggressive way party leaders often patrol beyond the accepted boundaries, looking for glory and to expand the Nations' territory.

The only permanent settlement in the Sioux Nations is Deadwood. Mostly whites live there, as well as some Chinese. It is the only place in the Sioux Nations where the tribe's no-liquor policy is lifted. The *Tombstone epitaph's Guide to the Weird West* is an essential reference for those who want to know more about this town.

There are many sacred places in the Sioux Nations. For the various Lakota bands, there is the Paha Sapa, or Black Hills. This is where, in Lakota belief, the world was created. It is also a source of ghost rock that white men desire. The hills are still sacred, but Lakota war parties must sometimes patrol the lands during ceremonies to keep whites away.

The most sacred spot in the Black Hills is Bear Butte, holy to both the Lakota and the Cheyenne. The sides of the mountain are covered in prayer flags and offerings from all the Indians who travel there to commune with the Creator.

Devil's Tower (*Mateo Tipi* in the Lakota tongue), is another sacred site. However, strange goings-on there have scared away most visitors. The Lakota elders have sent Crazy Horse and his war band there several times to deal with various problems reported by travelers.

Medicine Wheel, in north central Wyoming is a sacred site to many Plains tribes. The Cheyenne have taken it on themselves to act as its steward. Medicine Wheel is the only place in the Sioux Nations where expelled and enemy tribes are allowed passage. The trip must be cleared with the wicasas first, though.

The Tribes

The most important two tribes of the Sioux Nations are the Lakota and their longtime allies, the Northern Cheyenne. There are seven clans within the Lakota. Each clan has its own leadership, but all share customs and beliefs.

The Cheyenne are much like their southern brothers and sisters. There are fewer Cheyenne than all the Lakota clans combined, but the Cheyenne's unity makes them as powerful as the often-divisive Lakota clans.

There are a few smaller tribes, such as the Gros Ventre and the Mandans, who live in the farthest northern reaches of the Sioux Nations.

The Lakota

You must understand.

There are no Sioux.

The word *Sioux* is a French adaptation of a Chippewa word, *natawesiwak*, meaning "enemy." This is how whites came to name many of our tribes—by taking the word for "enemy" from the previous tribe.

The tribe the whites call Sioux are in fact the various tribes of Lakota, Nakota, and Dakota peoples. These names mean "friends," "allies," and "to be friendly." All these tribes spoke the same language, but they lived in different parts of the Plains.

Once, many generations ago, the Dakota were the largest of the three tribes. The Dakota, also known as the Santee Sioux, were the original tribe. The Dakota lived in what is now Minnesota. The Nakota split from the Dakota and moved to the area now known as South Dakota. The Lakota, or Teton Sioux, then went west of the Missouri River and became the largest of the three tribes.

Since the Lakota became the most powerful of the tribes, I will refer to all of them as Lakota. Within the Lakota there are seven clans: Hunkpapa, Oglala, Burnt Thigh (or Brule, the French word for "burnt"), Minneconjous, Sisasapa (also known as Blackfeet), Itazipacola (or No Bows, or Sans Arcs, another French name), and Oohenupa (or Two Kettles). Each clan is made up of about 30 families and breaks up into five or six hunting parties during the summer months when the grass is long and the buffalo plentiful.

Government

Each clan sends an elder to the tribal council, where they become wicasas. The wicasas have absolute authority in the tribe.

There is currently a powerful majority of four wicasas in charge of the Lakota: Sitting Bull (Hunkpapa), Red Cloud (Oglala), American Horse (Burnt Thigh), and Lame Deer (Minneconjous). These four wicasas are generally unified in their decisions, although I've heard Lame Deer may side with the remaining three wicasas who want to open more of the Black Hills to mines and increase profits. Sitting Bull is the oldest and most respected chief of all the wicasas.

The three tribes in the minority are the Sisasapa, Itazipacola, and Oohenupa. They are generally too busy raiding or hunting to care much about clan politics. They are also unhappy about Sitting Bull's stance on the Old Ways movement and sometimes sneak into Deadwood to trade for guns.

The wicasas make decisions about tribal policy, including relations with miners in the Black Hills. The wicasas have direct authority over Deadwood, hire the town sheriff, and generally decide who is and who is not allowed in town.

The wicasas also have their own private war party led by legendary Oglala war chief Crazy Horse. If a problem needs to be solved in the Sioux Nations and it won't go away without force, Crazy Horse and his warriors are called in.

Allies and Enemies

Few tribes share as close as an alliance as that between the Lakota and the Cheyenne. The Arapaho of the Coyote Confederation are also allies of the Lakota, largely because of their alliance with the Cheyenne.

Because there are so many bands within the Lakota, it seems like the Lakota have a beef with every tribe except the Cheyenne. This is not actually the case, but in the interest of Lakota band unity, the wicasas declared that an enemy of any band is an enemy of the Lakota.

While the Lakota war with every other tribe on the Plains, their two greatest enemies are the Crow and the Pawnee. The Lakota expelled both from the Plains when they established the Sioux Nations.

Beliefs

The Lakota are followers of the Old Ways, although several of the tribe's bands question this in light of recent battles with white miners armed with rifles. For now, the wicasas remain firmly loyal to the spirits, and the Old Ways movement is the official policy among the seven bands.



The Northern Cheyenne

In today's world of shifting loyalties and growing Indian power, the Cheyenne are perhaps the greatest diplomats of all the tribes. They share positions of power in both the Sioux Nations and the Coyote Confederation. They are friends with more tribes than perhaps anyone else. As a result, the Cheyenne, an otherwise small tribe, have spread far across the Plains and have been able to keep most of their ancestral land.

I have heard stories that the Cheyenne were much larger once, but their numbers have dwindled for reasons nobody—not even the Cheyenne—understand. They are not an especially violent people, and they have kept their distance from the whites. Still, sometimes I hear stories of “lost” Cheyenne bands coming in contact with the main tribe and then vanishing again.

In the past 20 summers or so, a tribe calling themselves the Suhteï has done just this. A

Cheyenne hunting party saw some Indians across a river and called out. The Indians on the other side responded in the Cheyenne tongue and claimed to be the Suhteï. They promised to meet them at a ford in the river, and then vanished into the brush. When the hunting party went to the ford, there was no sign of them anywhere.

I know I have heard the Cheyenne tribal tongue spoken deep into Canada at major ceremonies, but the speakers are mystified as to why tribes to the south speak their tongue. It is a mystery of the Cheyenne that may never be solved.

Government

The Cheyenne are not a numerous people. There are 10 Cheyenne bands, and the bands divide into two traveling villages of five bands each. Each village has a war chief and a peace chief—but are usually powerful shamans. Each band within the villages also has its own chiefs and shamans.

The Northern and Southern Cheyenne share a government between them, called the Council of 44. The council consists of chiefs from each of the Cheyenne's 10 bands, and four Old Man Chiefs. Two Old Man Chiefs come from the north, and two from the south. The Council of 44 meets each summer, usually near the location of the Sun Dance.

Allies and Enemies

The Lakota are the Northern Cheyenne's closest and most trusted allies. They also remain close to their Southern Cheyenne brethren in the Coyote Confederation, and in turn their allies the Arapaho.

Because the Cheyenne are allied with powerful tribes, they have few direct enemies. The only tribes that continue to war with the Cheyenne are the Shoshoni and the Crow, but raiding out of the Disputed Territories.

Beliefs

Like their allies, the Cheyenne are followers of the Old Ways. In addition to being a diplomatic people, the Cheyenne are also a holy people and lead many of the most important ceremonies in the region. They organize the Sun Dance, a great ceremony to which many Plains tribes travel, even enemies of the Lakota. The Sun Dance is one of the few times the enemy tribes gather under a flag of truce. It is one of the great ceremonies of the Plains Indians and is performed by almost every Plains tribe.

The Cheyenne also keep many powerful medicine items, such as the Sacred Arrows and the Sacred Buffalo Hat. It is said the Cheyenne's power lies in these objects and they would be helpless out without them. I don't know about that—the Cheyenne have some powerful shamans.

The Coyote Confederation

The Coyote Confederation's worst enemy may be itself.

Formed by five tribes that have warred with one another in the past, the Confederation

barely maintains peace with itself. A person called Coyote leads the nation, but nobody knows this person's identity. Coyote received the endorsement of both the Comanche chief Quanah Parker and the Kiowa chief Satanta, but this only angered powerful war chiefs who wanted to post for themselves. Raids and robberies are on the rise. If white invaders don't destroy the Coyote Confederation, it may soon destroy itself.

The Union doesn't recognize the Coyote Confederation as a nation, considering it a forgotten reservation. Only the Confederacy recognized it as a sovereign nation.

Geography

The Coyote Confederation is a small area pinched between the Union and the Confederacy. As defined by the agreement with the Confederacy, the Coyote Confederation's southern border is the Red River, and its eastern border is the Arkansas state line.

The other boundaries of the Confederation are not so well defined. The Confederacy only cared to make rules about its own borders. The treaty does not define a northern or western border. The bulk of the tribes of the Coyote Confederation doesn't travel much farther west or north than Wichita, in the Disputed Territories, but some tribes that count themselves as members of the Confederation have gotten as far west as Colorado.

The only permanent settlements within the Coyote Confederation are some old abandoned huts once built by the Wichita tribe. Comanche raiders killed the last of the Wichitas, already weakened by smallpox, about 20 summers ago. Various tribes stay in these abandoned huts from time to time, especially during the winter.

The Tribes

The five main tribes of the Coyote Confederation keep peace within the Confederation, but there is little alliance beyond that. There are two clear camps within the Confederation, each unified in its beliefs and aspirations.

Marginally, the most powerful alliance is that of the Comanche, Kiowa, and Cherokee tribes. If it was better organized, this group could easily overwhelm the other group and take the Coyote Confederation for itself. Luckily for Indian unity, they are not.

These are three very warlike tribes, as anxious to raid each other and every other Indian tribe in the region, as they are to burn white forts to the ground and attack passing travelers. This faction has forsaken the Old Ways, and every Confederate or Union dollar they steal goes into buying the latest guns and ammunition available. In some cases, these tribes are better armed than the gangs used by the railroads.

The Comanche/Kiowa/Cherokee faction dominates the southern half of the Coyote Confederation.

The second group consists of the Southern Cheyenne and the Arapaho. They are unified in their belief in the Old Ways, and in a vision of a strong and self-sufficient nation within the boundaries, as they currently exist. This alliance

is also friendly with the Sioux Nations, giving them money and warriors at almost any request. The Cheyenne/Arapaho group does not abuse this trust.

The Cheyenne/Arapaho faction dominates the northern half of the Coyote Confederation.

Comanche

The Comanche have long been a violent people, expanding their territory through force. They raid every tribe they can reach, steal every horse and mule that isn't guarded, and kidnap women from Indians and whites alike. They rule by force, and they like it.

The Comanche are also one of the largest tribes on the Plains. This helps them maintain their authority.

Government

Chief Quanah Parker is the most powerful man in all the Coyote Confederation next to Coyote himself. Parker is one of the two closest advisors to Coyote. Within the Comanches there are some who do not accept Parker as their chief—his mother was white, a woman named Cynthia Ann Parker who was kidnapped in a raid—so there is always tension between Parker and those who would like to take his position as Comanche chief.

Allies & Enemies

It has been difficult for the warlike Comanche to ally with anybody. They are allies with the Kiowa and Cherokee only because they are the most powerful of the three tribes. The peace with the other faction in the Confederation—the Southern Cheyenne and Arapaho—is tenuous at best. If you hear reports of the truce being broken now and again, chances are it was a Comanche raiding party.

Outside of the Confederation, the Comanche war with every tribe they can reach. Comanche raiding parties ride deep into the Disputed Territories to attack tribes as far west as Arizona and as far north as Nevada. This constant warfare means the tribe has the most experienced warriors in the Confederation.

The Comanche and Shoshone were once the same tribe, and they split uncountable generations ago. There are rumors that the Comanche and Shoshoni are allied and use the Shoshoni's position as outsider to the Indian nations to their advantage.

Beliefs

The Comanche do not follow the Old Ways. In fact, they led the other two tribes in their alliance to forego the ancient rituals and take up the white man's gun. They still have their guardian spirits, and they still perform their war dances, but this is as far as the Comanche take their faith these days. The Comanche also refuse to participate in the annual Sun Dance.

Many who oppose the Old Ways point to the Comanche's continued power as proof of the more traditional tribes' folly.

Kiowa

The Kiowa, a rather small tribe, enjoy a good fight. They don't understand why the whites make such a fuss over small fights. They say fighting is a man's business. It turned into trouble only when the whites came along.

How many horses you own and how many battles you have fought and won define status in the Kiowa tribe. The Kiowa send "revenge parties" of 200 warriors or more the day after the Sun Dance and hunt those who have killed Kiowa warriors. If you must get in a fight with a Kiowa, make sure it does not end up with the Kiowa dead or make sure you are well hidden after the next Sun Dance.

Government

Chief Satanta, one of the two advisors to Coyote, leads the Kiowa. The prestige of Satanta's position gives this small tribe much authority.

Allies & Enemies

The Kiowa are part of the Comanche/Kiowa/Cherokee axis that dominates the Coyote Confederation. They fight anyone they can.

Beliefs

The Kiowa have given up the Old Ways at the strong recommendation of their more powerful Comanche allies. They still attend the Sun Dance however.

Cherokee

The Cherokee are all but vanished, but Coyote said they must be included in the Confederation if it were to survive at all. They number in the hundreds, but this is enough to make them a "tie breaker" between the two factions of the Confederation.

This tribe has been displaced more often than most, usually at the hands of the whites. The worst of these forced displacements became known as the Trail of Tears. Hundreds of Cherokees, forced by the white army to march 900 miles from the Carolinas to Indian Territory, died of exposure or brutality at the hands of soldiers. They Cherokee never forgot this and happily joined the Coyote Confederation when an alliance was offered. They are determined to hold onto the land they now occupy.

Allies & Enemies

The Cherokee are allied with the Comanche and Kiowa. Despite their hatred of the white government, Cherokees often scout for the whites. There is even a regiment of mounted

Cherokee volunteers who march for the Confederate Army called the 1st Regiment, Thomas Legion. Veterans of the Thomas Legion sometimes return to the Confederation, but more often than not, white culture has changed them too much.

Beliefs

The Cherokee no longer follow the Old Ways, at the strong urging of the much larger Comanche tribe.

Southern Cheyenne

The Southern Cheyenne are the older of the two Cheyenne tribes, and have been on their land longer. They are also a very small tribe, especially given their importance in the Coyote Confederation.

The Southern Cheyenne are survivors of one of the most disgraceful acts of the early Indians Wars, the Sand Creek Massacre in 1864. About 600 Southern Cheyenne, under the leadership of chief Black Kettle, agreed to be escorted to the Indian Territory by the Union Army. The militiamen showed up drunk and attacked the Indians. About 200 helpless Cheyenne were killed before the rest were able to escape. Since then, Chief Black Kettle has been the leader of the tribe.

Some tribes would have declared an all-out war on the whites for this, but the Cheyenne instead sought guidance from the spirits. When the Arapaho chief Little Raven sought allies on behalf of Quanah Parker for his new Coyote Confederation, the Southern Cheyenne were instructed by the spirits to join.

There are whispers that the Southern Cheyenne have not forgotten or forgiven the whites for the Sand Creek Massacre. They are a mysterious people, though, and outsiders can rarely tell what their real plans are.

Government

Chief Black Kettle, who led his people to safety after the Sand Creek Massacre, is still the chief of the Southern Cheyenne. There are only a handful of elders left from the remaining villages because of the tribe's small size.

The Union's best Indian Hunter, George Custer, once raided Black Kettle's village, but was repelled, as he would later be at Little Big Horn.

There are only three Southern Cheyenne villages in all the Coyote Confederation. They restrain their travel to the known boundaries of the nation, unable to risk losing even a single warrior to bad weather or raids.

Allies & Enemies

Without their allegiance to the Arapaho, the Southern Cheyenne would be expelled to the Sioux Nations. Through their Arapaho alliance they are also officially allied with the Comanche, Kiowa, and Cherokee tribes.

The Southern Cheyenne do not have any enemies except the whites—they can't afford to be raided. As a result, the other tribes often view the Southern Cheyenne as weak and cowardly. These other tribes forget the Sioux Nations would come to their aid any time.

Beliefs

The Southern Cheyenne are followers of the Old Ways and are every bit as involved in Plains spiritualism as their northern brothers.

Arapaho

The Arapaho are the only reason the five tribes of the Coyote Confederation don't fall back into petty warring. They are the bridge between the powerful Comanche and the weak Cheyenne. A war against the Cheyenne would probably bring the Sioux Nations into the fight, and the Arapaho are smart enough to know how bad this would be.

Government

Like most Plains tribes, the Arapaho have two chiefs per village, and two more in charge of the entire tribe. Chief Little Raven, a peace chief, leads the Arapaho tribe.

Allies and Enemies

They Cheyenne are the Arapaho's closest allies and have been for a long time. The Arapaho are also allied with the Comanches and by extension the Cherokee and Kiowa, although these last two tribes still raid the Arapaho. The Arapaho are also longtime allies with the Lakota because they were the first to trade horses to the seven bands.

The Arapaho's strongest enemies are the Ute, Shoshoni, and Pawnee, all of whom raid the northwestern borders of the Confederation.

Beliefs

Like their Southern Cheyenne allies, the Arapaho are believers in the Old Ways.

The Disputed Lands

The Disputed Lands are as disputed among the Indian tribes that live there as they are between the North and South.

There are hundreds of small tribes scattered throughout the Disputed Lands. I only have room to describe a few here, organized by geography.

Plains Renegades

Any Plains tribe that isn't a member of the Sioux Nations or the Coyote Confederation was probably expelled by them when the nations were formed. As a result, they are mortal enemies of the tribes that threw them off the land.

The three most violent and dangerous of these displaced tribes are the Pawnees, the Shoshoni, and the Crow.

Pawnee

The Pawnee were once farmers, building permanent homes of earth and bark where they grew their food. When the Lakota kicked them off the land, the Pawnee took up arms. The Pawnee are so anxious to wage war on the Lakota that they often scout for whites who

may encounter them. Some clever Pawnees have even arranged events so a fight between the Lakota and the better-equipped whites would be inevitable.

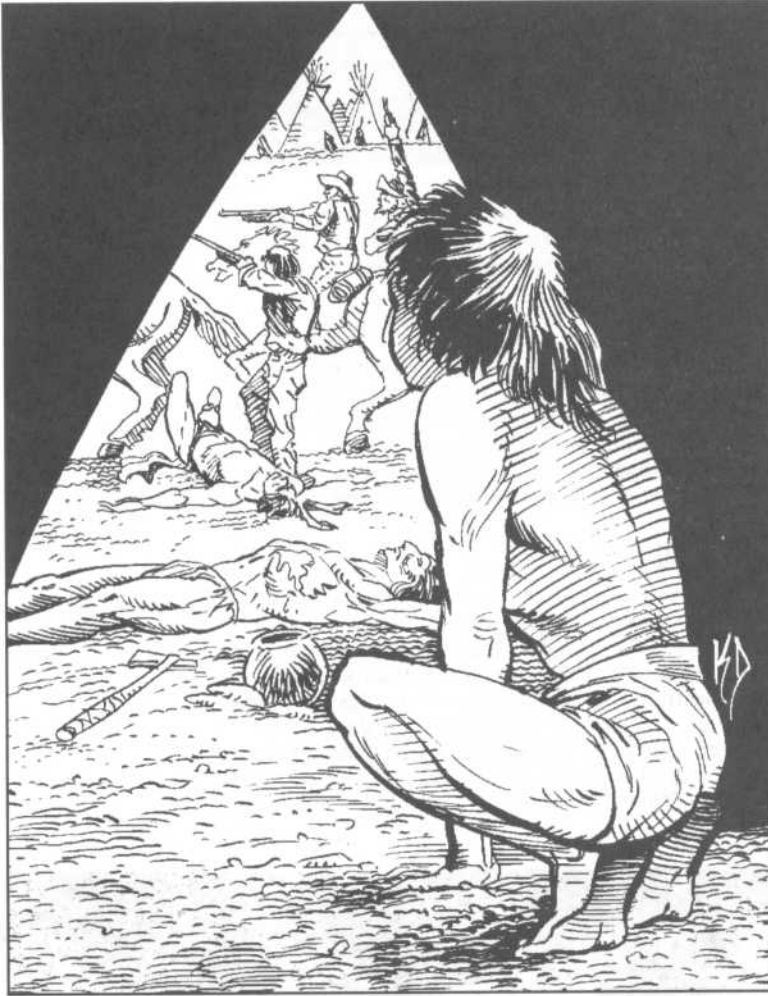
The Pawnees are still followers of the Old Ways. In fact the shamans, not the village chiefs, hold absolute authority over the members of the tribe. A shaman watches over his village for one year and then passes the authority on to another shaman. Pawnee shaman hood is strictly hereditary and it can pass to both boys and girls in the tribe.

Shoshoni

The Shoshoni were once the same tribe as the Comanches, but the two split many generations ago. Today, the Shoshoni live in the farthest western reaches of the Plains, close to the mountain tribes they count as allies: Paiutes, the Nez Percés, and sometimes the Utes.

The spread of the Ghost Dance movement can be credited to the Shoshoni learning of the visions from their Paiute friends. Most Shoshoni





tribe members embraced the Ghost dance enthusiastically upon learning of it. Despite accepting the message of peace among the tribes, many Shoshoni still form small, private war parties to raid their old enemies. The Shoshoni chiefs deny organizing such raids, of course.

When asked, the Shoshoni say they are enemies of all Indians who lived in organized nations. They are still friends with the Comanches, though, and often gather for powwows just outside the northwest reaches of the Coyote Confederation.

The Shoshoni are followers of the Ghost Dance movement but not the Old Ways. They use the white man's weapons and often scout for whites looking for passage through the Rocky Mountains.

Crow

The Crow are the most active enemies of the Coyote Confederation. They gave up the Old Ways many years ago, and they arm themselves well with all the guns they can find.

Guns come to the tribe easily, because they often scout and fight for white travelers, the Texas Rangers and the rail companies. Because of their willingness to work for the whites, Crows can be found all over the West.

The women run the Crow tribes. Family lines are drawn through the women, and women decide on the tribe chiefs (who are still men). Women are also the most powerful shamans in the tribe.

Mountain Warriors

Many small tribes live in the Rocky Mountains and the foothills from Colorado all the way up into Canada. The Ute, Nez Perce, Umatilla, Cayuse, and many others live in these great mountains. Most are fairly peaceful. They rarely raid and depend instead on gathering and fishing for sustenance.

Of the tribes listed above, the Ute are the most warlike, and all the other tribes are allied against them. The Utes have also ignored the Old Ways movement, making them especially dangerous when they arm themselves with rifles. Luckily for the smaller tribes, getting ammunition in the mountains can be difficult at times.

Paiutes

The Paiutes deserve special attention. The Paiutes are the founders of the Ghost Dance movement. Deeply spiritual, and strong supporters of the Old Ways, the small Paiute tribe would have remained a minor force in Indian politics had Wodziwob not had his vision.

While the Paiute prophet Wodziwob is generally credited with founding the Ghost Dance movement, it is the current chief, Tavibo, who laid the groundwork. Tavibo received many visions in the mountains, describing the bits and pieces that would eventually describe the Ghost Dance beliefs.

Tavibo made strong alliances with the Shoshoni, who were the first tribe outside the Paiutes to accept the prophecies as the truth. Once Wodziwob had the first complete vision, the Ghost Dance was born, and with the help of the Shoshoni, the Paiutes began spreading the word to tribes everywhere.

I first started hearing rumors of Tavibo's death around 1870 or so. When I visited his Paiute village to learn more of the Ghost Dance, his fellow Paiutes would not confirm or deny his death, although he was not there for sure. One of them suggested Tavibo had supposedly died by gunshot at the hands of a Ute raiding party. This was shortly after Tavibo's son Wovoka, swore to me that his father's medicine had made him bulletproof.

Wovoka is the youngest and most charismatic of the Ghost Dancers. He was the first to invite other tribes to learn more about the Ghost Dance. Wovoka's first invitation brought emissaries from 30 tribes to hear his teachings. All those who hear him speak are amazed at his eloquence and devotion.

Even today, tribes send their shamans to the Paiute territory in Nevada and Utah to learn the Ghost Dance ceremony from their mystical shamans. It is said that, while anyone can perform the ceremony, it only holds power when performed by a Paiute.

Desert People

Most of the tribes in the Southwestern deserts only recently came into contact with the whites. This contact has been almost entirely in battle as Union and Confederate forts are built and rail lines are laid toward California.

The Southwestern desert stretches from New Mexico to Arizona, Utah and Nevada. The Rocky Mountains are the dividing line between the Plains lifestyle and the desert lifestyle.

There is less hunting among the desert tribes. There are no buffalo, and the animals are either too small or too dangerous to hunt. Instead, desert tribes rely on gathering and growing food and raiding each other and white travelers moving through the area.

Apache

The most powerful and dangerous of the southwestern tribes is the Apache. There are really many Apache tribes stretching from Texas into Sonora, but many of the tribes who survived their first encounters with the whites have joined for mutual protection.

The Apache are masters of the raid. They travel in small bands, hide in the mountains, and strike faster than any mounted soldiers in the world. Apacheria, the homeland of the Apaches, has made them who they are. It is a hostile land where the Indians must survive everything from mountaintops to desert lowlands, from 100° summers to subfreezing winters.

Until recently, the Apaches were led by the legendary war chief Cochise. There have been several reports of Cochise's death in the past couple of years, although nobody can provide a body to prove it. In Cochise's absence, the warrior-shaman Geronimo has taken over leadership of the Apache war bands.

The Apache keep to themselves and rarely trade, but they have formed some alliances. In particular, the Apache and the Navajo support each other. Apaches have attacked Navajo enemies and the Navajo provide food and shelter when in life in Apacheria becomes too hard.

The tribe's main enemy is whites. After the Confederacy sent General Joseph Slaughter in Apacheria to murder Indians. It is no wonder they have not warmed up to the friendly offers of the Union and other whites. The Apaches also raid the Mexicans for horses and livestock, and the Comanche when they travel too far west for the Apaches' comfort.

The Old Ways movement never found its way into the Apache society, nor did the Ghost Dance movement. They have their guardian spirits, and Apache shamans (including many females) prepare war charms, but they also show a reverence toward good rifles and pistols.

Rarely, an Apache may scout for the whites, but most Apaches hate the whites with a passion.

Zuni Pueblo

Many desert Indians have established permanent homes of mud and thatch buildings, settling into villages like the whites. The most impressive of these villages is Zuni, a sun-drenched village in western New Mexico. The land is terribly dry, yet somehow the Zuni survive.

The Zuni are the most successful of the Pueblo tribes, all of whom are descended from the long-vanished Anasazi. The name Anasazi means "those who have vanished" or "those who have gone to the stars," depending on whom you ask. The Anasazi descendants are clever builders, their houses and forts—known as pueblos—are built into cliff faces from rock and mud. Some Anasazi ruins can still be found in New Mexico and Arizona. The local Pueblo considered these ruins both sacred and haunted. Conquistadors gave their lives looking for the most fabled of these Anasazi cities, the seven cities of Cibola.

The Pueblo Indians keep to themselves. I have only visited the Zuni village for a few days and was not welcome there. They have had many visitors like me, usually Spanish missionaries, and it has always led to death. The Pueblo tribes are superstitious about visitors now.

The Zuni, in particular, are a very holy people. They have always followed the Old Ways. The Zuni first described kachinas, powerful spirits that can possess a man. They are now accepted as truth throughout the Southwest, and reports of kachinas have come from as far as the Sioux Nations.

Zuni shamans rule the pueblo. A council of six Zuni shamans makes all the decisions for the tribe, including judgments of Zuni law. Because the Zuni shamans are holy, they cannot contaminate themselves by allowing white visitors. They assign members of the tribe as *tenientes*, or ambassadors to the whites.

This separation exists between the Zuni Pueblo Indians and other Indian tribes as well. Zuni have no enemies, but they also have no allies. They are not powerful in the ways of war, but many consider them the most holy people in all the land between the great waters.

Navajo

The Navajo once belonged to the Apache tribe, but they settled down and gave up their life of war many generations ago. They are farmers like many of the desert tribes, their clans and families spread across a vast distance that covers Arizona, New Mexico, Nevada, Utah, and some of Colorado.

Four sacred mountains define the Navajo's land: Dook'l'Isliid, or San Francisco Peaks in



English, is the westernmost of the four mountains said to outline the Navajo's territory. The other three mountains are Dibe'Nitsaa (La Plata Mountains) in Colorado, sis na'jiin (Blanca Peak) in the northern New Mexico territory, and Tsoodzil (Mount Taylor) in the southern New Mexico territory. Of all these, the San Francisco Peaks are considered the most powerful.

Sacred lands are important to the Navajo, as they consider all their land sacred. The four mountains that outline the Navajo territory are all sacred, and Navajo shamans visit them to get closer to the spirits. Other places sacred to the Navajo include Big Mountain in Arizona, Rainbow Bridge in Utah (which is also sacred to the Pueblo and Paiute peoples), and the Great Salt Lake—although Doctor Hellstromme has made it difficult for the Navajos to visit this site any more.

The Navajo have served as protectors of all the Southwestern desert tribes from time to time. They have provided food and shelter for the Apaches, and the Pueblo tribes have hidden among the Navajo when the Spanish persecuted

them. As a result, they can count all the desert tribes as friends and allies.

Even the whites have gotten along fairly well with the Navajo. I've heard rumors that Union Army officers stationed at the infamous Fort 51 in Nevada have hired many Navajo to help them encode sensitive messages that have to be carried through enemy territory. The Navajo language is similar to that spoken by the Apaches and the tribes of the Northwest, but written with English letters it becomes an unbreakable code.

The Navajo's probably get along so well with the whites because they have not been in contact with them as long. They have not had treaties broken or their people hunted. Like the Pueblo tribes, the Navajo have always followed the Old Ways. The Navajo village I visited was relaxed about enforcing these ways when Apache friends armed with rifles visited them.

Yaqui

Spanish conquistadors and missionaries reached the Yaqui tribe many hundreds of years ago, and the tribe was forever changed.

The Yaqui, originally from the Sonoran desert in northern Mexico, now live near the village of Tucson in Arizona. They are also found scattered throughout the Sierra Madre Mountains. Yaqui pueblos can be found throughout northern Mexico and southern Arizona.

The most remarkable thing about the Yaqui is their extraordinary religion. On the surface, it seems like they were converted by their Catholic missionaries to the white faith. Many Mexican Catholics believe the Yaqui are faithful converts and leave them alone while spreading their faith elsewhere. In fact, the tribe's name, *Yaqui*, means "priest" in Spanish. The tribe used to call itself Yoeme.

Actually, the Yaqui faith is a complex mix of both Catholicism and their own traditional faiths. Rather than spirits, there are saints, and miracles replace what most Indians would consider traditional medicine. The Yaqui hold their ceremonies during the 40 days of Lent and enact an Easter passion play showing the crucifixion of Christ (who, according to the Yaqui, was born in and lived in Yaqui country).

The Yaqui have a warlike reputation that they earned in a series of uprisings against the Spanish and Mexicans. A war leader named Cajeme, who regularly launches horse-mounted attacks against Mexican forts, leads the raids. I have heard reports of the Mexican Army preparing to quell these uprisings once and for all.

Rather than chiefs, each Yaqui village has five authorities, or ya'uram. There is a ya'uram for civil affairs, military affairs, church affairs, and activities connected with their Lent ceremonies. The church affairs ya'uram typically runs things in a Yaqui village.

The Yaqui are one of the only tribes from northern Mexico to survive the presence of the Spanish and still be identifiable as a tribe. The other Mexican Indian tribes intermixed with Spanish settlers and vanished in a few generations.

The Great Maze

The Great Quake of 1868 decimated almost all the Indians there. Hundreds of villages were destroyed and entire tribes vanished. The survivors blamed the quake on the whites and their greed for ghost rock.

Today, the Indian presence in the Great Maze numbers in the low hundreds. Villages are hidden on barren islands or in caverns exposed by the Quake. The Indians hide for their lives from the well-armed and territorial miners and pirates who have come to their land.

The Klamath tribe of northern California and southern Oregon struggles to hold the last of their land. They are exceptional canoe builders and fight well from the water. Klamath villages are dug into the tops of the rocky islands left by the Maze, well protected against invasion. Their villages are nearly impossible to find.

The Klamath allied with several smaller tribes like the Modoc, Hupa, and some far-western Shoshoni for mutual defense. The Klamath and their allies are not particularly spiritual people, so they don't care to follow the Old Ways if they can get their hands on some guns.

The Pomo were nearly destroyed along with many other California tribes. Today, they survive as scouts and guides in the Great Maze, but they have no villages of their own. Their skill on the water exceeds even the Klamath. Pomo scouting groups can be found throughout the central Maze, from Lost Angels to Shan Fan.

It doesn't seem like the Pomo care to rebuild their civilization, and I have seen very few Pomo women. I fear this tribe will vanish with the survivors, but the Pomo I have spoken to coyly suggest they were not as harmed by the Quake as people think.

The tribe that fared the Great Quake the best is **the Mojave**. They live inland from the Maze, so were not hit as hard as the coastal tribes. Their villages can be found along the last of the coastline before it gives way to the Great Maze.

The Mojave are mainly farmers, not a small feat if you've ever seen their homeland. Rolling sand dunes stretch as far as the eye can see at the mouth of the Colorado River, their easternmost border. The Mojave are also fierce warriors and fight many of the desert tribes at their backs.

The Mojave are strong believers in the Old Ways. In fact, they have had little contact with white society, as the Spanish either followed the coastline or went into central Arizona and completely avoided the tribe. The Mojave are not hostile to whites, sometimes even working as scouts and guides for white travelers.

Most of the Maze tribes, large and small, are (at least in name) part of the Necessity Alliance, a loose confederation of tribes led by a Lusieno woman named Born in a Bowl. A few others follow the Warrior's Trail, which preaches revenge where the Alliance talks peace. An even smaller number are part of the Spiritual Society, which tries to meld Taoist beliefs with our own.

Indian Country

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Then there's the Rattlesnake Clan, a secretive group of sorcerers that some say is aligned with the Raven Cult. Give them plenty of space.

The Northwest

The tribes of the far Northwest, from Oregon and Washington, up into Canada, were almost completely untouched by the Great Quake of '68. They have always been the wealthiest and most materialistic of all the tribes.

The **Haida**, **Tlingit**, and **Tsimshian** tribes are similar enough to describe as one. Their villages are huge and beautiful. They live in big log lodges engraved by master artists from the tribe. An average house is about 30 feet by 40 feet, as big as many houses built by whites. As Indians who live and die by what the sea offers them, they build their villages facing the sea.

Unlike other Indians, the Northwest tribes do not war on each other. They do not need food, and they do not gauge honor by bravery in battle. They give importance to wealth and family lineage. This is not to say the Northwest tribes don't know how to fight—they just have not honed it to an art as others have.

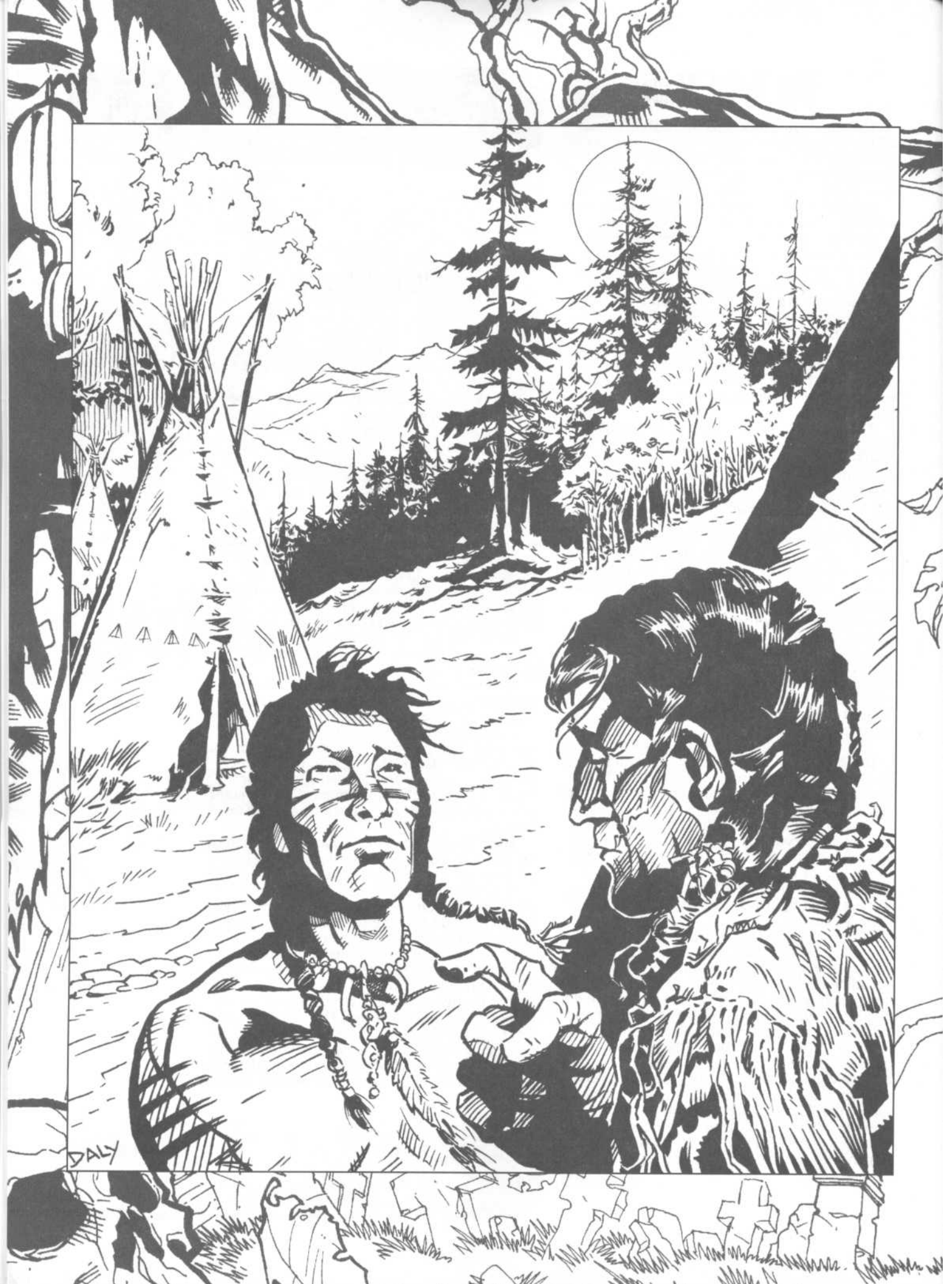
When they do war, these tribes enslave captives. To them, the number of slaves you own is another measure of importance.

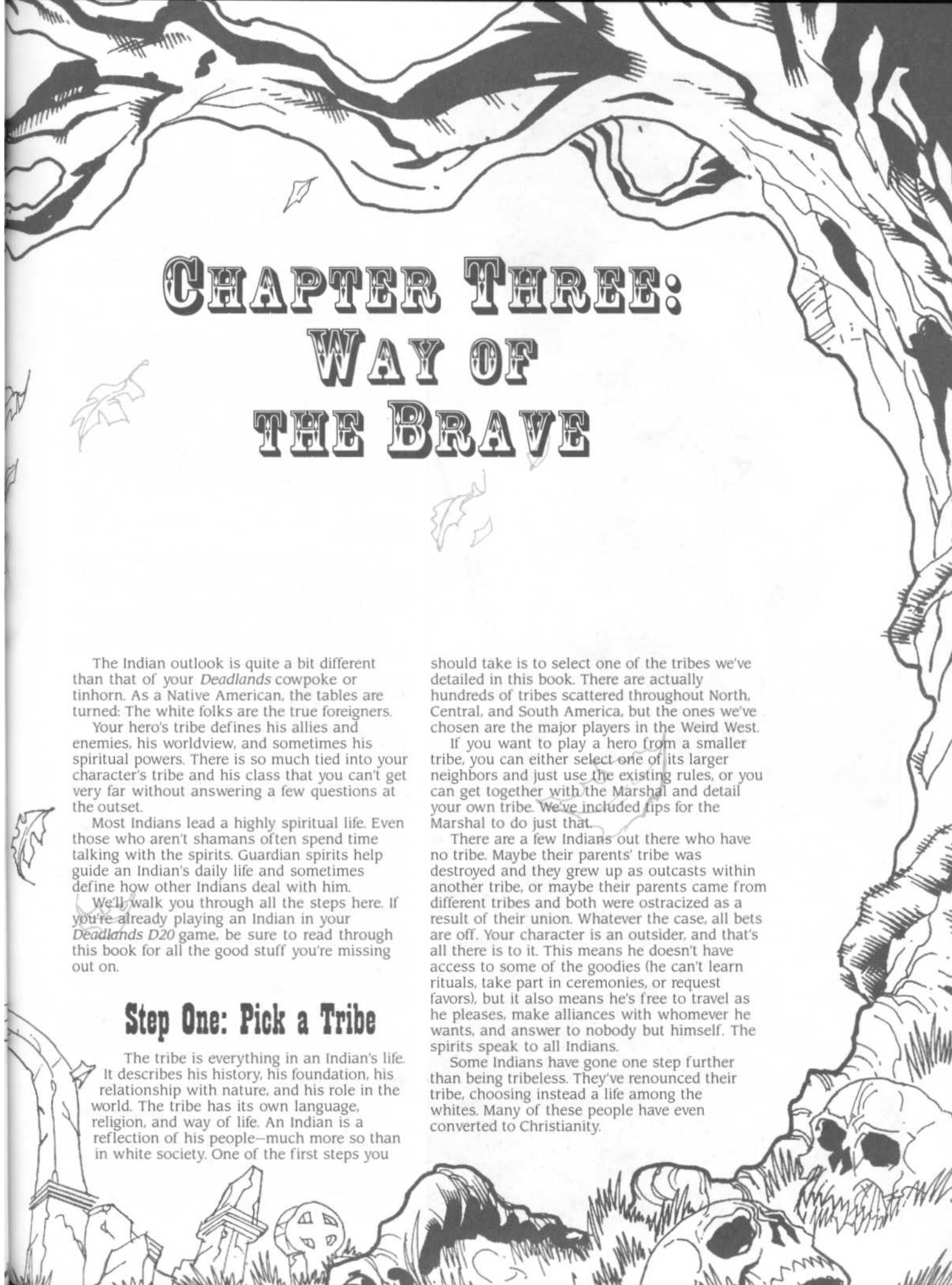
The most important measure of social importance among these tribes is the potlatch. This is a social event at which the tribe gathers to receive gifts from its wealthiest members. The more gifts you give, the more important you are. Shamans dance and impersonate spirits, braves play games, and women share their crafts. The potlatch is the happiest Indian event I have ever been to, even greater than the Sun Dance.

The Canadian Parliament has tried to outlaw the potlatch, but their power does not easily reach so far from the east coast.

Northwest tribes choose their chiefs according to their wealth and position in society. Their chiefs do not rule with the same power as Plains chiefs, and there is no sense of tribal territory. Knowing there is plenty for everyone has made the Northwestern tribes less worried about staking a claim.

The Northwest Indians are very spiritual, but do not follow the Old Ways. They enjoy trading for the white man's creations, although they do not seek guns with the same hunger as warrior tribes. Instead, they trade for copper, gold, tools, jewelry and other products of a wealthy society.





CHAPTER THREE: WAY OF THE BRAVE

The Indian outlook is quite a bit different than that of your *Deadlands* cowpoke or tinhorn. As a Native American, the tables are turned: The white folks are the true foreigners.

Your hero's tribe defines his allies and enemies, his worldview, and sometimes his spiritual powers. There is so much tied into your character's tribe and his class that you can't get very far without answering a few questions at the outset.

Most Indians lead a highly spiritual life. Even those who aren't shamans often spend time talking with the spirits. Guardian spirits help guide an Indian's daily life and sometimes define how other Indians deal with him.

We'll walk you through all the steps here. If you're already playing an Indian in your *Deadlands D20* game, be sure to read through this book for all the good stuff you're missing out on.

Step One: Pick a Tribe

The tribe is everything in an Indian's life. It describes his history, his foundation, his relationship with nature, and his role in the world. The tribe has its own language, religion, and way of life. An Indian is a reflection of his people—much more so than in white society. One of the first steps you

should take is to select one of the tribes we've detailed in this book. There are actually hundreds of tribes scattered throughout North, Central, and South America, but the ones we've chosen are the major players in the Weird West.

If you want to play a hero from a smaller tribe, you can either select one of its larger neighbors and just use the existing rules, or you can get together with the Marshal and detail your own tribe. We've included tips for the Marshal to do just that.

There are a few Indians out there who have no tribe. Maybe their parents' tribe was destroyed and they grew up as outcasts within another tribe, or maybe their parents came from different tribes and both were ostracized as a result of their union. Whatever the case, all bets are off. Your character is an outsider, and that's all there is to it. This means he doesn't have access to some of the goodies (he can't learn rituals, take part in ceremonies, or request favors), but it also means he's free to travel as he pleases, make alliances with whomever he wants, and answer to nobody but himself. The spirits speak to all Indians.

Some Indians have gone one step further than being tribeless. They've renounced their tribe, choosing instead a life among the whites. Many of these people have even converted to Christianity.

Tribe Rules

When you pick a tribe for your hero, you're choosing more than a name. For starters, all Indians are loyal to their tribe unless they're tribeless or disloyal (the character has turned his back on his tribe for one reason or another, he suffers a -2 penalty to all Charisma ability checks with other Indians who are aware of his status). Serving the tribe is an Indian's highest purpose. Your character's tribe affects many areas of his life.

Allies and Enemies

Every tribe has its allies and enemies, and these predispositions carry through to every member of that tribe. Allies always welcome your hero into their village, and he gains a +2 circumstance bonus to all Charisma, Diplomacy and Diplomacy checks against allied Indians. Enemies are just the opposite: They are likely to scalp or shoot your hero on sight, and all his Charisma and Diplomacy checks against enemy Indians are at a -2 penalty.

Markings

Every tribe has a distinctive way they dress, paint themselves and their horses, identify rank, and honor their guardian spirits. It's just not in the Indian's nature to hide these things.

Anyone interested in identifying your hero's tribe, class, and rank by his markings can try to make a Tribal Customs check.

Tribal Languages

Although most Indians born since 1800 speak English because of the old reservation system or white priests, there are still many tribal languages. Most of the tribes keep teaching these languages to their members, if only to gain some privacy from prying white ears.

There are six major language families in the main *Deadlands* campaign area, each represented by a separate skill. Tribes within a family can speak with each other, compensating with sign language where the languages have drifted apart. Tribes from different language families who try to communicate with each other must either resort to sign language, English, or sometimes Spanish. These are all poor substitutes, and mistranslations have led to tribal wars that have lasted generations.

For more on tribal languages, see page 44 in the *Deadlands D20* rulebook.

Tribal Abilities

Many of the tribes described in Chapter One have special abilities associated with all the members of that tribe. If your character is a loyal member of one of these tribes, he comes with the tribe's abilities at no additional cost. Disloyal and tribeless characters must pay for these abilities normally.



Apache

All Apache may cast the *Wilderness Walk* favor once per day as per the spell. This favor does not count against the total number of favors your character knows.

Cheyenne

All Cheyenne characters start with one sacred object, usually a consecrated ritual item.

Comanche, Cherokee, Kiowa

All Comanche, Cherokee, and Kiowa may have Guardian Spirits without following the Old Ways.

Haida, Tsimshian, Tlingit

The Northwestern tribes are the only ones allowed to take the Elk guardian spirit.

Paiute

The Paiute are the only tribe who can perform the Ghost Dance Ritual and create a supernatural effect. The Marshal will let you know what happens when the ceremony is performed.

Pawnee

All Pawnee begin with the Born on Horseback feat.

Yaqui

All Yaqui begin with the Converted feat.

Step Two: Pick a Class

Just as the tribe defines an Indian's beliefs and culture, her function within the tribe defines her daily life's duties. There are very few freelance shamans or warriors wandering the Plains, and those few are usually tribeless.

Some tribes are organized around noble families, and these lineages designate your hero's tribal function. In other tribes, early displays of talent set exceptional children apart. Maybe your hero had an early vision, so the tribe elders decided he should study with the shamans. Or perhaps he was handy with a spear or bow on a hunting trip and was taught the ways of war.

Whatever the case, for our purposes you should pick a character class that reflects your character's role in the tribe. There are four character classes to choose from: Brave, Medicine Man, Shaman, and Warrior.

In the *Deadlands D20* rulebook, we already discussed two of these classes: Braves and Shamans. For more information on those two classes, check out pages 26-27 and 40-41 respectively. The other two, Medicine Man and Warrior, you will find on the next few pages.

One note about these character classes, characters who take these classes are either Indians or Whites with the Gone Native feat. In the case of whites, the Gone Native feat must be

Way of the Brave

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one of the initial feats they choose during character creation.

Step Three: Finding Your Guardian Spirit

The Indians have always been close to their spirits. Even before the Reckoning changed things, the tribes had long spoken with the beings of the spirit world—and not just the shamans, either. All but the truly unfortunate can speak with being in the Hunting Grounds, and gain a personal guardian spirit early in their lives.

Having a guardian spirit is as important as being a member of a tribe and knowing your role in that tribe. Some sad souls have never found their guardian spirit.

Any native—warriors, braves, shamans, and medicine men alike—may have a guardian spirit of his own. But *only* natives, including whites with the Gone Native feat may have one.

Tribal Women

Until the Reckoning, women served a very traditional role in the tribes. They cooked and cleaned, raised kids, did craft work and tended to their husbands needs.

Things are still much the same, except they have even more responsibilities now. Many women discovered they had strong connections to the Hunting Grounds and became powerful medicine women and shamans. Others had to take up arms when war parties of young men were killed by weird and unnatural critters in the deserts and plains.

Basically, the Weird West is an equal opportunity employer these days. Want to play a female character? Great—just don't forget she'll probably be stuck doing all the stuff men folk are too lazy to do themselves.

MEDICINE MAN

Medicine men have known the spirits as long as the shamans and while the shamans ask the spirits of nature for favors to protect their tribe, the medicine man is responsible for bequeathing the spirits for the ability to make sure his people survive the forces of nature itself. Much like the war chief and peace chief, the medicine man can be seen as the speaker to the spirits during times of peace and the shaman during the times of war.

Characteristics: The medicine man or woman talks to the spirits much like a shaman, but in their case, it's to benefit the individual. He heals the sick and ensures plenty of buffalo and crops. Individual medicine men often show the greatest talent for vision seeking.

Background: While shamans venture forth to confront the Reckoners head on, the medicine men often remain with their tribe to protect them from the forces of the Reckoning. A few medicine men have been found outside of the tribal lands. Either they are the last sons of a tribe wiped out by some abomination, or they are offering their magical powers to a posse who has pledged their protection to the medicine man's tribe.

Game Rule Information

Abilities: Much like the shaman, the most important ability for the medicine man is Wisdom. It determines

the number of favors he knows, how well he casts them, and the medicine man is often called upon for his guidance during times of strife within the tribe. His second most important ability is Charisma. Medicine men often become tribal leaders, and as such need to project a favorable image to the members of the tribe. Medicine men do not find themselves in conflict as much as shamans, so Dexterity is not as important to them. However, a medicine man

should have a fair Intelligence in case he is called upon to find a solution to a problem.

Hit Die: D6/level

Class Skills

Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Indian Sign Language (Wis), Knowledge (Indian lore), Knowledge (nature), Knowledge (tribal customs), Listen (Wis), Perform (Cha), Ritual (Cha, exclusive skill), Sense Motive (Wis), Tribal Customs (own tribe) (Int), Wilderness Lore (Wis)

Skill Points at 1st Level: (4 + Int modifier) x 4

Skill Points at Each Additional Level: 4 + Int modifier

Class Features

Armor and Weapon Proficiency:

A medicine man is proficient with all simple weapons.

Favors: Medicine

men call upon nature spirits for spells, called "favors," just like shamans.

They do this by performing specific rituals, such as sand paintings, ritual scarring, fasting, or smoking sacred pipes. A medicine man uses the Ritual skill to call for favors. A medicine man uses the same Prohibited Spells List as shamans. See Chapter Seven: Magic in the *Deadlands D20* rulebook for information on this.

Backlash and Spectacular Success:

Medicine Men suffer the same effects of Backlash and Spectacular Success as Shamans. See the shaman class in Chapter Two: Character Classes in the *Deadlands D20* rulebook for information on this.

Old Ways: Medicine men make the same oath to the nature spirits that shamans do. This means that they are forbidden to use items of mass-production like trains and firearms. Breaking this oath incurs a -4 penalty to all Ritual rolls while the medicine man breaks the oath and for 24 hours they rectify the situation.

Guardian Spirit: Medicine men gain a guardian spirit at level 1. At this level they are able to use its base ability. As with shamans, the spirit grants its first special ability at 5th



level and subsequent abilities every five levels thereafter (10th, 15th, and 20th).

See Chapter Seven: Magic in the *Deadlands D20* rulebook for more information on guardian spirits, and Chapter Three: Magic of the Spirits in this book for a few new guardian spirits to choose from.

Vision Quest: Due to their communing with the spirits, medicine men are more adept at vision seeking than anyone else. At 2nd level, once per game month, the medicine man may undergo a vision quest. He retires to the wilderness alone for 1d4 days where he fasts, smokes peyote, and communes with the nature spirits. At the end of that time, if he succeeds at a DC 20 Ritual check, the spirits provide him a vision pertinent to the knowledge he's seeking. This works exactly like the *divination* spell and is a supernatural ability.

See the Spirits: At 7th level, the medicine man may cast *see invisibility* at will. This requires no Ritual check.

Healing favor: At 11th level, the medicine man may cast the *Healing favor* once per week at will. This requires no Ritual check.

Commune: Everything in the world has a spirit. Animals, rocks, the elements themselves are all manifestations of the nature spirits. At 14th level, your medicine man can commune with the spirits once per day and possibly convince them to help.

The medicine man needs to make a Ritual check with a DC of 17 to commune with the spirit of a small animal (rodent, lizard), a DC of 19 to commune with the spirit of a large animal (horse, bear), and a DC of 21 to commune with an elemental spirit.

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Once the medicine man communes with the spirit, he may ask it to do a simple task for him but must make a Diplomacy check with a DC of 21 because of the capricious nature of the spirits. If the medicine man asks the spirit to do something particularly difficult (asking the spirit of a bear to protect a tribe from anyone entering the village), the Marshal may increase the DC by +2 to +4 or more as she sees fit.

Resurrection: At 19th level, a medicine man may return the souls of the newly dead (before rigor mortis sets in) to their bodies, although this is an intensely dangerous favor to ask.

The medicine man must first cast the spirit guide favor. If the medicine man succeeds at this, she must then spend all of their total spell points (if they are below their maximum, they may not use this favor) and beat the resurrection subject's Con in an opposed roll.

If successful, the target's soul is returned to the body but it quickly returns to the Hunting Grounds if the body is not healed from whatever killed it. If the wounds are not healed, the soul only remains within the body for one hour before returning to the Hunting Grounds.

The target must make a Will save with a DC of 19. If he fails this roll, he must roll on the Dementia Table on page 116 of the *Deadlands D20* rulebook.

The Medicine Man

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+0	+0	+2	Guardian Spirit, base ability
2	+0	+0	+0	+2	Vision Quest
3	+1	+1	+0	+3	
4	+1	+1	+1	+3	
5	+2	+2	+1	+4	Guardian Spirit (1)
6	+2	+2	+1	+4	
7	+3	+3	+2	+5	See the Spirits
8	+3	+3	+2	+5	
9	+4	+4	+2	+6	
10	+4	+4	+3	+6	Guardian Spirit (2)
11	+5	+5	+3	+7	Healing favor
12	+5	+5	+3	+7	
13	+6/+1	+6	+4	+8	
14	+6/+1	+6	+4	+8	Commune
15	+7/+2	+7	+4	+9	Guardian Spirit (3)
16	+7/+2	+7	+5	+9	
17	+8/+3	+8	+5	+10	
18	+8/+3	+8	+5	+10	
19	+9/+4	+9	+6	+11	Resurrection
20	+9/+4	+9	+6	+11	Guardian Spirit (4)

WARRIOR

While braves are responsible for commanding the war party, it is the warriors who usually gain the glory. Many chiefs were once warriors. Some stay with the job, even after they settle down and raise a family, because the calling to war is so strong.

Characteristics: Warriors are skilled in multiple weapons and gain much insight into the world around them as they grow in experience. Old warriors are ferocious and highly skilled, having defeated sometimes hundreds of foes and evil beings.

They are fearsome opponents in battle, never backing down from an enemy, no matter how outnumbered they may be.

Background: Warriors form the backbone of most tribes. They are the favored of their people and earn their position along with their accomplishments.

There are more warriors who have walked the paths of the white man's world than any other member of their tribes. Most are disillusioned youth who are fed up with their elders or those just curious enough to see what lies beyond the horizon.

Warriors who are loyal to their tribes will fight to the death to protect their people from any enemy, human or otherwise, who threatens them.

There are few women warriors, but with the coming of the Reckoning this has begun to change. There is even rumor of an entire tribe of women warriors led by a powerful brave and a wise chieftess.

Don't be fooled if you see one of these woman warriors. They are as fearless as their male counterparts, and there are rumors that many are far deadlier in battle, combining a warrior's fearsome skills with a cunning and ruthlessness unknown to many males.

Game Rule Information

Abilities: A warrior's path is that of combat, so their most important abilities are the physical ones: Strength for power in battle (Strength modifier),

Dexterity for deftness of feet (AC bonus), and Constitution for strength of heart (extra HP). However, a foolhardy warrior is often a dead warrior, so these need to be tempered by the other abilities, most notably Intelligence (for planning battles) and Wisdom (for knowing when one is outmatched).

Hit Die: d8/
level



Class Skills

Balance (Dex), Climb (Str), Handle Animal (Cha), Hide (Dex), Indian sign Language (Wis), Intimidate (Cha), Intuit Direction (Wis), Jump (Str), Knowledge (nature) (Int), Listen (Wis), Move Silently (Dex), Ride (Dex), Spot (Wis), Sense Motive (Wis), Swim (Str), Tribal Customs (own tribe) (Int), Use Rope (Dex), and Wilderness Lore (Wis).

Skill Points at 1st Level: (2 + Int Modifier) x 4

Skill Points at Each Additional Level: 2 + Int modifier

Class Features

Armor and Weapon Proficiency:

Warriors are proficient with all simple weapons and short bows. Warriors are also proficient with light armor and shields.

Mounted Combat: warriors receive the Mounted Combat feat at 1st level.

Weapon Specialization: At 4th, 11th, and 19th levels a warrior may choose a weapon specialization feat. Unlike braves, warriors may specialize in a simple weapon, a martial weapon, a short bow, or a firearm (they have to

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take the Firearms Proficiency feat first in this case). However, if this goes against their tribal beliefs (most notably the Old Ways), then they are considered disloyal with all the penalties associated with that distinction.

Guardian Spirit: At 6th level a warrior gains a guardian spirit, which gives the warrior its base ability. The warrior gains the spirit's first special ability at 17th level. They may never gain any of its other abilities. Most guardian spirits require that their champions follow the Old Ways, but there have been a few instances, most notably the Comanche, that this is not the case. If the warrior is not a Comanche, Cherokee, or Kiowa, they must follow the Old Ways to retain their Guardian Spirit.

Mounted Archery: At 9th level a warrior gains the Mounted Archery feat.

Stone-faced: At 14th level the warrior receives the Stone-Faced feat.

The Warrior

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+1	+2	+1	+0	Mounted Combat
2	+1	+3	+1	+0	
3	+2	+3	+1	+0	
4	+3	+4	+2	+0	Weapon Specialization
5	+4	+4	+2	+1	
6	+5	+5	+2	+1	Guardian Spirit
7	+6/+1	+5	+3	+1	
8	+6/+1	+6	+3	+1	
9	+7/+2	+6	+3	+2	Mounted Archery
10	+8/+3	+7	+4	+2	
11	+9/+4	+7	+4	+2	Weapon Specialization
12	+10/+5	+8	+4	+2	
13	+11/+6/+1	+8	+5	+3	
14	+11/+6/+1	+9	+5	+3	Stone-faced
15	+12/+7/+2	+9	+5	+3	
16	+13/+8/+3	+10	+6	+3	
17	+14/+9/+4	+10	+6	+4	Guardian Spirit (I)
18	+15/+10/+5	+11	+6	+4	
19	+16/+11/+6/+1	+11	+7	+4	Weapon Specialization
20	+16/+11/+6/+1	+12	+7	+4	



Not having a guardian spirit gains you nothing (except the extra feat for whites gone native), but any shaman can sense its absence. Some tribes do not allow characters without a guardian spirit to hold leadership positions.

When you're ready to pick your character's guardian spirit, check out Chapter Seven: Magic in the *Deadlands D20* rulebook and Chapter Three: Spirit Magic in this book.

Step Four: Carry On Like Before

Everything else about character generation is the same as before. Other than what's above and the new skills and Feats below there are no other new rules.

Naming Your Character

When an Indian is first born, she is given the name of a tribal ancestor in the hopes this ancestor's qualities will rub off on the infant. The child keeps this name until puberty, when she is given a new name.

Puberty rites are an important event for the tribes. For women, puberty indicates they're mature enough to be married. For men, it means they're old enough to ride with a war party, get married, or speak with the spirits on behalf of the tribe. For both sexes, puberty means they are ready to discard their old names and receive their true adult names.

If the child has already had a vision and received a guardian spirit, she might be named for the spirit or something that she saw her guardian do in the vision. This is where we get names like Sitting Bull, Running Elk, Crazy Horse, and so on.

The brave might also be named for the first notable act of his early adult life. This results in names like Chases Off Cliff, Ride In Rain, or Stabs By Mistake (ouch!).

She might also be named for some part of tribal life that the elders are reminded. If the child looks like a spirit painted on a powerful medicine shield, she might be named Pretty Shield. If the child eats a lot, she might be named Eats for Winter.

There are no surnames in most tribes, although everyone in the tribe knows to which families the children belong. When it's important to impress somebody with your lineage—say, when you're negotiating with a warring tribe, trying to woo a mate, or trying to contact a dead ancestor—it's completely acceptable to identify yourself as "son of" or "daughter of" someone.

In some tribes, especially in the Coyote Confederation, Indians may have white-sounding names and surnames. Before the Civil War and the spiritual events of the Reckoning, the whites had made some headway in forcing Indians onto reservations. In the process, they anglicized many Indian names. Kids and adults alike got simple white names like Charlie, Anthony, Susan, or Ann. These were often attached to clumsy translations or transliterations of their real names. Some Indians kept their white names so they can have an easy way to identify themselves when traveling through white territory or trading at white forts.

There are, of course, plenty of names in native tongues that simply don't translate well into white languages: Geronimo, Cochise, and so on. Tribal languages would take way more space than is available to Way of the Brave, so head to your local library or the Internet to gather your info.

New Skills

Smoke Signaling (Int)

Smoke signals are a lot more reliable than the white man's telegraphs, as long as the wind is down and the sun is up. A smoke signal requires a smoky fire, lots of green wood, and a

blanket. Smoke signals can be seen up to 5 miles off.

You can't send all of *Black Elk Speaks* with a smoke signal, but they sure come in handy for alerting war parties of approaching badness, or to keep villages in touch.

Check: A base DC of 15 is needed to send up smoke signals on a sunlit, windy, relatively cloudless day. The Marshal may increase the DC for inclement weather conditions.

Retry: As long as no one comes looking to see where the smoke is coming from they can.

Special: A natural 1 on this roll means that either the character has done so poorly sending up the signals that he has filled a 10-ft. square area around the fire with smoke instead of sending it up into the air, or that the character succeeding in sending the smoke up, but with the wrong signals.

Tribal Customs (Int)

This skill represents knowledge of a particular tribe's traditions, ceremonies, war markings, and so on. Knowledge of each tribe is its own skill. Indian characters start with 1 rank in their own tribe.

Check: The base DC for your own tribe is 10. The DC is 15 for a tribe within the same affiliation, the Sioux Nations or Coyote Confederation, and it's 20 for all other tribes.

With a success, they correctly identify the tribe. Beating the DC by +2, they know if a member of the tribe is a fighter or a holy man by their markings, what ceremony is being performed, or some of the core traditions of the tribe. Beating the DC by +4 or more allows the character to learn which specific class a tribe member is, their rank in the tribe, any societies he might belong to, as well as his guardian spirit. They also can learn the specifics of a ceremony or traditions that are more secretive or less used by members of the tribe.

Special: A natural 1 on the roll misleads the character into thinking the character/ceremony/tradition being viewed is from a different tribe entirely. This could lead to disastrous results.

A natural 20 on the roll could lead to some secret information about a tribe or one of its members that even the target knows little about.

New Feats

Belongin's

If a cowboy's gun is his best friend, his horse is his mistress. These two commodities satisfy most folks, but a few have something they consider equally valuable.

This feat covers all the unusual equipment you might want for your character. You need to work out the specific cost of any given item with the Marshal, but the list below should give you some good ideas. This feat can be taken more than once, and the more times it is taken, the more belongin's a person has.

Belongin's

Times taken

1

Sample Belongin's

\$500 in cash; Some shares in a profitable railroad, a fast horse, a fancy pistol, 12 silver bullets.

2

\$1000 in cash; A boat, a work of art, a silver dagger, an incredibly fast horse.

3

\$5000 in cash; A pistol used by Jesse James, a tomahawk blessed by a powerful Indian shaman, a Gatling gun, a riverboat.

4

\$20,000 in cash; A ship, a saloon or other business, a relic of specific but limited power.

5

\$50,000 in cash; A relic of power, a train, a pardon for all deeds past and present in a certain region or state.



Born on Horseback

Riding a horse is as natural to some Indians as walking on their own two feet—maybe even more so.

Prerequisite: The character must be an Indian with either the Mounted Combat or Mounted Archery feats.

Benefit: The character gains a +2 bonus to all melee or ranged attacks while on horseback.

Special: This feat can be taken twice, once for melee attacks and once for ranged attacks.

Brush with Death

The character suffered a great illness or injury that brought her very close to death.

Prerequisite: The character must be an Indian.

Benefit: At any time, the hero can summon the spirit of the ancestor her was named after. The spirit is visible only to this character and stays in contact for up to the character's level in hours.

The spirit won't perform tasks for the character (such as spying on people), but will offer their advice and wisdom as they can.

Clown

Clowns, or *heyoka*, are very spiritually powerful in many tribes. A clown dresses warmly in the summer, wears nothing in the winter, laughs instead of crying, yells instead of whispering, and so on.

Prerequisite: The character must be an Indian or a white (black, Asian, etc.) with the Gone Native feat.

Benefit: Being a clown gives a +2 bonus to all Cha skill checks when dealing with Indians.

Special: Acting like a clown is not an occasional thing. If the Marshal ever feels the Indian is not acting contrarily, he may require a Tribal Customs check with a DC of 19. Failing the check loses the benefits of the Clown feat until the character acts contrary again.

Converted

This native has given up his belief in pagan gods and has accepted the white God (or Yahweh or Allah or another nonnative religion) into his heart.

Prerequisite: The character must be an Indian of any good alignment.

Benefit: The character can no longer ask for favors from the spirits and cannot have a guardian spirit. However, for shamans and medicine men, the Faith skill can now be learned as a class skill and they can call for miracles like the blessed.

Special: This character is still a member of his tribe, although he suffers a -2 penalty on all Cha rolls when dealing with other tribe

members. The character gains a +2 circumstance bonus on all Cha rolls when dealing with Whites who find out this character is converted.

Difficult Labor

The character was slow to come into the world. Because of this, the medicine men gave the character and his mother extra protection. The character is still wrapped in this medicine.

Prerequisite: The character must be an Indian who is loyal to his tribe and faithful to the spirits.

Benefit: The character gets to add a +2 bonus to saves versus spells from miracles, hexes, and black magic.

Special: The bonus is increased to +4 against favors.

Dream Birth

The character's mother was visited by her guardian spirit shortly before his birth and was brought to the Hunting Grounds for a short time. While they were there, the character met his guardian spirit as well as other spirits who promised to help after he was born.

Prerequisite: The character must be of a class that gains a guardian spirit or have the Guardian Spirit feat.

Benefit: The character can sense magic or arcane energy within 100 feet. The character doesn't "see" the magic or energy. Instead, they just have an innate "gut" feeling that there are some odd happenings going on nearby.

Special: By spending a Fate Chip, the character can seek guidance from his guardian spirit as to what type of energy he is sensing.

Gone Native

Whites sometimes give up their membership in white society and join a tribe. This can happen involuntarily (as with children captured in Indian raids) or voluntarily (like when folks want to learn more about Indian ways and give up white life by choice).

Prerequisite: Your character must be a white (black, Asian, etc.).

Benefit: You may now select one tribe to which your character now belongs (he does not get the benefit of any tribal abilities, those are for those born to the tribe). This means the character can have a guardian spirit, and if he is of the shaman or medicine man class, request favors. He may even participate in his tribe's group rituals and ceremonies.

Special: The character must follow all the tribe's ways. He cannot attack another member of the tribe or its allies without due cause. All newly made Indians are also loyal to their tribe. White characters may not take the Gone Native feat without joining a tribe (i.e. being tribeless).

Whites who have the Gone Native feat seem to have the best of both worlds, they can still move among white society, and unless they're wearing war paint or feathered bonnets, nobody considers them anything other than back woodsy types.

If it becomes known that your hero has gone native, your character suffers a -2 penalty to all those with intolerance to "damn Injuns."

Guardian Spirit

A person may have gone native and scalped 100 warriors in combat in the name of their new people, but without a guardian spirit, she'll never get far among her new tribe. In many tribes, a guardian spirit is a person's most important trait.

Prerequisite: The character must be a white (black, Asian, etc.) with the Gone Native and Old Ways Vow feats and at least ten character levels.

Benefit: The character may choose a guardian spirit and gains its base ability.

Special: At 20th level, the character may take this feat again to gain the first special ability of a guardian spirit. They may not gain more than the first special ability and may not have more than one guardian spirit.

Nightmare Birth

The character's mother was visited by manitous in the Hunting Grounds (before he was born) and they were both exposed to the horrors of the Deadlands for a short period of time. Evil medicines have clung to the character ever since, and evil spirits have watched over him from the Hunting Grounds.

Prerequisite: The character must be an Indian of any chaotic alignment (due to the conflicting energies surrounding him).

Benefit: By spending a Fate Chip, the character can raise the Fear Level of an area by +1 for one hour (the Marshal decides how large of an area).

Special: The Raven Cult has probably tracked this character down as a result of his connection with the darker side of things. How he reacts to them when they approach him could very well determine the length of the remainder of his cursed life.

Paleface

Old Ways Vow

All loyal members of tribes that follow the Old Ways movement have taken this oath. To honor the spirits, your character has sworn to never own any of the white man's modern, mass-produced, soulless-goods: guns, wagons, steel hatchets, etc. In addition, the character must not travel in any modern conveyances such as trains or steam wagons.

In return for this respect, the character is allowed to contact and deal with the spirits. For a non-Indian character who has Gone Native, they must follow the Old Ways to gain the favor of a guardian spirit.

If the character violates this vow by possessing a gun or riding on a train (for example), he receives a -4 penalty to all Ritual checks. This penalty remains in effect until the situation is corrected. The spirits are not fooled by a character who quietly sets his Peacemaker to one side before attempting to contact them.

This Indian is white as a rail baron's so on the outside, but all Indian inside. Unless he's painted for war or showing off his braids, whites can't tell him apart from their own

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people. Some may think he was a white baby stolen by a war party, but he's native born.

Benefit: If the hero tries to pass for white among whites, he needs to speak English and use a touch of the Perform or Bluff skills to maintain the illusion. As long as he is able to maintain the illusion, any penalties associated with his heritage are negated.

Special: The hero's tribe still accepts the hero as one of them, but other tribes may not feel the same way unless your hero has a few levels of the Renown feat among their people. The Marshal may give the character a -2 penalty to Cha skill checks when dealing with other tribes as he sees fit.

Stone-faced

Indians are really good at being inscrutable. Some have learned how to beat the best white poker players at their own game.

Prerequisite: The character must be an Indian with at least 2 levels of Sense Motive.

Benefit: All Sense Motive skill checks gain a +4 bonus.

(Un)Dead Indians

Indians are as likely to come back Harrowed as anyone else. However, there are a few important exceptions to the rules.

Favors cost extra spell points. The spirits are reluctant to grant favors, because they're not chummy with manitous. All favors spell point cost is increased by one level. For example, a third level spell would cost 12 spell points to cast, normally what a fourth level costs.

The manitou can't use your character's guardian spirit while it has Dominion. The guardian spirit is there to look out for your character. It knows better than to let that nasty spirit use and abuse it.

While in the Hunting Grounds the manitou gets stronger—much stronger. This is as nasty as it sounds. The living dead should only enter the Hunting Grounds if they've got a really good reason.

All spirits can sense the manitou. Don't try lying about it. It's as obvious as a herd of los diablos at a pow wow.





CHAPTER FOUR: GUARDIAN SPIRITS

Every Indian boy or girl hopes to one day receive a guardian spirit. A shaman guides the child into the spirit world, where they look for animal spirits that are willing to join with the child. This nature spirit guides and protects the recipient, granting strength and knowledge throughout his life.

This is a big responsibility for the spirit. Some people receive their guardian spirit very late in life, but not too late to learn the spirit's wisdom.

How Guardian Spirits Work

During character creation when a player chooses a class for the character that receives a guardian spirit, the should choose that spirit right away, regardless at what level the character is able to call upon the spirit.

Then, when the hero reaches the base character level at which he can call upon the spirit, he is able to use the base ability listed under the spirit. As the character's levels increase, he can eventually access the guardian spirit's special abilities. Only shamans and medicine men can access all of the spirits special abilities.

Guardian spirits all require that a character follow an oath to retain their favor. If the character violates the oath, the guardian spirit will deny the character the

use of its abilities until they atone for their actions.

For more information on guardian spirits, see page 109 in the *Deadlands D20* rulebook.

A Slight Change

In the *Deadlands D20* rulebook characters with guardian spirits could use their spirit's abilities free of charge as long as they maintained their oath and were of high enough level to access them.

To put things in a little more alignment with regular DL, now using the special abilities of the character's guardian spirit costs 1 Fate Chip each time they want to use it. Base abilities still don't cost anything to use. If a character doesn't have any Fate Chips, then they are plum outta luck.

New Guardian Spirits

Some guardian spirits were listed in the *Deadlands D20 rulebook* (see pages 110-113). If those do not suit your tastes, here are a few more to choose from.



Buffalo

The buffalo is the animal of the Creator himself, and is a central symbol of the Ghost Dance movement.

Oath: The character must never kill *anyone*, even in anger. There are better ways to resolve disputes than warfare.

Base Ability: Everyone in the character's tribe knows the Buffalo is the character's guardian spirit. The character gains +2 to all social skill checks with those who believe in the spirits.

Special Ability (1): Once per day, the character can ask for a favor they have previously performed at no spell point cost. The favor is automatically successful.

Special Ability (2): Once per day, the character may ask for one favor with the Divination or Conjunction (Healing) type that he does not know as if he did know it. The character must cast the spell as normal with the normal cost in Spell Points and it may not be above the maximum level that they can cast.

Special ability (3): Once per week with a successful Ritual check against a DC of 20, the character can use the base ability of another guardian spirit as if it were her own for the remainder of the day.

Special Ability (4): Once per week the character may replenish their pool of spell points without having to sleep.

Butterfly

This spirit embodies elusiveness and agility. Warriors seek to gain its favor to help them dodge their enemies' attacks.

Oath: When given a choice between a peaceful resolution and fighting, the character

must always choose peace. The hero must try to avoid confrontation rather than seek it when solving her problems.

Base Ability: The character gains +2 to their Dexterity bonus.

Special Ability (1): Once per day, the character may make the target suffer a -2 penalty to any ranged attack directed at the character.

Special Ability (2): Once per day, the character may make the target suffer a -2 penalty to a Spot skill check if they are looking for the character.

Special Ability (3): Once per week, if a ranged attack roll has been successfully made on the character from within 25-feet away, the character may negate the attack.

Special Ability (4): Once per week, the character may evade all attacks made on the character for one round. This ability costs 2 Fate Chips. If the character does not have 2 Fate Chips, they cannot use this ability.

Crow

The Crow is the mean-spirited counterpart to the better-natured Coyote. While Coyote teaches through trickery, Crow punishes the wicked.

Oath: Use your character's powers of trickery to punish those who act self-righteous, brag about their parentage or social status, or who are too full of themselves.

Base Ability: Your character can give a -2 penalty to a target's Charisma ability or skill checks if the character is within hearing range.

Special Ability (1): Once a day, the character can compel the target to speak only the truth the next time he is asked a question (by anyone). This ability does not force the target to answer the question, however.

Special Ability (2): Once per day, the character can compel the target to only speak lies for the next hour.

Special Ability (3): Once per week, the character can use the Sense Motive skill on a target and it automatically succeeds.

Special Ability (4): Once per week, the character can give a target a misleading vision of their future. The vision must be pertaining to something already happening in the target's life. For example, giving them a vision of their death is out, but giving them a vision that the train they are about to get on is going to wreck would work. Regardless of the intent, the target always sees something other than what is actually going to happen if they continued on their course of action.

The character must touch the target with their bare hand to give them the vision.

Dog

The Dog is a protector and helpmate to the tribe, perhaps not as fierce in battle as the Wolf, but more reliable and trustworthy as a defender.

Oath: The character must always obey the dictates of his tribe. All Indians with a Dog guardian spirit are loyal. If the hero finds himself without a tribe for whatever reason, he bows to the wishes of whatever leader or group to which he has attached himself.

Base Ability: The character gains a +2 to his attack rolls when defending his tribe (or the group he is a member of) from attack.

Special Ability (1): Once per day, the character can negate the effects of surprise on his party if they were caught flat-footed.

Special Ability (2): Once per day, the character gains a +2 bonus to Wilderness Lore checks used to track, and if they have the Track feat, they may move at their normal movement rate without penalty.

Special Ability (3): Once per day, the character may automatically and instantly replenish all subdual damage they have taken.

Special Ability (4): Once per week, the character can place himself in the path of an attack aimed at a member of his party and take the damage upon himself. The character can use this ability even if they have a lower initiative, as long as they have not already made an action in that round.

Elk

The Elk foretells prosperity and peace for the tribe. Only tribes from the Northwest can take this powerful guardian spirit.

Oath: The character must share any prosperity that comes to her.

Base Ability: The character can reroll one time any failed roll that would have resulted in her gaining prosperity. This ability cannot be used if a natural 1 was rolled.

Special Ability (1): Once per day the character may use the *luck* favor as a special ability at no cost. If the character does not have the Ritual skill, they may use Knowledge (Indian lore) instead.

Special Ability (2): The character may use the *call wealth* favor as a special ability at no cost. If the character does not have the Ritual skill, they may use Knowledge (Indian lore) instead.

Special Ability (3): Once per week, the character may reroll any single natural 1 rolled.

Special Ability (4): Once per week, the character may replenish another's spell point pool without the target having to sleep.

Snake

Snakes are bearers of wisdom and speakers to the spirit world. It is said that a snake of stars stretches across the heavens, and that another snake wraps itself around the rim of the world.

Oath: The shaman or medicine man must spend his entire pool of spell points on the *ask the spirits* favor on behalf of his tribe's well-being at least once a week.

Base Ability: The character gains a +2 bonus to all Wis ability and skill checks.

Special Ability (1): Once per day, the character may reroll any failed Wis ability or skill check. This ability may not be used if a natural 1 was rolled.

Special Ability (2): Once per day, the character may use the *ask the spirits* favor at no spell point cost, but only in regards to a minor issue.

Special Ability (3): Once per week the character may use the *state your business* favor and it is automatically successful.

Special Ability (4): Once per week, the guardian spirit will open a 3-foot wide portal for 1 hour, either into or out of the Hunting Grounds. If the spirit opens a portal out of the Hunting Grounds, you can call the target state but nothing more.

Spider

The Spider is both creator and destroyer. Its webs are beautiful, but they exist only to snare the weak and the foolhardy.

Oath: The character can never act to save the life of someone who is not of his tribe.

Base Ability: The character receives a +2 bonus to all Use Rope skill checks.

Special Ability (1): Once per day, the character gains a +2 bonus to Disable Device skill checks. This skill becomes a class skill.

Special Ability (2): Once per day, the character may gain a +2 bonus to any Jump skill checks. This skill becomes a class skill.

Special Ability (3): Once per week, the character may use the *spider climb* spell automatically at no cost.

Special Ability (4): Once per week, the character may have the guardian spirit place a *curse* as per the favor on a target of equal or lower levels than the character. The spell automatically succeeds in giving the target a minor affliction. If the subject is inspected, the illness can be tracked to a deadly poison.

Thunderbird

Thunderbirds are powerful spirits and protectors of the Hunting Grounds and humanity. They are also foretellers of great battles to come.

Oath: Thunderbirds aren't known for subtlety, neither are the characters they accept. The hero must choose the direct solution to any problem. He must never avoid fighting an abomination or manitou, even involuntarily (as in getting scared and fleeing).

Base Ability: The character receives a +2 bonus to all Intimidate skill checks.

Special Ability (1): Once per day, the character may make all evil spirits leave an area equal to 10-feet times his character level for one hour. Don't take this for granted. Evil spirits don't take kindly to being evicted.

Special Ability (2): Once per day, the character can change any one successful attack on an abomination into a critical.

Special Ability (3): Once per week, the hero may call down a lightning bolt as per the *lightning strike* favor. This ability costs 2 Fate Chips. If the hero does not have 2 Fate Chips, they cannot use this ability.

Special Ability (4): Once per week, the character may replenish their spell point pool without sleeping.





CHAPTER FIVE: STRANGE MEDICINE

The Reckoning was a mixed blessing, to say the very least. The Indians have spoken to the spirits since the world was made, but some say the spirits stopped speaking back after the Great Spirit War. But Raven had his Reckoning, and we have heard the spirits loud and clear.

Our medicine ways and rituals were passed through the generations. Only the most powerful shamans could draw power from the spirits, and the tribes revered them for their power.

Today a new generation of medicine men and shamans walk among the tribes, with stronger and stranger medicine than we have ever known. And we have learned what we have long feared: The spirits are neither good nor evil. They answer the pleas for blessings and curses in equal measure, but leave us to decide the morality of those favors.

We can only hope the new shamans still believe in right and wrong.

The Old Rules, Once More

The rules for Indian magic haven't changed between *Deadlands D20* and this book. Let's quickly review them here to refresh your memory.

Obtaining favors from the supernatural inhabitants of the Hunting Grounds requires

three steps: selecting a favor, performing a ritual, paying the necessary spell points.

The Favor

Favors are services (i.e. spells) performed by spirits for the shaman or medicine man. The forms these services can take are based on ancient traditions and pacts with the spirits. A favor must be requested performed before performing a ritual to cast it. Other rituals help gain the beneficence of the spirits when asking for future favors. These are described under New Medicine below.

The Ritual

Once the shaman or medicine man has selected a favor, he must attract the attention of a spirit to provide it. This is done with an act or some form of self-sacrifice. The more powerful the favor, the greater the ritual to appease the spirits must be.

After choosing the favor, the shaman or medicine man performs a Ritual skill check against a DC determined by the level of the favor being requested. The DC is 15 plus two times the level of the favor. For example, a third level favor would have a DC of 21.

If the check is successful, the shaman or medicine man then pays for



the favor from his pool of spell points (see Chapter Seven: Magic in the *Deadlands D20* rulebook). Favors cost three times their level in spell points. This represents the draining effects of the ritual and contacting the Hunting Grounds on the shaman or medicine man.

The Medicine Bundle

All rituals require the shaman or medicine man to have a medicine bundle of some kind. This is a small bag filled with important and unique items. Any Indian who knows rituals has a medicine bundle filled with the items his rituals require. Different tribes have different kinds of medicine bundles. Among the Sioux Nations, it's a necklace. Among the Crow, it's an intricately beaded bag.

This is something new that wasn't in the *Deadlands D20* rulebook. All shaman and medicine man spells should have Divine Focus (medicine bundle) listed as one of their components. Any character with the shaman or medicine man character class is considered to have one of these in their starting gear at no

cost—it was more than likely given to them by the elder who trained them in the way of the spirits.

The Old Ways

Most spirits dislike the “soulless” products of mass-production. Out of respect for the spirits (and to get on their good side), many shamans and medicine men have sworn not to use such things. This is what the Old Ways movement is all about.

Any shaman or medicine man that has taken the Old Ways oath and breaks it by carrying a gun, metal knife, or any other artifact of “modern” society suffers a -4 penalty to all Ritual skill rolls. The penalty lasts for 24 hours after the character has gotten rid of the offending object.

New Medicine

Medicine Ways

One of the most important changes made to Indian spirit magic in this book is how favors are organized. All favors are now grouped into one of six medicine ways: visionseeking, war, blessing, earth, trickster, and ghost medicine.

These new ways allow a player to focus their character on one specific medicine (for character flavor only, there is no game benefit). Medicine ways also come into play when dealing with sacred objects (see Chapter Six).

The spells from the *Deadlands D20* rulebook fall into the medicine ways as follows:

Back to Nature - Earth Medicine Way
Compass - Visionseeking Medicine Way
Horned Owl's Fury - War Medicine Way

Angering the Spirits

Although the spirits aid those who show them proper respect, they do so reluctantly. If a shaman continuously disturbs them for the same favor, they grow angry. For this reason, the DC of the favor is increased by +1 each time after the first that a shaman requests it in a 24-hour period.

Exhortation Rituals

The spirits don't grant favors for nothing. They require the shaman to make a show of faith in their power. Performing a ritual does this show of faith.

Exhortation rituals are used to sway the spirits' favor a little bit, so that the character has a bit of a leg up when requesting his next favor.

The character just performs one or more of the rituals listed at the end of this chapter, and makes a Ritual check against the DC listed with the ritual. If they are successful, they receive a bonus to their next Ritual check when asking for a favor as listed under Appeasement.

Only a maximum of three different rituals can be performed in one 24-hour period. The bonuses can be combined or used for three

separate favor Ritual checks. Regardless of how the bonuses are used, they must all be used within 24 hours or they are lost. The spirits may like you, but they ain't waiting for you.

One last thing, the Speed listed is how long it takes to perform the ritual and the Ritual Items are the bare minimum the character must provide to perform the ritual.

Just to review:

Speed is the time it takes to complete the ritual.

The DC listed is for the Ritual check needed to perform this ritual. A second Ritual check must be made to get the favor requested.

Appeasement is the bonus that is granted to the favor Ritual check if this ritual is successfully performed.

Ritual Items are what is needed to perform the ritual.

The Favors

Note: The terms shaman and medicine man are used interchangeable below to refer to the caster of a favor. Characters of either class can use all of the following spells.

Blessing Medicine Way

This is the medicine way concerned with prosperity, luck, and chance. Games of chance and materialism are very important to some tribes, especially those in the Northwest.

Bless Item

Type: Enchantment

Level: 5

Components: DF, F, S, V

Casting Time: 1 day

Range: Touch

Target: One item

Duration: Permanent

Saving Throw: None

Spell Resistance: No

This favor is requested by shamans who want to create blessed or anointed objects. See Chapter Six: Sacred Objects for more details.

Call Wealth

Type: Enchantment

Level: 1

Components: DF, S

Casting Time: 1 action

Range: Self

Duration: 4 hours

Saving Throw: Will negates

Spell Resistance: Yes

The spirits assist the shaman's prosperity. Each time this favor is received, it increases the character's Diplomacy, Gamblin', Pick Pocket, or Search skill roll by +1. Specify where the bonus is going before the spell is cast.

Luck

Type: Conjuration (Creation)

Level: 3

Components: DF, S

Strange Medicine

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Casting Time: 1 action

Range: Touch

Target: 1 person

Duration: Instantaneous

Saving Throw: Will negates

Spell Resistance: Yes

The spirits can grant luck and good fortune to those who are deserving.

The caster must make a Cha check. On a DC of 19 the target receives one Fate Chip, on a DC of 23 he receives two Fate Chips, and with a DC of 27 he receives three!

On a failure (less than 19), the caster loses one chip. If the caster gets a natural 1 on the roll, he loses *all* of his Fate Chips. The chips gained by this favor need not be used right away.

The Spirits Flee

Type: Abjuration

Level: 1

Components: DF, S

Casting Time: 1 action

Range: Sight

Target: 1 person

Duration: Instantaneous

Saving Throw: Will negates

Spell Resistance: Yes

A shaman can sometimes call on spirits to conspire against spirits who favor someone else.

The caster makes an opposed Wis check against the target. If the shaman wins the roll, she may cancel a Fate Chip just used by the target.

On a failure, the shaman instead loses a Fate Chip. If the shaman goes bust on the Wis check, she loses all of her chips.

Earth Medicine Way

This is the medicine way of the nature spirits. The elements, weather, animals, even rocks and mud are all imbued with nature spirits. They can all be spoken to, and they can all be great helpers or hindrances.

Most Indian villages have at least one shaman wise in the ways of earth medicine. This person is often the once called the medicine man or medicine woman. He or she is responsible for keeping everyone healthy, bringing favorable weather for crops or hunting, and generally keeping the people at peace with nature.

Animal Possession

Type: Transmutation

Level: 3

Components: DF, S

Casting Time: 1 action

Range: Self

Target: One animal type within 5 miles

Duration: Concentration

Saving Throw: Will negates

Spell Resistance: Yes

Many Indians believe they have the power to shape shift, but in reality they are only projecting their souls into nearby animals. This is still powerful medicine.

A shaman or medicine man typically knows how to project into a single kind of animal, most often the animal represented by her guardian spirit. Each kind of animal is a separate favor and must be learned individually. The first *animal possession* favor a character learns must be her guardian spirit's type.

The shaman's soul is guided into the body of the chosen animal nearest the shaman's location, within 5 miles or so. The nature spirits select the most impressive specimen they can find, and they can move a little outside the strict definition of the beast. For example, if the character requests the animal possession: wolf favor, the best choice is a muscular wolf, but he might end up in a pet dog if that's the only canine available.

The character then experiences all the animal's senses. If +4 is added to the DC of the Ritual check, the character has full control of the beast's actions.

If the beast takes damage while inhabited by the character, the caster must make a Will save against a DC equal to the attack roll used to hit the animal. Failure means the character takes the same amount of damage to his own body.

The caster's body is in a trancelike state for the entire duration of this favor.

Call Weather

Type: Conjunction (Summoning)

Level: 3

Components: DF, S

Casting Time: Varies

Range: 5 miles

Duration: Varies

Saving Throw: No

Spell Resistance: No

The weather spirits can be powerful allies or terrible enemies. This favor can bring much-needed rain to a parched village, or hurricane-force winds to blow back an enemy.

Each level of storm requires the previous storm level to be in place. Therefore, storm clouds can't be called until the winds are called, and so on. The spell point cost lists the amount of spell points that must be spent to achieve weather at that level past the cost to cast the spell (the first one is free). A *lightning strike* can be called from any weather except wind. Also, instead of summoning up the next level of weather, the shaman could also call up a more powerful version of the existing weather. Therefore, if there was already rain, instead of a blizzard the shaman could call up torrential rains.

The new weather conditions last as long as it takes to summon them total. For example, a

shaman bringing rain from nothing would create a rainstorm that lasts about 50 minutes. Only repeating the favor, with the normal costs, can extend this.

Call Weather

Weather Type	Spell Point Cost	Time Required
Call Wind	0	10 seconds
Call storm clouds	3	10 minutes
Call rain	6	30 minutes
Call blizzard /hurricane	9	2 hours

Healing

Type: Conjunction (Healing)

Level: 2

Components: DF, S

Casting Time: 5 minutes

Range: Touch

Target: 1 person

Duration: Permanent

Saving Throw: No

Spell Resistance: Yes

This favor calls on the spirits to accelerate nature's course and speed a patient's healing.

The DC determines the amount of damage the character has sustained. If the medicine man's Ritual check beats that DC, the character is completely healed. If not, the target remains wounded. The medicine man can try again if he'd like, with the possibility of angering the spirits.

Healing

DC	Damage Sustained
21	4 or less
23	8 or less
25	12 or less
27	16 or less
29	20 or less

Lightning Strike

Type: Evocation

Level: 4

Components: DF, S

Casting Time: 2 rounds

Range: Medium (100 ft. + 10 ft./level)

Target: 1 target

Duration: Instantaneous

Saving Throw: Ref halves

Spell Resistance: Yes

This favor calls upon the spirits of the storm to strike the shaman's enemy with lightning. Though powerful, *lightning strike* can only be used during a thunderstorm.

If the ritual is successful, the target is automatically hit for 3d10 points of damage. Every +4 to the DC beyond the minimum increases the damage by an additional 1d10. It's not possible to make called shots with this favor.

Remedy

Type: Conjunction (Healing)

Level: 2

Components: DF, S

Casting Time: 5 minutes

Range: Touch

Target: 1 disease in a person

Duration: Instantaneous

Saving Throw: Fort negates

Spell Resistance: Yes

The favor *healing* treats wounds on the body but not all dangers to a hero's health are visible. *Remedy* treats poisons and disease, invisible foes that can fell the mightiest warrior.

The DC depends on the type of poison or disease being treated and is shown on the table below.



Poison or Disease	DC
Normal disease (smallpox, cholera) or infection	15
Normal Poison	20
Supernatural poison or disease	25

Show the Path

Type: Divination

Level: 0

Components: DF, S

Casting Time: 1 round

Range: Touch

Target: 1 being

Duration: 6 hours

Saving Throw: Will negates

Spell Resistance: Yes

A pathfinder in the wilderness is a great help when moving from place to place, but only if she leaves a trail your hero can see. And when she does your shaman always has to worry that one of this enemies might find it as well.

Show the path allows the caster to follow the subject unerringly for the duration of the favor. Conversely, if your hero is the most woods wise member of the war party, she can cast the favor on herself and grant another member of the group the ability to see the magical trail she leaves.

Casting this on an unwilling or unknowing subject requires the caster to succeed in opposed Will saves or the favor fails.

Anyone with the ability to see magical auras—like through *hex sense* or other ability—can also see the trail left by this favor.

Wilderness Walk

Type: Transmutation

Level: 0

Components: DF, S

Casting Time: 1 action

Range: Touch

Target: 1 person

Duration: Concentration

Saving Throw: Will negates

Spell Resistance: Yes

Strange Medicine

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Wilderness walk allows the shaman (or someone he casts this on) to move through the outdoors quietly and without leaving a trace.

The earth spirits quiet the sound of the target's footsteps, giving him +4 to Move Silently checks. They also make it impossible for someone to follow the tracks of the walker.

The spirits that perform this service refuse to enter villages, towns, or any other inhabited area. The target loses any benefits of the favor if he is within 100 feet of such a place.

Ghost Medicine Way

This medicine is also known as sorcery or witchcraft. Most shamans stay far away from these powers. They are tools for evil and those who dabble in them often pay a steep price.

For each favor known in this medicine way, the shaman receives a +1 to his die roll to come back Harrowed. If the shaman does become one of the living dead, the Manitou automatically has Dominion. Worse still, the shaman must immediately win an opposed Will save against the Manitou or be cast our forever—the shaman has become a faithful servant of evil!

Some shamans use ghost medicine to fight evil spirits on their own terms. These brave spirit warriors know they are likely condemning themselves to an eternity in damnation, but perhaps they can do some good in this world before they fall into Hell.

Bind Ghost

Type: Enchantment

Level: 3

Components: DF, S

Casting Time: 1 action

Range: 5 yards

Target: One spirit

Duration: Until complete

Saving Throw: Will negates

Spell Resistance: Yes

This is the so-called favor used to control manitous and other spirits that have found their way into our world. The favor works the same on summoned manitous or the beastie that inhabits a Harrowed.

If the favor is successful, the caster and the spirit must make opposed Will saves. On a failure, the spirit ignores the sorcerer. If the character gets a natural 1, the spirit turns on her and attacks, returning to whence it came the moment it or the sorcerer take any damage.

If the roll is successful, the manitou must perform a service for the sorcerer. For example, answers a simple "yes-no" question, go somewhere and report what you see, contact another caster, and so on. It's up to the Marshal to decide what the spirit can and cannot do, however manitous always warp the shaman's instructions.

To perform a service in the physical world, the manitou must be present in this world. This means it must have entered the physical world via the *call evil spirit* or *open portal* favor or it must be present in a Harrowed individual. Manitous in Harrowed characters must still follow the standard Dominion rules while fulfilling their task.

Call Drought

Type: Conjunction (Summoning)
Level: 3
Components: DF, S
Casting Time: Varies
Range: 5 miles
Duration: 1 month
Saving Throw: No
Spell Resistance: No

This favor has the opposite effect of *call weather*. Whatever the weather conditions, the shaman pays triple the spell point cost (listed under *call weather*) needed to create the weather (even if the weather is occurring naturally) to calm it (this is on top of the amount to cast the favor). So still air can be summoned from winds for 3 spell points (and enough still air forms a drought). The effects of this favor last a month.

Call Evil Spirit

Type: Conjunction (Calling)
Level: 3
Components: DF, S, V
Casting Time: 1 hour
Range: 10 feet
Target: One manitou
Duration: Varies
Saving Throw: Will negates
Spell Resistance: Yes

The manitous are always looking for an easy way into our world. This favor gives them that way. This favor works the same way as the *summon spirit* favor, but allows the sorcerer to contact manitous in addition to the spirits normally summoned by shamans.

If the sorcerer is killed by a summoned manitou, add +5 to the die roll for the purposes of becoming Harrowed. If the shaman returns from the dead, the manitou that killed him now inhabits his rotting carcass.

Curse

Type: Transmutation
Level: 3
Components: DF, S
Casting Time: 1 round
Range: 10 yards
Target: 1 target
Duration: Permanent
Saving Throw: Fort negates
Spell Resistance: No

This favor is a powerful medicine that calls down the wrath of the spirit world upon a sorcerer's enemy. When granted, the character suffers a malady of some sort.

The DC determines the power of the curse. The nature of the disease or affliction may vary, but the effects are the same.

The sorcerer who caused it may lift the curse at any time. Other medicine men or shamans may lift the curse by generating a higher DC than was used to place the curse, and then asking the spirits to check their anger.

Curse

DC	Effect
15	Minor: The target has a minor incurable ailment. This might cause him to cough at poor times, make social engagements difficult, give him the shakes, etc. Subtract -2 from any Diplomacy and Move Silently checks.
20	Chronic: The target has a chronic illness that causes constant agony and may eventually kill her. She suffers the penalties for a minor curse and at the start of each game session; she must make a Con check against a DC of 15. If she fails, she suffers -4 to all tasks she performs this session. The Marshal might modify the target's die roll depending on the weather and the particular illness.
30	Fatal: The target's got a chronic illness that might kill his character at any time. Roll as above. If he gets a natural 1, the character must make another Con check, this time against a DC of 20. Should he fail, Death's door swings wide.

Destroy Spirit

Type: Necromancy
Level: 5
Components: DF, S, V
Casting Time: 6 hours
Range: Sight
Target: One spirit
Duration: Permanent
Saving Throw: See below
Spell Resistance: Yes

This favor calls upon other spirits to attack a spirit in this world or the Hunting Grounds, or to permanently eradicate the immortal spirit of a dead person. That person can never become Harrowed and can never be contacted again.

The spell point cost required depends on the type of spirit being destroyed. First spell points must be spent to cast the spell successfully. If the spell succeeds, then more must be spent to destroy the spirit. Three spell points targets a minor spirit, five targets a standard spirit (including the souls of the dead in the Hunting Grounds), and eight spell points targets the big dogs of the spirit world. It's up to the Marshal to determine what category the target spirit falls into.

Minor spirits don't put up much of a fight and are instantly destroyed as soon as the spell

points are spent. Standard spirits are only destroyed if the sorcerer beats them in an opposed Will save. Major spirits, often the servants of the gods themselves, not only have to be defeated by in an opposed Will save, but reduce the shaman's Ritual skill by -1 rank each time the favor is attempted, whether it succeeds or not.

Spirits don't like fulfilling this favor or working with those who know how to ask for it. Any shaman who knows this favor must pay +1 extra spell point on all other favors he asks for.

Devil's Dance

Type: Conjuraton (Summoning)

Level: 0

Components: DF, S

Casting Time: 1 action

Range: 5 yards

Target: 1 huckster

Duration: 4 rounds

Saving Throw: No

Spell Resistance: No

Hucksters insist on consorting with manitous to work their hexes. When it comes to gaining the attention of spirits—even manitous—Indians are undeniably experts. This favor helps a huckster attract more manitous with which to work her hexes—more than she would care for.

This favor forces a single huckster for its duration to roll an extra d20 each time she casts a hex. This roll has nothing to do with casting the hex, rather it offers a greater chance to generate backlash. If anything but a natural 1 is rolled on this die, nothing happens. However, if a natural 1 is rolled, the hex fails and the huckster suffers backlash as if he had rolled a 1 on his skill roll.

Each +4 to the DC increases the number of extra rolls by 1. For example, if the shaman generates a 25 with their Ritual skill check, the huckster has to roll 3d20. Multiple 1s do not generate more than one backlash effect.

Trickster Medicine Way

Many tribes believe trickster spirits are not mean-spirited but play tricks to teach a lesson or expand your perception. It sure doesn't feel that way when the trick is on you though. These medicines confuse and anger others, but only for instructional purposes, of course.

Clumsiness

Type: Enchantment

Level: 0

Components: DF, S

Casting Time: 1 action

Range: Earshot

Target: One target

Duration: 1 round

Saving Throw: Ref negates

Spell Resistance: No

A favorite of shamans who like to make a fool of white men and their complicated machines, this favor was originally used by the Coyote spirit to teach warriors not to rely on their bows but their wits.

For each spell point past the cost to cast spent (maximum 5), reduce any of the target's individual Dexterity skills by -1. The shaman can pick and choose the skills to be reduced before asking the favor and can reduce a skill multiple times.

Misdirect

Type: Abjuration

Level: 0

Components: DF, S

Casting Time: 1 action

Range: Touch

Target: One opponent

Duration: 4 rounds

Saving Throw: Will negates

Spell Resistance: No

This favor calls upon the trickster spirits to distract, divert, or annoy an opponent's aim in combat. A glint of sunlight, a heat wave, a barely glimpsed movement in the corner of an eye—all of these are fair game for the spirits.



Each spell point spent past the cost to cast (maximum 5) applied to this favor causes an opponent targeting the recipient with a ranged attack to suffer a -1 penalty to their rolls.

Truth of the Crow

Type: Enchantment
Level: 1
Components: DF, V
Casting Time: 1 action
Range: 5 yards
Target: One person
Duration: 6 rounds
Saving Throw: None
Spell Resistance: No

It takes a foolish man to lie to the best liars in the Hunting Grounds. This favor asks for the trickster spirit's assistance in finding the truth.

However, in true trickster fashion, the spirits don't give a forthright answer. Instead, they cause each lie to make a terrible and bitter taste in the subject's mouth.

The caster may make an opposed roll of her Wisdom versus the subject's Constitution to catch the telltale pucker or grimace caused by the horrid taste. This favor doesn't give your hero the truth, but it is good for a laugh while she's looking!

Visionseeking Medicine Way

Speaking to the spirits is not unique to the Native Americans, but the Indians alone seem to best understand how to get what they want from the spirits without force. Hucksters duke it out with evil spirits, the blessed have private conversations with God, but only Indians seem to be able to trade, talk, or plead with the spirits for their assistance.

All medicine ways are requests the shaman makes to the spirits for services in our world. Visionseeking takes the shaman to their world.

Shamans who know this medicine way often spend many hours either in contact with or actually in the Hunting Grounds. Anyone playing one of these medicine men should be familiar with the information in Chapter Seven. There you can learn about life in the spirit world.

Those who know the visionseeking medicine have a special relationship with the spirits. Anyone who knows any visionseeking medicine favors receives unbidden visions from time to time, at the Marshal's whim.

Ask the Spirits

Type: Divination
Level: 1
Components: DF, S
Casting Time: 1 minute
Range: Self
Target: One spirit

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

A caster uses this favor to draw spirits to him that may have the kind of knowledge he requires.

The DC for this favor depends on the magnitude of the information required. Also, most spirits are only interested in the present, so asking one to look far into the past or future increases the DC by +1 for every 5 years the spirit must look in either direction.

The spirits' answers are always cryptic. It's up to the shaman to interpret them properly—not an easy task.

Once the favor has been granted, the character must make a Wis check against a DC of 17. On a success, the spirit has an answer, but it is vague and wrapped in a riddle. Every +2 above the DC makes the answer clearer. On a failure, the spirit doesn't provide any information of use to the character. If the caster gets a natural 1, the spirit zips away before he can make out what it said and the character has to wait an hour before he can contact another one.

Ask the Spirits

DC	Question
15	Minor Issue: The location of something missing.
20	Major Issue: The identity of a murderer, the weakness of a creature, or the knowledge of a new favor.
25	Very Major Issue: The outcome of a war.

Open Portal

Type: Conjuration (Creation, Calling)
Level: 9
Components: DF, S, V
Casting Time: 1 week
Range: Close (25 feet + 5 feet/2 levels)
Target: Special
Duration: 1 hour
Saving Throw: None
Spell Resistance: No

This is heavy-duty medicine and one of the biggest favors a shaman can ask of the spirits. When it works, a small piece of our world is anchored to a small piece of the Hunting Grounds for a while.

A shaman can use a portal to physically walk from our world into the Hunting Grounds or, if in the Hunting Grounds, to return to this world. But you don't just walk through and on into the other world. You have to ask the spirits for permission—both for the shaman and any companions he has accompanying him. The shaman doesn't have to ask permission to come back into our world, because she's always welcome here.

The spell point cost is the cost to open a portal for 1 hour. Each extra hour costs the same amount, however, once the spell has been cast successfully, the shaman can later spend more spell points to keep the portal open without requesting the favor again. The shaman

who opened the portal can close it at any time before its duration expires.

The reason a shaman might want to keep a portal he created open is because opening a portal from the Hunting Grounds back to our world is much harder. There's no direct correspondence between the worlds—the spirits aren't big on geography anyway—so unless they are feeling particularly nice there's no telling where you might end up.

If the shaman spends the normal amount of spell points, the portal might open anywhere in the world. By spending four more spell points, you can specify which state the portal opens in. By spending eight more spell points, you can specify a county in the state. For 12 spell points past the cost to cast the spell, you can specify a landmark or village.

The shaman can't pick out the exact point of the portal no matter how many spell points he throws at the spirits. Even the most powerful spirits don't have that kind of accuracy!

Keeping a portal open is not without its risks, however. If left unattended, the shaman has no control over who or what may use the portal in his absence. Most medicine men either work in pairs—one enters the Hunting Grounds while one stands guard—or only open portals far away from their village.

Spirit Guide

Type: Divination

Level: 5

Components: DF, S, V

Casting Time: 1 hour

Range: Personal

Target: One spirit

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

There is very little meaningful geography in the Hunting Grounds, and it can be hard for a shaman to find his way around. This favor allows the caster to ask the spirits for guidance.

When a shaman is walking the Hunting Grounds with a *spirit guide*, he makes his Wilderness Lore check to find his way as normal. The spirit summoned as a guide also makes a Wisdom roll. The *spirit guide's* Wisdom roll result is added to the shaman's roll to determine if the shaman reached his destination.

The *spirit guide* favor is very, very powerful and flexible medicine. It can be used to find a particular spirit before using the *summon spirit* favor, to contact people in their dreams, or even to travel from portal to portal.

If your hero wants to contact someone's dream, the target has to be asleep. Common sense suggests this is most likely at night, although he can reach somebody's dream if she's sick or catatonic, too.

Once the dreamer is contacted, the shaman can view the dream, but he can't interact with it unless he is physically present in the Hunting Grounds. If the dreamer somehow senses your hero's presence and doesn't want your character there, the shaman and subject must make an opposed Will save. The shaman can stay if he wins the roll. As long as the shaman remains in another person's dream, he may alter it as if he had the *warp reality* power. Exactly what the

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shaman can get away with in someone's dream is up to the Marshal.

Spirit Weapon

Type: Transmutation

Level: 2

Components: DF, S

Casting Time: 1 round

Range: Touch

Target: One item

Duration: Concentration or duration of trip in the Hunting Grounds

Saving Throw: None

Spell Resistance: No

Normally when your soul travels to the Hunting Grounds without your body, you bring only your breechcloth, your medicine bundle, and your birthday suit. This favor allows the character to bring a weapon or tool into the Hunting Grounds when his soul travels there.

The favor costs the normal amount of spell points for a natural item (bow and arrows, stone tomahawk, clay pot), or twice that amount for a manufactured weapon (steel blade,





gun, jetpack). Your character must be touching the item before journeying to the Hunting Grounds.

The *spirit weapon* favor also works in our world. When the shaman does battle with a creature with abilities like "not affected by normal weapons" or "affected by magic only," this favor makes the affected weapon fulfill the requirements because it is now present in both the physical and spiritual worlds.

Range is touch, so the shaman can enchant other people's weapons as well.

State Your Business

Type: Divination

Level: 2

Components: DF, S

Casting Time: 1 round

Range: Unlimited

Target: One spirit

Duration: Instantaneous

Saving Throw: Will negates

Spell Resistance: Yes

The number and types of spirits in the Hunting Grounds is legion. There are probably more kinds than can ever be known to anyone except the gods. Sometimes, though, it's nice to know what you're dealing with when speaking to the spirits.

Upon successfully casting this spell, the medicine man can ask a spirit to "state its business." The shaman and the spirit engage in opposed Wis checks. With a success, he knows the spirit's abilities and weaknesses. If the caster gets +2 above his opponent's check, the shaman's player may know the spirit's stats. With +4 above the opposing check, the medicine man learns the particular spirit's real name. This gives him a +2 bonus to all future rolls to locate or deal with this spirit.

On a failure, the spirit leaves and the shaman must wait an hour before he can try to contact another spirit.

Summon Spirit

Type: Conjunction (Calling)

Level: 3

Components: DF, S, V

Casting Time: 1 hour

Range: 10 feet

Target: One spirit

Duration: Varies

Saving Throw: Will negates

Spell Resistance: Yes

This favor draws a spirit into our world. The shaman must first enter the Hunting Grounds through a *vision quest* or portal. Then he must spend a requisite amount of spell points (beyond those needed to cast the spell) to summon the spirit. This favor cannot be used to summon manitous. That requires the ghost medicine favor *call evil spirit*.

An untrained shaman doesn't know the type of spirit, only it's "size." To specify a particular spirit, the shaman must make a DC 15 Knowledge (religion) roll. On a failure, no spirits are called and the favor is wasted. If the shaman doesn't have this skill, he can still summon a spirit based on its size.

Only ghost medicine can control a spirit for an extended period by way of the *bind ghost* favor. However, a summoned spirit performs a single duty if the shaman can prove herself worthy. Once the spirit arrives, the shaman must engage it in an opposed Will save to get its help. On a failure, the spirit vanishes instantly. If the shaman gets a natural 1, the spirit turns on the shaman and attacks her, vanishing the moment it or the shaman is damaged.

On a success, the spirit performs a single, simple and specific act on behalf of the summoning shaman. If the shaman gets +2 above the DC, this act can be more complicated and include a few contingency plans along the way. At +4 above the DC, the shaman's player may roleplay the spirit to his or her liking until the specified duty is done.

The Marshal should provide the player with the spirit's stats and abilities, just as if it were a player character.

Unless the shaman beats the DC by +4 or more, the spirit engages its bizarre sense of humor (or bad attitude, depending on the spirit he ends up with) and twists its instructions

every which way while still fulfilling the letter of the request.

Summon Spirit

Summoned Spirit's Size	Spell Point Cost
Lesser	2
Normal	4
Greater	6

Vision Quest

Type: Divination

Level: 1

Components: DF

Casting Time: 1 hour

Range: Self

Target: Caster

Duration: 1 hour

Saving Throw: None

Spell Resistance: No

This is the most basic way for a medicine man to contact the denizens of the Hunting Grounds. The shaman's body goes into a trance, which leaves his soul free to enter the spirit world.

The *vision quest* favor lasts one hour, but a shaman may spend the spell point cost again to maintain the favor after the hour is up. The shaman can cut his trip off anytime before his hour is up, however.

Once the shaman's soul makes it to the Hunting Grounds, he can ask the spirit's for assistance by way of the *ask the spirits* or *summon spirit* favors (or manitous with the *call evil spirit* favor). This favor primes the pump for other visionseeking favors.

Experienced shamans can try to find their way around on their own, but this is risky. Although they may find what they are looking for, it can take a while, and the shaman often encounters some of the less pleasant inhabitants of the Hunting Grounds.

War Medicine Way

Indians are great warriors, respected even by white generals with their guns and powerful machines. They think Indians fight well because of their "savage nature." In truth, Indians fight well because the spirits are with them.

Courage

Type: Enchantment (Charm)

Level: 0

Components: DF, S

Casting Time: 1 action

Range: Touch

Target: 1 person

Duration: 4 hours

Saving Throw: Will negates

Spell Resistance: Yes

With this favor, your shaman can convince herself or her companions that any day is a good day to die. It's often used by war parties facing terrible odds.

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The recipient is immune to Intimidate attempts, gets +2 to all other Charisma checks for the duration and does not have to flee as the result of a failed morale check. Each +2 to the Ritual DC allows one more person to be included in the effects.

There is a drawback, however; the favor breeds foolhardiness. Any time the target wants to flee or otherwise withdraw, she must make a Wis check with a DC of 20 or stay and fight!

Guiding Wind

Type: Enchantment

Level: 0

Components: DF, S

Casting Time: 1 action

Range: Touch

Target: 1 person

Duration: 5 rounds

Saving Throw: No

Spell Resistance: No

Using this favor, the shaman calls upon the spirits of the wind to guide the flight of an arrow, spear, or other "natural" weapon.

Successfully casting this spell grants the recipient a temporary +1 bonus to hit with a thrown weapon or a bow and arrow. Each +4 to the DC increases the bonus by +1.

Speed of the Wolf

Type: Transmutation

Level: 0

Components: DF, S

Casting Time: 1 action

Range: Touch

Target: 1 person

Duration: 6 rounds

Saving Throw: Will negates

Spell Resistance: Yes

Speed of the wolf endows the recipient with the graceful speed of a running wolf. This favor allows the target to move double their Speed (i.e. a double move action) and still attack for its duration.

Spirit Warrior

Type: Transmutation

Level: 1

Components: DF, S

Casting Time: 10 minutes

Range: Touch

Target: 1 person

Duration: 4 hours

Saving Throw: No

Spell Resistance: No

This favor allows a shaman or warrior to call upon the spirits for aid in battle. Unlike other favors, this one is tied to a particular ritual: painting, particularly on the body. The warrior must paint herself conspicuously to show that she is on the warpath prior to engaging in a fight.



The recipient of the favor may add +1 to her Dex bonus, melee attack, or ranged attack. The caster selects which gets the bonus at the moment the favor is requested. For every +4 above the DC on the Ritual check, the caster receives another +1 that can be added to the previous bonus or used to give a bonus to a different selection.

Strength of the Bear

Type: Transmutation
Level: 0
Components: DF, S
Casting Time: 1 action
Range: Touch
Target: 1 person
Duration: 6 rounds
Saving Throw: Will negates
Spell Resistance: Yes

The recipient of this favor is imbued with the powerful strength of the massive bear spirit. Indians with a guardian spirit of their own can see the hazy outline of a huge grizzly around the warrior.

With a successful casting, the target's Strength is increased by +1. For every +4 above the DC that is generated by the Ritual check, the target's Strength is increased by an additional +1.

Turtle's Shell

Type: Abjuration
Level: 0
Components: DF, S
Casting Time: 1 action
Range: Self
Target: self
Duration: 4 rounds
Saving Throw: No
Spell Resistance: No

The Turtle spirit protects the medicine man that asks for this favor.

When cast, the favor grants the medicine man a +1 bonus to his AC. For every +4 above the DC he generates with the Ritual check, an additional +1 is granted.

The Rituals

Dance

Speed: Varies
DC: Varies
Appeasement: Varies
Ritual Items: Anointed mask

Few things attract the attention of the spirits like the energy of a rousing dance. Keeping their attention is another matter and depends on the quality of the performance.

Dances may be simple, complex, or elaborate.

A *simple* dance is one performed by a solitary dancer with simple steps and chanting.

In a *complex* dance, the dancer performs complex footwork and a series of athletic maneuvers.

An *elaborate* dance consists of complex steps combined with special costumes and multiple dancers.

Dance

Dance	Speed	DC	Appeasement
Simple	1 hour	17	+1
Complex	2 hours	19	+2
Elaborate	4 hours	21	+3

Fast

Speed: Varies

DC: 21 - the number of days fasted

Appeasement: +3

Ritual Items: None

Physical discomfort is a sign of great loyalty to the spirits. Going several days without eating (i.e. fasting) is a common way of invoking powerful medicine.

Each day the character fasts, she must make a Con check against a DC of 15 plus the number of days she has fasted. Failure means the character takes 1d6 points of subdual damage. This damage may only be restored by eating. Even magical healing cannot restore the damage until she eats—that's part of the sacrifice.

At the end of the fasting, the character makes the ritual roll. The DC is 21 minus the number of days fasted. The minimum DC is 14.

Music

Speed: Varies

DC: Varies

Appeasement: Varies

Ritual Items: Varies

Music is not its own ritual, but it makes the Dance ritual more effective. The dancing shaman must perform the music if he is performing the ritual alone, or it may be played by anyone in a ceremony that includes dancing. Music is learned through the Perform skill.

Drumming adds +1 Appeasement to the Ritual roll if the dancing shaman is performing, or +1 Appeasement per three drumming braves in a ceremony. No skill roll is necessary, and the drummer needs only 1 rank in Perform. **Ritual Items:** Drum (required), anointed drum.

Only one flute may be played during a ritual. Add +1 Appeasement to the Ritual skill roll per success on a DC 15 skill check. **Ritual Items:** Flute (required), anointed flute.

Chanting adds +1 Appeasement to the Ritual check if the dancing shaman is chanting, or +1 Appeasement per three chanting tribesmen in the ceremony. A skill roll is necessary and each participant must roll his Perform skill against a DC of 15. To speed things up, a whole group of chanters can roll once using the lowest Perform skill in the group.

Paint

Speed: Variable

DC: Variable

Appeasement: Variable

Ritual Items: Paint

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Sand paintings, cliff paintings, and ceremonial markings on the body are other ways of showing the shaman's commitment to the spirit world. The larger and more elaborate they are, the better. When requesting a favor for another, body painting is applied to the favor's recipient.

Of course, only natural tools and pigments can be used in this ritual. The time required for this ritual depends on the level of Appeasement required.

Paint

Painting	Speed	DC	Appeasement
Simple	10 minutes	17	+1
Complex	30 minutes	19	+2
Elaborate	2 hours	21	+3

Sand Painting

Speed: Varies

DC: Varies

Appeasement: Varies

Ritual Items: Colored sand and powders

Sand painting is a slow and painstaking ritual used by tribes throughout the Southwest, California, and portions of the Plains. The name is misleading, since there's no painting involved. Instead, sprinkling colored sand in thin lines on the ground creates the images.

A sand painting can be small as the palm of your hand or as big as a pueblo floor. If the medicine man does not sweep away the sand painting after he's through with it, he's at -2 to perform this ritual again.

Sand Painting

Size	Speed	DC	Appeasement
Small	1 hour	17	+1
Medium	3 hours	19	+2
Large	12 hours	21	+3

Scar

Speed: Variable

DC: Variable

Appeasement: Variable

Ritual Items: Knife, eagle claw

Scarring is far less drastic than mutilation. A shaman need only mar his skin, not destroy or lop off parts of his anatomy.

When requesting a favor for another person, the scarring is applied to the recipient instead of the shaman. The shaman requesting the favor must be the one wielding the scarring knife in any case.



An Indian with several large and visible scars (at least three) has their Cha drop by 1 permanently.

Scar

Size	Speed	DC	Apsmt	Dmg
Small (1-3")	1 round	15	+1	1d6
Large (4"+)	2+ rounds	19	+2	2d6

Star Gazing

Speed: 30 minutes

DC: 17

Appseament: +2

Ritual Items: Clear night sky

By looking at the stars, the shaman can learn the will of the spirits. He can also get a crick in his neck.

Tattoo

Speed: Varies

DC: Varies

Appseament: Varies

Ritual Items: Needle

This ritual proves the medicine man's dedication to the spirit world by permanently

inscribing a tribute directly on human flesh. The greater this tribute is, the more likely the spirits are to honor it with favors.

Tattoos have three basic sizes: small, medium, and large. Small tattoos are only a few inches square. Medium tattoos cover a sizeable portion of the shaman's body, such as the forearm. Large tattoos cover the majority of a major body part, such as the back or chest.

New tattoos may not be placed over existing tattoos. When requesting the favor for another individual, the tattoo is inscribed on the recipient of the favor.

Tattoo

Size	Speed	DC	Appseament
Small	1 hour	15	+2
Medium	2 hours	17	+4
Large	8 hours	19	+6

Tobacco

Speed: 15 minutes

DC: 17

Appseament: +1

Ritual Items: Tobacco, anointed pipe

Tobacco is a spiritually powerful herb among almost every tribe. Its smoke carries the words of the medicine man up to the heavens so the gods can more clearly hear them.

NO MAN'S
LAND







CHAPTER SIX: SACRED OBJECTS

Whites have guns and soul-eating machines. We have the spirits. We got the better deal.

Indians don't go much in for materialism, but sacred objects are prized above even our fastest horses. Some sacred objects were given to us by the Creator, while others have been forged from the blood of battlefields and the power of our greatest medicine men and medicine women.

Sacred objects were once rare, perhaps one to a tribe. Warriors would cover themselves with the symbols of the guardian spirits and other powerful beings, as we do now, except then the symbols had only a ritual significance. Since the Reckoning, our sacred objects have gained great power and spread throughout our people.

An object can assist either a ritual or in asking for particular favors. Especially powerful objects can summon forth a favor even if the user doesn't know the favor herself.

About Medicine Objects

Owning a medicine object is like performing a ritual that never ends. They are constant reminders to the spirits of our faith and a constant reminder to always respect the spirits who grant their help.

A medicine object has been blessed by the spirits. It is used to request a favor or perform a ritual. Some medicine objects

provide their own spell points, but most require the user to provide spell points just as if the character was asking for the favor himself.

How Does This Thing Work?

Most medicine objects start in your character's possession as a result of the Belongings Feat. They aren't common, and if your character finds one it probably means the creator is either dead or a corrupt marketer of the spirits' favors. A character that starts the game with a Belongings that is a medicine object knows exactly what the object does. Read through the list of blessings at the end of this chapter so you know how to trigger their abilities.

A medicine object works more easily for members of a creator's tribe. If it has an imbues favor for example, the DC for the Ritual check to activate it is 15 if the user is a member of the creator's tribe, or 20 if he's not. Take a look at each of the specific blessings for more details.

A character that finds a medicine object in the game won't automatically know what the object does. Anyone with any arcane background (a huckster, blessed, mad scientist, or shaman) must make a DC 10 Wisdom check to note that it is blessed or magical in the first place. If the character doesn't have an arcane



background of any kind, he must make a DC 20 Wisdom check to note the object is enchanted.

On a success, the character realizes the item is enchanted. On +2 above the DC, he knows the general function of the item and its Belongings level. On +4, he can look at its listing of abilities. Tell the Marshal to cough up the goods.

You can only try this roll once unless you find somebody who knows how the object works and is willing to reveal this information. You can then try the roll once more with this teacher, and apply the same results as above. It's not enough for the character to be told the item's abilities, he must sense them himself to be able to use them.

Meeting or beating the DC by +1 on the teacher's roll means the character is still clueless about the thing's medicine. Tough luck for you—you now have an enchanted paperweight.

Don't like that answer? Fair enough. If your character isn't an Indian, you really are out of luck. Give the object to somebody who appreciates the spirits' blessings, you filthy materialist. It doesn't do any good to keep it.

Once per week, Indians can attempt to identify a single blessing in the medicine object. To do this, select a specific blessing on the list and make the same Wisdom checks as before—DC 10 for a shaman; DC 20 otherwise. If you succeed and you've chosen a blessing that's in this object, the Marshal must tell you all the details of the chosen blessing. If it favors a medicine way, he tells you all the different ways the object favors, for example. Or if it has permanent spell points, the Marshal tells you how many it has.

One final note: If you get a natural 1 on any of the Wisdom checks you make regarding the medicine object, your character never learns anything else about it, not even if he finds somebody who knows the object.

Buying Medicine Objects

During character creation, you can only buy medicine objects with the Belongings Feat. There's no clear way to put a price on blessed objects in terms of white man's cash. If your character wants to buy them with cash after the game is started, she has to find a village willing to part with its medicine.

The more times you take the Feat, the more blessings the object has. Assume the object has the maximum number of blessings it can hold. Go to **Creating Medicine Objects** and get to work.

Medicine Objects

Belonging Feats	Object	Blessings
1	Minor Fetish	1
2	Major Fetish	3
3	Minor Relic	5
4	Major Relic	7
5	Tribal Relic	9

Your character can have any level of object except Tribal Relics. You have to get permission from the Marshal for these, since losing them could mean the end of your character's tribe. In any case, the Marshal can only grant permission if your character is, in fact, a member of a tribe. Tribeless and disloyal Indians can't have this Feat.

Creating Medicine Objects

Making a new medicine object is a big deal for the tribe. The spirits require much appeasement before they bless an object. Many shamans and other members of the tribe must usually gather together for the task. Creation can take days or weeks—but what of value was ever created in a night?

The shaman requests the *bless item* favor to create a medicine object. The first step is to choose how to bless the object. Each blessing requires spell points as appeasement that are spent even if the shaman fails his check to cast the spell. Most blessings also require a Wisdom check. If the shaman gets a natural 1 on this roll, the next blessing asked by the shaman costs *double* the listed spell points.

Limitations

Objects cannot receive unlimited blessings. An ordinary item purchased for normal cost or anything counted as a Belongings Feat, can only have 1 blessing. These are known as *minor fetishes*. It doesn't matter if the thing is as small as a stone or as big as a tipi; it can only have 1 blessing.

A fine item, bought for double the normal cost or as 2 Belongings Feats, can receive 2 more blessings, for a total of 3. These items are known as *major fetishes*.

Normally, shamans can only make *minor* or *major* fetishes in the game. More powerful objects are considered sacred objects of the tribe. They cannot be bought by any means except as Belongings Feats, nor can they be made by shamans in the course of the game without explicit approval of the Marshal.

Each Belongings Feat taken means the object can 2 more blessings. The most a character can take is five Belongings Feats, meaning that object—certainly a relic of legendary proportions—can receive a whopping 9 blessings before it's tapped out.

A five time Belongings Feat sacred item is the tribe's most holy relic, probably given to the tribe when the world was created. Each tribe may have only one such relic, which means the character can't have any say in its construction since it is extremely old. If the Marshal even allows a character to begin play with an object of this power, he may construct the relic as he sees fit. If it is destroyed or lost through the character's actions or misuse, the tribal elders then decide the character's fate—most likely a highly unpleasant one.

Costs and Risks

If your character is blessing the object with a favor or medicine way, either the shaman or a shaman in a ceremony (not a non-shaman participant) must know the favor or, in the case of a medicine way, a majority of the favors in the way.

Each blessing has different spell point costs (on top of those to cast the actual *bless item* favor). The spell points spent giving blessings to an object are *permanently* removed from the character's total number of spell points. Make sure the hero can pony up before he starts the blessing process. If he's performing a group ritual or ceremony, he can apply the Appeasement to any Wisdom checks required by the blessings and can gain spell points for the blessings (not the favor) from other shamans. This is how major relics are made.

The shaman has one shot to bless an object, and objects that are already blessed can't be enhanced beyond their original blessings. All the blessings an object is to receive must be granted at once, within one ceremony.

Most blessings have a DC you must beat with a Wisdom check. Blessings are not to be made lightly; if you miss that Wisdom check, the next blessing you request costs *double* the spell points listed.

Finally, some blessings have prerequisites of other blessings the object must also receive.

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The Blessings

When a shaman requests the *bless item* favor, he has several choices in what kinds of blessings to ask for. Remember, the shaman has only one shot at blessing an item so make sure to carefully choose the blessings because once the spell points are spent, they are gone regardless if the blessing was granted or not. When the rituals start (and the Ritual check is made), it's up to the spirits to grant or deny the shaman's wishes.

Align with Owner: Spell Points 1; no DC. Only the owner can use this object's medicine. No one else can activate it, not even if they're from the same tribe. No prerequisites, but the item isn't very useful without other blessings.

Anoint: Spell Points 2 for something that was made to be anointed (a new drum or rattle, for example), 4 for an existing item that was not made for the purpose (a flint knife, for example). No DC. An anointed item provides +1 to every Ritual check in which it is used. Each item can only be anointed only once.





Associate a Favor: Spell Points 2; DC 15 to associate a favor with an object. The item provides a +2 bonus towards using the associated favor. Associating a favor with an object does not imbue it with that favor. The user or the object must still know this favor.

This blessing can only be given to an object once per favor. There are no prerequisites, but the creating shaman or someone participating must know the favor.

Associate a Medicine Way: Spell Points 3; DC 20 to associate an entire medicine way with an object. When a user asks for a favor in this medicine way, the spell point cost is reduced by rounded up.

There are no prerequisites, but the creator must know more than half the favors in the associated medicine way (rounded up).

Imbue a Favor: Spell Points 4; DC 20 to imbue an object with a favor known to the shaman or someone in the ceremony. If the user has the requisite number of spell points (or the object has permanent spell points) and makes the Ritual check, he can cast the favor even if he doesn't know it himself. Any favors with a range of personal or touch *only* affect the person who activated the object's favor.

Each favor counts as a separate blessing, but a single object can "learn" many favors. There

are no prerequisites, but the creating shaman must know the favor.

Extend Range: Spell Points 4; DC 20 to make any favor the user or object requests with a range of personal now have a range of touch, or to extend any with a range of touch to a range of 10 feet per spell point past the 4 for this blessing.

The prerequisite is at least one associated or imbued favor, but this blessing extends the range of *all* favors the user requests (one per blessing) and not just the ones attached to the object.

Permanent Spell Points: Spell Points 5 each; DC 25 to give the object a single, permanent spell point. When this point is used, it is unavailable for 24 hours and then returns. This spell point can only be used for favors that are imbued in the object.

The prerequisite is at least one imbued favor.

Make Indestructible: Spell Points 10; DC 25 to make the object indestructible. No matter what is done to the object it cannot be destroyed.

The prerequisite is 3 permanent spell points and at least one imbued favor before the item can be made indestructible.

Medicine Objects

Here's a short list of blessed and anointed objects known to the tribes. Your character can purchase any of these during character creation except tribal relics. You've got to get approval from the Marshal for those, friend.

Minor Fetishes

Ritual Items: Any object that has been anointed for use in a ritual is considered a Belonging (I) and a minor fetish. These are the anointed items listed in the rituals:

Animal Skull: For visionseeking way or blessing way rituals

Human Skull: Only for ghost medicine

Water Drum: Used in music rituals

Flute: Used in music rituals

War Hoop: Used in any ritual that provides appeasement for a war medicine favor

Knife: Used in several rituals like scar or tattoo

Mask: Used in dancing rituals

Paint: Used in painting and sand painting rituals

Pipe: A fundamental part of the tobacco ritual. Some pipes are tomahawks.

Special Medicine Bundles: Besides the medicine bundle all Indians have to help with their rituals, there are also special medicine bundles. There are war bundles, healing bundles, luck bundles, hunting bundles, and so on. They are not unique, they can be shared with other Indians, and the character suffers no penalty for losing them. A special medicine bundle is associated with any single medicine way. Here are some examples:

Dreamcatcher: This hoop, crisscrossed with fine thread, helps the shaman in his *vision quest*. Dreamcatchers are associated with the visionseeking medicine way. It also gives the shaman a +2 to his Will saves to kick unwanted visitors out of his dreams.

Coup Stick: Popular among war priests, the coup stick carries with it one feather for every warrior on which the character has "counted coup," meaning he's whacked somebody with said stick. A coup stick is associated with the war medicine way.

Elk Horn Headdress: The horns of the elk are said to bring luck to the user. The headdress is made from the hide and horns of an elk that gave itself to a worthy hunter. Elk horn headdresses are associated with the blessing medicine way.

Coyote Headdress: Teacher and trickster Coyote grants special favors to those who wear his image. The coyote headdress, made from the skull and hide of a coyote and draped over the head and shoulders, is associated with the trickster medicine way.

Doctor's Rattle: Medicine men often use rattles made of rawhide or gourds to help in their healing and weather ceremonies. These blessed rattles are associated with the earth medicine way.

Shaman's Skull: These special skulls, once attached to a living shaman, are used for burning offerings, drinking blood, and other unpleasant elements of sorcery. A shaman's skull is associated with the ghost medicine way.

Ghost Weapons: Some warriors believe ghost weapons are created on their own, appearing if the stone spirits wish it. The ghost weapon is imbued with the *spirit weapon* favor. There are ghost knives, ghost tomahawks, ghost spears, and ghost clubs.

Medicine Rock: Rocks shaped like buffalo or other guardian animals are often very lucky.

Sacred Objects

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Medicine rocks are imbued with the *luck* favor.

Bear Necklace: This calls the bear spirit to those who know the favor. It is associated with the *strength of the bear* favor.

Major Fetishes

Medicine Shield: Painted, hand-held shields are common throughout the Plains. The warrior paints on the shield images of his guardian spirit. A medicine shield is associated with the *spirit warrior* favor, imbued with the *spirit warrior* favor, and has 1 permanent spell point.

Ghost Shirt: This beaded buckskin shirt is worn by members of the Ghost Dance movement when dealing with unfriendly tribes or whites. It covers the upper and lower torso and arms. The ghost shirt is associated with the *turtle's shell* favor, imbued with the *turtle's shell* favor and has 1 permanent spell point.

Quiet Moccasins: Popular among the Apaches and other Southwestern tribes, quiet moccasins are associated and imbued with the *wilderness walk* favor and have 1 permanent





spell point. This single spell point is enough to request the favor.

Running Moccasins: These moccasins are associated and imbued with the *speed of the wolf* favor instead. They also have 1 permanent spell point.

Eagle Bow: The Indian's most accurate bowmen have a secret weapon: blessed bows, associated with the *guiding wind*, *strength of the bear*, and *spirit weapon* favors. The user must still know these favors to gain full use of the fetish's power.

War Club: The Wichitas were notorious for their war clubs. Luckily the spirits weren't with them when they rode the Plains or most of our tribes would be gone today. The war club is associated with the war medicine way and specifically the *strength of the bear* favor. It is also imbued with the *strength of the bear* favor.

Minor Relics

Eagle Feather: The eagle feather is one of the most important and powerful medicine objects a shaman can own. All medicine ways except ghost medicine are associated with it when the feather is used in their rituals.

Masks: Masks are important and powerful items that appear throughout the West. Many tribes make masks: Hopi kachinas, Iroquois false faces, Ute mudheads, Cheyenne buffalo masks, and so on. To keep it simple, here are some basic kinds of masks:

Rainmaker: The mask is imbued with the *call weather* favor. It is associated with the earth medicine way and has 3 permanent spell points. Rainmaker masks are most often used to call the weather spirits but can be found in any earth medicine ritual.

Eagle: Eagles represent the power of the Creator himself. The mask is imbued with the *ask the spirits* favor. It is associated with the visionseeking medicine way and it has 3 permanent spell points.

War: War masks are sometimes wolves, bears, or human faces painted with the tribe's traditional war paints. It is associated with the war medicine way, imbued with the *spirit warrior* favor, and has 3 permanent spell points. Since fighting with a mask is dangerously difficult, the shaman who wears the mask usually passes along the mask's power to others.

Buffalo: Buffalo masks are uncommon but powerful, bringing luck and prosperity to its owner's tribe. The mask is associated with the blessing medicine way, is imbued with the *luck* favor, and has 3 permanent spell points.

Death: The death mask sometimes appears as an owl or raven, a human skull, or a twisted and strange inhuman face. This mask is associated and imbued with the sorcerous *curse* favor, and has 3 permanent spell points.

Maze: Paintings of the Hunting Grounds sometimes look like mazes, and for good reason. Journeying shamans use them to meditate on the difficulty of traveling through the spirit worlds. A maze painting is associated with the visionseeking medicine way, specifically the *vision quest* and *ask the spirit* favors. It also has the extended range and anointed blessings. A maze painting can be used in any ritual for visionseeking favors.

Great Tomahawk: War leaders seek out those powerful weapons, known to sway battles and terrify even the strongest enemies. A great tomahawk is associated and imbued with the *spirit warrior* favor and has 3 permanent spell points.

Arrows: Since arrows are normally too expendable to make into medicine objects, they are gathered together with hide, feathers and other bits into powerful bundles of four. An arrow bundle is associated with the war medicine way and the *spirit warrior*, *guiding wind*, *turtle's shell*, and *speed of the wolf* favors.

Major Relics

Medicine Wheel: This is a circle of stones within which a portal can be found and the spirits are closest to our world. It is not mobile, since the rocks must remain precisely where they were placed when they were blessed. Some medicine wheels, like the one in Wyoming, are known to many tribes.

A medicine wheel is imbued with the *open portal* favor, associated with visionseeking, and has 5 permanent spell points.

Thunder Stone: A very few tribes have the power to call down rain whenever they need it. This is powerful medicine for those who grow crops but it just makes buffalo hunting a muddy, messy affair. Some use the Thunder Stone to call up thunderclouds from which lightning can blast enemies.

A Thunder Stone is imbued with the *call weather* and *lightning strike* favors, is associated with the earth medicine way, and has 4 permanent spell points. Because of the danger of angering the spirits, this lightning-making medicine is brought out in only the most dire circumstances.

Clan Bundle: Each clan within all the tribes has its own medicine bundle. These bundles are usually kept secret by a special priest or the tribe's greatest warrior. They are associated with any one medicine way and imbued with six favors from that medicine way. This isn't a complete relic description—it's up to the character or Marshal to fill in the blanks.

Tribal Relics

These are not all the known tribal relics, but represent a good sampling of some of the major tribes' sacred objects. The Marshal can create the other tribes' relics as the need arises.

Sacred Arrows: These four arrows were bestowed upon the Cheyenne prophet Sweet Medicine by the Creator at Noaha-Vose, the sacred mountain. They are the tribal relic of the Southern Cheyenne in the Coyote Confederation, and they protect the entire tribe. The Pawnees captured the arrows once, and it almost destroyed the tribe.

These four arrows are considered the living manifestation of spiritual power. They are associated with visionseeking, earth, and blessing medicine ways. The arrows are imbued with the *luck* favor and have 5 permanent spell points. All four arrows must be present for the medicine to work.

Sacred Buffalo Hat: This sacred relic represents the second covenant made to the Cheyenne after the Sacred Arrows. It is kept by the Northern Cheyenne in the Sioux Nations.

The Sacred Buffalo Hat is associated with the earth and blessing medicine ways, is imbued with the *call weather*, *luck*, and *call wealth* favors, and has 4 permanent spell points.

Buffalo Calf Pipe: This is the sacred pipe of the Lakota, given by the White Buffalo Calf Woman, who instructed the Lakota on its meaning and care. It is the model on which all other sacred pipes were made.

The Buffalo Calf Pipe is associated with all medicine ways, is imbued with the *vision quest* and *open portal* favors, and is indestructible. It serves a central role in the annual Sun Dance.

Omaha Sacred Pole: This massive pole, the tribal object of the Omaha tribe, was carved from a burning tree that gave off no heat and was not consumed by the fire. The tree was cut down and is now kept in its own tent with the tribe.

The Omaha are not a large or powerful tribe, but this medicine is very powerful. The Sacred Pole is associated with the earth medicine way, is imbued with the *healing*, *call weather*, and *wilderness walk* favors, and has 5 permanent spell points.

Sacred Fire: The Cherokee have kept a fire burning since the creation of the world. This sacred object, unusual because it's not really an object at all, is central to the tribe's ceremonies.

The Sacred Fire is associated with all medicines and is imbued with the *luck* and *spirit warrior* favors, and has received the extended range blessing. All those who dance around the fire can use its powers during a ceremony.







CHAPTER SEVEN: THE HUNTING GROUNDS

Things have gotten bad in the spirit world. Manitous prey on the spirits and departed souls that inhabit the Hunting Grounds. The strong prey on the weak in the next world, and the weak become food in the Deadlands. The Hunting Grounds aren't so happy any more.

The same battles that are fought with abominations in this world are fought there, but with longer-lasting effects. The losers serve the dark forces forever. Tread lightly.

The Tree of Life

Indians believe that every tribe, even the white tribes and the black tribes and all the other tribes from across the great waters, has its own place in the Hunting Grounds. These places are in turn merely branches on a great tree that stretches from the deepest depths of evil and horror up to the celestial resting place of revered ancestors. This is the Tree of Life.

The Lay of the Land

Indian travelers in the spirit realm describe the Tree of Life as, literally, a giant tree. Spirits on the edges of the Hunting Grounds can look up in the sky and see a faint outline of a hardwood tree taking up half of the sky and stretching upward to infinity.

The Sky

This is the land of the gods, stretched out above the Tree of Life. It's also the final destination of those who have lived virtuous, fruitful lives. After death, these honored ancestors make the long walk up the Tree of Life to the sky. Once there, they enter their final resting place among the stars in the sky, where they can look down and keep watch over their descendants. This realm is beyond the reach of all but those who truly belong there.

The Boughs

These are resting places for spirits traveling along the trunk of the tree. These are the most common destinations of traveling shamans, for here it is possible to find many of a tribe's ancestors as they ascend the tree.

The spirits of dead tribe members often travel the tree together, both for companionship and protection against some of the nasty parasites that have infected the tree. Most spirits are in no rush to reach their final destination (they do have an eternity to get there, after all) and often stop and set up camp in a portion of the Hunting Grounds. These spirit "villages" often remain in a single place for centuries, the population changing as new spirits arrive and others leave to

How Many Souls?

Before we can explain how characters can even manage to travel to the Hunting Grounds, you have to understand a few things about how the mind and body are connected.

We all have many souls. The Lakota believe we have four souls, one for each stage of our lives. The Navajo believe we have two, and one is always destined to return to our world to haunt the living. In any case, the jury is still out as to how many souls we have, but there's plenty of evidence to show that everybody has at least one.

Even most western religions (Christianity, Judaism) can agree on that notion, as can followers of creeds like Buddhism or even Taoism. It's just hard luck if you're an atheist.

In any case, all comparisons aside, it's that soul which travels to the Hunting Grounds when we dream or have visions. Normally a medicine man sends only his soul into the Hunting Grounds through visions and dreams. The body remains in this world, dazed and distracted, entirely unaware and helpless.

The soul and body can remain apart as long as the body does not need food or water. For most folks, the maximum is about three days. To represent this, the character loses 1d4 hit points of subdual damage for every hour of his dream or vision. During this time the body appears to be sleeping or in a coma. It's completely oblivious to anything occurring around it.

If a medicine man actually physically passes through a portal into the Hunting Grounds, both the body and the soul depart this world together. The physically present shaman is much more powerful than his spirit alone, but he is also in far greater danger when he hauls his body into the Hunting Grounds.

continue their journey. The spirits live an idyllic version of their previous lives while they remain here.

The population of the boughs is quite small. It's comprised of dead ancestors, Holy People, nature spirits, and other beings.

Not all boughs hold spirit villages. Some lead to portals back to our world; some lead to other worlds. Some are the "homes" of benevolent spirits; some are lairs of spirits so evil that even manitous give them a wide berth. The Hunting Grounds are not a place for sight-seeing.

The Trunk

This is the home of most spirits native to the Hunting Grounds, and it's the passage to other portions of the tree. It's a shadowy place made up of endless narrow passages, ladders, vines, and pits. It is absolutely dark except for the faint glow of spirits passing through.

Many greater spirits can be found traveling up and down the trunk, as well as manitous, snake clouds and other evil spirits. Shamans often get lost in the trunk. There are no landmarks, and few of the spirits are willing to bother helping a shaman who doesn't know how to ask.

The Roots

These are the passages into the Deadlands, gathered at the base of the Tree of Life. Like a tree in our world, the roots are supposed to draw sustenance into the Tree of Life to keep it and all its boughs alive and healthy. These days, the Tree is sick with root rot.

The roots are similar to the trunk, only much more dangerous. The Reckoners and their minions have completely taken over this part of the Tree of Life. Narrow passages are shrouded in darkness and fog, and evil spirits of all kinds terrorize those who would dare approach the edge of the Deadlands.

The Deadlands

This is the great expanse that spreads beneath the Tree of Life, built from an eternity of fallen leaves and branches, and spirit matter incomprehensible to even ancient spirits.

It is the land of the Reckoners.

The Deadlands stretch off in every direction, shaded by the vast Tree of Life as well as its own cloud of darkness and death. Natural features are twisted into eldritch shapes barely remembered by the primitive parts of human souls, striking terror into those who view them.

Manitous march by the thousands in tight formation across the Deadlands, led by larger and more powerful demons. The very ground howls in pain every time somebody steps on it.

Souls from the boughs and trunk are dragged to the Deadlands in an endless stream, lines of ancestors leading up into the roots of the Tree of Life as far as any being can see. In the Deadlands, souls are violated in ways unimaginable by any but the Reckoners.

Getting to the Hunting Grounds

The spirit world is the shaman's most powerful asset. He can send his mind or body to the Hunting Grounds to commune with

spirits. There are a number of ways a shaman can reach the spirit world. Some are easier than others, and some are downright unpleasant.

Vision Quest

Everybody has visions of the Hunting Grounds. Dreams, nightmares, hallucinations—they're all windows into the next world. But they are not controlled journeys. The visitor sees only glimpses of the next world, forgotten on waking.

The medicine man journeys to the Hunting Grounds by taking a *vision quest*. This transports his soul to the spirit world, where the medicine man is a ghost among ghosts.

Portals

There are a few places where it's possible to cross from one world to the next. They are powerful and dangerous, haunted by angry spirits and oft visited by wise shamans.

A portal is a place where the Hunting Grounds are in direct contact with the physical world. They are often important places like the Medicine Wheel in the Sioux Nations. Sometimes they are hidden in the wilderness. In any case, there's always a clear sign of the portal: a geyser, a clear pond in the desert, or some other remarkable feature.

Not all portals are the same. Some, like the one in Yosemite requires travelers to pass some test of faith, others require an arcane ritual to open, and others you can simply step right through.

Shamans can duplicate these naturally occurring portals with the *open portal* favor. Unlike natural portals, these are only temporary and require large amounts of spell points to keep open for any length of time.

A person who passes through one of these portals is physically transported to the Hunting Grounds.

Dying

This is the one sure way to pass beyond this world and into the next. When you die, your soul travels to the Hunting Grounds. Once there, the departed soul often wanders for some time before being inexorably pulled toward its final reward in the Sky or the Deadlands. Strong-willed souls with unfinished business in the physical world can sometimes resist this pull for quite a while. Under the right conditions, they can manifest themselves to the living and try to influence the course of events from beyond the grave. It's up to the Marshal as to when this can happen.

Agnostics and atheists don't feel this pull. They are doomed to wander the Hunting Grounds for eternity—or until they become lunch for one of the spirit world's nastier inhabitants. There's a plentiful supply of these doubting Thomases in white society, fooled into believing that our world and what we build is all that exists. There's also a fair share of these folks among the Indians, those who have given up the Old Ways or who have thrown in with the whites for profit. Boy, are they in for a big surprise.

Life in the Next World

Headed off to the Hunting Grounds? Here's some travel advice.

Gear

If your character is traveling to the spirit world with only his soul, he arrives there with only his birthday suit and a smile. None of his stuff comes along unless he takes special care to bring it using the *spirit weapon* favor.

Characters who have stepped through a portal are physically present in the spirit world and have whatever gear they carried through with them.

The souls of dead characters (this doesn't include Harrowed), have the spiritual equivalent of the gear they were buried with.





Travel

Things like time and distance are very, well, flexible in the Hunting Grounds. To those who don't know any better, the passage of time and the measurement of space works exactly the same in the next world as it does in this world.

Trouble is, once those people start walking, they disappear for good, or at least until they wake up from their dream.

Medicine men know better. All reality on the Hunting Grounds is subject to change without notice, and a traveler rarely enters the spirit world in the same place twice. Only the most experienced travelers can find their own way through this realm.

Most shamans rely on the spirits who live here for help. The *spirit guide* favor allows a shaman to ask for directions. If it's successful, the guide brings your character through the Hunting Grounds to the object of his desire. Even those who *can* find their own way often use spirit guides because the spirits know all the shortcuts and places to avoid.

The Guardian Spirit

Being a spirit, your character's guardian spirit is waiting for him when he appears in the Hunting Grounds. As your hero travels, either

mentally or bodily, this spirit always remains nearby but slightly distant. An eagle soars in the sky; a wolf skulks near the edge of the trees.

In the Hunting Grounds, the guardian spirit has the same stats as its animal equivalent in the real world. If it is attacked, it defends as if it were fighting in our world. If it dies, guess what? No more guardian spirit, friend. Since this is a crippling blow to any shaman, combat in the Hunting Grounds often focuses on killing your enemies' guarding spirits.

While your character is in this world, his guardian spirit is hidden in the next world. It's possible to track down a guardian spirit with the *spirit guide* favor, but it's considered a "specific spirit" as far as requesting that favor goes, so it's not a simple task.

If your character's guarding spirit should be the object of a *spirit guide* request, it is aware of the attempt to locate it and warns your hero that trouble may be close at hand. Once this occurs, it's up to your character to protect his spiritual companion. This may call for a trip to the Hunting Grounds.

Favors

Here's the good news. Since your character is much closer to the spirits, it's much easier to request favors. While in the Hunting Grounds, either physically or mentally, all spell points costs are halved (rounded down).

Rituals are easier to perform too. When performing rituals in the Hunting Grounds, add +4 to the final Ritual roll. It's possible to perform any ritual while in the Hunting

Grounds, even those that call for physical hardship, like fasting or scarring. If only the shaman's soul is present, his body back in the physical world still suffers the effects of these rituals.

If a character physically travels to the Hunting Grounds, he must take care to cover all traces of his connection to the physical world. Anyone with an exposed firearm or other industrial creation, and anyone who smells of human sweat, is at -8 when calling spirits or dealing with them in any way. Travelers and summoners should take care to hide their weapons and other man-made objects. This includes anything made of forged metal, but not of natural materials like wooden bows, flint knives, or buckskin jackets.

Smart medicine men and spirit travelers cover themselves with white clay to hide their smell from the spirits before they leave for the Hunting Grounds. If you do this, it means two things: your character is completely naked, and he's covered in clay. Ick.

Magic and Manitous

Unlike shamans, who make the spirits do all the work, hucksters simply use manitous as a means of siphoning power from the Hunting Grounds. Once a huckster has the power, it's up to him to shape it into a particular hex.

When a huckster is physically present in the Hunting Grounds, he's surrounded with the power he needs—all he has to do is reach out and grab it. This means it's not necessary to summon up a manitou to cast a spell.

When casting in the Hunting Grounds, a huckster should roll as normal. Natural 1s are failures, nothing more. Hucksters don't have to worry about backlash because they're not dealing with a manitou. The success or failure of a hex simply depends on the caster's ability to manipulate the energy around him.

The Blessed

This part is easy. The power of the blessed flows from the Heavens, so being in the Hunting Grounds has absolutely no effect on their miracles. Carry on as normal.

The Harrowed

Life as a Harrowed's never easy, but things get even worse for Harrowed who are somehow physically transported from the world of the living into the next. Now they're playing on the manitou's turf.

While in the Hunting Grounds, the manitou gets to add +4 to his Wisdom check it makes when it attempts to seize control of the Harrowed's body. Also, the spirit gets double the normal time to retain control.

It gets worse. Spirits can always sense the manitou. There's no way around this, sorry. The worm is plain as day to the spirits. This means one of two possible outcomes each time the Harrowed wants to deal with a spirit: Either the spirit refuses to deal with the Harrowed character, or it tries to destroy the manitou (and your hero with it).

It's possible for a Harrowed character to send only his soul to the Hunting Grounds, but it's not

recommended. Unlike living characters, a Harrowed's body is not in a trance while he traipses around the spirit world. While the character's soul is off gallivanting about, the manitou is running the store back in the real world. Most manitous stir up as much trouble as they can while they have uncontested control of their host bodies.

Combat

The spirits are dangerous, capricious and generally unpredictable. If your character travels to the Hunting Grounds, he's eventually going to come to blows with them, their masters, or possibly even another shaman.

Combat on the other side works pretty much the same as it does in the physical world. The only difference is that if your character has not physically passed over into the Hunting Grounds, he only has the equipment he brought along using the *spirit weapon* favor. Any damage a character's soul suffers in the spirit world is passed on to his body in the real world.





Dying on the Other Side

Dying is not a pleasant experience. Dying in the Hunting Grounds can get really unpleasant.

For starters, if your character is physically present, her body dies. Unless your companions lug it back to the real world, it is forever lost.

Second, your character's soul becomes the property of the winner. This usually results in it being consumed by the more powerful spirit (which utterly destroys the soul) or being bound to its service for a period of time. In the latter case, if your character's body was not present in the Hunting Grounds, it remains comatose the entire time your soul is away. Unless some cares for the body, it dies.

Coming Back

When we die, the body is destroyed, and the soul returns to the Hunting Grounds for a while, where it eventually makes its way to its final reward in either the Sky or the Deadlands. Souls may wander the Hunting Grounds for centuries or mere minutes, depending on the whims of fate and the soul's motivations.

The manitous have changed all that.

These days, manitous sometimes capture a newly arrived soul and force it back into its body. They are able to use the recently deceased's soul to forge a connection to its former body and reanimate it. This is how Harrowed are made.

Some medicine men can resurrect the dead by traveling to the spirit world and retrieving the body's soul. This can only be done if the soul is still wandering the Hunting Grounds and has not passed on to the Sky or the Deadlands. Once this has happened, the soul is beyond retrieval.

Dreaming

When we dream or hallucinate, the boundaries between the physical and spirit world become hazy. For a short while, our soul is partially freed from the shackles of its physical body. It doesn't fully enter the spirit world, but it can see and be influenced by what's going on there. Because it is not fully there, things it encounters there cannot normally harm it—it is a ghost among ghosts.

When your character dreams, her soul wanders in the Hunting Grounds. It might bump into other souls and spirits, it might even be terrorized by manitous, but generally it doesn't have any control over the dream.

Your character can visit other people's souls as they dream if she can find a *spirit guide* to take her to them. Once your character makes contact with the other person's dream, she can interact with it if she is physically present in the Hunting Grounds. The Marshal has all the details about what you can do in someone else's dream.

If just your character's soul is in the spirit world, she can only watch the other person deal with his personal demons. Exactly how much you can see is up to the Marshal.

THE
MARSHAL'S
HANDBOOK







CHAPTER EIGHT: SECRETS OF THE TRIBAL LANDS

Surviving in Indian Country

Now that you know a whole lot more about Indians in *Deadlands*, what do you do with them? Naturally, players are going to want Indian characters. Getting them involved with your existing game may prove to be a challenge.

You may also want to start introducing Indian extras into your game. There are several times more Indians alive and well in the Weird West than there were in the Old West, mostly because the ongoing Civil War has kept an organized Indian War from flaring. With all those Indians on the plains, in the deserts and mountains, even in the Great Maze, the characters are going to bump into them sooner or later.

We've got you covered on both counts. First let's talk about Indian characters in the game. In the next section, we'll discuss some of the secrets of the tribes.

Getting Indians into the Game

Indians, by their nature, tend to stay away from whites. White guns are deadly, and everything whites build disrupts the spirits. This can be a problem where cowboys and soldiers dominate. How do you get Indians involved in the exploits of your war party?

An easy choice is that the Indian or Indians in your war party are scouts. Native Americans who work for white ventures in trade for guns, horses, and equipment. In *Deadlands*, where the tribes have become powerful political forces, not a lot of Indians are willing to work with whites. Those that do are usually not followers of the Old Ways.

The tribes in chapter two that are known to scout for the whites include the Pawnee, Shoshoni, and Crow of the Disputed Territories, the Apache of the Southwestern desert, and the Klamath, Pomo, and Mojave of the Great Maze region.

You can also give a shaman character a vision. Shamans live in close contact with the spirits their entire lives and regularly have visions. A vision may guide a shaman or warriors in a tribe to seek out the white characters for some purpose. This purpose may seem strange or unlikely, but



that's okay. The spirits are hard to understand sometimes.

Stranger in a Strange Land

Way of the Brave gives you enough details to run an all-Indian game. In this case, you have to ask why heroes would care about what happens in Indian country.

If a group of gunslingers, card sharps, and hucksters wandered into the Sioux Nations or the Coyote Federation, native scouting parties would most likely be looking to scalp them. They'd better have a good reason for being there; mining ghost rock and trading liquor are the wrong answers.

Maybe the whites are on the hunt for a critter the Indians want dead too—or a white criminal who's escaped into Indian territory. On a more political note, a large organization like the Texas Rangers or the Union government might send characters on specific missions into Indian country, with agreements between the white governments and tribe elders to cooperate. There's also a demand for trade with whites,

especially in the Coyote Confederation. A trader could set up shop a few miles south of Dodge City and serve both sides of the border.

Make no mistake: Indians vigorously guard their land. You don't just wander into the Sioux Nations and make friends with tribes you've never met. Characters may travel through Indian country a few days before being caught, but they will eventually be caught. This is Indian land, and Indians know it better than anyone.

The last possibility is that your game features nothing *but* Indians. Everyone in the game is a member of the same tribe or allied tribes. They may go hunting critters threatening the village, or they may search for a long-lost sacred object. There are also tribal wars still going strong, even in this day of widespread Indian unity. An Indian's worst enemy might be another Indian.

Outlining New Tribes

Your players may decide they don't want to use the big tribes discussed in chapter two. Maybe they want to be a Nez Perce or a Kwakiutl.

Besides the social structure and history of the tribe—which should be left to the player to research—there are three things the Marshal must work out before adding the tribe to the game.

Who Are Their Allies and Enemies?

Because an Indian is an extension of his people, you have to know who his people do and do not get along with.

The relationships of tribes from actual history may or may not match their relationships in *Deadlands*. Tribes that allied with white armies or explorers may have nothing to do with them in the game, and vice versa. In most cases, tribes work with whites if they can gain an advantage against an enemy, or if they're not followers of the Old Ways.

Are They Followers of the Old Ways?

This tells the heroes if they're allowed to own or even touch white-made stuff like rifles or steam wagons. If the tribe is known to be very "holy" or spiritual, chances are they follow the Old Ways. Tribes that scout for the whites usually bypass the Old Ways.

Some small tribes may have converted to Christianity some time ago or are in the process of conversion when the game starts. Catholic missions are scattered throughout the Southwest, the coast of California, and the Great Maze, so the chances of finding converted tribes are greater there.

Does the Tribe Get a Special Ability?

We strongly advise you stay away from this last one unless you're certain a special ability won't unbalance the game. Minor tribes are minor for a reason: They're not very powerful or skilled, or the spirits don't favor them, or there are too few of them. If you think your new tribe deserves an ability, keep it simple: a single Feat or low level favor.

Once you've worked out these three details, you might consider other aspects of how they fit into the Weird West. Are they part of the Ghost Dance movement? Has the Raven Cult reached them yet? Are they near sacred

grounds? The more details you give the player, the clearer the vision of her character.

Secrets of Indian Country

Indian lands are ancient and well known to the Indians, but unplumbed mysteries to most whites. There are traces of ancient peoples, haunted ruins, sacred grounds, rampaging spirits, and strange creatures. The Indians live mythical lives in a mythical land.

This section is by no means exhaustive. If you want to know more about the secrets and mysteries of the native Americans, there are plenty of good books on the subject.

Sioux Nations

Below the surface of apparent goodwill between the seven Lakota bands and their Cheyenne allies, tensions are brewing in the Sioux Nations. Led by an insane shaman, Sitting Bull, the people of the nation are being thrust toward war with the whites at the same time the Ghost Dance movement is preaching peaceful coexistence.

Sacred Grounds

The Indians protect their sacred grounds because they are a source of great power. Bear Butte in the Black Hills, Devils Tower, and Medicine Wheel all help shamans working medicine in or near them. All characters are sensitive to the power of the sacred grounds, and the Fear Level in all of them is 1 level higher than normal.

Bear Butte is a healing place. All earth medicines gain +2 to the Ritual check when performed at the base of the Butte.

Devils Tower is associated with ghost medicine. Since this medicine is usually only practiced by sorcerers, most folks associate Devils Tower with evil spirits. If you want to have a villain opposing the heroes using Black Magic, add +2 to his skill rolls when he's near the base of Devils Tower.

Medicine Wheel is associated with visionseeking medicine. Shamans requesting these favors get same bonuses as described for Bear Butte. Also, Medicine Wheel itself is an inactive portal to the Hunting Grounds. Any shaman who discovers this, through legends or being told by a spirit, can open the portal by providing spell points, as if he knew the *open portal* favor.

Coyote Confederation

In complete contrast to the Sioux Nations, the tribes of the Coyote Confederation seem to be at each others' throats when in fact this nation may be the best hope for long-term Indian unity.

Sacred Grounds

There are many minor sacred places scattered throughout the Coyote Confederation. The three most important are the Black Mesa, Adobe Walls, and the fallen Wichita village of Quivira. Like sacred grounds in the Sioux

Nations, the Fear Level of any sacred ground in the Coyote Confederation is 1 level higher than normal.

Black Mesa is associated with healing medicine. All Ritual checks performed on healing favors are +2 when performed on Black Mesa.

Adobe Walls is still haunted by the earth spirits Isatai called up at the second battle of Adobe Walls, shortly after he was overcome by his near-mortal wound. There is a special warrior society dedicated to keeping people away from Adobe Walls, so the earth spirits can have free run of the place. This was the deal Isatai made with the spirits.

The Wichita are a vanished tribe, their people decimated by smallpox and finally finished off by the Comanche. They were farmers and built permanent homes throughout what would become the Coyote Confederation. Quivira is one of these villages. Many tribes gather at Quivira the village is attuned to certain ceremonies. Any ceremony that uses a dance or music element has its DC reduced by -4 when performed in Quivira.





Disputed Territories

The Disputed Territories are arguably the most dangerous as far as Indians are concerned. There are no treaties to honor, no borders to defend, and tribes displaced from the organized Indian nations are usually desperate.

The Southwest Deserts

Dry, hot and desolate, the vast deserts of the Southwest are perfect for all sorts of strangeness. Heat mirages have fooled travelers for years, but now the mirages are sometimes real.

Seven Cities of Cibola

The famous conquistador Francisco Coronado led hundreds of soldiers deep into New Mexico in search for this fabled locale, but he succeeded only in starving his men and letting their horses escape. These were the first horses the Indians ever saw.

According to legends passed down for generations of Spaniards, the streets of Cibola were supposedly paved with gold. After looking for Cibola and the Fountain of Youth everywhere from Bimini to Florida, the Spaniards gave up the search until they came

across the Indians of Mexico and New Mexico who farmed and dressed in cotton. These signs of "advanced" civilization renewed Spanish interest in the search.

Conquistadors in tow, Coronado traveled throughout the Southwest and Plains. Most people believe he ended up in a settlement that would eventually become Santa Fe, New Mexico. What they don't know is that the conquistadors who returned from the wilds of America were not human.

They found the Seven Cities, all right, as well as the Fountain of Youth. Both were in the dying remnants of the Anasazi civilization, which spread throughout New Mexico.

The Anasazi were not long for this world, though. Using magic or technology or both, Anasazi priests transferred their minds to the conquistadors who stumbled on their city. They also invested the energy of the Fountain of Youth in these conquistadors so the Anasazi might survive long enough to someday return.

Shortly after, the remaining Anasazi died of an unknown illness. With their death, all but one of their cities crumbled to dust. Only a small part of their last city, now known as Montezuma's Castle (in Arizona), still exists.

Only a dozen conquistadors who found Cibola are alive today, their bodies hosts for the ancient Anasazi minds which now inhabit them. They are ageless and extremely healthy, a result of the Fountain of Youth. They hide among the Zuni as well white locals, invisible in a day when thousands of strangers pass through the towns of the Southwest on their way to California or other adventures.

Montezuma's Castle is haunted by the ghosts of the Anasazi. Deep within its ruins is a map

to the other six cities. It is said that anyone who reads the map is damned to become another ghost in Montezuma Castle.

Four Sacred Mountains

These traditional markers of the Navajo lands hold much power for the Navajo people. Each mountain is sacred, and is guarded by a Holy Person who lives in this world.

Any shaman performing rituals in these mountains gains +2 to their Ritual checks. However, getting a natural 1 on a Ritual check draws the unkind attention of the Holy Person.

The Hunting Grounds

The Hunting Grounds are perceived differently by different people. To Indians, villages in the Hunting Grounds look very much like an idealized version of the natural world. There are many trees, and plenty of clean water to drink. Buffalo are plenty, and the horses never need to be broken. A mountain range rings a valley that, once you start walking, seems to go on forever.

All is not as it appears, though. Even though you see mountains and streams and buffalo, there's no *there* in the spirit world. Space and time are meaningless. The spirits seem to find their way around fine, but shamans and other visitors to that world can travel forever and not pass the same place twice. Medicine men without spirits to guide them often get lost in the Hunting Grounds.

Some people think the spirit world is just like our world. It isn't. A mountain here does not mean there's a mountain there. There's no direct mapping between the worlds. A traveler needs a spirit to guide him through that world. Some spirits are more willing to help than others, and your character should count herself lucky if she avoids the attentions of the manitous.

The Hunting Grounds are home to a wide variety of spirits—some friendly, some not. Most are indifferent unless given a reason to be otherwise. The spirit world is also populated by the souls of the dead which have not yet come to rest and those traveling shamans, mediums, and the like.

Although they don't call the Hunting Grounds home, manitous abound here. Some pass back and forth through the Hunting Grounds on the Reckoners' errands; others simply hunt for lost souls they can "invite" home.

Portals

There are spots in the physical world that connect to the Hunting Grounds. These places, usually locations of great mystical power such as an Anasazi ruin, a medicine wheel, or a burial ground, are portals through which living beings can step through directly into the Hunting Grounds. Even though they are tied to a



New Supernatural Ability

Warp Reality: Greater manitous can alter their victim's view of the Hunting Grounds. They can use this power to play with their food. The effects can range from something as simple as making a gunfighter's pistol look rusted to an elaborate trap for the war party to walk into. For example, the manitou might create an area that looks like the ancestral village the war party is looking for and populate it with lesser manitous disguised as ancestor spirits.

Disbelieving the manitou's manufactured reality requires a character to win an opposed Will save. The hero must have some reason to believe what she sees is false to make this roll. If the hero fails the roll, the manitou's version of things *is* reality for all intents and purposes. If the character's pistol looks like a rusted piece of junk, odds are it won't fire. The exact effects of this are up to you.

The only things the manitou can't change are the characters themselves. It can alter their things, but it can't change them.

It takes the manitou an action to alter a single aspect of the perceived reality. Exactly what constitutes a single aspect is up to the Marshal. Generally, changing a single object or effect should take an action. The manitou could change one character's weapons to junk in an action, but not the entire war party's. A change of scenery should only take a single action, though. For instance the heroes might go from being in a saloon to standing in a creepy basement in front of a burning furnace. Exactly how you administer this power is up to you. We've provided it so the Marshal can torment her war party with dreamlike nightmare scenarios.

Huckster characters—who have experience with manitou's deceptive ways—receive a +4 bonus to all Will saves to disbelieve the manitou's manufactured reality.

specific spot on our world, they don't correspond to any particular place in the next. Each time a person steps through one, she finds herself someplace different. Only through vast experience or with the help of a spirit guide is it possible to find what it is the traveler has come for. Knowledge of portal locations is jealously protected by the tribes and their priests.

A portal is the only unchanging place in the Hunting Grounds, but the space between portals changes according to the spirits' whims. No one has ever been able to map the portals in the Hunting Grounds.

In the Hunting Grounds themselves there are portals to two other worlds that border it, the Heavens and the Deadlands. Some shamans claim to have found portals to other worlds besides these, but they can never be found to confirm the rumors.

Now don't go thinking you can just go strolling into Heaven. There's a catch—you have to be dead to pass through these portals, or be invited in by one of the inhabitants. Last told, Heaven wasn't passing out too many invitations.

Now the Deadlands, on the other hand, they have what you might call an "open door" policy.

The Heavens

This is the last stop for those who have virtuous lives of faith. Like the Hunting Grounds, it's shaped by the perception of the viewer. For Christians it's a heavenly city on a hill. For Indians it's the Happy Hunting Grounds, filled with mountains, trees, and rolling green plains lousy with buffalo.

As has been mentioned, you have to be stone-cold dead to get in here. You also have to get past the gates—not an easy task. Just showing up in your Sunday best isn't going to do it.

Only those who have lived up to their particular religion's code of behavior can enter the Heavens. Anyone else is out of luck. Good people who happen to have a manitou squirming around inside them are also not on the guest list. If they want in, they need to find a good exorcist.

Those who have entered here are free to leave at any time, but for obvious reasons, most choose not to do so. It's possible to contact people in the Heavens by calling out to them from just outside the portal, but whether they hear this call and respond to it is entirely up to you, Marshal.

The Deadlands

It's a little easier to get in here. As long as you pass the first requirement, being deceased, you can just mosey on in. Of course, very few people willingly travel here. Why? Because the Deadlands is the home of the Reckoners and other evil nasties who like nothing better than tormenting a few fresh souls before breakfast. And they're in a bad mood.

They were cooped up in here for centuries by the Old Ones. Using incredibly powerful rituals, these selfless shamans blocked the portals between the Deadlands and the Hunting Grounds to save their people from the ravages of the evil that lived there. They unselfishly dedicated themselves to an eternal vigil for the

good of humanity. Of course, Raven came along with his band of Last Sons and killed them all.

Now the gates of Hell are wide open, and the locals have decided it's time to stretch their legs.

Manitous and other evil spirits have swarmed out into the Hunting Grounds. Here they perform the commands of their masters and hunt for lost souls they can drag down into the Hell they call home. Unlike the Heavens, souls that end up here are not free to leave.

Reality

The important thing to remember when running any kind of adventure in the Hunting Grounds is that the reality of the spirit world is extremely malleable. Souls that travel here see what they expect to see—most of the time.

Indians who travel to the Hunting Grounds see the Tree of Life because that's what they expect to see. Whites traveling there see something completely different. Exactly what this might be is up to you, but it should be some sort of metaphor that fits the general structure of the place. Those of the Christian religion may see Mt. Zion, with a gleaming heavenly city at its peak and the fire-filled chasms of Hell at its base. The mountain itself would be dotted with caves that correspond to the location of portals, spirit villages, and the like.

Whose Reality is it?

So what happens if you have a group of heroes with mixed beliefs traveling together on the Hunting Grounds? What do they see?

It's easier to resolve than you'd think. If the group was brought to the spirit world by a

particular character, a shaman with the *open portal* favor for instance, the group experiences the Hunting Grounds as that character sees them.

If the group stepped through an existing portal together, then the most strong-willed character's view prevails. Have all the characters make Will saves. The hero with the highest total wins and imposes her view of the spirit world on her companions. This lasts for the duration of the trip to the Hunting Grounds and remains the case even if the group splits up.

Reality Check

The exception to this is when the group encounters an already established reality on the Hunting Grounds. There are usually formed by a group of spirits for some purpose. In this case, the group's version of the Hunting Grounds is superseded by that of the local spirits.

Most spirits native to the Hunting Grounds don't bother with changing the landscape. They experience the Hunting Grounds as they find it. The constructed realities experienced by humans are simply a way for souls that have been tied to a physical reality for their entire existence to interpret the alien strangeness of the spirit world. Spirits that can and do alter the reality of the Hunting Ground are bad news.



—ANDY PARK—



Combat

So what happens if your group of heroes runs afoul of the local spirits? Well, knocking heads in the spirit world works just like it does in the physical world—with a few twists.

If the group stepped through a portal to the Hunting Grounds, all their gear came with them. A Winchester on the Hunting Grounds blows as big a hole in things here as it does back in Kansas. Not only that, but because it is actually present in the spirit world, it can blow holes in things which are normally immune to bullets back in the physical world. This includes critters that can only be affected or damaged by magic.

If the characters are there in soul only, the only gear they have with them is what they brought along through the *spirit weapon* favor. In a fight, they are either going to have to go mano-a-mano with the spirits or improvise a weapon from what they can find laying around in the spirit world. Characters can still work

magic as usual while in soul form. Any damage taken by their souls while in the Hunting Grounds appears on their bodies back in the physical world.

Dying

A character can only die in the Hunting Grounds if she is physically present. In this case, only the physical body dies. The dear departed's soul is now a permanent resident of the Hunting Grounds. Like other ancestor spirits, the deceased appears in the Hunting Grounds with spiritual equivalents of the gear she was carrying—there's a reason many cultures bury their dead with their weapons and armor!

There's only one problem. Since the character's soul was present when the body was defeated, she suffers the same fate of vanquished souls (keep reading). Welcome to the afterlife!

Souls and other spirits cannot die in the Hunting Grounds, although they may wish they could. Any spirit defeated in combat becomes the property of the victor. The victorious spirit has two options as to what to do with its new toy. It can consume it, destroying it utterly, or it can bind the vanquished spirit to its service for a period of seven years. During this time the bound spirit must perform its master's every whim. It's possible that the conquering spirit may set the other spirit free, but this rarely happens. manitous drag their conquests back to the Deadlands for seven years of torment.

A spirit that consumes another can sometimes gain new powers from the other spirit's essence. This exactly what happens when a Harrowed character counts coup on a fallen abomination. The manitou within the character consumes the abomination's vanquished spirit and gains power from it. In game terms, this means that any character present in the Hunting Grounds, Harrowed or otherwise, can count coup on a spirit he defeats. This ability is the source of many of the most powerful shamans' powers.

Spirits that are bound to service must fulfill any command their master gives them. They don't have to fulfill orders that they can't complete, and they only have to honor the letter of the order, not the intent. Most bound spirits go out of their way to interpret their orders in the way most harmful to their masters.

Spirits bound to service by the souls of the living remain this way as long as the character remains in the Hunting Grounds. If a character leaves the Hunting Grounds, the bound spirit's obligation is ended. If a character is present only in soul form and his physical body dies, the soul returns to the body at the time of death and then returns to the Hunting Ground. This also releases any spirits bound by the character.

This is why Cochise has remained in the Hunting Grounds. The powerful Gan (mountain spirit) he defeated only protects his tribe as long as his soul remains in the spirit world. Shamans should be careful about temporarily binding spirits like this—most spirits have long memories.

Players shouldn't expect a spirit they have defeated to hop up and begin licking their boots. "Killed" spirits have taken significant damage to their spiritual form that they must repair. Injured spirits heal using the same healing rules as injured characters. Unless the group plans an extended trip to the Hunting Grounds, most of the spirits they defeat will be of little use to them.

The Harrowed

Harrowed characters "killed" in the Hunting Grounds are a special case. Their bodies are only destroyed if the wound that put them down was to the head. In this case, the character's soul is released from its imprisonment by the manitou, but both the character's soul and the manitou that inhabited the body are still at the mercy of the being that defeated them.

If the final wound was not one that would permanently destroy a Harrowed, the character retains his body, but both he and the manitou are bound to serve the being that killed them (provided they don't become spirit chow).

This is how many of Raven's Thunder Guard were "recruited."

If for some reason only the Harrowed character's soul is present in the Hunting Grounds, only the soul is bound to service. While the character's soul is bound, the manitou gets full control of the body. If the soul ends up in some spirit's gizzard, the manitou gets to keep the body free and clear.

Gettin' Around

Due to the subjective nature of things in the spirit world, getting around can be difficult. Unlike the physical world, unless you have a destination in mind, it's possible to walk and walk without ever arriving anywhere. Unprepared visitors have set off in a direction, gotten lost, and never returned.

If the heroes want to get anywhere during their visit, they must have a specific destination they wish to reach. Destinations in the Hunting Grounds are not necessarily a place; they can be a spirit or reality within the spirit world. To get to a destination, one member of the group is designated as their guide. The guide must make a Knowledge: Hunting Grounds skill check to determine the path to the goal. The DC of the roll depends on exactly who or what the group is trying to reach—consult the Destination Table below.

If the roll is successful, the guide has located the destination and can lead the heroes there. If the roll fails, the party wanders aimlessly about the Hunting Grounds for a while. The guide can try again after a failed roll. Either way, the group may encounter some of the denizens of the spirit world in their travels.

Most travelers to the Hunting Grounds use *spirit guides* to save time and to avoid running into some of the nastier inhabitants. The *spirit guide's* superior knowledge of the Hunting Grounds can significantly reduce the time it takes the group to reach its destination and can steer the heroes clear of the more dangerous areas of the spirit world.

Secrets

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Destination

Target Sought	DC
A general type of spirit	15
Portal known to the shaman	20
Specific spirit or specific person's dream or a portal not known to the shaman	25
A particular spirit relic, a godlike spirit	30







CHAPTER NINE: SECRET SOCIETIES

The Ghost Dance

Believers in the Ghost Dance think they should live without warfare, lying, and stealing and that being industrious and peaceful is eventually rewarded by the Creator. When a pure white buffalo is born, it is a sign that the Creator has returned to the land of the Indians. The dead ancestors of the Indians will rise, the whites will be removed from the land, and the buffalo herds will return and cover the plains like an enormous carpet of fur.

This apocalyptic vision of the Indians' future has spread throughout the Plains tribes. The reasons for its popularity are unclear. Some tribes feel the Reckoning was the first sign that great evil had come to the land. Others see their lands taken by white settlers and their armies, and they cling to the movement with the desperate hope that its prophecies may come true. Still other tribes have begun to hear the whites' message of Christian forgiveness, and see that this same message is also found in the Ghost Dance beliefs.

The Ghost Dance is an empowering faith for those tribes that feel they have lost power, or that seek more power. Its followers believe good deeds will bring the land back to them. True believers feel they will be the first to rise from the dead.

Good thing the Ghost Dance has begun to work.

Origins

The ancient Wodziwob, the founder of the Ghost Dance movement, was exposed to Christianity when he met Coronado's conquistadors over three hundred years ago. At the time, Wodziwob lived in the fabled nation of Cibola, home of the Seven Cities of Gold the Spanish had sought for so long. When the dying Anasazi took over the conquistadors' bodies, Wodziwob turned to the north while his compatriots returned to Mexico City in the bodies of Coronado's men. The ancient Anasazi shaman received a revelation of the Christian apocalypse from the Spaniards and took this vision to the primitive tribes of the mountains.

Centuries later, the Paiute chief Tavibo was also exposed to a form of Christianity, this time from the Mormons moving through his territory to settle Utah. Tavibo traveled to the mountains with Mormon prophets to share prayers. He received several visions that began to sketch out the tenets of the Ghost Dance: Indian unity, faith in the Creator, clean living, and the possibility of resurrection.

What few people know is that Tavibo allied his Paiute nation with the Mormons to fight non-Mormon



settlers in the area. Together, Tavibo's Paiutes and the Mormons slaughtered about 120 men, women, and children about 40 miles west of Cedar City. Both parties have kept each other's secret about the event.

Tavibo, however, brought from this experience deep guilt about the massacre and swore the Ghost Dance would represent only peace between the whites and Indians.

The various visions of Wodziwob and Tavibo didn't come together until Tavibo's son Wovoka had his vision. Wovoka's vision of the Ghost Dance came to him in a fever sleep. He heard a great noise, like all the Thunderbirds clapping their wings at once, and fell asleep. While unconscious, he traveled above the Tree of Life and into the great sky to visit the Creator. When he returned, he put together what the others had started and formalized the Ghost Dance.

Wovoka also received several powers from the Creator: five songs of weather control, invulnerability to weapons, political responsibility, and prophecies.

Despite all this, not even the Paiutes are clear as to the origins of the Ghost Dance. More

disturbing, they are not sure where the power comes from: the spirits, the Creator, or even the white God. It doesn't help that the movement is presided over by a father, his son, and a holy ghost. Some of the Ghost Dance adherents have even taken to calling Wovoka "Messiah."

The Ceremony

Ghost Dance followers are told they must perform the Ghost Dance ritual until the dead rise again. The ceremony is performed until the dancers collapse from exhaustion.

Members of the Paiute tribe can only effectively perform the Ghost Dance ritual. Other tribes can go through the moves—and they do to show their faith—but only the Paiutes can draw supernatural effects from the ceremony.

The dance takes five days to perform. At the end of each day's performance, everyone who participated is reduced to 0 hit points (from subdual damage loss) and collapses. Everyone in the village must participate, even those who may be traveling in war parties or hunting bands. At least one Paiute shaman or medicine man must lead the ceremony for it to have any effect beyond the exhaustion of the dance.

At the end of the five days, the shaman or medicine man in charge should roll to see if the dance was successful. The DC is 25. The outcome of the ritual depends on whether or not the Ritual check was successful and the circumstances of the ceremony.

If the Ritual check was successful, the leading shaman or medicine man may do one of the following:

- Reduce the area's Fear Level by 1. This covers an area roughly 20 miles in radius.

- Add +1 to the chance of any dead character coming back from the dead. For every +2 generated above the DC for the ritual, add +1 to the bonus to the dead character. If the character to be resurrected has earned a bonus of +10 or more, either through adventuring (see page 94 in the *Deadlands D20* rulebook) or as a result of the Ghost Dance ceremony, and they come back, they are not Harrowed! No manitou, and no Dominion to worry about. They are just alive.

The ritual leader makes an opposed Wisdom check against any Harrowed's manitou. If the shaman wins, he casts out the manitou from any Harrowed character that can be held within the circle of the ceremony for the entire duration. The manitou's exit is a messy affair, as the worm tears itself out of the body and becomes a sizzling puddle of grease on the ground. The Harrowed character is then truly and finally dead.

Because the Ghost Dance is a dance, the members of the ceremony can enhance the outcome of the dance by performing as described in Chapter Five.

Paiute characters may perform the Ghost Dance as if it was any other ritual, but they should not have access to these rules. Better to maintain a sense of wonder about the event.

The Movement

Besides being a metaphysical event, the Ghost Dance is also a political movement.

The Paiutes are the center of the movement. The most ardent followers of the Ghost Dance are the Shoshoni and Pawnee tribes in the Disputed Territories, although it's starting to pick up speed among the Lakota bands living in terror of Sitting Bull. Sitting Bull would like to see the movement banned in his nation, but he fears undermining his power base with the bands that have joined it.

The Coyote Confederation is very supportive of the Ghost Dance movement, mostly for its Indian unity sentiment. The Kiowa and Comanche tribes have many Ghost Dance members, and Paiute prophets regularly perform the Dance at the ancient city of Quivira. Afraid of Bears, a Kiowa shaman, is the main spokesman of the Ghost Dance in the Confederation.

Reaction to the movement among other tribes ranges from sympathy to violent opposition. The Cheyenne, staunch traditionalists of the Old Ways, feel the Ghost Dance undermines the power of the spirits. However, plenty of the Ghost Dancers see no conflict and also follow the Old Ways.

The Ghost Dance has not spread much further than the Great Plains and the Rocky Mountain territories. The Paiutes have sent representatives to the Northwest, the Great Maze and the Southwestern deserts, but the response has been cool at best. At worst, as in the case of the representative sent to the Apaches, they never return.

Many whites feel nervous about the Ghost Dance movement. The apocalyptic message scares them, especially the part where the whites are thrown off the land. Neither government can afford to address the movement with military force, but both the Texas Rangers and the Pinkertons have sent many agents to investigate the truth behind the rumors of the Dance's power.

The Leaders

The Ghost Dance has many representatives, but ultimately all decisions about the movement are made by the Paiute leaders, Wodziwob, Tavibo, and Wovoka.

Wodziwob

Wodziwob is an ancient Anasazi who possessed one of Coronado's conquistadors 300 years ago. In that time, he's traveled a lot and seen many things, but he always returns to this part of the world. Christianity had a strong impact on him, and when combined with his Anasazi beliefs, he started having his revelations about the Ghost Dance.

Unlike other surviving Anasazi, Wodziwob is not interested in a return to power. These days, he just wants to spread the messages of unity and peace.

The old man is not pleasant company. Everyone he knows is long dead and forgotten, and anyone less than a century old is far, far too young for him to relate to. Despite his sour mood, Wodziwob is still the Paiutes' most compelling representative. He spends most of

his time on the road, spreading the word of the Ghost Dance.

Tavibo

Tavibo is the eldest chief of the Paiutes, ruling in secret because most people believe he is dead. Since participating with the Mormons in the Mountain Meadows Massacre, Tavibo has experienced a real change of heart. He now insists the Paiutes live a life of peace and honor.

Tavibo is Wovoka's father and still holds some sway over his son.

Wovoka

Wovoka is young, charismatic, and well-loved by all the Ghost Dancers who have ever met him. Even whites get along well with him. Wovoka is intelligent, understanding, and sensitive to everyone he meets. Even longtime enemies of the Paiutes refuse to raise their hands in anger toward him.

Word has begun spreading through some white communities that Wovoka may be the Messiah reborn. For some, this is a signal of





future prosperity. For others, it signals the end times.

The Followers

Members of the Ghost Dance movement, both shamans and believers, show a zeal for their beliefs paralleled only by Revivalist Christians. Generally speaking, they are strictly pacifistic and annoyingly "understanding." To many who are not part of the movement, this comes across as condescending.

Ghost Dancers evangelize to everyone who will listen. In tribes where the movement has not yet taken hold, Ghost Dancers first get permission from the elders to speak to the tribe. The movement always respects the rules of the tribe, and never gives unsympathetic chiefs a reason to make them stop.

Characters may also come across the Ghost Dancers traveling between the tribes. These pacifistic missionaries often travel with an armed escort more than willing to crack heads to keep them safe.

The Raven Cult

Its members may call it the Order of the Raven, but Raven's secret society is a cult any way you slice it. Raven, the shaman who brought the spirits back into our world, is worshipped like a god by its members. The cult's practices are absolutely secret. Anyone and everyone can be a member, and those who aren't learn to fear their neighbors.

Those who cross the cult face retribution worse than death.

Origins

The story of the Raven Cult starts many years before Raven's group of shamans marched into the Hunting Grounds to destroy the Old Ones. The Reckoning happened just like explained in the *Deadlands d20* rulebook, but events leading up to this dark event are important, too.

The most important is the story of Raven's origins. In 1763, the young Susquehanna shaman was completing his studies. His tribe had been driven from its ancestral lands, his parents had been killed in a raid, and there was no end to the whites' expansion in sight. Raven was learning how to speak with the spirits, but their voices were so faint that he was not convinced there was any medicine left in their words at all. In those days, Raven was an angry, frustrated boy with a little talent for speaking with the spirit world.

From these faint whispers from the Hunting Grounds, Raven heard the story of the Great Spirit War. With the help of the tribe's medicine men, he reconstructed the events that led up to the Great Spirit War and discovered a single, weak portal into the Hunting Grounds. His teachers told him lots of other secrets, too: secrets about evil spirits, and secrets about power and immortality.

Before heading off to the Hunting Grounds to release the bound spirits, Raven needed power and helpers. He had heard rumors of an ancient Indian living in Mexico City and decided to look into them. This turned out to be one of the last immortal Anasazi, possessing the body of the old Spanish explorer Francisco Coronado. Since Coronado should have been dead a couple of hundred years by now, the Anasazi in Coronado had remade himself into a simple farmer on the outskirts of the city.

Raven found this old Anasazi and forced him to tell him where to find the Fountain of Youth. This so-called Fountain (it's more of a pool) had been a source of magical power when the gilded nation of Cibola was at its peak. The story told among the Indians is that Cibola turned to dust and ash when Coronado's conquistadors came upon it. Raven's teachers had taught him better.

Immortality was the first thing Raven armed himself with. He knew he would need some time to wage his war against the whites. With the Fountain under his control, he could return himself to the age of 40 or so whenever he needed, and maintain the war as long as was required.

Today, Raven still returns to the Fountain of Youth to take away the years. He still looks about 40. Not even his elite Thunder Guard knows about the Fountain or his secret of eternal life. There is still one other who knows of the Fountain: Coronado, or at least the Anasazi who lives in Coronado's husk.

Coronado now lives in Raven's lair, protecting the Fountain and preparing for the day when perhaps the nation of Cibola might reign again (at least that's the hope Raven has given him).

Raven, prepared to guide the world into Hell for eternity, traveled from the still-secret location of the Fountain of Youth and scoured the Southwest and Plains for others to join him in his mad mission. All he told his recruits was that the whites could be beaten if the spirits were released from their bondage. Beating whites sounded awfully good to a lot of Indians, especially the remnants of tribes wiped out by whites and their diseases. Building an army of talented, vengeful Indians was not a problem.

Raven returned Back East with his gathered warriors—back to the open portal to the Hunting Grounds. They went in search of the Old Ones. At one time these ancient shamans could have easily defeated Raven's band, but the centuries of maintaining the seals on the portals to the Deadlands had weakened them. In a titanic battle that lasted for days, the Old Ones were killed by Raven and his followers. With them out of the way, Raven broke the seals that had kept the denizens of the Deadlands prisoners for centuries. The gates of Hell flew open.

The evil spirits that had been imprisoned swarmed out in search of prey. Raven and the Last Sons ran for their lives.

Today, the remaining Last Sons are the leaders of the Raven Cult. They reek with the power they used to defeat the Old Ones. The Last Ones are the centers of the cult's power, the teachers of those shamans who have become infected with a hunger for power.

Raven is still the unquestioned mastermind behind the movement named after him. With the Last Sons' help, he has created dozens of imposters all over North America. The leader of every portion of the cult is called Raven, and its members believe this person really is *the* Raven who caused the Reckoning. These multiple Ravens keep the real Raven from ever being identified. And as long as another Raven appears every time one is killed, the story of his immortality continues.

The true Raven lives, for much of the time, in the Sioux Nations. He is a shadowy advisor to Sitting Bull and other chiefs in the area. Raven has also been seen in the Coyote Confederation, but Coyote has a policy of tracking down and killing anyone who claims to be Raven or a member of the Order of the Raven.

Raven no longer runs the cult, although the Last Sons still report to him. He is too busy with





his plan for final vengeance upon all of humanity.

The Plan

Raven's plan is to bring the Reckoners from the Hunting Grounds to Earth, where they can finally wipe out everyone once and for all.

Right now, this world is not tolerable to the Reckoners. There are too many bright lights, so to speak: hope, joy, love. To a Reckoner, these things are poison.

Every time a region's Fear Level goes up, that area becomes one step better for the Reckoners. Once it's in the 4 or 5 range, it starts getting really nice. In fact, a Reckoner could even come through an open portal in a high-fear region.

But they won't.

As it stands, there are too many chances for things to backslide. Some damned hero or another could come along, beat back the darkness and restore hope to the locals. Preachers might bring the word of God to unbelievers. A child might bring a smile to

somebody's face. Humans—always screwing things up for the Reckoners.

To complete his plan, Raven must raise the Fear Level in one particular region high enough that it won't ever come back down. Once he's achieved this permanent level of fear, he can open a portal and the first of the Reckoners can set up a garrison, of sorts in our world.

Raven works every day of his eternal life to ensure the Fear Level will go sky-high and stay there. Ultimately, every member of the Raven Cult works towards this goal as well.

Who Knows?

Within Indian society, many know about the Order of the Raven, but not many details. If the heroes ask around, tell them the Order acts like a militant arm of the Ghost Dance movement, looking to unify the Indian tribes and wage war on the whites. Even inductees get only a hint that Raven has big plans. Only long-standing members know the truth about the Raven Cult.

The Pinkertons have been interested in Raven's cult for some time. Their investigators have heard mention of the Order of the Raven or the Raven Cult, usually connected to some weirdness in the Indian nations or the Disputed Territories. Some Pinkertons even hunted and captured one of the false Ravens. Convinced they had put the case to rest, it was reactivated in the past couple of years with news of Raven's cronies summoning up something awful out in the Great Maze. Sure enough, they discovered another Raven was running things. The Pinkertons are the only organized society that knows about the false Ravens.

There is a special division of the Texas Rangers dedicated to finding Raven. In fact, some of the old boys who run things behind closed doors have been looking for Raven since *before* the Reckoning—and *their* bosses looked for Raven during the Revolutionary War. Somehow, some whites that were sensitive to supernatural dealings were aware of Raven's birth. Cardinals and priests had seen black omens of Raven's birth, and word trickled down through various secret societies and mystic orders that something big was going to happen. Finding Raven is a case that is never closed.

With the exception of Black River, the rail companies are pretty much clueless about the Raven Cult. Black River agents, constantly on the lookout for more supernatural talent, have known about Raven and his followers for some time. They have even been known to work together on occasion in sabotaging Iron Dragon's activities.

The Prospector, old Coot Jenkins (see *Way o' the Dead*), knows all about the Raven Cult. He even knows a little about Raven's plan to bring the Reckoners to our world. Since this is in direct opposition to his plans, the Prospector is none to happy about this. Coot often sends some of his Harrowed to find and bring back members of the Raven Cult so he can interrogate them.

The Prospector isn't getting any younger either. He knows Raven is supposed to be immortal, and he wants to know the shaman's secret. It's a sight better risk than becoming one of the Harrowed.

The Cult & The Ghost Dancers

The Ghost Dancers see a future of peace; the Raven Cult sees a future of darkness. Both see a future without whites.

Despite this apparent common ground, the Ghost Dance movement and the Raven Cult rarely see eye to eye. Wovoka, the Ghost Dance leader, has delivered a blanket condemnation of the Raven Cult, forbidding any tribe participating in the Ghost Dance to truck with Raven's folks. This has forced some tribes to choose between the two. Everyone always says they've picked the Ghost Dance, but some still listen to Raven.

Induction

Your players' Indian characters may decide nothing would be more fun than joining the Order of the Raven. There are plenty of reasons: The war against the whites sounds mighty fine to plenty of Indians, and membership seems to win you a lot of new and powerful friends. There are plenty of reasons not to (see Quitting the Cult) but the characters won't know that going in.

Only Indians may join the Order of the Raven. The Order looks and acts like one of many warrior or medicine societies in tribes where Raven sympathy is strongest. In tribes where the Order of the Raven is not yet welcome, the character must make contact with an existing member—or the order may come looking for the character, if they've heard good things about him (or if he's collected a lot of white scalps).

Characters whose guardian spirit is the Raven are inducted without question and introduced directly to the local group's Raven. Everyone else has to meet certain prior qualifications.

Any character who knows any ghost medicine favors is asked to work this medicine on an unwitting innocent in the tribe, or on the tribe itself in the case of such favors as *call drought* or *call evil spirit*. If the recruit can bring bad luck to the tribe, they're in.

Everyone else must join the order as if it were any other warrior society. In this case, the warrior must have counted coup—that is, touched or defeated an enemy in combat—at least five times. He must own at least two horses. And he must be willing to forsake his tribe's needs for the Order's.

If the character fulfills these requirements, he is required to take an oath to the Order of the Raven. If any member of the order catches the character breaking the oath, he is brought to the attention of the local Raven.

The points of the oath are as follows. They are listed in order of importance.

First, to follow the word of Raven without question.

Second, to serve the Order before all others, including the tribe, the family, and self.

Third, to grow the Order with new and worthy recruits.

Once they're in the order, the characters start doing the bidding of the Raven impersonators, the Last Sons, or Raven himself. They are started out slow at first: a little raiding, placing some mysterious pictograms on a cliff face, maybe killing an enemy chief. Later, the acts

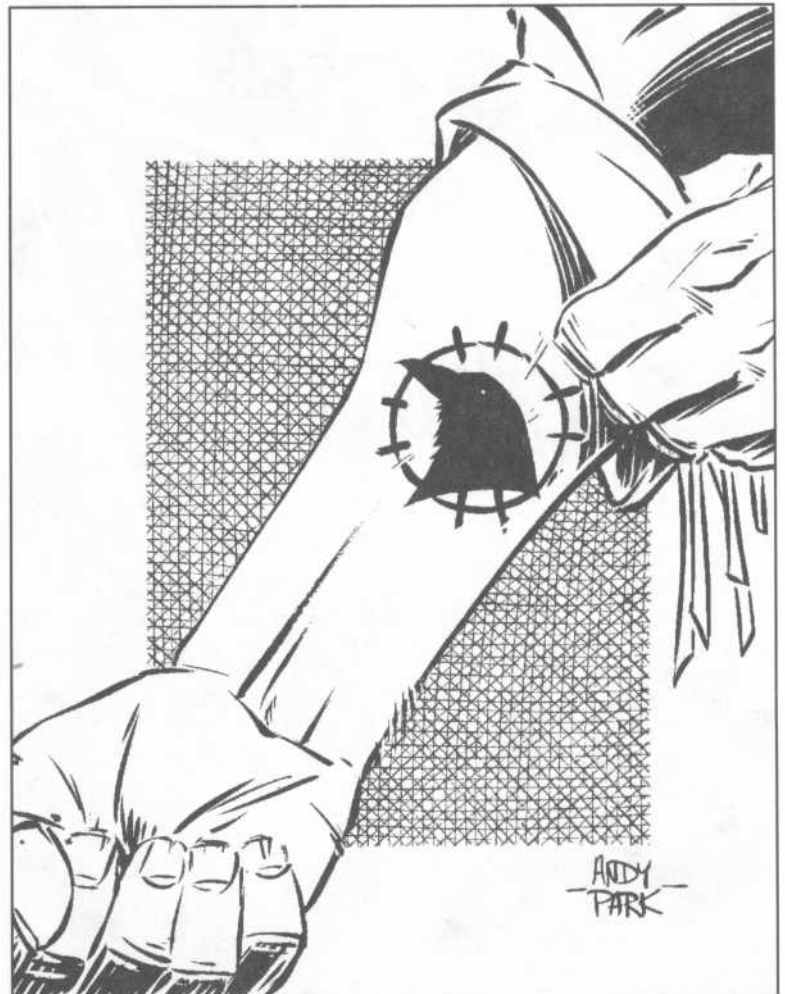
become more ruthless, and the truth behind the Order becomes clearer. Those lacking the stomach for continuing the work are killed and ritually dismembered to prevent their return from the grave.

The benefits of joining the order are limited for newcomers. They receive a tattoo of the Raven ideogram, displayed if the tribe is friendly to the order, hidden if it is not. They are recognized by other members of the cult and are immune to their plans as long as the inductee is true to the order.

Eventually, the member might be invited to become an elder. This is one step below the local Raven. An elder of the order may learn any black magic spell, but it must be learned from the character's Raven.

Organization

The Raven Cult is organized around autonomous groups. Each group serves several villages, but never the entire tribe. A group is responsible for recruiting new members and





acting on Raven's wishes. Each group is separate from one another, and members of one group normally don't know the membership of other cells. Members can still alert one another of their membership by showing their Raven ideogram tattoo.

Each group is ruled by an elder member, who reports to a Raven who rules over a region that may include several tribes. There are lots of shamans who are called Raven. Members are told their Raven is *the* Raven and that Raven has the power to appear in many places at once.

The Ravens report to a Last Son. The surviving Last Sons who still follow Raven are creepy outcasts living on the fringes of Indian civilization and surviving on what the cult members bring them. They are respected by the cult as mentors to the burgeoning young Ravens.

Finally, the Last Sons report to the true Raven. The true Raven can't appear in many places at once, but he *can* zip around pretty fast by traveling to the Hunting Grounds. No shaman is more accomplished at traveling through portals.

Quitting the Cult

Quitting the Cult is not an option. Those who try win themselves a powerful enemy for life.

Any time ex-members run into members of their old group, they can expect trouble. If the Cultists think they can subdue the ex-members on their own, they have to take a swipe at the characters. If not, they note the characters' location and come back with reinforcements.

Past members who get nabbed by the Cult are dragged before the local group's Raven and interrogated about whom they might have told about the cult. Regardless of the characters' answers, the Raven leader orders the apostates killed, mutilated, and put on display. Fear is the rule of the day, and the fear created by displayed mutilated bodies ensures the local tribes continue to respect the Raven Cult.

The characters may also think they can hide from the cult. They probably can for a while, but since there are cult members throughout Indian society, paranoia should run high any time another Indian is present. The Marshal might give the characters a flash of the raven tattoo now and again, just to keep them on their toes.

The Lair

Raven returns to his lair every few years to feed on the power of the Fountain of Youth. He travels alone.

The only other being who knows the lair's location is Coronado. He lives in the lair, a crumbling remnant of an ancient Anasazi structure deep in a New Mexico mountain. Coronado is ancient and strange, unaging and unkillable. He maintains contact with the surviving Anasazi scattered across the planet, planning for the day when they return to power.

It seems the Fountain itself helps protect this lair. When the rest of Cibola collapsed, the Anasazi lent their considerable magic powers to protecting the Fountain, giving it a rudimentary intelligence. It turns out the intelligence isn't that rudimentary at all. It

seems to be aware of anyone who is even *thinking* about looking for it and arranges events and circumstances to harm or even kill those who would find it. Scholars in Europe have had stone gargoyles crush them as they left a library after stumbling on the Fountain's location in an old book.

Raven

The myth of Raven has become larger than life. He is seen everywhere, tales of his powers grow more wild with every retelling, and whites have learned to fear his name.

The fact of the matter is Raven really is bad news. He is one of the major villains of *Deadlands* and not to be taken lightly by anyone. If the characters want to take on Raven, they almost certainly take on one of Raven's many impersonators instead.

If the Marshal wants to feed unwitting characters to Raven's near-limitless power, let them face his Thunder Guard first. If they get past his Thunder Guard, give Raven as many black magic abilities as to defeat, or kill, the poor suckers. Let them run away with their tails between their legs the *first* time. Maybe they'll learn.

Raven reeks with evil: The Fear Level in an area about a quarter mile in radius around him is raised by +1 level.

In short, Raven is not just another fearsome abomination waiting to be defeated.

Raven's Followers

Raven has a veritable army of followers ranging from rebellious young braves to ancient shamans to bizarre spirits. Support for the cult grows every day.

Last Sons

These are the powerful and angry shamans who helped Raven found the Raven Cult. They are as evil as Raven himself.

Last Sons go to great lengths to hide their faces and hands. This is because their faces are scarred with the energies released when the charms sealing the Deadlands were broken. A Last Son's face looks shiny and veined, as if it has been burned and frozen simultaneously. Seeing one's face causes a DC 15 Will save to resist turning away in fear and disgust.

There are only about a dozen of the Last Sons left in North America. A few others wander Europe and Asia, looking for foreign supporters for their cause. Last Sons rule the cult just below Raven himself and can be found throughout the Weird West.

The Ravens

Shamans who climb the ranks of the cult eventually come to be called Raven. Because the whole cult relies on the true Raven's charisma and supernatural power, he confuses his enemies by flooding the countryside with other shamans who pretend to be the true Raven.

All Ravens wear the hooded garb for which Raven is known in the Sioux Nations. Their abilities vary. Since nobody has seen Raven's face for 100 years, it is impossible to confirm if

a dead Raven is the real Raven. Chances are if characters kill "Raven" they've actually just defeated one of his cronies.

Cultists

Cultists are mortal Indian members of the Raven Cult. They come from every tribe, small and large alike. The largest base of Raven Cultists comes from the Sioux Nations. The fastest growing cult groups are in the Coyote Confederation. Cultists can always be picked out because they wear a small tattoo of a Raven ideogram somewhere on their person.

Use any Indian class for cultists—after all, they're everywhere.

The Thunder Guard

These are the elite, supernatural bodyguards that follow Raven and all the false Ravens.

A contingent of the Thunder Guard is usually three to five powerful Harrowed. Most have been bound to serve Raven by being defeated in the Hunting Grounds. These people are white, Indian, Chinese, whatever the Raven feels best protects his interests. Use any class you want, and add two or three Harrowed powers on top. Don't bother figuring out Dominion. While bound to Raven the manitou is always in charge—and surprisingly well mannered, most of the time.





Deadlands Conversion

Converting from Deadlands Classic to Deadlands D20

Converting from *Deadlands* to *Deadlands D20* is a little tricky and requires several decisions. It's tricky because regular *Deadlands* is a skill-based system and the D20 system is level-based. There's no good way to say "your *Deadlands* character is a 5th level gunslinger." Even if there was, it may mean another character in the same posse, who has been adventuring just as long, is an entirely different level.

Converting Player Characters

The first thing that must happen is the Marshal must decide what level he *wants* player characters to be. You should then translate your hero's Attributes but after that abandon these conversion rules and recreate your hero as if you had advanced to that level through the D20 system. That's the only way to ensure your D20 character gets the right skills, feats, and other important perks he needs for that system. If you ignore this advice, you'll have a loosely translated hero, but he won't be set up to take advantage of higher-level feats or prestige classes.

You'll also have to decide what *class* your hero is. In most cases, this is fairly easy to figure.

Once you determine your level and class, you will also determine your Hit Points, and you will be able to choose the appropriate feats and skills for your chosen profession.

Converting Monsters and NPCs

If you are the Marshal, and you're looking at a *Deadlands* sourcebook and want to translate a monster or character, you should likewise decide what level you want him or it to be. If we give you a formula for this, it may mean that some threat in an introductory adventure, by virtue of a high skill, is far too great a challenge your low-level posse.

That said, we can get you started.

Attributes

To convert Attributes from *Deadlands* to *Deadlands D20*, you must calculate "conversion

totals." Do this by adding the coordination and die type of your character's *Deadlands* statistics as instructed below. A score of 3d8, for instance, is a total of 11, while a 2d6 has a conversion total of 8. If you're told to average different statistics, average the totals and round up. Averaging the 3d8 (11) and 2d6 (8) above, for example, yields an average of $(11+8/2)=10$.

The conversion total plus 2 is your character's statistic in *Deadlands D20*.



Deadlands

Strength
Dexterity

Constitution
Intelligence

Wisdom

Charisma

Deadlands D20

Strength
Average of Deftness plus
Nimbleness

Vigor
Average of Smarts and
Knowledge

Average of Smarts and
Spirit

Mien

Example: A hero with a 4d8 Vigor has a conversion total of 12. Adding 2 to that number gives the character a Constitution score of 14.

- Quickness is not used in *Deadlands D20*.
- Cognition is translated into the Spot skill (see below)

Skills

As with levels, you have a decision to make before translating skills. For a realistic translation, or to recreate a player character in *Deadlands D20*, you should start the character at 1st level and then progress him normally to the appropriate level.

If you want a quick translation, simply double the *Deadlands* skill level for *Deadlands D20*. If a hero has a Lockpicking skill of 4d12, for example, you ignore the d12 and double the skill level of 4 for a total of 8.

Some of the skills listed below refer to *Deadlands* skills as well. Figure a conversion total for these just as you did Attributes. Quick Draw, for example, is a skill in *Deadlands* but a feat in D20. The text says "Characters with a 14 or better Quick Draw skill get the Quick Draw feat." That means to get a conversion total, and if it adds up to 12 or more, give the character the Quick Draw skill. A *Deadlands* gunfighter with a Quick Draw of 4d8, for example, has a conversion total of 12 and thus gets the Quick Draw feat in D20.

Skills

Deadlands Skill

D20 Skill

Academia	Knowledge (Arcane, religion, nature, or other)
Animal Wranglin'	Handle Animal
Area Knowledge	Wilderness Lore
Artillery	Knowledge (Artillery)
Arts	Craft
Bluff	Bluff
Bow	Ignore
Climbin'	Climb
Cognition (Attribute)	Apply to both Spot and Listen
Demolition	Demolition*
Disguise	Disguise
Dodge	Ignore. Characters with a Dodge of 12 or better may have the Dodge feat
Drivin'	Drivin'*
Faith	Faith*
Fightin'	Ignore--dependent on class and level
Filchin'	Pick Pocket
Gamblin'	Gamblin'*
Guts	Ignore. Fear checks are dependent on Will save in D20.
Horse Ridin'	Ride
Language	Speak Language
Leadership	Ignore
Lockpickin'	Open Lock
Mad Science	Mad Science*
Medicine	Heal
Overawe	Intimidate
Performin'	Perform
Persuasion	Diplomacy
Professional	Profession (specific occupation)
Quick Draw	Ignore. Characters with a Quick Draw of 12 or more may have the Quick Draw feat.
Ridicule	Ridicule*
Science	Knowledge (type of science)*
Scroungin'	Ignore
Scrutinize	Sense Motive
Search	Search
Shootin'	Ignore.
Sleight o' Hand	Sleight of Hand*
Sneak	Apply to both Move Silently and Sneak
Speed Load	Speed Load
Streetwise	Gather Information
Survival	Wilderness Lore
Swimmin'	Swim
Tale Tellin'	Tale Telling*
Teamster	Handle Animal

Throwin'
Tinkerin'
Trackin'

Ignore
Tinkering*
Characters with a 12 or better Trackin' may have the Track feat
Profession (specific occupation)

Trade

*see *Deadlands D20*

Other Skills

Here are a few D20 skills that need to be figured separately. Not every character should have these skills of course, but if you think they should, here are their rough equivalents.

D20 Skill

Rough Equivalent

Alchemy	Alchemy (see Way of the New Science)
Animal Empathy	No Deadlands equivalent
Appraise	Half Smarts
Balance	Half Nimbleness
Concentration	Half Spirit
Decipher Script	Decipher Script*
Disable Device	Tinkering
Escape Artist	Half Average of Deftness and Nimbleness
Forgery	Half Smarts
Innuendo	No <i>Deadlands</i> equivalent, you should probably use Persuasion
Intuit Direction	No <i>Deadlands</i> equivalent, but give a +5 bonus to those with the Direction Sense Edge
Jump	Half Average of Strength and Nimbleness
Read Lips	Half Average of Cognition and Knowledge
Scry	No <i>Deadlands</i> equivalent
Spellcraft	Particular spellcasting skill, like Faith or Mad Science, but enforce a -4 penalty to understand magical abilities of another type
Tumble	Half Nimbleness
Use Magic Device	Half Smarts
Use Rope	No <i>Deadlands</i> equivalent. Come on, it's a rope. Maybe Survival if you're really desperate.
Wilderness Lore	Survival

Edges & Hindrances

We've added Edges & Hindrances to *Deadlands D20* and *Hell on Earth D20* games. You'll find the complete rules on our website (www.peginc.com) and in *Epitaph #4*. See the sample character that follows for some neat ideas on how to wing it if you don't have access to those sources.

Sample Conversion

Let's work through an example. Here's Virginia "Ginny" Hickson from the original *Smith & Robards* adventure, "The Crucible." The Marshal has decided the adventure is to be suitable for character levels 3-5, and Ginny is to be a 5th level Black Magician (page 125 of the DL D20 rule book).

Ginny's Attributes

Let's convert her attributes first. Ginny's *Deadlands* attributes are: D:3d8, N:2d6, S:2d6, Q:2d8, V:2d8, C:2d8, K:2d6, M:2d12, Sm:3d6, Sp:2d8.

Her D20 Attributes would then be:

Strength=10, Dexterity =12, Constitution=12, Intelligence=9, Wisdom=10, Charisma 16. Pretty solid for an undercover witch.

Ginny's Skills

Since this is an NPC, the Marshal doesn't feel like starting Virginia from scratch and leveling her up, so he translates her skills as well. Her *Deadlands* skills are:

Shootin' 3d8: This gets ignored as D20 attacks are level-based. Her attack, based on level and Dexterity is +4.

Dodge 2d6: Ignored, but Virginia's AC is 10 plus her Dex bonus of +1=11.

Faith: black magic 4d8: Ignored. See below.

Guts 3d8: Ignored. Ginny's fear checks are derived from her Will save.

Horse ridin' 3d6: Ride of +6

Sneak 4d6: Move Silently +8, Hide +8

Fightin' 3d6: This gets ignored as D20 attacks are level-based. Her attack, based on level and Strength is +3.

Persuasion 4d12: Diplomacy

Quick draw 3d8: Ignored

Scrutinize 3d8: Sense Motive +6

Sleight o' hand 4d8: Sleight of Hand +8

Additional Skills

Virginia is a 5th level Black Magician, so she also has the Black Magic skill at her maximum. The Marshal decides witch-magic should be based on Intelligence, so she has no bonus for that.

She should also have Concentration and Spellcraft. The Marshal looks at the Additional Skills chart and makes her Concentration based on her 2d8 Spirit. That gives her a +5. Spellcraft is based on her Faith (Black Magic) *Deadlands* skill of 4d8, giving her a +8.

Spell Selection

In *Deadlands*, Virginia has only two spells, Pact 4 (amulet), and puppet 3. The Marshal decides the amulet is a magical item that simply lets her

summon and control the beast featured in the story with a simple Black Magic roll of DC 10. The puppet spell is *charm person*, a perfect spell for the charming witch.

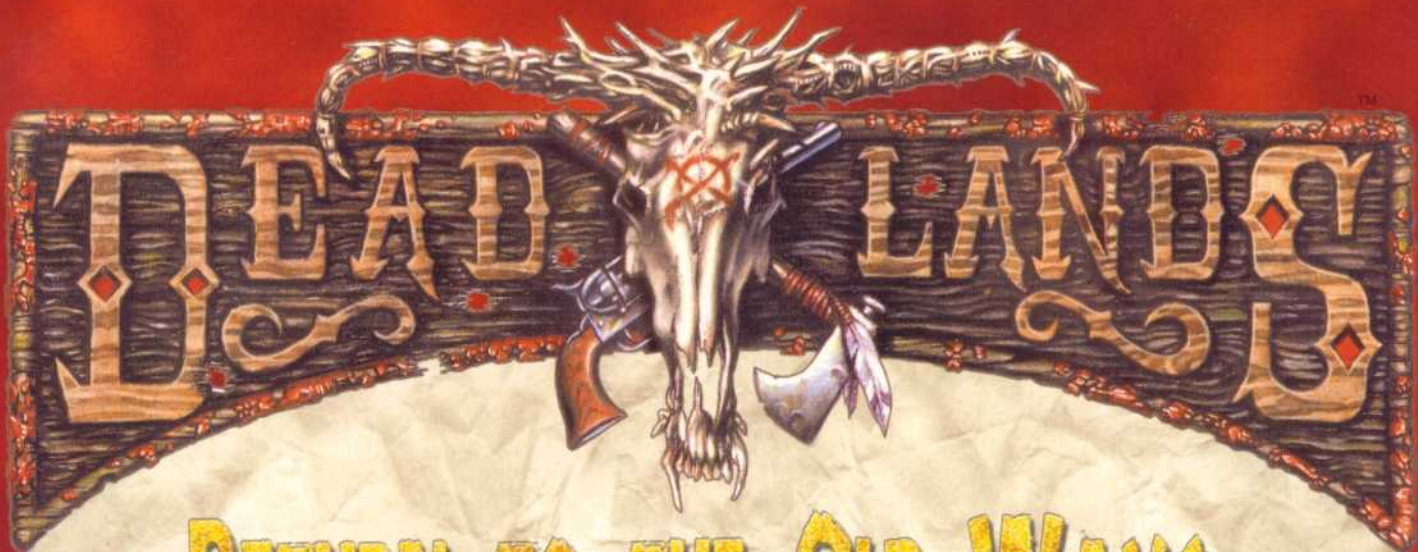
Finishing Touches

Classic *Deadlands* also features Edges and Hindrances that aren't in the basic *Deadlands D20* rules. You'll find some the rules on our website (WWW.PEGINC.COM) and in *Epitaph #4*, but if you don't have access to either, these things are pretty easy to wing. Here's how to wing Virginia's Edges & Hindrances.

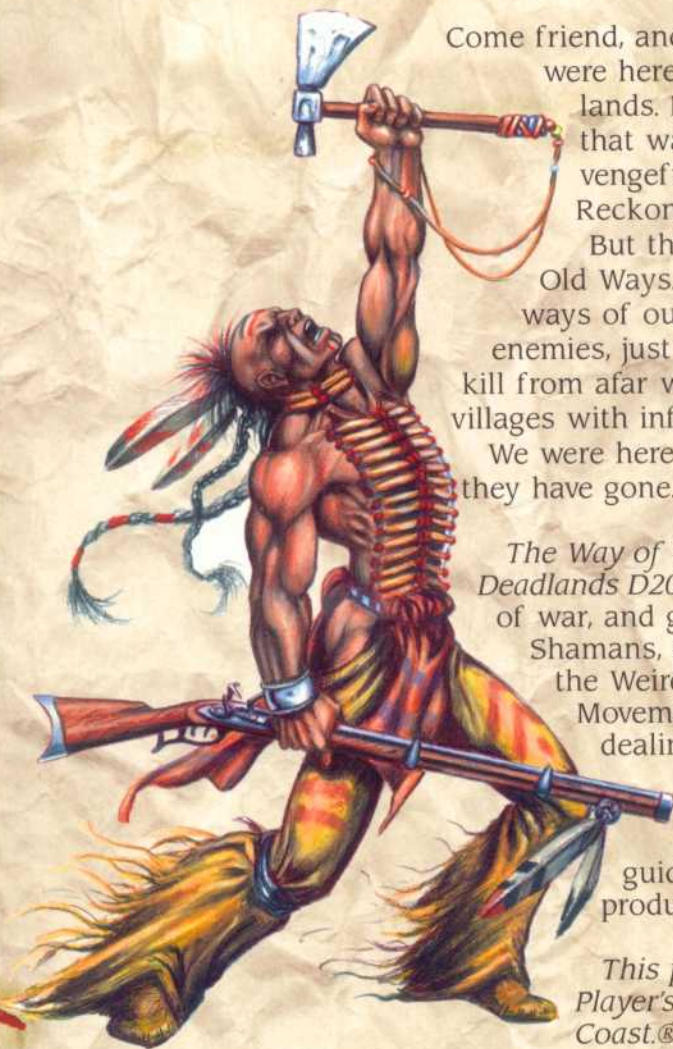
Ginny has two Edges: *purty* and "the voice" (soothing). The Marshal gets the idea and decides Ginny gets a +2 to her Charisma to account for her good looks and sultry voice.

Sweet Virginia also has the *vengeful* and *loyal* Hindrances. Those are pretty self-explanatory as well, so the Marshal decides Ginny is violently vengeful and loyal to Mina Devlin and her fellow Wichita Witches. There's no hard and fast rules for this—the Marshal just keeps it in mind for those times when sweet Virginia turns on the posse and makes their lives a living hell!





RETURN TO THE OLD WAYS



Come friend, and I will tell you of the people who were here before the white men invaded our lands. I will tell you of the ancient spirits that walk with our people, and of the vengeful ones that will bring about a Reckoning on the pale-faces.

But the spirits demand that we return to the Old Ways. Those who abandon the natural ways of our spirit-fathers shall be counted as enemies, just as those who ride upon iron horses, kill from afar with cowardly rifles, and burn our villages with infernal devices inspired by demons!

We were here before, and we will be here long after they have gone.

The Way of the Brave is a character-class book for *Deadlands D20*. Inside are new feats, skills, weapons of war, and guardian spirits for Braves and Shamans, as well as background information on the Weird West's tribes, the Old Ways Movement and their foes the Ravenites, their dealings with the USA and the Confederates, and new rules for playing Indians from dozens of tribes. You'll also find conversion guidelines for our classic *Deadlands* products to the D20 system.

This product requires Deadlands D20 and the Player's Handbook® from Wizards of the Coast.®

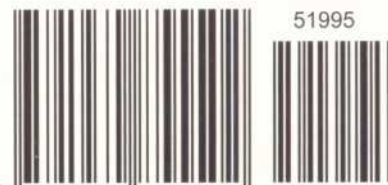


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