



Ghost Dancers



Ghost Dancers

CREDITS

Written & Designed by: Paul Beakley
Developed by: John Hopler
Editing & Layout: John Hopler & Matt Forbeck
Cover Art: Allan Pollack

Logo: Ron Spencer
Interior Art: Tom Biondolillo, Paul Daly, Kim DeMulder,
Ashe Marler, Andy Park & Loston Wallace
Cover Design: Hal Mangold

Special Thanks To: Barry Doyle, Shane, Michelle & Caden Hensley,
Christy Hopler, Ann Kolinsky, Matt Tice, Dave Seay, Maureen Yates & John Zinser
Playtesting & Advice: Roger Anderson, Jeremy Beakley, Bill Bishop, Robert Chilton,
Ken Collins, Charles Matheny, Robert Mundschau & Gordon Williford

This electronic book is copyright Pinnacle Entertainment Group.

Redistribution by print or by file is strictly prohibited.

Add 2 to all Page Number References to account for the cover of this Ebook.



Pinnacle Entertainment Group, Inc.
www.peginc.com

Dedicated To:
The spirits of the ancestors.

Deadlands, Weird West, Dime Novel, the Great Rail Wars, the
Deadlands logo, and the Pinnacle logo are Trademarks of
Pinnacle Entertainment Group, Inc.
© 2004 Pinnacle Entertainment Group, Inc. All Rights Reserved.

Visit our website for regular updates.

Deadlands created by Shane Lacy Hensley.



PINNACLE ENTERTAINMENT GROUP, Inc.

TABLE O' CONTENTS

The War Party3



Chapter One:
Welcome to
the Lodge.....5
You're in Indian Territory . 6
A Disclaimer7
Layout of the Book7

Chapter Two:
Indian
Country9
A History of Shame..... 9
The Spirits Return 10
The Nations Are Created ..11
Disputed Territories 12
Indian Life Today 12
The Raven Cult 16
The Sioux Nations17
The Coyote
Confederation 20
The Disputed Lands23
Mountain Warriors 24
Desert People 25
The Great Maze..... 28
The Northwest..... 29

Chapter Three:
Making an
Indian 31
Step One: Pick a Tribe 31
The Tribes 32
Tribe Rules 33
Tribal Women 34
Step Two:
What's Your Role? 35
Step Three:
Find Your
Guardian Spirit 36
Step Four:
Carry On
Like Before 36

New Aptitudes 37
Indian Edges 38
(Un)Dead Indians 40
Indian Hindrances..... 40
Indian Knacks 42
Gear 43

Archetypes 44

Chapter Four:
Guardian
Spirits 49
How Guardian
Spirits Work 49
The Guardian Spirits 50
Selling Guardian Spirits... 51

Chapter Five:
Strange
Medicine 55
New Medicine 55
The New Stuff 57
Learning New Favors 57
Favors 57
Rituals 70

Sacred Ground....77



Chapter Six:
Objects Sacred
& Profane 79
About Medicine Objects . 79
Creating
Medicine Objects 81
Medicine Objects 82

Chapter Seven:
The Hunting
Grounds 87
The Tree of Life 87
How Many Souls 88
Getting to the
Hunting Grounds 89
Life in the Next World 90

The Chief's
Words 93



Chapter Eight:
The Chief's
Guide..... 95
Surviving in
Indian Country 95
Secrets of
Indian Country 97
The Hunting Grounds 102
The Spirits 107

Chapter Nine:
Secret
Societies 116
The Ghost Dance 119
The Raven Cult 122

THE WAR PARTY



THE LODGE





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 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 over 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.

First you must know who I am and how I came to serve 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 snows 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



THE LODGE



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 ceremony we are to perform to ask our ancestors for help. The Ghost Dance ceremony 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. It is only taught by the spirits 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. 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. History might be written by the victors, 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 the American Indians 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, read a book! The texts we found most useful for the creation of *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.

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, except those white guys at Pinnacle Entertainment Group mistitled the sections in the previous books. Here's how the *Deadlands* books are *really* organized:

The War Party is all the stuff players should know about Indians. We have new character generation rules and a special section about the tribes by your new friend Bull All The Time. Players with white characters should stay out of this book entirely unless they have some reason to know about Indians. Bull's book, *Indian Country*, is available to anyone who cares to look for it.

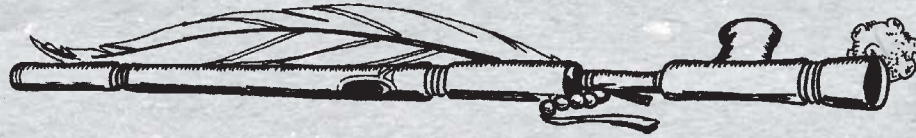
Sacred Grounds covers the good stuff: sacred relics and the Hunting Grounds. Stay out of this section until the Chief lets you read it.

The Chief's Words. The Chief is your narrator. Whites call him the Marshal, but he's the Chief. Trust us on this one. The Chief's Words gives you the scoop on nature spirits, secrets about the various tribes, the Ghost Dance, and Raven. If you're trying to figure out how to fit Indians into your game, this is the place to look. Only the Chief should read this.



INDIAN COUNTRY





Indian Country

A History and Guide

By Bull All the Time

a.k.a. Charley 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 and how it fits into the much larger 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. We must preserve their memory. 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.

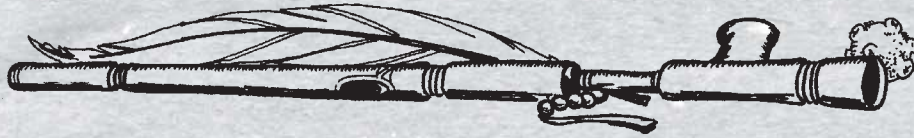
Then tales came from the south of foreign invaders, pale humanlike spirits who brought war and disease in their wake. The southern tribes called them Quetzalcoatl, a great god whose arrival they had foreseen. They soon realized their conqueror was merely a white man, but by then the great Aztec empires 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 conquistadores. 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, not 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.

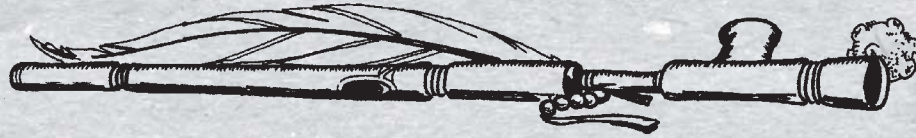
The white war raged, and their armies were drawn out of our lands. Some tribes threw in with the Confederacy, providing scouting and fighting skills in return for promises to return lands in Texas and other southern areas.

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 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. Much medicine had been lost by the tribes 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 war leader 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 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.

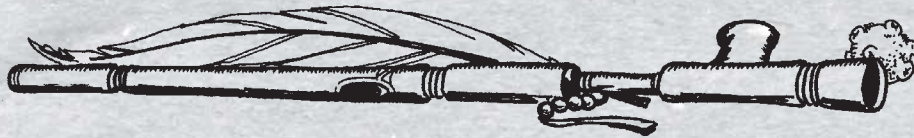
It didn't seem much for the whites to concede in the wake of their ongoing war, but it was a start, and it gave the tribes a firm foothold from which to build. Also as a result, Quanah Parker became one of the most powerful chiefs in the entire Confederation.

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 which 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 more rich 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.

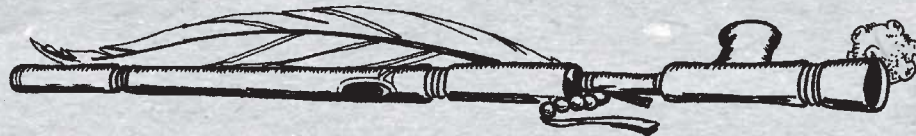
Each tribe has a known pattern which their villages follow—and have followed for years or generations. When the buffalo leave, the whole tribe moves to another location. Those who don't know a tribe's travel patterns often lose track of whole villages. Whites find their inability to map our settlements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

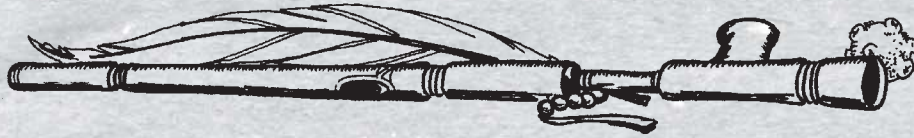
Law and Order

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. 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.

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 on age or achievement. Warrior societies share secrets: secret medicines, secret words, 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.

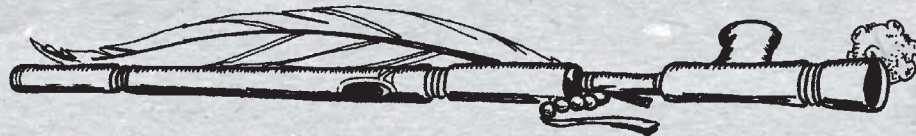
Old Ways, New Problems

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 arrow heads. 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



71

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 a 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 location is given to tribe elders by spirits in a vision. The entire ceremony lasts about 10 days.

Once, the Sun Dance was performed by each tribe on their own. Since the formation of the Indian nations, allies 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 in 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

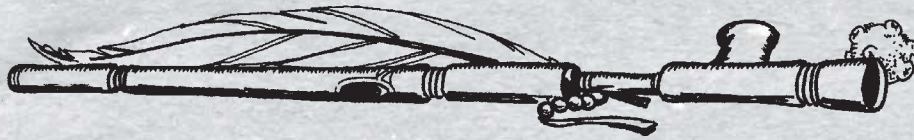
One of the most important aspects of modern Indian life is the Ghost Dance movement.

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 known as a very spiritual people.



119





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, the whites are destroyed by vengeful spirits. 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 the 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 one of the most outspoken and popular. I'll talk more about him later.

The Ghost Dance movement is spread by shamans who have experienced Wodziwob's vision. These holy messengers are known as Ghost Dancers. They travel throughout the continent, spreading 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 these 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 conquistadores 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 mountain tops, sacrificing prisoners from other tribes and even children they've stolen in the night.

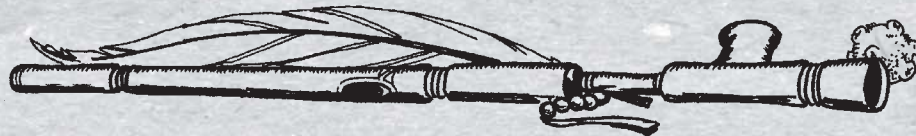
Today's Raven Cult proposes that, as with the Ghost Dance, the spirits of the dead will rise up and return the land to the Indians. Unlike the Ghost Dance, the Cult doesn't think this will be a peaceful process. They also aren't very picky about which spirits they call up to do the job.

No tribe publicly supports the Raven Cult, but I suspect many tribes, especially those displaced from the Coyote Confederacy 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.



122





If you should meet somebody claiming to be a member of the cult, I'd recommend you 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 new found 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. It has even been officially recognized by the government of the United States.

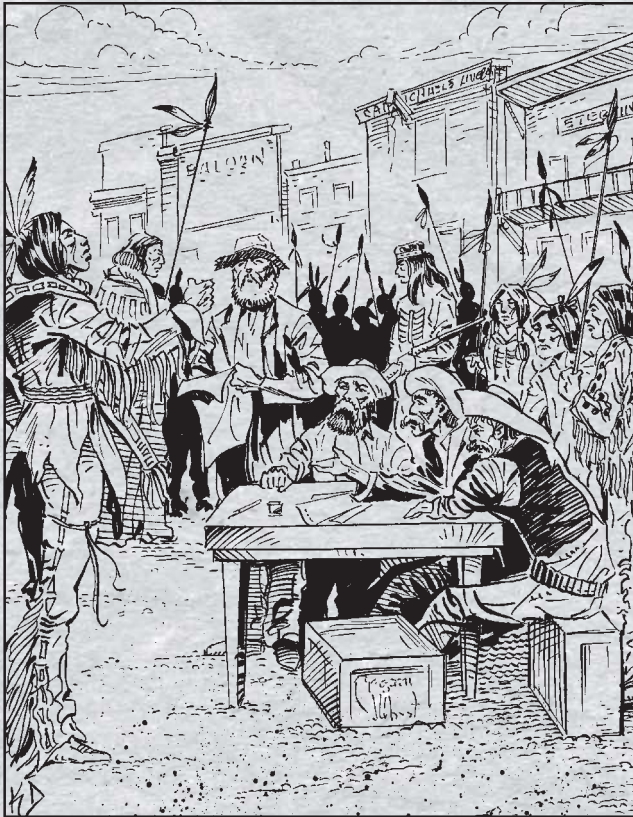
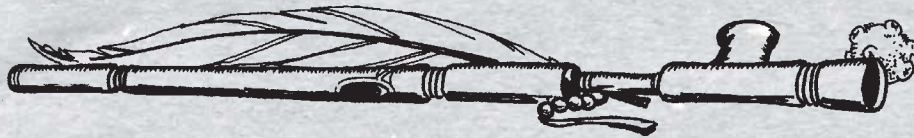
A council of Lakota elders rule the Sioux Nations, gladly accepting the advice of their Cheyenne allies. Sitting Bull, the chief of the Oglala band, is the eldest chief and considered the final authority on all important decisions. There is no democracy in the Sioux Nations, but Sitting Bull listens 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 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 the 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 war 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 the 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.

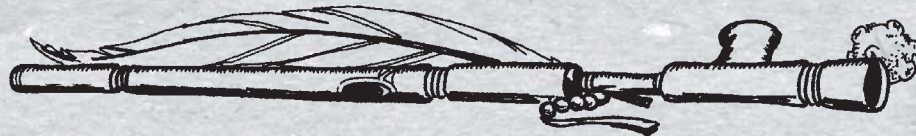
The tribe the whites call Sioux are in fact the various tribes of Lakota, Nakota, and Dakota peoples. These names mean "friends," "allies," and "to be friendly." All these tribes spoke the same language, but they lived in different parts of the Plains.

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, Sihasapa (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 Lamé Deer (Minneconjou). These four wicasas are generally unified in their decisions, although I've heard Lamé Deer may side with the remaining three wicasas who want to open more of the Black Hills to miners and increase tribe profits. Sitting Bull is the oldest and most respected chief of all the wicasas.

The three tribes in the minority are the Sihasapa, 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 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 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 Pawnee. The Lakota expelled both tribes 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 rather 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 Suhteí have 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 Suhteí. 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.

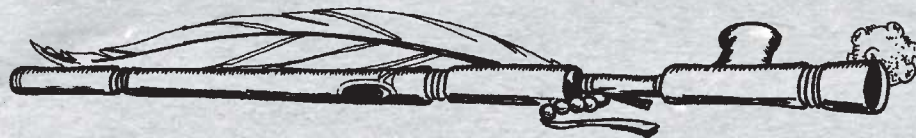
I know I have heard the Cheyenne tribal tongue spoken deep into Canada at major ceremonies, but the speakers are mystified as to why tribes to the south speak their tongue. It is a mystery of the Cheyenne that may never be solved.

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—both 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, both 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 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 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. The nation is led by Coyote, 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 the post for themselves. Raids and robberies are on the rise. If the Coyote Confederation isn't destroyed by white invaders, it may soon destroy itself.

The Union doesn't recognize the Coyote Confederation as a nation, considering it a forgotten reservation. Only the Confederacy recognize 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. The last of the Wichitas, already weakened by smallpox, were killed by Comanche raiders about 20 summers ago. Various tribes stay in these abandoned huts from time to time, especially during the winter.

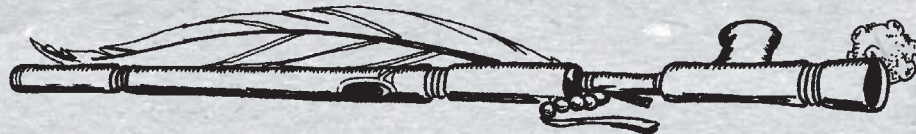
The Tribes

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

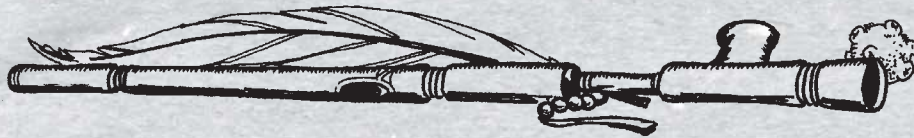
Beliefs

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.





Status in the Kiowa tribe is defined by how many horses you own and how many battles you have fought and won. 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

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

Allies & Enemies

The Kiowa are part 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. The 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.

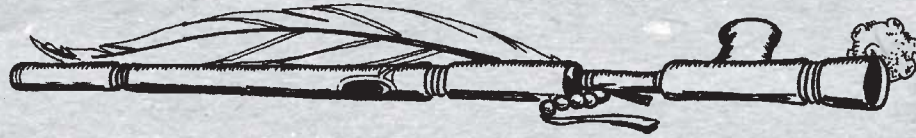
Southern Cheyenne

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 Indian 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 alliance 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, 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. The Arapaho tribe is led by Chief Little Raven, a peace chief.

Allies & Enemies

The 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

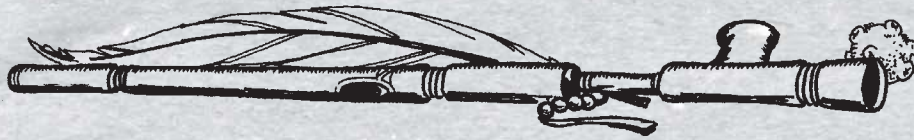
Any Plains tribe that isn't a member of the Sioux Nations or the Coyote Confederacy was probably expelled by them when the nations formed. As a result, they are mortal enemies of the tribes which threw them off the land.

The three most violent and dangerous of these displaced tribes are the Pawnee, 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 priests, not the village chiefs, hold absolute authority over the members of the tribe. A priest watches over his village for one year and then passes the authority on to another priest. Pawnee priesthood 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 live 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

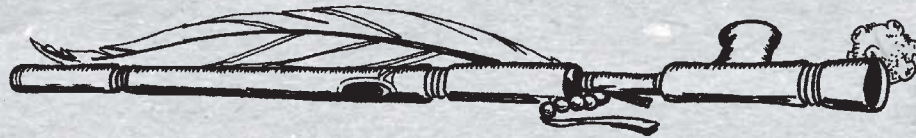
Many small tribes live in the Rocky Mountains and the foothills from Colorado all the way up into Canada. The Ute, Nez Perce, Umatilla, Cayuse, and many others live in these great mountains. Most are fairly peaceful. They rarely raid and depend instead on gathering and fishing for sustenance.

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.





121

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 mountain tops 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-priest 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 life in Apacheria becomes too hard.

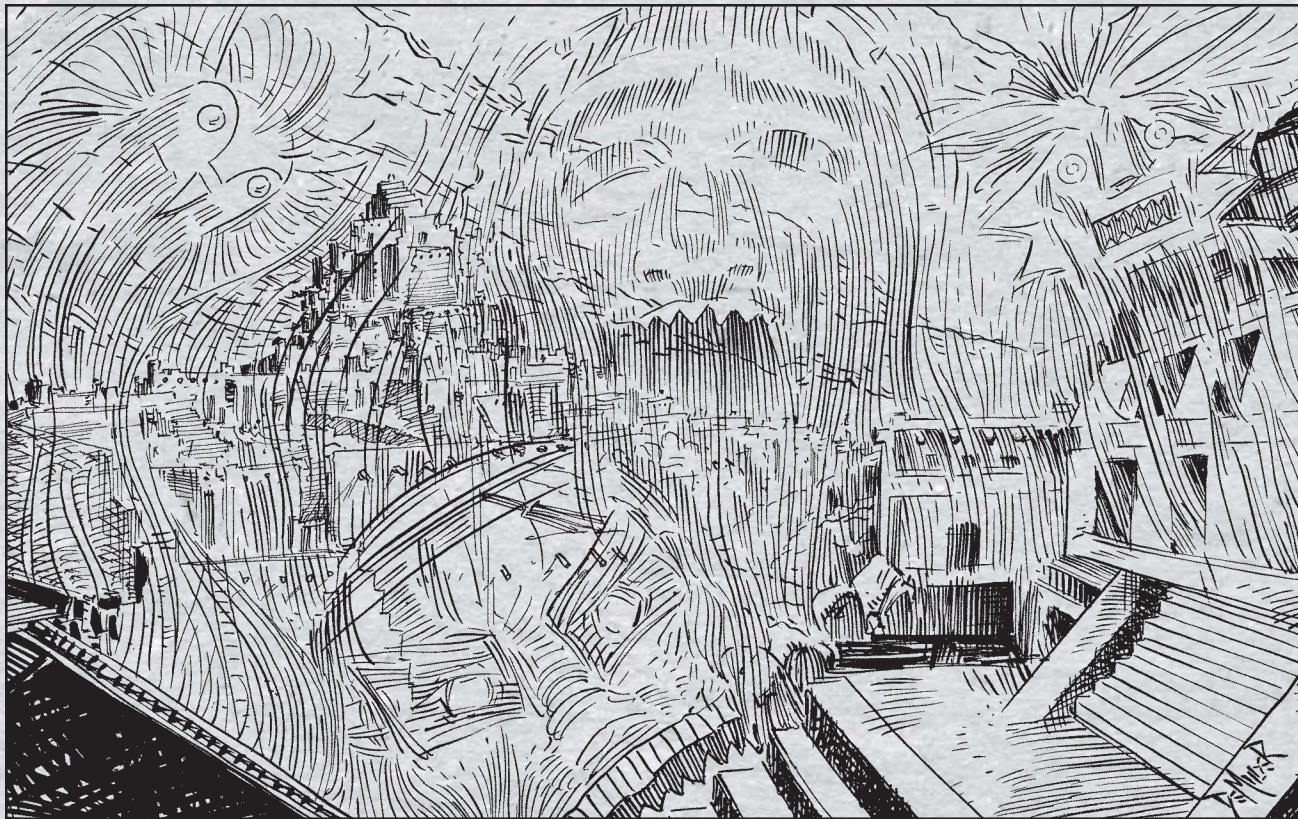
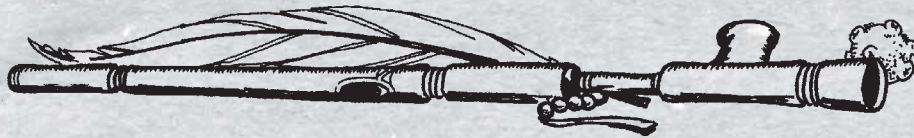
The tribe's main enemy is the whites. After the Confederacy sent General Joseph Slaughter into Apacheria to murder Indians, it is no wonder they have not warmed up to the friendly offers of the Union and other whites. The Apaches also raid the Mexicans for horses and livestock, and the Comanche when 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 who 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. Conquistadores 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. Kachinas, powerful spirits that can possess a man, were first described by the Zuni. They are now accepted as truth throughout the Southwest, and reports of Kachinas have come from as far as the Sioux Nations.

Zuni priests rule the pueblo. A council of six Zuni shamans make all the decisions for the tribe, including judgments of Zuni law. Because the Zuni priests 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

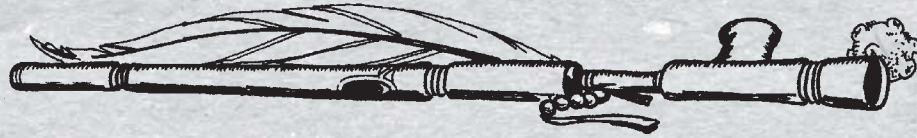
The Navajo once belonged to the Apache tribe, but they settled down and gave up their life of war many generations ago. They are farmers like many of the desert tribes, their clans and families spread across a vast distance that covers Arizona, New Mexico, Nevada, Utah, and some of Colorado.

The Navajo's land is defined by four sacred mountains: Dook'l'Isliid, or San Francisco Peaks in English, is the westernmost of the four mountains said to outline the Navajo's





102



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 they were persecuted by the Spanish. 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 Navajos 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 they were visited by Apache friends armed with rifles.

Yaqui

Spanish conquistadores 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.



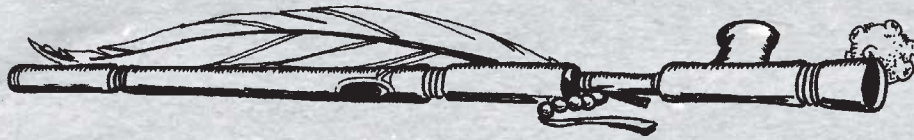
The most remarkable thing about the Yaqui is their extraordinary religion. On the surface, it seems like they were converted by their Catholic missionaries to the white faith. Many Mexican Catholics believe the Yaqui are faithful converts and leave them alone while spreading their faith elsewhere. In 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 the Yaqui country).

The Yaqui have a warlike reputation which they earned in a series of uprisings against the Spanish and Mexicans. The raids are led by a war leader named Cajeme, who regularly launches horse-mounted attacks against

Mexican forts. 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.

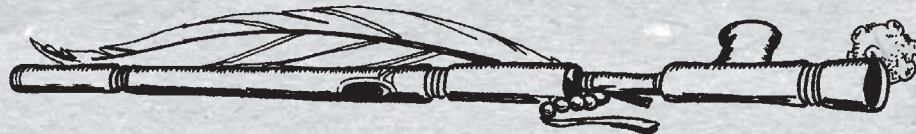
The Klamath tribe of northern California and southern Oregon struggles to hold the last of their land. They are exceptional canoe builders and fight well from the water. Klamath villages are dug into the tops of the rocky islands left by the Maze, well protected against invasion. Their villages are nearly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

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.



MAKING INDIANS





CHAPTER THREE: MAKING AN INDIAN



So you've decided to play one of the few, the proud, the native. The Indian outlook is quite a bit different than that of your standard *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 world view and sometimes his spiritual powers. There is so much tied into your character's tribe and his role in it that you can't get very far without answering a few questions at the outset. The character's role in the tribe helps you pick his skills and know what he'll probably be doing in the game.

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* 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, his role in the world. The tribe has its own language, religion, and way of life. Much more so than in white society, an Indian is a reflection of his people.



96

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 Chief and detail your own tribe. We've included tips for the Chief for doing 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, 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 life among the whites. Many of these people have even converted to the Christianity, with its cannibal rites and strange prayers.



THE TRIBES

THE SIOUX NATIONS

Lakota: The seven bands that make up the Lakota tribe are the dominant force in the Sioux Nations.

Northern Cheyenne: This small, spiritual tribe is the bridge between the Sioux Nation and the Coyote Confederation.

THE COYOTE CONFEDERATION

Arapaho: Allied with the Southern Cheyenne, the Arapaho are the peacekeepers of the Confederation.

Cherokee: Displaced more than any other Plains tribe and now nearly vanished, the remaining now Cherokee scout for the whites.

Comanche: Violent and adversarial, the Comanche are the most powerful tribe in the Coyote Confederation.

Kiowa: Like their allies, the Comanche, the Kiowa are a warlike tribe and raid any tribe they meet.

Southern Cheyenne: Like their northern brethren, this small tribe is very spiritual and diplomatic.

DISPUTED TERRITORIES

Apaches: Found mostly in the Arizona and New Mexico territories, the many small Apache tribes are consummate raiders and scouts.

Crow: This tribe is the most active enemy of the Coyote Confederation, and often scouts for the Texas Rangers and various rail companies.

Navajo: Owners of vast sacred lands in the Southwest, the Navajo are protectors of all the desert tribes.

Paiute: This small, spiritual tribe founded the Ghost Dance and continues to be the center of the movement.

Pawnee: Displaced from their land when the Sioux Nations was formed, the Pawnee are now the avowed enemy of the Lakota.

Shoshoni: The Shoshoni, ardent followers of the Ghost Dance, provide protection to their Paiute allies.

Yaqui: A *converted* tribe found in northern Mexico and the southernmost end of the Arizona Territory.

Zuni Pueblo: Isolated, secretive descendants of the long-vanished Anasazi, found in New Mexico.

THE GREAT MAZE

Klamath: The central tribe of the Necessity Alliance, along with the Chumash, Miwok, Coastanoan, and Gabrielino.

Pomo: Far-scattered and nearly destroyed by the Great Quake, the Pomo are master scouts and fighters in the water.

Mojave: This tribe of farmers at the mouth of the Colorado River has just recently come into contact with the whites and bears little ill will toward them.

THE NORTHWEST

Haida, Tlingit, and Tsimshian: These wealthy tribes are peaceful and very materialistic. No other tribes have ever experienced so much prosperity.

MAKING INDIANS



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*. 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 +2 to all his social and negotiation rolls against allied Indians. Enemies are just the opposite: They are likely to scalp or shoot your hero on sight, and all his social and negotiation rolls against enemy Indians are at -2.

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, duty and rank can try to make a Fair (5) *tribal customs* roll. On a success, they correctly identify the tribe. On a raise, they know if your character is a warrior or a shaman. On two raises, they also know your hero's rank and any warrior or medicine societies he might belong to, as well as his guardian spirit.

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. 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.

MAKING INDIANS



The six language families and the tribes that speak them are:

Algonkian: Blackfoot, Cheyenne, Arapaho, Gros Ventre, Cree, and Cherokee.

Athabaskan: Apaches, Navajo, Hupa, Haida, Tsimshian, Wakashan, Salishan, and Klamath.

Caddoan: Pawnees, Arikara, and Wichita.

Siouan: Mandans, Hidatsas, Crow, Lakota (Sioux), and other small Plains tribes.

Shoshonean: Shoshoni, Comanche, Ute, Hopi, Kiowa, Paiute, and Yaqui.

Hokan: Pomo, Mojave, Yavapai, and Cocopah.

How!

In game terms, a character can learn a language in any of the groups listed above and then speak with all the tribes in the group. If a hero wants to speak with a tribe that isn't in one of these groups, she has to learn that particular tribe's language or resort to sign language or English.

Speaking to a tribe that speaks a different language but shares a language group with your character is done at -2 to all *language* rolls. Sign language is rolled at -4 if your character is trying to sign to somebody outside a language

TRIBAL WOMEN

Until the Reckoning, women served a very traditional role in the tribes. They cooked and cleaned, raised the kids, did craft work and tended to their husband's 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. 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 the men folk are too lazy to do themselves.



MAKING INDIANS

family he speaks. English is spoken as normal, but both parties must make a Fair (5) *language: English* roll. The Chief should feel free to have fun at the expense of any character that goes bust on one of these rolls.

Spanish is a common language among the tribes in the Southwest desert and the Great Maze. It's also the default second language of the Yaqui. The rules for Indians from different language groups speaking Spanish are the same as they are for English.

TRIBAL ABILITIES

Many of the tribes described in *Indian Country* 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* characters must pay for these Edges normally.

APACHE

All Apache know the *wilderness walk* favor. They must still spend Appeasement points to make the favor work. This favor does not count against the total number of favors your character knows.

CHEYENNE



Six

All Cheyenne characters start with a level-1 *belongings* sacred object, usually a consecrated ritual item. Your Cheyenne character may upgrade this sacred object using his own Edge points.

COMANCHE

All Comanche are *born on horseback*.

HAIDA, TSMISHAN, TLINGIT

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

PAUTE

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

PAWNEE

All Pawnee are *born on horseback*.

YAQUI

All Yaqui are *converted*.

STEP TWO:

WHAT'S YOUR ROLE?

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 concept that reflects your character's role in the tribe. Here are common functions found in most tribes:

Chief: The chief leads a village, a clan or an entire tribe. A chief has a lot of responsibilities that aren't much fun: ensuring everyone gets fed, making treaties with enemies and potential allies, resolving disputes among his own people. On the other hand, he's also the most respected member of the community. Some communities are divided into halves, each with its own chief.

Chiefs need lots of *Mien* and its related skills. Your character should also be handy with a weapon, since he may have to defend his position against challengers.

Priest: The priest serves the spiritual needs of his people. As one kind of shaman (the other kinds are medicine men and war leaders), the priest speaks with the spirits for the benefit of the whole tribe. She's also the first line of defense when evil spirits threaten the well-being of the tribe. A priest is responsible for all the tribe's relics and holy items, many of which are coveted by other tribes.

Priests need high *Spirit*, the *arcane background: shaman* Edge, and big doses of the Traits attached to their rituals.

Medicine Man: Another kind of shaman, the medicine man or woman also speaks to the spirits, but in this case it's for the benefit of the individual. He heals the sick and ensures plenty of buffalo and crops. Individual medicine men often show the greatest talent for visionseeking among all the tribes' shamans. Maybe this is because they can specialize, rather than having to serve as many masters as the priest. The *arcane background: shaman* Edge is a must.





MAKING INDIANS

A medicine man should have a high *Spirit*, a powerful *guardian spirit*, and specialize in just a few very powerful medicines.

War Leader: Part warrior and part shaman, the war leader calls on the spirits for victory in war and protection against danger. A war leader usually asks for only one thing from the spirits: to kick butt better. They are not as powerful as medicine men, and not as flexible as priests, but war leaders often see the most adventure of the three kinds of shamans. War leaders are as powerful as chiefs within their own war party.

A war leader needs lots of *fightin'* as well as the *arcane background: shaman* Edge and a *guardian spirit* that helps him count coup on many enemies.

Warrior: While war leaders are responsible for commanding the war party, it is the warriors who usually gain the glory. All war leaders and 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. Old warriors are ferocious and highly skilled, having defeated sometimes hundreds of foes and evil beings.

A warrior should be skilled in a couple of weapons, have plenty of *Vigor* and *guts*, and probably some *overawe* to go with his ear-shattering war whoop.

Scout: Young, brave warriors often serve as scouts. They're fast, stealthy, and extremely clever in the field. Scouts are also prized by the whites. Everyone from the Texas Rangers to the rail companies handsomely pay their Indian scouts.

A scout has to be fast, extremely stealthy, have tremendous stamina, and be able to think on his feet. Aim for high *Nimbleness* and *Vigor*, as well as handy Edges like *tough as nails*, *big ears* and *eagle eyes*.

Berdache: If a young man lacks bravery in war, skill in speaking to spirits, or the speed needed to be a scout, the tribe no longer considers him a man. He is required to wear women's clothes, take a woman's name, and do women's chores.

Before you start wondering, understand that a berdache is still respected by members of the tribe. They are among the best craftspeople in the tribe, and in their elder years they are considered wise on par with priests when dealing with matters of this world. A berdache has a high *Knowledge* and *Knowledge*-based skills, and may have a powerful *guardian spirit* and medicines to match.

STEP THREE:

FIND 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 priests, either. All but the truly unfortunate can speak with beings 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*. Some tribes let you buy a spirit, but it isn't the same. The real outcasts never get a *guardian spirit*.

Any native—warriors and shamans alike—may have a *guardian spirit* of his own. But *only* natives, including whites who have *gone native*, may have one.

The *guardian spirit* is an Edge in game terms. Not taking a *guardian spirit* gains you nothing (except the points you would have otherwise spent), but any shaman can sense its absence. Some tribes do not allow characters without a guardian spirit to hold leadership positions. Your character may be able to buy a spirit later through barter or money (and a healthy dose of Bounty Points).

When you're ready to pick your character's *guardian spirit*, go to Chapter Four.

STEP FOUR:

CARRY ON LIKE BEFORE

Everything else about character generation is the same as before. There are some new Hindrances, Edges, and skills, and you can buy some new equipment, but otherwise there are no other new rules.

Well, that's not entirely true. If you want to learn new rituals and favors, check out those sections as well. Also, some tribes have special abilities. Check the Tribe Abilities section on the previous page.

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.



MAKING INDIANS

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 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 of which 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, etc. Tribal languages are outside the scope of this book, so if you're interested in finding names in native languages, you'd better head for your local library.

NEW ABILITIES

Anyone can buy these skills, but they're most commonly known by natives.



LANGUAGE: INDIAN SIGN

Associated Trait: Knowledge

There are hundreds of languages spoken among the tribes, but until the forced introduction of English the common tongue was an intricate sign language. This code is still used, usually when talking would be too loud or there are people around who shouldn't hear what your character has to say.

SMOKE SIGNALING

Associated Trait: Knowledge

Smoke signals are a lot more reliable than 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.

TRIBAL CUSTOMS

Associated Trait: Knowledge

This represents knowledge of a particular tribe's traditions, ceremonies, war markings, and

MAKING INDIANS

so on. Knowledge of each tribe is its own Aptitude. Your character starts with 1 level in this Aptitude for his own tribe.

INDIAN EDGES

BORN ON HORSEBACK

Riding a horse is as natural to some Indians as walking on their own two feet—maybe even more so. Your hero never suffers the -2 penalty for attacking while mounted.

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.

Becoming a clown raises the character's *Spirit* die type by one step, but acting like a clown is not an occasional thing. If the Chief ever feels the Indian is not acting contrarily, he may require a Hard (7) *faith* roll. On a failure, the hero loses the *clown* Edge until the character acts contrary again.



CONVERTED

1

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. He can no longer learn rituals or favors and cannot have a *guardian spirit*. Instead, he could now be *blessed*—which most natives can't be.

This character is still a member of his tribe, although he suffers a -2 modifier on all social Aptitude rolls when dealing with other tribe members. Whites who find out this character is *converted* do not have any social penalties associated with him being a *ferner*, and those who are *intolerant* toward Injuns have their penalties reduced by half.

A *converted* Indian may use the *protection* miracle if he has one point in *faith*, like any white character.

GONE NATIVE

3

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).

If your hero wasn't born an Indian, you may select one tribe to which he now belongs. This means the character can have a *guardian spirit* and, if he has *faith* of at least 1, request favors that do not cost more than 1 Appeasement point. He may participate in his tribe's group rituals and ceremonies. He can even become a shaman.

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 *gone native* may not take the *tribeless* Hindrance.

Whites who have *gone native* 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 characters suffers a -2 (or more, at the Chief's discretion) penalty to all rolls to interact with those with *intolerance* of "damn Injuns."

GUARDIAN SPIRIT

1-5

An Indian may have scalped 100 warriors in combat, but without a *guardian spirit* she'll never get far among her people. In many tribes, a

MAKING INDIANS

guardian spirit is an Indian's most important trait. Any native, either by birth or by having *gone native*, may put 1 point into a *guardian spirit*. Buying a larger *guardian spirit* requires the character also buy the *arcane background: shaman* Edge. See Chapter Four for all the details about guardian spirits and how they work in the game.

PALEFACE

1

This Indian is white as a rail baron's son 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 people. Some may think he was a white baby stolen by a war party, but he's native born.

In any case, the Indians in the hero's tribe accept the hero as one of them. Other tribes may not feel the same way, unless your hero has *renown* among their people or *friends in high places* in other tribes.

If the hero tries to pass for white among whites, he needs to speak English and have a dose of *performin'*: *acting* or *kemosabe* to maintain the illusion. Some fresh duds from the trading post might help too. If the character's identity is somehow revealed, whites react in one of two ways: They think the character is a white who's *gone native*, or they're angry at the deception.

STONE-FACED

3

Indians are really good at being inscrutable. Some have learned how to beat the best white poker players at their own game. All social skills directed against this character—*overawe*, *persuasion*, *scrutinize*—are made at one die type lower than normal.

NOTES ABOUT OLD EDGES

Most of the Edges from Deadlands work the same for Indians, but some need to be tweaked or clarified.

Arcane Background: Shaman: Only natives, by birth or via *gone native*, may take the *shaman* Edge. An Indian character can never, ever have more than one *arcane background* unless you get permission from the Chief.

Belongings: We've gotten a little more specific about the cost of taking a blessed or sacred object as a *belongin'*. Check with your Chief for more information.

Dinero: The Indian nations (and most tribes) rely on barter and trade for their economy, so they don't use currency. If your character has



dinero, he can either get a wad of Union and/or Confederate cash or an equivalent amount of barter goods. A thousand greenbacks worth of beads and hides is a lot harder to haul around, though.

Your hero also has some way to get more—a trading post owner or a wealthy or influential relative in his tribe who is indebted to him, for instance.

Law Man: Law enforcement works a whole lot different in Indian country than among the whites. There's no agency with jurisdiction across all the Sioux Nations or the Coyote Confederation and certainly not the rest of the West. Tribes handle their own law enforcement, usually relying on the village chief to act as judge and jury. Some cases are passed up to the tribal council, but the buck stops there.

For 1 point, the character can be designated an *akicita*, or a camp police officer. The *akicita* is an armed extension of the tribe council's will and has authority only during times of crisis or when many bands of the same tribe are gathered for a ceremony or powwow.

Luck o' the Irish: Indians call this *avored by the ancestors*. Same deal, different name.

MAKING INDIANS

(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 1 extra Appeasement. The spirits are reluctant to grant favors, because they're not chummy with manitous.

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 powwow.

Rank: Native military ranks work differently, but the costs are the same. *Rank* confers a general social standing in the tribe, as most tribes value their warriors above all other members—even more than medicine men in some cases. Of course, the greatest Indian leaders have both *rank* and the use of powerful medicine.

It's probably obvious, but if your hero is a *kid* he can't have a *rank* higher than Brave. No one's willing to follow a child into battle.

INDIAN RANK

Cost	Rank
1	Brave
2	War party leader
3	Chief

INDIAN HINDRANCES

With the exception of *old ways* vow, these Hindrances are for Indians only. In this case, we mean Indian by birth, not those whites who have *gone native*.

DISLOYAL

3

Your character has decided to look for better hunting grounds elsewhere. There are a rare few natives who have renounced their tribal loyalty, turning their backs on their tribes just as the tribes now turn their backs on them. Disloyal natives become notorious among members of their own and surrounding tribes. Other members of their old tribe refuse to help them, and surrounding tribes treat them with disrespect.

A *disloyal* character suffers a -2 penalty to all social Aptitude rolls with Indians who are aware of his status.

HALF-BREED

2

Born half-Indian and half-something-else, this character has trouble fitting into either society. He's still considered an Indian and a member of the tribe, but he has few opportunities for advancement. A *half-breed* is treated shabbily by *intolerant* bigots of both races.

OLD WAYS VOW

3

All *loyal* members of tribes which 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 receives a +2 bonus to all ritual rolls. If the character violates his vow, however, by possessing a gun or riding on a train, he receives a -4 penalty to all ritual rolls. This penalty remains in effect until the situation is corrected. The spirits are not fooled by a shaman who quietly sets his Peacemaker to one side while performing a ritual. The Chief has the final word as to whether a shaman is in violation of his oath.

Note that this is a change from the rules in the *Deadlands* rulebook. Only characters who have taken this oath receive these bonuses and penalties. Indians who do not follow the Old Ways are not affected.

TRIBELESS

3

A native without a tribe is hardly a native at all. Caught between the white and Indian worlds, your character has lost his spiritual grounding. Becoming *tribeless* can happen any number of ways. The tribe may have been killed in a raid,

MAKING INDIANS

your hero may have been kidnapped as a child and spoiled by white society, his family may have been cursed, or the character's parents were from different, warring tribes, and he was conceived in secret.

A tribeless character can't learn tribal rituals, take part in large ceremonies, or request favors known only to certain tribes. Tough luck, but at least he has his freedom.

NOTES ABOUT OLD HINDRANCES

Some of the Hindrances in the original *Deadlands* rulebook either don't make sense for Indians, mean something different, or should be interpreted differently if your game takes place mostly in Indian territory.

Ferner: The only times this Hindrance counts is if you're playing an Indian character in predominantly white territory, or if the Indian character comes from a very distant tribe and truly cannot communicate even in sign language or English. If your game is based in Indian territory, don't forget the whites are considered *fernies* there.

Hankerin': The white settlers and explorers of days past damned near killed whole tribes when they introduced alcohol to them. Medicine water (or "fire water," as the white actors call it when playing cigar chop Injuns in Wild Bill's traveling show) hits Indians hard, since so many of them are predisposed to alcoholism. If you take a *hankerin'* for medicine water, it has to be the 3-point kind.

Tobacco is a sacred plant among all tribes and is not smoked for pleasure, so you can't take a *hankerin'* for it. Peyote is not an addictive plant—not even psychologically, what with all the puking that comes with using it—and it's also sacred, so a peyote addiction is off the list too.

Jimson weed, also rightfully called devil weed, is another matter entirely. Those sad saps who take to the devil weed usually die an untimely death and they come back. Check out the ritual description in Chapter Five to find out what happens if your character uses Jimson weed.

Loyal: All Indians, by birth or whites who have *gone native*, are *loyal* to their tribe. They must respond to threats to their tribe, but not necessarily to individual tribesmen. The character gets no points for this loyalty. The only way out of this built-in loyalty is if the character is *disloyal* or *tribeless*.

However, there are some kinds of more specific loyalty within the tribe, and you can get points for those. Your character can be loyal to a



secret medicine society, a war party, a friend, or perhaps a medicine woman teacher. See your character's tribal description for some ideas.

Law o' the West: Dueling isn't really a part of Indian life, so this is not a suitable Hindrance for an Indian character.

Oath: Indian life is full of oath-taking. The biggest one is the Old Ways oath. There are also oaths attached to the *guardian spirits*. Your character doesn't get any points for these—the spirit's favors are more than sufficient to compensate for any hardships the *oaths* may cause.

Other possible *oaths* that *do* earn points are *oaths* to a medicine society, a war society, or a particular shaman or chief.

Pacifist: This one is right out, unless the character is a *berdache* or *shaman*. They call 'em war parties for a reason.

Tinhorn: The only way your character can take this is if he's *converted* or (rarely) if he's a white guy *gone native*. The Indians hate a *tinhorn* as badly as the whites do.

Poverty: This Hindrance is really only suitable for *tribeless* characters. Most tribes share their wealth with their members.

MAKING INDIANS



Yeller: If you're a male character and *yeller*, your elders find out about it at a very, very early age.

If your hero starts out *yeller*, he can't have any *rank* because he was sent back to the village to do "women's work" like crafts and child-raising. In many tribes, a male cast out of the war party becomes a woman in all respects. He must wear women's clothes and act like a woman—even take a woman's name. These tribal transvestites are known as *berdache*.

A *berdache* can still be a powerful medicine man, but he can never be a chief.

Female characters who are *yeller* don't start wearing men's clothes, of course. They're just prohibited from joining the war party and having any meaningful *rank* in most tribes—even the matriarchal tribes like the Navajos. These groups don't like cowardice any more than the male-dominated societies.

INDIAN KNACKS

These are goodies available only to native-born characters. Your character can't take these if he's just *gone native* (although he could have the standard knacks from *The Quick & the Dead*).

BRUSH WITH DEATH

2

This character suffered a great illness or injury that brought her very close to death. Unlike other birth-based knacks, a character can have this knack in combination with another knack. However, a character can't have this knack if she is, in fact, dead. That was just too close a brush.

White: While on a *vision quest* or in the Hunting Grounds, the hero may summon any ancestor spirit the character knows by name. The spirit speaks with the character for the duration of their *vision quest*.

Red: At any time, the hero can summon any ancestor spirit the character knows by name. The spirit is visible to only this character and stays in contact for up to the character's *Spirit* die type in hours.

Blue: The character may "mark" another character or extra. If this marked character should die, the hero can make contact with the dead character's spirit at any time by spending a white chip.

DIFFICULT LABOR

5

You were so slow to come into the world, the medicine men gave you and your mother extra protection. You're still wrapped in powerful medicine. This knack works just like *Born on Christmas*.

DREAM BIRTH

5

Your 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, your hero met his guardian spirit (meaning he has to have the *guardian spirit* Edge) as well as other spirits who promised to help after he was born.

This knack works just like *Born on All Hallow's Eve*, except for the blue-chip effect which would normally be useless.

Blue: You may spend a blue chip to change your character's *guardian spirit*. The new spirit is the same size as the old one and has as many Appeasement points stored in it as before. Everything changes to the new spirit: the guardian spirit's favored medicine, its special abilities, and its restrictions. As long as your character's current *guardian spirit* is not his original type, he may not store any additional Appeasement points in it. The next time you use a blue chip on this knack, it must be to revert your native's *guardian spirit* back to its original form.



MAKING INDIANS

NIGHTMARE BIRTH

5

Your hero'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.

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.

White: Discard a white chip and spend as many Appeasement points as are being used by another Indian to cancel out your opponent's Appeasement points.

Red: Spend a red chip to temporarily increase the Fear Level of an area (the size of which is determined by the Chief) by +1 for an hour.

Blue: Physically enter the Deadlands region of the Hunting Grounds. This is a soul-searing event and requires an Incredible (11) *faith* roll. On a failure, the character loses 1 point from her *Spirit* Coordination. If all dice are lost, *Spirit* drops by a die type instead. On a successful roll, though, the visitor may freely speak with any of the dark spirits that inhabit the Deadlands, without fighting them as normal.

GEAR

Here's most everything an Indian can buy, along with rough costs in Union/Confederate dollars. Most buying is done as barter, but we use dollars as an easy way to rank value.

CLOTHES

Buckskin shirt	\$3
Moccasins	\$2
War bonnet	\$5

WEAPONS

Arrows (10)	\$2
Hide shield (+1 die on <i>dodge</i> roll)	\$4

GENERAL EQUIPMENT

Basket, wicker	\$2
Blanket	\$3
Bow and quiver case (holds 1 bow, 10 arrows)	\$3
Coup stick	\$6
Drum	\$8
Flute	\$10
Mask, ceremonial	\$5-15
Peyote, 6 buttons	\$5
Pipe	\$2
Pot, clay	\$1-10
Tipi	\$15
Travois	\$12

RANGED WEAPONS

Weapon	Shots	Speed	ROF	Range Inc.	Damage	Price
Atl-atl	1	2	1	10	STR+1d8	\$3
Bow	1	2	1	10	STR+1d6	\$3
Lance/Spear	1	1	1	5	STR+1d8	\$3
Tomahawk						
Steel, stone	1	1	1	5	STR+2d6	\$3

FIGHTIN' WEAPONS

Weapon	Defensive Bonus	Speed	Damage	Price
Knife, flint or bone	+1	1	STR+1d4	\$1
Lance/Spear	+2	1	STR+1d6	\$3
Skull crusher	+2	1	STR+1d6	\$4
Tomahawk,				
Steel head	-	1	STR+2d6	\$3
Stone head	-	2	STR+2d8	\$2
War club, bladed	+1	2	STR+2d6	\$4



WAR PARTY: 45

ARCHETYPES

GHOST DANCER

TRAITS & APTITUDES

Deftness 3d6
 Shootin': pistol 2
 Nimbleness 1d6
 Climbin' 1
 Horse ridin' 3
 Sneak 1
 Strength 3d6
 Quickness 4d6
 Vigor 1d8
 Cognition 4d10
 Scrutinize 2
 Search 2
 Knowledge 2d12
 Area knowledge:
 Coyote
 Confederation 2
 Area knowledge:
 Sioux Nations 2
 Language:
 English 2
 Language: native
 tongue 2
 Mien 2d10
 Leadership 4
 Persuasion 4
 Smarts 3d8
 Bluff 2
 Ridicule 2
 Spirit 2d6
 Guts 4
 Wind: 14
 Edges:
 Guardian spirit: Elk 1
 Knack: difficult labor 5
 Paleface 1
 "The voice" (soothing) 1
 Kemosabe (white society) 2
 Hindrances
 Tribeless -3
 Oath (Ghost Dance movement) -3
 Self-righteous -3
 Yearnin' (to rejoin tribe) -1
 Rituals:
 Pledge 2
 Spirit song 1
 Favors: Blessing (favored by the Elk
 spirit): Bless item, call wealth, the
 spirits flee.
 Gear: Medicine bag, horse, Colt
 Lightning, ammunition.

PERSONALITY

Those who fear the Ghost Dance fail to understand it. Ours is not a message of war, but of peace. Tribal unity does not mean tribal

destruction.

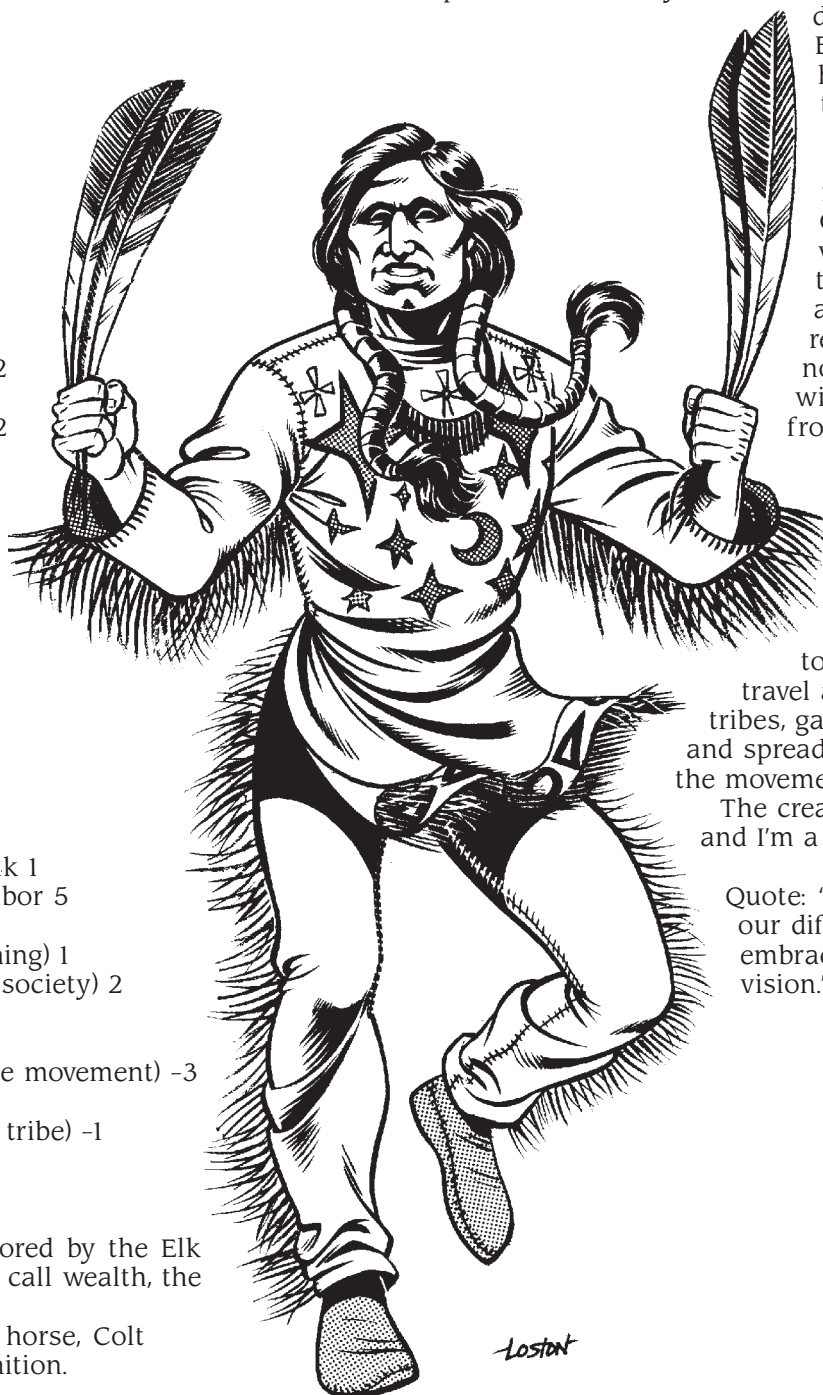
Everyone will have a voice in the new order.

When I first heard the message of the Ghost Dance, I was skeptical too. Sounds like a lot of white religious nonsense, simple wishful thinking from simple people. But

when I saw the Dance and I saw the evil driven from that place, I knew it to be true. Now I travel among all the tribes, gathering believers and spreading the word of the movement.

The creator has spoken, and I'm a believer.

Quote: "Let's set aside our differences and embrace a shared vision."



ARCHETYPES

ROAD MAN

TRAITS & APTITUDES

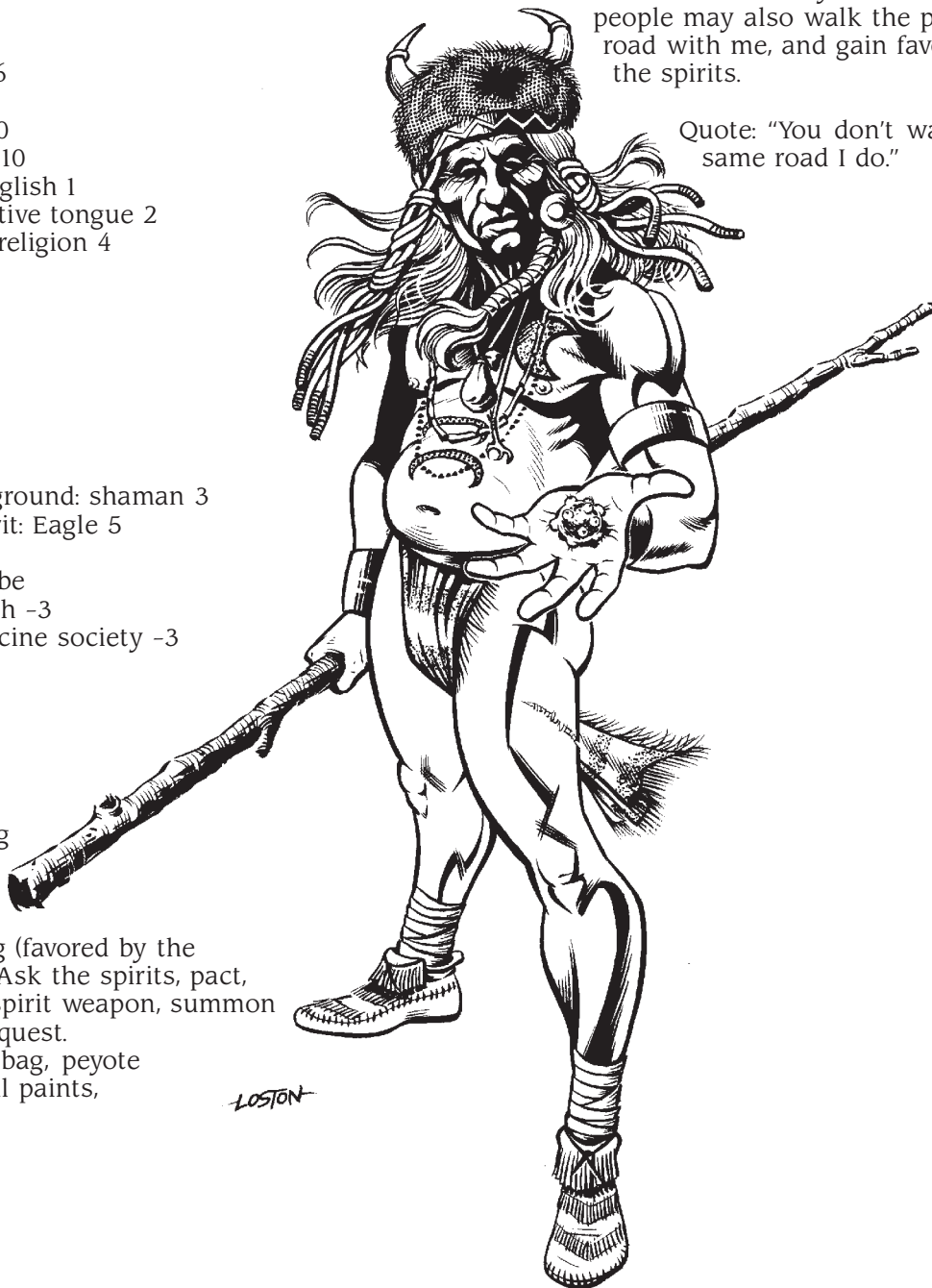
Deftness 3d6
 Nimbleness 1d6
 Climbin' 1
 Horse ridin' 2
 Fightin': tomahawk 2
 Sneak 1
 Strength 3d6
 Quickness 2d6
 Vigor 3d6
 Cognition 2d10
 Knowledge 4d10
 Language: English 1
 Language: native tongue 2
 Professional: religion 4
 Mien 4d6
 Persuasion 2
 Tale Tellin' 2
 Smarts 1d8
 Spirit 2d12
 Guts 4
 Wind: 18
 Edges:
 Arcane background: shaman 3
 Guardian spirit: Eagle 5
 Hindrances:
 Loyalty to tribe
 Old Ways oath -3
 Oath to medicine society -3
 Geezer -5
 Rituals:
 Paint 3
 Peyote 5
 Pledge 3
 Spirit song 5
 Favors: Blessing
 (not favored):
 Bless item,
 consecrate.
 Visionseeking (favored by the
 Eagle spirit): Ask the spirits, pact,
 spirit guide, spirit weapon, summon
 spirit, vision quest.
 Gear: Medicine bag, peyote
 buttons, ritual paints,
 tomahawk.

PERSONALITY

All truth is revealed when you walk the peyote road. I live in both this world and the next, and the spirits treat my tribe well because they respect my medicine.

I will soon visit your village. Your people may also walk the peyote road with me, and gain favor with the spirits.

Quote: "You don't walk the same road I do."



ARCHETYPES

SCOUT

TRAITS & APTITUDES

Deftness 3d6
 Shootin': rifle 4
 Throwin': knife 2
 Nimbleness 3d8
 Climbin' 4
 Fightin': knife 3
 Horse ridin' 4
 Sneak 5
 Strength 4d6
 Quickness 3d6
 Vigor 4d10
 Cognition 2d12
 Search 5
 Trackin' 5
 Knowledge 1d6
 Area knowledge: Coyote
 Confederation 2
 Area knowledge:
 Disputed Territories 2
 Area knowledge:
 Sioux Nations 2
 Language: English 1
 Language:
 native tongue 2
 Mien 2d6
 Smarts 2d10
 Survival: Plains 2
 Spirit 1d8
 Faith 1
 Guts 3
 Wind: 18
 Edges:
 Veteran o' the Weird West
 Knack: child of the cat 5
 Born on horseback 3
 Sense o' direction 1
 Eagle eyes 1
 Belongings (fast horse) 1
 Converted
 Hindrances:
 Disloyal -3
 Death wish -5
 Enemy (tribes) -2
 Haunted dreams
 (insomnia, result of *veteran*) 0
 Rituals & Favors:
 None, but because of her *faith*, she gets the
 protection miracle.
 Gear: Fast horse, Sharps .50, box of ammo,
 Bowie knife.

PERSONALITY

Need somebody found? Need an army scouted out? You've found your woman. Union or Confederacy, doesn't matter to me.

You don't need a big-city education to see where things are going. The tribes are shrinking, the cities are growing. The Lakota have their own country, but so what? They'll be plowed under sooner or later when more greedy white men decide they want the Black Hills after all. Just as well; the Lakota warred against my

tribe for many generations.

This is a nice gun. Real nice. And I don't have to negotiate with it every time I want to shoot somebody. Give me cast iron over long bows or fickle spirits any day.

Quote: "I know these tracks. These are white miners. Ten mules, two outriders. One of the outriders is fat. The other one has yellow hair. He dyes it."



ARCHETYPES

WARRIOR

TRAITS & ABILITIES

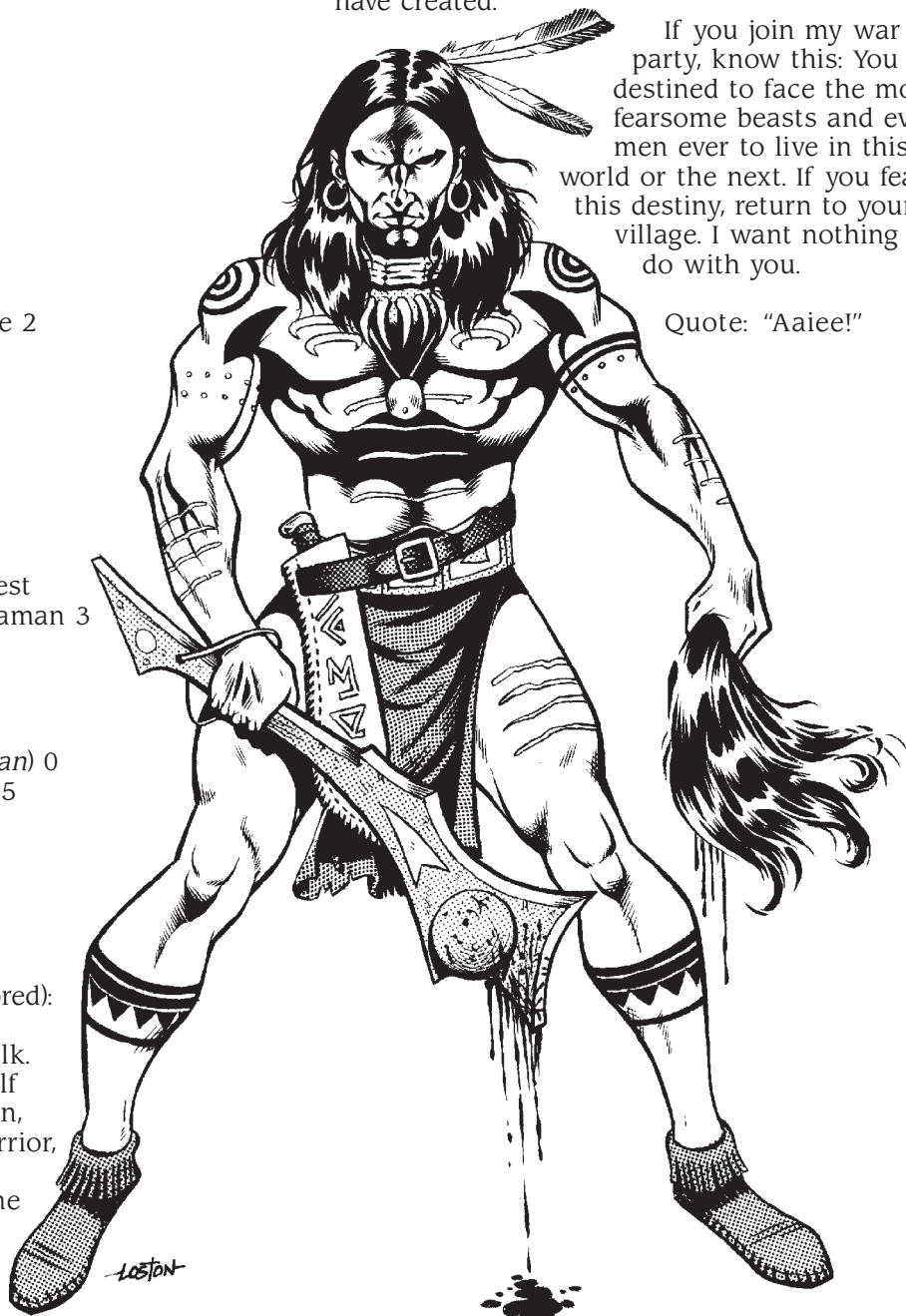
Deftness 2d12
 Bow 4
 Nimbleness 2d10
 Climbin' 1
 Dodge 3
 Fightin': tomahawk 5
 Horse ridin' 3
 Sneak 3
 Strength 4d6
 Quickness 3d6
 Vigor 3d6
 Cognition 2d6
 Search 1
 Knowledge 1d6
 Area knowledge:
 home county 2
 Language: native tongue 2
 Mien 1d8
 Leadership 2
 Overawe 3
 Smarts 4d10
 Spirit 3d8
 Guts 4
 Wind: 14
 Edges:
 Veteran o' the Weird West
 Arcane background: shaman 3
 Guardian spirit: Wolf 3
 Born on horseback 3
 Hindrances:
 Old Ways oath
 Ugly as sin (from *Veteran*) 0
 Grim servant o' death -5
 Enemy (other tribe) -3
 Stubborn -2
 Rituals:
 Pledge 2
 Spirit song 3
 War cry 5
 Favors: Blessing (not favored):
 Bless item. Earth (not
 favored): Wilderness walk.
 War (favored by the Wolf
 spirit): The falcon's talon,
 guiding wind, spirit warrior,
 strength of the bear.
 Gear: Tomahawk, medicine
 shield, horse, medicine
 bag.

PERSONALITY

Hurt my tribe, you'll get hurt by me. Nobody's war medicine is stronger. I've killed armies with my bare hands, led raiding parties deep into white territory, derailed iron horses, and eaten the most poisonous beasts the nature spirits have created.

If you join my war party, know this: You are destined to face the most fearsome beasts and evil men ever to live in this world or the next. If you fear this destiny, return to your village. I want nothing to do with you.

Quote: "Aaiee!"



GUARDIAN SPIRITS



WAR PARTY: 50



CHAPTER FOUR: GUARDIAN SPIRITS



Every Indian boy and girl hopes to one day receive a *guardian spirit*. The child is guided by a shaman 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, and not everyone receives a guardian. The sad cases who don't receive a *guardian spirit* most often spend their lives hoping the spirits will visit them one day. Some people receive their *guardian spirit* very late in life, but not too late to learn the spirit's wisdom.

HOW GUARDIAN SPIRITS WORK

A *guardian spirit* is bought as an Edge for 1 to 5 points. For each point in the *guardian spirit* Edge, you may store 1 Appeasement point for later use. As the hero spends these points, he must replace them through rituals later on. You can combine the *guardian spirit's* points with additional points earned with rituals. In either case, the shaman always has to ask for the favor first and provide the points second.

A character can always have a 1 point Guardian Spirit if he is a native, either by birth or if he has *gone native*. However, you can't put spend more than 1 point on your character's *guardian spirit* unless he also has the *arcane background: shaman* Edge.

The *guardian spirit* gives your character a song when it reveals itself to him. He uses this song for a unique *spirit song* ritual. (See page 76 for more information.)

Each *guardian spirit* description has several important parts:

Associated Medicine: *Guardian spirits* are also associated with one or more medicine ways (see Chapter 5). When your hero uses her *guardian spirit's* Appeasement points for its associated medicine's favors, the points count *double*. You're allowed to track half-points in these cases. Also, the guardian spirit's associated medicine is considered a *avored medicine way* when picking favors. Don't worry, we'll explain everything about medicine ways and favors in Chapter 5.

Special Abilities: *Guardian spirits* can also impart special abilities with the expenditure of a Fate Chip, as if they were a special kind of knack. These abilities are revealed as more points are put into the Edge: a 1-point *guardian spirit* only imparts the first ability listed, a 3-point *guardian spirit* imparts the first three, and a 5-point *guardian spirit* grants access to its fourth and final ability (which is activated by spending a Legend Chip). You can always use a higher chip for a lower ability.

Spirit Oath: Finally, *guardian spirits* have oaths attached to them. If your character breaks this oath, make a Hard (9) *Faith* roll or lose one point in the *guardian spirit* Edge.





THE GUARDIAN SPIRITS

BEAR

Associated Medicine: Earth

The bear is a healer and nurturer, the maternal beast that walks upright like man and raises its young. Medicine men hope to see bears in their visions, for this foretells powerful healing medicine.

White: The spirit grants the *strength of the bear* favor with an Appeasement point value equal to the points currently stored in the *guardian spirit* when the ability is invoked. No Appeasement points are spent. This is just to determine the effect of the favor.

Red: The spirit grants the *healing* favor with an Appeasement point value equal to the points currently stored in the *guardian spirit* when the ability is invoked. No Appeasement points are spent. This is just to determine the favor's effect.

Blue: Automatically refill the *guardian spirit's* Appeasement point pool to its maximum.

Legend: On a successful Hard (9) *Spirit* roll, increase your character's *guardian spirit* Edge by one.



Oath: Always help anyone whose health or life is in danger, even if they are not of your character's tribe.

BUFFALO

Associated medicines: Visionseeking and blessing

The buffalo is the animal of the Creator himself. The White Buffalo Calf Woman taught the Lakota all their rituals and medicines, and the birth of a white buffalo is said to signal the return of the Creator to this world. The buffalo is a central symbol of the Ghost Dance movement.

The Buffalo *guardian spirit* Edge costs twice as much as a normal *guardian spirit*. For example, it costs 6 points to buy a 3-point Buffalo *spirit* during character generation. All members of your tribe know the Buffalo is your character's *guardian spirit*, and you get +2 in all social rolls involving members of your character's tribe.

White: Your character does not anger the spirits by requesting a favor more than once a day. This lasts until the next sunrise.

Red: Your character may immediately request any single visionseeking way or blessing way favor he does not normally know.

Blue: Automatically refill the *guardian spirit's* Appeasement point pool.

Legend: On a successful Hard (9) *Spirit* roll, increase the *guardian spirit* Edge by one.

Oath: Never kill anyone, even in anger. There are better ways to resolve disputes than warfare.

COYOTE

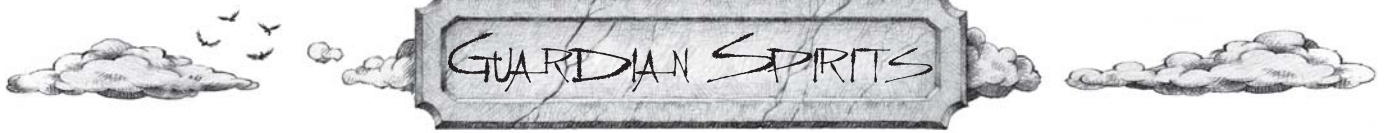
Associated Medicine: Trickster

Coyote is the trickster and teacher, making fun of fools and educating those who need it. Coyote fooled the Creator into undercooking the first men and sending them across the great seas, then overcooking the next batch of men and sending them away, thereby filling the world with many colors of humanity. The Creator would never have thought to create anything but Indians had Coyote not taught him otherwise.

White: The *spirit* grants the *clumsiness* favor, with an Appeasement point value equal to the points currently stored in the *guardian spirit* when the ability is invoked. No Appeasement points are spent. This is just to determine the effect of the favor.

Red: Spend a red chip to automatically win your next roll opposed by *Cognition* or any *Cognition*-related Aptitudes. It doesn't matter what the other side rolls: they always lose.





Blue: Automatically refill the guardian spirit's Appeasement point pool.

Legend: On a successful Hard (9) *Spirit* roll, increase the *guardian spirit* Edge by +1.

Oath: At least once a week, teach somebody something through trickery.

CROW

Associated Medicine: Trickster

The Crow is the mean-spirited counterpart to the better-natured Coyote. While Coyote teaches through trickery, Crow punishes the wicked. Its *caw-caw* voice mocks the self righteous, reminding them that nobody is too important in this world.

White: Spend a white chip to compel the target character 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.

Red: Spend a red chip to compel the target to speak only lies for the next hour.

Blue: Automatically refill the *guardian spirit's* Appeasement point pool.

Legend: On a successful Hard (9) *Spirit* roll, increase the *guardian spirit* Edge by +1.

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.

EAGLE

Associated Medicine: Visionseeking

The Eagle is spirit medicine incarnate, the father of all other spirits save the white buffalo. The Eagle soars high above the Hunting Grounds as it soars over our world, seeing everything. Shamans guarded by the Eagle spirit see deep into the future and past, as the Eagle itself sees deep into the worlds.

White: The *guardian spirit* guides your character's soul into the nearest raptor per the *animal possession* favor, giving the favor 3 Appeasement points.

Red: The *guardian spirit* summons a *spirit guide*.

Blue: While in the Hunting Grounds, the character and any of her companions are instantly transported to their desired destination without encountering any other spirits along the way.

Legend: On a successful Hard (9) *Spirit* roll, increase the *guardian spirit* Edge by +1.

Oath: Your character may speak no lies, and she offers truth even when it is not asked.

SELLING GUARDIAN SPIRITS

A *guardian spirit* can be "sold" to a pathetic soul who has not been granted one through a vision. In game terms, this is easy. The person with the *guardian spirit* Edge deletes points in that Edge and gives them to another member of the same tribe (including whites who have *gone native*). That person now has the *guardian spirit* Edge of the same type as the person who sold the spirit.

Socially, it's a bit more complicated. *Guardian spirits* aren't easy to come by, and there is great value attached to them. There must always be something of value exchanged for the spirit, or the spirit decides the exchange has no value and refuses to impart its wisdom to the recipient. The points in the *guardian spirit* Edge are still lost, though. It's up to the Chief to decide if a gift is of sufficient value to appease the spirit.

ELK

Associated medicine: Blessing

The Elk foretells prosperity and peace for the tribe. It is rare in the deserts because life is so hard where there is no water. Only tribes from the Northwest can take this powerful *guardian spirit*.

White: The next time the shaman invokes the *luck* favor, add a number of dice to the favor's *faith* roll equal to the number of points in the *guardian spirit's* Appeasement point pool.

Red: The spirit grants the *call wealth* favor, with an Appeasement point value equal to the current points stored in the *guardian spirit* when the ability is invoked. No Appeasement points are spent. This is just to determine the effect of the favor.

Blue: Automatically refill the *guardian spirit's* Appeasement point pool.

Legend: Automatically refill somebody else's *guardian spirit* Appeasement point pool.

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





RAVEN

Associated Medicines: War and ghost

The Raven, once associated with knowledge and wisdom, now foretells war and the end days. It was the Raven who drew the shamans of the Last Sons into the Reckoning. It is this same Raven who directs the followers of the various Raven Cults, and the spirit for whom the infamous shaman Raven was named.

To say the Raven is evil is not accurate. Wise people know war is inevitable, sometimes even necessary. The spirit is not evil, although its followers sometimes can be. The spirit's current crop of followers are bad news.

The Raven *guardian spirit* Edge costs twice as much as a normal *guardian spirit*. Also, others who have the Raven as their *guardian spirit* can immediately detect this in your character, as your hero can in them.

Due to the fear many have of the Raven Cult, those who have this spirit as their guardian are often treated with suspicion—even by members of their own tribe. There have been a number of instances where innocent people with the misfortune to have gained the Raven as their *guardian spirit* have been driven from their tribe by this fear. This has actually given Raven some new recruits. Many of the hurt and disillusioned outcasts actually sought out members of the cult.

Raven has turned this to his advantage. To encourage those who have been mistreated to look to his cult for safety, he has proclaimed a death sentence against anyone known to have harmed a person with a Raven guardian. This sentence is normally carried out by local members of the cult.

White: This character may learn one of the following items about any shaman in sight: their *guardian spirit* and its size, their current Appeasement point pool, or one of their favored medicine ways.

Red: For the rest of this battle or scene, any favor with a range of self now has a range of touch, and any favor with a range of touch now has a range of 5 yards per Appeasement point. It's up to the Chief to determine when a scene ends.

Blue: Automatically refill the *guardian spirit's* Appeasement point pool.

Legend: On a successful Hard (9) *Spirit* roll, increase the *guardian spirit* Edge by +1.

Oath: When given a choice between peaceful resolution and fighting, this Indian must always choose to fight.

OWL

Associated Medicine: Ghost

The Owl foretells death. It is a mighty hunter, but its favorite prey is much smaller and weaker than itself. Some brave Owls take on rattlesnakes or Gila monsters. Ironically, white men mistakenly associate this portent of death with wisdom.

White: The spirit grants the *horned owl's fury* favor with an Appeasement point value equal to the points currently stored in the *guardian spirit* when the ability is invoked. No Appeasement points are spent. This is just to determine the effect of the favor.

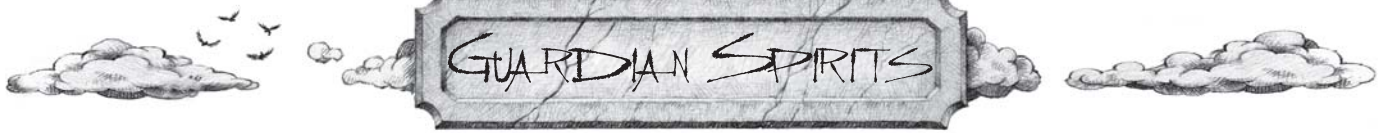
Red: Everybody in sight of this character is prohibited from spending chips to avoid taking damage. The effect lasts for the entire scene. It's up to the Chief to decide when a scene ends.

Blue: Add one to your character's Grit. Record this point in a different color, because it only counts for the purpose of coming back Harrowed.

Legend: Automatically drain somebody else's *guardian spirit* Appeasement point pool.

Oath: Kill an enemy at least once each month.





SNAKE

Associated Medicine: Visionseeking

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.

White: Add a bonus die to your highest die the next time you roll against *Spirit* or any *Spirit* skills. This ability effectively turns this white chip into a blue chip, but only for *Spirit*-related rolls.

Red: The *guardian spirit* allows your character to *ask the spirits* with an Appeasement point value equal to the current points stored in the *guardian spirit* when the ability is invoked. No Appeasement is spent. This is just to determine the effect of the favor.

Blue: The *guardian spirit* opens 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. See the *open portal* favor for more information.

Legend: On a successful Hard (9) *Spirit* roll, increase the *guardian spirit* Edge by +1.

Oath: The shaman must spend his *guardian spirit's* full Appeasement point pool for the *ask the spirits* favor on behalf of his tribe's well-being at least once a week.

SPIDER

Associated Medicine: Ghost

The Spider is the poisonous spinner of webs. It is both creator and destroyer. The Spider eats its mate and breeds children by the millions. Its webs are beautiful, but they exist only to snare the weak and the foolhardy.

White: The shaman may maintain as many favors that require *concentration* as his *Smarts* Coordination. This handy effect lasts for an entire hour.

Red: The *guardian spirit* places a *curse* on somebody with an Appeasement point value equal to the points currently stored in the spirit. No Appeasement points are spent. This is just to determine the effect of the favor. If the subject is inspected, the illness can be tracked to a deadly poison.

Blue: Automatically refill the *guardian spirit's* Appeasement pool.

Legend: On a successful Hard (9) *Spirit* roll, increase the *guardian spirit* Edge by +1.

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

TURTLE

Associated Medicine: Blessing

The Turtle is associated with luck and prosperity like its brethren the Elk, but is much more commonly found throughout the Plains and Southwest. Anyone can take the Turtle as their *guardian spirit*.

White: This character is considered *avored by the ancestors* (same as *luck o' the Irish*, for those slow white people out there) for the next 24 hours.

Red: The next *pact* the hero creates with the spirits does not cost double the Appeasement points to seal the *pact*.

Blue: Automatically refill the *guardian spirit's* Appeasement point pool.

Legend: On a successful Hard (9) *Spirit* roll, increase the *guardian spirit* Edge by +1.

Oath: Your character must wear something that symbolizes the Turtle at all times, and it must always be visible.

WOLF

Associated Medicine: War

The Wolf spirit carries with it powerful hunting medicine. Packs of wolves teach young Indians to travel in numbers and select only prey offered by the nature spirits. This is the *guardian spirit* of powerful war leaders and legendary chiefs.

Due to the required oath, *yeller* characters can never have a Wolf *guardian spirit*. Many of those who are *avored by* this spirit have the *nerves o' steel* Edge.

White: The spirit grants the *speed of the wolf* favor, with an Appeasement point value equal to the points currently stored in the *guardian spirit* when the ability is invoked. No Appeasement is spent; this is just to determine the effect of the favor.

Red: The spirit grants the *spirit warrior* favor, with an Appeasement point value equal to the points currently stored in the *guardian spirit* when the ability is invoked. No Appeasement points are spent. This is just to determine the effect of the favor. You can allot these points any way you want.

Blue: Automatically refill the *guardian spirit's* Appeasement point pool.

Legend: On a successful Hard (9) *Spirit* roll, increase the *guardian spirit* Edge by +1.

Oath: Never leave the field of battle until you are victorious. Never concede to cowardice (including running away from something, even involuntarily).



MEDICINE





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 medicine women 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 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.

NEW MEDICINE

Indian medicine works a little different than the way it was explained in *Deadlands*. We'll set you straight here.

THE OLD RULES, ONCE MORE

Many things haven't changed between *Deadlands* 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, and appeasing a spirit.

THE FAVOR

Favors are services performed by spirits for the shaman. The form these services can take are based on ancient traditions and pacts with the spirits. Unless generating Appeasement points to store in a *guardian spirit*, a shaman must request a favor before beginning any rituals.

THE RITUAL

Once the shaman 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.

Each ritual is purchased as a separate Aptitude and is associated with a particular Trait. The time and difficulty of performing each ritual varies and is listed in each ritual's individual description.

Successful rituals provide Appeasement points. The amount of Appeasement a particular ritual provides is listed in its description. When successfully performed, a ritual provides this number of Appeasement points for each success obtained on the ritual roll.





APPROVAL

Once a ritual is completed, the requested favor takes place immediately if the shaman has generated sufficient Appeasement points. Unless the shaman has a *guardian spirit*, it is not possible to store Appeasement points. They are immediately spent on the requested favor.

Shamans with a *guardian spirit* may perform rituals without requesting a favor. The shaman may store Appeasement points generated by these rituals with her *guardian spirit*. She may only store a number of points equal to the cost of the *guardian spirit*. *Guardian spirits* which cost double, i.e. Buffalo and Raven, may only store half their point cost in Appeasement points.

It takes a single action to request a favor using only stored Appeasement points.

ANGER 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 base Appeasement point cost of a favor is increased by +1 each time after the first that a shaman requests it in a 24-hour period.

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 have sworn not to use such things. This is what the Old Ways movement is all about.

Any shaman who has taken the *Old Ways oath* gets a +2 to all ritual rolls. If he breaks the oath and carries a gun, metal knife, or any other artifact of "modern" society, he suffers a -4 modifier to all his ritual totals. Rituals attempted on a train, steam wagon, ship, or other modern conveyance also suffer this penalty. This is slightly different from the description in the *Deadlands* rulebook.

ORDEALS

Ordeals are a number of rituals strung together to provide many Appeasement points for powerful favors. To begin an ordeal, the shaman must select which rituals are to be performed. No single ritual type may be used more than once during the ordeal. Most rituals must be performed consecutively, but some, like fasting, may be performed simultaneously with other rituals.

Any interruption between rituals causes the ordeal to fail. Going bust on any ritual roll also causes the entire ordeal to fail. To make another attempt at the ordeal, the shaman must start over from the beginning.

After all parts of an ordeal have been completed, the Appeasement points from each ritual are totalled and applied to the favor.

MANITOUS

Manitous sometimes appear to shamans masquerading as another type of spirit. This happens whenever a shaman goes bust on a ritual roll.

Draw a card to determine the manitou's *Spirit*. Then roll an opposed contest between the manitou's *Spirit* and the shaman's *faith*. If the manitou wins, it inflicts 3d6 damage to the shaman's guts, plus 1d6 for each raise it got on the roll. Otherwise, it flees back into the Hunting Grounds.

NON-SHAMAN FAVORS

Any Indian (by birth or anyone else having *gone native*) with at least 1 level of *faith* can learn favors with a minimum Appeasement point cost of 1. Anything more than this requires the *arcane background: shaman* Edge. *Converted* Indians cannot learn favors.





THE NEW STUFF

The most important change to shaman magic in *Ghost Dancers* is how favors are organized. All favors are now grouped into one of six *medicine ways*: visionseeking, war, blessing, earth, trickster, and ghost medicine. We've reorganized and included the favors from the original *Deadlands* rulebook into these medicine ways for consistency's sake.

There are some new rules that affect entire medicine ways. Let's walk through those one at a time.

FAVORED &

UNFAVORED MEDICINES

Before, the shaman only received as many favors as his single highest ritual level. Now, he receives these favors *as well as* a number of favors equal to the points in his *guardian spirit* Edge. *Guardian spirits* which cost double, like Buffalo and Raven, only give the shaman a number of favors equal to half their point cost. The shaman's *spirit song* ritual, which equals his levels in his *guardian spirit* Edge, does not count as a ritual for learning favors.

Not all is roses, though. Your shaman character's *guardian spirit* has a *avored* medicine way. All other medicine ways are called *unavored* ways.

When you're building your character, and as your shaman develops throughout the game, he learns all his *avored* medicines as we've discussed—that is, one favor for each point in his highest ritual plus the number of points in his *guardian spirit* Edge. However, the character learns only one *unavored* medicine favor for every 2 points in the *guardian spirit* or every 2 levels in the highest ritual.

You can mix and match favors from different ways to suit your tastes. Let's say your shaman has put 3 points into his *guardian spirit* Edge and 4 points in his highest ritual. He could learn 7 favors in his *guardian spirit's* *avored* medicine way, or 3 in his *avored* way and 2 favors in any other medicine ways (one favor for every 2 points), or 5 in his *avored* way and 1 in an *unavored* way.

The restrictions for *avored* and *unavored* ways applies to learning new favors too. If your character wants to learn a favor in one of his *unavored* medicine ways, he has to wait until his highest ritual goes up 2 levels, or his *guardian spirit* Edge somehow goes up 2 points.

LEARNING NEW FAVORS

Favors don't grow on trees, and they don't just pop into the character's head when you put Bounty Points into purchasing new rituals for him. If your shaman wants to learn a new favor when he's entitled to a pick up a new one, he has to do it one of two ways:

He can find another shaman who knows the favor he wants to learn. If your character is the only shaman in the village, he has to travel to another village (maybe even across the territory) to find a new teacher. Finding a teacher can sometimes be difficult, depending on the favor your hero wants to learn. This can be the basis of entire adventures.

Or he can *ask the spirits* for knowledge of the favor. This means the shaman has to already know the *ask the spirits* favor.

FAVORS

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



Six

Appeasement: Varies
Duration: Permanent
Range: Touch

This favor is requested by shamans who want to create blessed or anointed objects.

CALL WEALTH

Appeasement: 1
Duration: 4 hours
Range: Self

The spirits assist the shaman's prosperity. Each Appeasement spent increases the shaman's level of *scroungin'*, *persuasion*, *gamblin'*, or *filchin'* by +1. Specify where the bonus is going before the Appeasement points are spent.





LUCK

Appeasement: 4
Duration: Instant
Range: Touch

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

The shaman must make a Hard (9) *faith* roll.

On 1 success, the recipient or the shaman herself receives a white chip, 1 raise is a red chip, and 2 raises is a blue chip. On a failure, the shaman loses one chip, determined randomly. If the shaman goes bust, he loses *all* Fate Chips. Unlike the *holy roller* miracle, though, the chip gained through this favor need not be used on the next action, but it cannot be turned in for experience points.

This favor used to be called *bless*, but we changed the name to avoid confusion with the medicine way.

PACT

Appeasement: Variable
Duration: Until used
Range: Touch

This favor allows the shaman to make a sacred pact with a spirit which it must honor at a later time. In effect, the shaman uses this favor to store another favor in some sort of fetish for later use.

Spirits dislike being bound in this way and require high levels of Appeasement for such a service. For this reason, the Appeasement needed to forge such a *pact* is equal to twice the Appeasement normally required for the requested favor.

The shaman must use some small token such as a feather or other fetish in the ritual. This fetish serves as a symbol of the spirit's obligation and is needed to redeem it later. When the pact is forged, record the number of Appeasement points which were used. Half this number is used to determine the power of the promised favor when the fetish is finally redeemed.

Anyone possessing an unredeemed fetish may activate it as a simple action by touching it and making a Fair (5) *Spirit* roll. Even favors that can normally be used only by shamans can be granted in this way (including those with a range of "self").

Spirits tend to avoid shamans that habitually bind them in this way. For this reason, anyone—shaman or just plain Indian—holding a fetish is at -2 per unredeemed *pact* to all ritual Aptitude rolls.

THE SPIRITS FLEE

Appeasement: 1
Duration: Instant
Range: Sight

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

The shaman makes an opposed *faith* roll against the target. If the shaman wins the roll, she may cancel a chip just used by the target. A success negates a white chip, a raise spikes a red chip, and 2 raises trash a blue chip.

On a failure, the shaman instead loses her highest chip. If the shaman goes bust on the *faith* roll, 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 one 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

Appeasement: 3/6
Duration: Concentration
Range: Self

Many Indians believe they have the power to shapeshift, but in reality they are only projecting their souls into nearby animals. This is still powerful medicine and does not require the nature-rending power of evil spirits to perform like true shapeshifting does.

A shaman 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. All the *guardian spirit* animals are types of beast that can be possessed: wolf, elk, snake, bear, owl, eagle, spider, coyote, crow, turtle, buffalo and raven.

The first *animal possession* favor a shaman learns must be her guardian spirit's animal type.

The shaman's soul is guided into the body of the chosen animal nearest the shaman's location. The animal must be within 5 miles or so, of the shaman. The nature spirits select the largest and





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 shaman then experiences all the animal's senses. If 6 Appeasement points are used, the shaman has full control of the beast's actions.

If the beast takes damage while inhabited by the shaman, the caster must make a *Spirit* roll against the TN of the wound received by the animal. Failure means the shaman takes the same wounds to his own body.

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

BACK TO NATURE

Appeasement: 1

Duration: Permanent

Range: Touch

This favor calls on the nature spirits to do what they like to do naturally: break things down, wear things out, and generally bring nature back to nature.

For every Appeasement point spent, decrease the Malfunction number of anything with moving parts by -1. Anything without a Malfunction number starts at 20.

CALL WEATHER

Appeasement: 1 or more

Duration: Varies

Range: 5 miles/Appeasement

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. 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 in total. For example, a shaman bringing rain from nothing would create a rain storm that lasts about 40 minutes. This weather can be extended only by repeating the favor, with the normal penalties.



CALL WEATHER

Weather Type	Appeasement	Time Required
Call wind	1	10 seconds
Call storm clouds	3	10 minutes
Call rain	6	30 minutes
Call blizzard/hurricane	10	2 hours

COMMUNE

Appeasement: 2/3/5

Duration: 6 rounds

Range: Speaking distance

Everything in the world has a spirit. Animals, rocks, the elements themselves are all manifestations of nature spirits. Your shaman can use this favor to speak with these nature spirits and possibly convince them to help.

When communing with a nature spirit, the shaman makes a *Spirit* roll (TN 9 to simply speak with it; TN 13 to ask it to do something). On a success, the shaman can ask the spirit to speak with her or perform a single simple thing. It must be a specific task or tasks which can be completed in a day. The nature spirit is released as soon as its task is complete.



MEDICINE



Each raise adds a task or makes the tasks more complicated. Here are some guidelines:

TASK GUIDELINES

Successes	Service
1	Answer a simple "yes-no" question. Attack something or somebody in view.
2	Go somewhere and report what you see. Attack anyone who comes into camp, engage in a short conversation
3	Carry a message to another shaman with the <i>commune</i> favor. Seek out and attack as many appearances of a thing (every white man, every Harrowed) it can find. Carry on a lengthy conversation

The subject is still limited to what it can do naturally, except a shaman can communicate with the subject as if it were speaking her tribal tongue. A shaman can't ask a horse to fly, but he could ask it to throw its rider or attack anyone who tries to steal it. Nature spirits are capricious, though, and possessed of a peculiar sense of humor. They warp the shaman's intent as far as they can while fulfilling her request.

COMMUNE

Subject	Appeasement
Element (fire, air, water, earth)	5
Large animal (horse, bear)	3
Small animal (rodent, lizard)	2

EARTH SPEAK

Appeasement: 1
Duration: Concentration
Range: Touch

This favor calls upon the spirits of the earth to guide the shaman along the path of her quarry. Unlike most favors, the shaman does not have to see her target to receive this boon.

Each Appeasement point applied to the favor gets the recipient an extra level of *trackin'*. A mystical glow surrounds marks made by the target, though only the shaman can see this.

If the shaman possesses an item belonging to the target, she also gets a +2 bonus to all *trackin'* roll while this favor is in effect.



MEDICINE



HEALING

Appeasement: 2 or more
Duration: Permanent
Range: Touch

This favor (originally called *medicine* but changed so it wouldn't be confused with the medicine ways) calls on the spirits to accelerate nature's course and speed a patient's healing.

The number of Appeasement points required depends on the highest-level wound the character has sustained. If the shaman achieves that many Appeasement points, the character is completely healed. If not, he remains wounded. The shaman can try again if he'd like, with the usual penalties.



Wound Level	Appeasement
Light	2
Heavy	3
Serious	4
Critical	5
Maimed	6

HEAL MADNESS

Appeasement: 6
Duration: Permanent
Range: Touch

This favor allows the character to help another character cure his own mental illness. It does not heal the madness outright but it begins the healing process in the character's mind. Once a character spends the Bounty Points normally needed to buy off the madness (see *The Quick & the Dead*), he's healed.

If the shaman goes bust on a ritual roll while earning Appeasement for this favor, both he and the target now have this madness!

LIGHTNING STRIKE

Appeasement: 2
Duration: Instant
Range: 50 yards/Appeasement

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 to the guts area. Every Appeasement point beyond the minimum increases the damage by an additional 1d10. It's not possible to make called shots with this favor.

WILDERNESS WALK

Appeasement: 2
Duration: Concentration
Range: Touch

Wilderness walk allows the shaman to move through the outdoors quietly and without leaving a trace.

The earth spirits quiet the sound of the shaman's footsteps, giving him +8 to *sneak* rolls. They also make it impossible for someone to follow the tracks of the walker.

The spirits which perform this service refuse to enter villages, towns, or any other inhabited area. The shaman loses any benefits of the favor if he is within 50 yards of such a place.

GHOST MEDICINE WAY

This medicine way 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's *Grit* is increased by one *only for the purpose of returning 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 *Spirit* roll against the manitou or be cast out 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

Appeasement: 3
Duration: Until complete
Range: 5 yards

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. It also works on spirits summoned with the *summon spirit* favor.

The sorcerer must spend 3 Appeasement points and perform an opposed *Spirit* roll against the target. On a failure, the spirit ignores the sorcerer. If the shaman goes bust, the spirit turns on the sorcerer and attacks her, returning to whence it came the moment it or the sorcerer takes a wound.



MEDICINE



If the roll is successful the manitou must perform a service for the sorcerer. Check out the Task Guideline table in the *commune* description to see what the shaman can request. 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

Appeasement: 3 or more
Duration: Permanent
Range: 10 yards/Appeasement

This favor has the opposite effect of *call weather*. Whatever the weather conditions, the shaman pays triple the Appeasement points needed to create that weather (even if the weather is occurring naturally) to calm it. So still air could be summoned from winds for 3 Appeasement (and enough still air forms a drought). The effects of this favor last a month.

CALL EVIL SPIRIT

Appeasement: Varies
Duration: Varies
Range: 3 yards

The manitous are always looking for an easy way into our world. This favor gives them that way. This favor works in the same way as the *summon spirit* favor (see page 68), 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 sorcerer's *Grit* for the purposes of becoming Harrowed. If the shaman returns from the dead, the manitou which killed him is now inhabiting his rotting carcass.

CURSE

Appeasement: 3/5/7
Duration: Permanent
Range: 10 yards/Appeasement

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 number of Appeasement points determines the power of the curse. The nature of the disease or affliction may vary, but the effects are the same as for the *ailin'* Hindrance. Three Appeasement points causes a *minor* ailment, 5 points causes a *chronic* affliction, and 7 Appeasement points inflicts a *fatal* condition on the victim.

The curse may be lifted at any time by the sorcerer who caused it. Other shamans may lift the curse by gathering more Appeasement points than were used to place the curse, and then asking the spirits to check their anger.

DESTROY SPIRIT

Appeasement: 3/5/8
Duration: Permanent
Range: Sight

This favor calls on 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 Appeasement required depends on the type of spirit being destroyed. Three Appeasement targets a minor spirit, 5 Appeasement targets a standard spirit (including the souls of the dead in the Hunting Grounds) and 8 Appeasement targets the big dogs of the spirit world. It's up to the Chief to determine what category the target spirit falls into.



MEDICINE



Minor spirits don't put up much of a fight and are instantly destroyed as soon as the Appeasement points are spent. Standard spirits are only destroyed if the sorcerer beats them in an opposed *Spirit* roll. Major spirits, often the servants of the gods themselves, not only have to be defeated in an opposed *Spirit* roll, but reduce the shaman's *guardian spirit* Edge by -1 each time the favor is attempted, whether it succeeds or not. If the shaman doesn't have a *guardian spirit*, he instead loses 1 level from a randomly determined ritual.

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 Appeasement on all other favors he asks for.

HUMAN POSSESSION

Appeasement: 4/8

Duration: Concentration

Range: 5 yards/Appeasement

While most shamans are content with sending their souls into their guardian spirit forms, sorcerers would rather dominate other people with their dark powers.

The sorcerer can either experience another's senses for 4 Appeasement, or attempt to take over his body for 8 Appeasement. This is not a guaranteed favor, though. To fully possess another human, the sorcerer must defeat him in an opposed *Spirit* roll.

If the target takes damage while inhabited by the sorcerer, the caster must make a *Spirit* roll against the TN of the wound received by her puppet. Failure means the sorcerer takes the same wounds to her own body.

The sorcerer is in a trancelike state for the duration of the favor and can't take any actions.

SHAPESHIFTING

Appeasement: 4

Duration: 1 hour per Appeasement point

Range: Self

Sorcerers are known to travel the night in animal form. Shapeshifting is most commonly associated with evil shamans and fools who have thrown in with Raven and his cronies. Many Indians believe they are shapeshifting when in fact they are only sending their soul into the body of an animal through the *animal possession* favor. That's not the case here.

A sorcerer can use this favor to assume the form of any ordinary animal. See *Deadlands* and *Rascals, Varmints & Critters* for statistics of some common varmints.

Only the sorcerer's body is affected by this transformation. Clothing and equipment are dropped unless they can be fitted to his new form. This favor may not be used to transform into any form of supernatural creature.

Throughout the experience, the sorcerer retains his sense of self. He can return to his own form at any time he wishes, but he must then perform another ritual if he wants to take on an animal's form again.

When shapeshifting to your character's *guardian spirit's* form, Appeasement points spent count double as if this was one of your *avored* medicines. If ghost medicine is your character's favored medicine too, Appeasement points count triple.

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

Appeasement: 1 or more

Duration: 1 round

Range: Earshot

A favorite for 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 Appeasement point, reduce any of the target's individual *Deftness* or *Nimbleness* Aptitudes by 1. The shaman can pick and choose the skills to be reduced before asking the favor and can reduce an Aptitude multiple times.

CONFUSION

Appeasement: 1 or more

Duration: 1 round

Range: Earshot

The trickster spirits often confuse people, sometimes to teach, but more often for a cheap laugh. This favor asks the tricksters to do what they do best.

For each Appeasement point spent, reduce the target's *scrutinize* by one. If the skill is reduced to 0, the shaman may then continue to reduce the target's *Cognition* at the same rate. If *Cognition* is reduced to 0, the target is stunned until something shakes him out of it and he can make a Fair (5) *Vigor* roll.



MEDICINE



FALSE FACE

Appeasement: 2 or more

Duration: 4 hours

Range: Self

This favor allows the shaman to don an illusory appearance. The number of Appeasement points spent determines both how much the shaman can change his appearance and how difficult it is for someone to see through the disguise with a *scrutinize* roll. A person must have a reason to doubt the *false face* to make this roll.



Appearance	Appeasement	TN to Spot
Minor changes to facial features	2	7
May change race and sex and change height and weight by 25%	4	9
May impersonate a specific person and change height and weight by 50%	6	11

ILLUSION

Appeasement: 1 or more

Duration: Varies

Range: Touch/Sight

The shaman creates a convincing illusion. It can be felt, touched, smelled, etc., and is in every way a convincing creation. Everyone who encounters the illusion gets a *scrutinize/Spirit* roll (that is, a *scrutinize* roll using the character's *Spirit* die type) opposed by the creator's *Spirit*. If the scrutinizer gets one or more raises, the illusion vanishes instantly—at least to him. If the successful scrutinizer tells others the object is an illusion, everyone who hears this gets another *scrutinize/Spirit* roll.

The size of the illusion depends on the Appeasement spent. The object can be animated, can make noise (comparable to the size of the object), and so on. If the illusion leaves the "touch" of the shaman, the cost doubles. The illusion lasts five minutes, and then costs 1 Appeasement point per five minutes thereafter.



Appeasement	Object Size
1	Hand-held
3	Large dog
5	Horse
9	House

INVISIBILITY

Appeasement: 2 or more

Duration: Varies

Range: Self

This very handy but expensive favor sometimes makes an appearance (or lack thereof) on the battlefield, but more often it is used for pranks or scouting.

For every 2 Appeasement points, the shaman is ignored by all living beings for 1 round. Each person who might be able to see the shaman during the round must make a *scrutinize/Spirit* roll versus the shaman's *Spirit*. If they fail their roll, they can't try again unless the shaman moves faster than a walk, moves an object in their view, or attacks. If they succeed, they can see the shaman and can point him out to others, giving them another roll.

The shaman must state how long the favor is to last before the favor is asked. Also, since it only works on living beings, nonliving beings like Harrowed, automatons, and cameras aren't affected by this favor.



MEDICINE



SPIRIT HANDS

Appeasement: 1 or more

Duration: 6 rounds

Range: Sight

The shaman calls on the spirits to act as extensions of his hands. The spirits are capable of small and delicate movements or brute force.

The basic spirit summoned by this spell has 1d6 in all Corporeal Traits and no levels in any skill. This spirit costs 1 Appeasement point. For each additional Appeasement point, the shaman may increase the die type of any Trait (to a maximum of d12), or add one level of Aptitude to any skill the shaman already knows. These levels are all set when the favor is requested and cannot be changed later. A new set of *spirit hands* could be called, though.

The *spirit hands* are controlled as if they were extensions of the shaman's own hands. If they pick up something and move it, they have a Pace of 10. *Spirit hands* cannot run.

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 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.

GENERAL RULES

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.

There are a few simple rules that apply to all visionseeking favors, unless otherwise specified:

- ✦ Except for the *vision quest*, *open portal*, *cleanse portal*, *spirit weapon* and *resurrection* favors, all visionseeking favors require the shaman's soul to be in the Hunting Grounds. This can mean the shaman is on a *vision quest* and only his soul is present, or it can mean the shaman has passed through a portal and is physically in the Hunting Grounds.

- ✦ If the Chief doesn't have a particular spirit in mind, draw a card from the Action Deck to determine its *Spirit* dice type. You only draw once per spirit, even if the shaman requests many favors of it. If you draw a Joker, the character has stumbled into a manitou. The Chief will tell you what happens.

- ✦ On any failed ritual to provide Appeasement for a visionseeking favor, the spirit your hero has been dealing with disappears into the Hunting Grounds. Your hero can't make contact with a new spirit for another *hour*. (Sometimes dealing with the spirits is an all-night affair.) If he goes bust on any ritual roll, the spirit attacks the him if it's able. Otherwise the next attempt at a visionseeking favor costs *double* the regular Appeasement.

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

ASK THE SPIRITS

Appeasement: Variable

Duration: Instant

Range: Self

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

The number of Appeasement points required for this favor depends on the magnitude of the information required. Most spirits are only interested in the present, so asking one to look far into the past or future increases the Appeasement cost by 1 point 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 shaman must make a Hard (9) *Spirit* roll. On a success, the spirit has an answer but it is vague and wrapped in a riddle. Each raise makes the answer clearer. On a failure, the spirit doesn't provide any information of use to the shaman. If the medicine man goes bust, the spirit zips away and the shaman has to wait an hour before he can contact another one.





ASK THE SPIRITS

Appeasement	Question
2	Minor Issue: The location of something missing.
5	Major Issue: The identity of a murderer, the weakness of a creature, or the knowledge of a favor in a favored medicine way.
10	Very Major Issue: The outcome of a war or the knowledge of a favor in any unfavored medicine way.

CLEANSE PORTAL

Appeasement: 3
Duration: Instant
Range: 10 yards

Evil spirits sometimes gather near a portal to harass those who would pass through it. This favor calls on friendlier spirits to keep the portal clear of evil influences. All evil spirits near the portal must make an opposed *Spirit* roll against the shaman or be forced to leave the area around the portal for an entire day.



OPEN PORTAL

Appeasement: 10
Duration: 1 hour
Range: 10 yards

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 accompanying him. The shaman doesn't have to ask permission to come back into our world, because she's always welcome here.

The Appeasement listed is the cost to open a portal for 1 hour. Each extra hour costs the same amount. Once the Appeasement points to open the portal have been spent, the shaman can later spend more Appeasement or perform rituals to keep the portal open. The shaman who opened a 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 Appeasement points, the portal might open anywhere in the world. For double the normal Appeasement points, you can specify which state the portal opens in. For triple, you can specify a county in the state. For four times the normal Appeasement points, you can specify a landmark or village.

The shaman can't pick out the exact point of the portal no matter how many Appeasement 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.





MEDICINE



REPEL SPIRIT

Appeasement: 2

Duration: Instant

Range: 5 yards/Appeasement

This favor is used to exorcise spirits inhabiting a living being (including manitous—this is known to Southwestern tribes as ghost infection), and to defend against unkind spirits both in this world and in the Hunting Grounds.

Paying the base Appeasement cost for this favor allows the shaman to make an opposed *Spirit* roll against the target spirit. Each multiple of this amount spent on the favor allows the shaman to make an additional roll.

Each roll the shaman wins reduces the spirit's *Spirit* die type by one type for each success. When the target's *Spirit* is reduced below a d4, the spirit is cast out. Each roll the shaman loses causes him to suffer 1d6 Wind from the strain of the spiritual battle.

If the spirit has not been cast out after all the rolls bought by the shaman have been resolved, the favor ends and the shaman may not attempt to exorcise this particular spirit again for 24 hours.

Repel spirit can also be used on other living humans' souls in the Hunting Grounds. Normally, this is only possible if one shaman seeks out the other person's soul with a *spirit guide* and attacks him. If the shaman wins, his target is forced from the spirit world and back into his body. *Repel spirit* has no effect on anyone physically present in the Hunting Grounds.

RESURRECTION

Appeasement: 10

Duration: Permanent

Range: Touch

The newly dead can have their souls returned to their bodies, although this is an intensely dangerous favor to ask. The shaman must find the soul with a *spirit guide*. If the shaman succeeds at this, she must then offer 10 Appeasement points and beat the *resurrection* subject's *Spirit* in an opposed roll.

On a success, the soul is returned to the body but it quickly returns to the Hunting Grounds if the body is not healed from whatever killed it. In fact, the shock of returning to a badly wounded body can drive the resurrected person insane. The returned soul must beat his single worst wound's TN with a *guts* roll or roll on the Dementia Table. Unless healed, the soul remains in the body for only an hour before returning to the Hunting Grounds.

On a failure, the spirit is wrenched from the Hunting Grounds and tossed into the Deadlands, raising the Fear Level of the area surrounding the *resurrection* attempt by +1 level. That soul can never again be found with the *spirit guide* favor. The shaman might still find the soul by descending into the Deadlands and looking for it, but that's up to the Chief.

If the shaman goes bust, a manitou animates the body, making it Harrowed—it starts with Dominion!

The shaman making the request automatically has her *Spirit* Coordination reduced by 1 after the roll, whether the favor is successful or not.

SPIRIT GUIDE

Appeasement: Varies

Duration: Instant

Range: Self

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 *area knowledge: Hunting Grounds* roll as normal. The spirit summoned as a guide also makes a *Spirit* roll. The *spirit guide's Spirit* total 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 *Spirit* roll. 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 shaman can get away with in someone's dream is up to the Chief.



106



113



MEDICINE

SPIRIT WEAPON

Appeasement: 1 or 3

Duration: Concentration or the duration of the trip in the Hunting Grounds

Range: Touch

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 1 Appeasement for a natural item (bow and arrows, stone tomahawk, clay pot), or 3 Appeasement for a manufactured weapon (steel blade, gun, jet pack). 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 an ability 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

Appeasement: 1

Duration: Instant

Range: One spirit

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 with the spirits.

For 1 Appeasement, the shaman can ask a spirit to "state its business." The shaman and the spirit engage in opposed *Spirit* rolls. With a success, the shaman learns the spirit's type. With 1 raise, he knows the spirit's abilities and weaknesses. With 2 raises, the shaman's player may know the spirit's stats. With 3 raises the shaman learns that particular spirit's true name. This gives the shaman 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, as always, before he can try to contact another spirit.

This favor can also be used in the physical world to identify non-corporeal creatures that may be hanging around.

SUMMON SPIRIT

Appeasement: 2/4/6

Duration: 1 hour+1 Appeasement/hour

Range: 5 yards/Appeasement

This favor draws a spirit into our world. The shaman must first enter the Hunting Grounds through a *vision quest* or portal. 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 its "size." To specify a particular spirit, the shaman must make a Hard (9) *faith/Knowledge* roll or ask a *spirit guide* for help. On a failure, no spirits are called and the favor is wasted. If the shaman doesn't have either of these options available to him, he can still summon a spirit by size according to the table below.

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 *Spirit* roll to get its help. On any failure, the spirit instantly vanishes. If the shaman goes bust, 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. On 1 raise, this act can be more complicated and include a few contingency plans along the way. On 2 raises, the shaman's player may roleplay the spirit to his or her liking until the specified duty is done.

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

Unless the shaman got 2 raises, 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.

The spirits' abilities are detailed in the Chief's section near the end of this book.



Summoned Spirit's Size	Appeasement
Lesser	2
Normal	4
Greater	6

VISION QUEST

Appeasement: 1/hour

Duration: 1 hour per Appeasement

Range: Self

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 answers of the spirits can sometimes be misunderstood and the description of *vision quest* in the *Deadlands* rulebook was a bit off as result. We'll get it right here.

The cost to go on a *vision quest* is 1 Appeasement per hour. Normally the shaman can cut his trip off at any time before his hour is up, but if he used the peyote ritual to earn the Appeasement, he's stuck in the Hunting Grounds until his time is up.

Once the shaman's soul makes it to the Hunting Grounds, he can ask the spirits for assistance by way of the *ask the spirits*, *spirit guide*, or *summon spirit* favors. 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.

The following favors are used by Indian warriors on the battlefield. Since almost everyone in the tribes has a guardian spirit, these powers often make their presence felt. The Chief can assume everybody in a war party has a war medicine *guardian spirit* (either Raven or Wolf) and 1 Appeasement point waiting to be sprung on an enemy through one of these favors.

GUIDING WIND

Appeasement: 1

Duration: 5 rounds

Range: Touch

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

Each Appeasement point applied to the favor grants the recipient a +1 bonus to hit with a thrown weapon or a bow and arrow.

HORNED OWL'S FURY

Appeasement: 2

Duration: 6 rounds

Range: Touch (specific weapon or self)

This favor calls on the spirit of the Horned Owl, one of the great hunting birds, for fury in battle.

This favor can have one of two effects. For every 2 Appeasement spent, the affected weapon does an additional die of damage. Alternately, the warrior may choose to shift the hit location roll up or down by 2 points for every 2 Appeasement spent. You must decide which of these effects is desired before the favor is requested.

SPEED OF THE WOLF

Appeasement: 1 or more

Duration: 6 rounds

Range: Touch

Speed of the wolf endows the recipient with the graceful speed of a running wolf. He may add an additional 1d4 yards to his Pace each round.

Each Appeasement point spent above the minimum increases the movement bonus by one die type.





SPIRIT WARRIOR

Appeasement: 1 or more

Duration: 4 hours

Range: Touch

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 level to her *dodge*, *fightin'*, or *shootin': bow* Aptitude per Appeasement point. The one who asks for the favor must select the Aptitude that receives the bonus at the moment the favor is requested. Multiple Aptitudes can be increased as long as there are enough Appeasement points to go around.

STRENGTH OF THE BEAR

Appeasement: 1 or more

Duration: 6 rounds

Range: Touch

The recipient of this favor is imbued with the powerful strength of a massive bear spirit.



Indians with at least 1 level of *faith* can see the hazy outline of a huge grizzly around the warrior.

The target's *Strength* is increased by 1 die type for each Appeasement point applied to the favor. If the target's *Strength* die is increased above a d12, each additional level adds +2 to the die type.

TURTLE'S SHELL

Appeasement: 2/Armor level

Duration: 4 rounds

Range: Self

The Turtle spirit protects the shaman who asks for this favor.

For every 2 Appeasement applied to the favor, the recipient gains 1 level of Armor.

RITUALS

The spirits don't grant favors for nothing. They require the shaman make a show of faith in their power. This show of faith is done by performing a ritual.

Each type of ritual is learned by a shaman as a separate Aptitude. The individual descriptions of each ritual list the Trait the ritual is associated with.

As in the *Deadlands* rules, all rituals have a speed, TN, Appeasement created, and Trait used to perform the ritual. We've also added a section describing the ritual items required to perform the ritual, and special anointed items that make the ritual more effective. These are described a little later.

MEDICINE BUNDLE

All rituals require the shaman 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.

This bundle is unique, however, and if it is destroyed or stolen the character must make a new one. This takes two weeks, a Hard (9) *scroungin'* roll, and a Hard (9) *Spirit* roll. The character is at -6 to conduct all rituals without a medicine bundle.

Different tribes have different kinds of medicine bundles. Among the Sioux, it's a necklace. Among the Crow, it's an intricately beaded bag.



Six

There are many different kinds of special medicine bundles which add all sorts of bonuses to medicine ways, specific favors, or rituals.





MEDICINE



GROUP RITUALS

Under some circumstances, one or more shamans may (along with the tribe's chief and warriors) join in a group ritual to appease the spirits on behalf of the tribe and its members.

For each additional shaman performing the same ritual in a group, raise the leader's die type by +1 level. No more than three shamans can lead a ritual. Any shaman performing a *spirit song* ritual does not help raise the die type.

For every three non-shamans from the tribe participating in the ritual, add +1 die. Up to nine non-shamans per shaman may participate in a group ritual.

There is still only one roll made for the ritual. Players should decide among themselves who makes the roll. Only the shaman who rolled gets the Appeasement points, but once received, he may divide them among the rest of his tribe, starting with at least 1 point to each additional shaman who participated. These points may be used immediately or given to the participants' guardian spirits. Unspent points are lost and can't be used.

If any member of the group goes bust, the entire ritual is wasted, and the spirits are not pleased.

CEREMONIES

Ceremonies are several sequential or simultaneous rituals. For example, the Sioux Nation's Sun Dance is a combination of dance, scarification, and sweat lodge rituals. Because there are so many rituals involved, and many thousands of braves, the Sun Dance in particular is the single largest accumulation of Appeasement for all the Sioux Nations. The shamans create powerful medicine at the Sun Dance, enough to protect the tribe for the entire year.

Ceremonies are a little different than the ordeal process, although you can still perform an ordeal when you need to create a lot of Appeasement for yourself. When performing a ceremony, the normal rules about having to immediately spend Appeasement on a favor are lifted—for a while. As long as the ceremony is going on, Appeasement is collected into a single pool and cannot be used. When the ceremony is over, the shaman or shamans join in council and decide how the points are divided. They can take up to a day to decide, during which time the earned Appeasement sits like a cloud over the ceremony site, waiting to be spent.

Normally, the shamans refill their guardian spirits first and perform any large medicines that benefit the tribe as a whole. They may also give Appeasement points to other peoples' guardian spirits, call off curses that have been levied, and so on.

Unspent Appeasement points go away at the end of the day following the ceremony and cannot be used.

Another advantage of ceremonies is that not everyone participating in the ceremony must perform the same ritual at the same time (like a group ritual, above). Instead, all Appeasement points earned by anyone by any means during the ceremony are placed in the larger Appeasement point pool. These can be a number of group rituals, a number of individual rituals, or any combination.

OFFERINGS

Offerings can help almost any ritual, group ritual, or ceremony. Generally speaking, an offering of food, tobacco or other valued object adds +1 die to the ritual roll, and a burnt offering adds another die. Once used, a particular offering cannot be offered again. Traditionally, the offering is left where it was placed.

Here are some examples of offerings for all the various rituals and medicine ways.

Food (usually Corn Meal, Pollen, or Salt): These items add +1 die to the shaman's ritual roll when performing rituals for prosperity medicine or blessing medicine.

Cedar, Pine, Smudge Sticks, Tobacco: Tobacco has its own ritual, but it can also be an offering. Add +1 die to the shaman's ritual roll when performing rituals for visionseeking medicine or earth medicine.

Herbs: On a successful Hard (9) *scroungin'* or *academia: herb lore* roll, the shaman has or can find the correct herbs for healing. This adds +1 die to any ritual used to provide Appeasement for the *healing* favor.

Carvings, Sacrificial Figurines: These add +1 die when performing rituals for war medicine or blessing medicine. A carving takes about four hours to complete.

Human Remains, Skin, Hair, Nails: These add +1 die when earning Appeasement for ghost medicine.

Burnt Offerings: Any of the above can be burned, sending the smoke up to the heavens to please the gods and spirits. Burning an offering adds +1 Appeasement to any successful ritual roll, and adds 10 extra minutes to the ritual.



MEDICINE



ANIMAL SPIRIT SACRIFICE

Speed: Varies
 TN: Varies
 Trait: Nimbleness
 Appeasement: Varies
 Ritual Items: Knife (required), anointed sacrificial knife

Some spirits are appeased when an animal's life energy is offered up in sacrifice. Other spirits find this practice abhorrent.

On a success, the ritual works just like normal. On a failure, the shaman loses her highest chip, or if she has no chips, this ritual is reduced -1 level. If this was the shaman's highest ritual, the Chief may select which favor the shaman loses. If the shaman goes bust, her *guardian spirit* leaves her until she purchases another level in this ritual.

A shaman may never sacrifice a creature that is the same as her guardian spirit.

ANIMAL SPIRIT SACRIFICE

Critter	Time	Appeasement	TN
Small animal	1 minute	1	9
Large animal	10 minutes	2	7

RITUALS

This sections lists all of the rituals from *Deadlands*, plus some new ones. These are the rituals most commonly used by the tribes to appease the spirits. Some tribes may have other rituals known only to them. This is up to the Chief to decide. The rituals here are listed in the same format as before, with the addition of the ritual items listing.

Each ritual item listed as "required" is just that—the bare minimum the shaman must provide when performing the ritual. Any item listed, but not noted as required, provides +1 additional bonus die if the shaman uses it in the ritual.

Just to review:

Speed is the time it takes to complete the ritual. This is listed in rounds unless otherwise noted.

TN is the Target Number for the ritual roll.

Appeasement is the number of Appeasement points awarded per success on the shaman's ritual roll.

Trait is the Trait the ritual Aptitude is associated with.

DANCE

Speed: Varies
 TN: Varies
 Appeasement: 1
 Trait: Nimbleness
 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 perhaps multiple dancers.

DANCE

Dance	Speed	TN
Simple	1 hour	9
Complex	2 hours	7
Elaborate	4 hours	5



MEDICINE



FAST

Speed: Variable
TN: 13—the number of days fasted
Appeasement: 3
Trait: Spirit
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 shaman fasts, she must make a *Vigor* roll versus a TN of 5 plus the number of days she has fasted. Failure means the shaman takes 1d6 Wind. This Wind may only be restored by eating. Even magical healing cannot restore the Wind until she eats—that's part of the sacrifice.

At the end of the fasting, the shaman makes the ritual roll. The TN is 13 minus the number of days fasted. The minimum TN is Foolproof (3).

JIMSON WEED

Speed: 10 minutes
TN: 9
Trait: Vigor
Appeasement: 2
Ritual Items: Jimson weed (required)

Jimson weed, also known as devil weed, also known as a really bad idea for most people, grows throughout the Plains and the Southwest. Its seeds are a powerful narcotic related to belladonna. Few tribes use it, but when successful it puts the user in the right frame of mind to speak with the spirits. It is a dangerous and unpleasant ritual, not to be lightly undertaken.

Appeasement earned with the devil weed can only be used only for visionseeking medicine favors.

The user must make a Hard (9) *Vigor* roll to draw forth the plant spirits. On a failure, the shaman takes a 4d10 wound to the guts. If he goes bust, he takes this damage and is in a coma for 1d4 days. If he passes the *Vigor* roll, the shaman gets 2 Appeasement points for each success.

This plant is also known as devil weed because its use tends to doom people to becoming Harrowed. Each time the shaman gets a raise when using Jimson weed, make a colored mark in his Grit box. These colored marks count as extra Grit but *only* for the purposes of returning from the grave. Each mark also reduces the Harrowed's Dominion by -1 point when he first comes back.

Addiction to jimson weed is not uncommon among those foolish enough to dance with it. Each time it is successfully used, the user must spend a white chip or develop a mild *hankerin'* for the plant.

MAM

Speed: 1
TN: Varies
Appeasement: 3
Trait: Vigor
Ritual Items: Knife or flame (required), eagle claw, anointed knife

One of the most frightening Indian rituals—especially to non-Indians—is that of self-mutilation.

This involves burning, cutting, or even removing certain body parts. While the shaman is hurt, the Chief should give him penalties or Hindrances to match any major damage or collective minor damage.

If the shaman cuts off a finger, for instance, he should subtract -1 from future *Deftness* totals. If he eventually removes all of his fingers, he gets the *one-armed bandit* Hindrance and all the penalties that go along with it. Shamans receive no points for these new Hindrances though.

Shamans with *blessed* friends can often have major "incurable" damage healed. That's fine. The risks involved for the healer far outweigh the benefits of picking up a couple of quick Appeasement points, so such undertakings are rarely made lightly by savvy heroes.



Action	Speed	TN
Minor curable damage	1	11
Minor incurable damage	2	7
Major incurable damage	3	5

Minor curable damage is an injury at least equivalent to a light wound.

Minor incurable damage is removal or disfigurement of a small body part that may apply penalties to certain actions (like a toe). The immediate effect is a heavy wound to the body area.

Major incurable damage debilitates the shaman in some way. He loses a finger, eye, tongue, or some other important body part. Major damage also causes an immediate critical wound to the affected area.





MEDICINE



MUSIC

Speed: Varies
TN: Varies
Trait: Mien
Appeasement: Special
Ritual Items: Varies

Music is not its own ritual, but it makes the *dance* ritual more effective. The music must be performed by the dancing shaman if he is performing the ritual alone, or it may be played by anyone in a ceremony that includes dancing. Music is learned as a *performin'* skill. Each kind of music is a different skill.

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

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

Chanting adds +1 die to the ritual if the dancing shaman is chanting, or +1 die per three chanting tribesmen in the ceremony. A skill roll is necessary and each participant must roll his *spirit song* ritual skill. To speed things up, a whole group of chanters can roll once against the lowest *spirit song* skill in the group.

PAINT

Speed: Variable
TN: Varies
Appeasement: 2
Trait: Cognition
Ritual Items: Paint (required), anointed paint

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 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 desired.



Painting	Time	TN
Simple	10 minutes	11
Complex	30 minutes	9
Elaborate	2 hours	7

PEYOTE

Speed: 5 minutes
TN: 5
Trait: Vigor
Appeasement: 1
Ritual Items: Peyote button (required)

Peyote, a hallucinogenic plant found in the Southwest, is a powerful plant spirit. It is most commonly used in visionseeking medicine, but its Appeasement can be used for any favor. Appeasement points earned through the peyote ritual count double when used for visionseeking medicine.

A peyote vision lasts 8 hours, during which the character is -2 die types lower in *all Traits* while functioning in the physical world. There is no effect while functioning in the Hunting Grounds.

Your shaman can't repeat this ritual until the old peyote wears off. Even then, it's dangerous to do it again too soon. If less than 24 hours have passed since the last time peyote was used, the character must make a Hard (9) *Vigor* roll. On a success, the ritual is conducted normally. On a failure, the character takes a 3d6 wound to the *guts* area. If he goes bust, the character's *Vigor* is permanently reduced -1 level. In any event, the character's Traits are kept lowered for another 8 hours.

PLEDGE

Speed: 1
TN: 9
Appeasement: 1
Trait: Knowledge
Ritual Items: Eagle feather

A pledge is a promise to a particular spirit of nature. The promise is to respect and honor the spirit and its "sphere of influence." An Eagle spirit, for example, would want the shaman's promise to respect it, the air, and even the wind itself.

A good-natured shaman likely lives up to these values daily, and so can call upon the spirits without pledging any additional or specific tasks. If he doesn't live by these values, the Chief should feel free to penalize the wayward shaman whenever she tries to call upon the spirits in the future. This damage can be repaired by fulfilling the pledge to the spirits at any time.

An Indian should also expand the type and scope of his pledges to the spirits. Each time he repeats the same pledge for a ritual, raise the TN by +1.



MEDICINE

SAND PAINTING

Speed: Varies

TN: Varies

Trait: Dexterity

Appeasement: Varies

Ritual Items: Colored sand and powders (required), anointed colors

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, the images are created by sprinkling colored sand in thin lines on the ground.

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

SCAR

Speed: Variable

TN: Varies

Appeasement: 1

Trait: Vigor

Ritual Items: Knife (required), eagle claw, anointed knife

Scarring is far less drastic than mutilation (see the *maim* ritual for details about appeasing the spirits in that particularly drastic way). 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 the *ugly as sin* Hindrance.

SAND PAINTING

Size	Appeasement	Time	TN
Small	2	1 hour	9
Medium	3	3 hours	7
Large	5	12 hours	5

SCAR

Size	Speed	TN	Damage
Small Scar (1-3")	1	7	1d6 Wind
Large Scar (4"+)	2	5	2d6 Wind





MEDICINE



SPIRIT SONG

Speed: 5 to 10 minutes

TN: 9

Trait: Spirit

Appeasement: 1

Ritual Items: None

Every Indian who has a *guardian spirit* also has a unique song. A shaman automatically has as many *spirit song* points as points in his *guardian spirit* Edge. Your character can only sing the song once per day. Any interruption ruins the song until he can sing it again the next day.

Characters can use their *spirit song* in three ways:

To participate in a *chant*.

To create Appeasement points to store in the *guardian spirit*.

To take the Appeasement points created by any group ritual. Only one singer may participate. The song redirects the group ritual's Appeasement to the *singer* rather than the shaman leading the ritual. On a successful roll, the shaman creates no Appeasement but can take control of all of a ceremony's accumulated Appeasement points.

STAR GAZING

Speed: 30 minutes

TN: 9

Trait: Smarts

Appeasement: 2

Ritual Items: Clear night sky (required)

By looking at the stars, the shaman can learn the will of the spirits. He can also get a crick in his neck. Points earned by star gazing can only be applied toward earth medicine favors.

SWEAT LODGE

Speed: 1 hour

TN: 9

Trait: Vigor

Appeasement: Special

Ritual Items: Lodge (required)

The *sweat lodge* is a common way for shamans to cleanse themselves before speaking with the spirits. Rather than creating Appeasement, taking a *sweat lodge* makes performing other rituals easier. After spending an hour in a *sweat lodge*, all participants must make a Hard (9) *Vigor* roll. The TNs of all other rituals performed within 24 hours are reduced by -1 for every success made on the *Vigor* roll. Anyone who fails to make their *Vigor* roll loses 2d6 *Wind*.

TATTOO

Speed: Varies

TN: Varies

Appeasement: 2

Trait: Deftness

Ritual Items: Needle (required)

This ritual proves the shaman'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 sizable 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	TN
Small	1 hour	9
Medium	2 hours	7
Large	8 hours	5

TOBACCO

Speed: 15 minutes

TN: 9

Trait: Spirit

Appeasement: 1

Ritual Items: Tobacco (required), anointed pipe

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

WAR CRY

Speed: Instant

TN: 7

Trait: Mien

Appeasement: 1

Ritual Items: War paint

This ritual is fast but may only be used once per scene. It's the Chief's discretion as to when a scene ends. If the player (as opposed to the character) actually lets loose with a huge whoop, he gets +1 die to roll.

Appeasement earned with a war cry can be used only for war medicine favors.



SACRED GROUND



FETISHES



SACRED : 80



CHAPTER SIX: OBJECTS SACRED & PROFANE



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

Indians don't go in much 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 their 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 Appeasement points, but most require the user to provide Appeasement 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* Edge. 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 who starts the game with a *belonging* that is a medicine object (see Buying Medicine Objects on the next page) 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 its creator's tribe. If it has an imbued favor for example, the TN for the *Spirit* roll to activate it is 5 if the user is a member of the creator's tribe, or a whopping 9 if he's not. Take a look at each of the specific blessings for more details.



FETISHES



A character who finds a medicine object in the game won't automatically know what the object does. Anyone with any *arcane background* must make a Fair (5) *Spirit* roll 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 an Incredible (11) *Spirit* roll to note the object is enchanted. *Doubling Thomases* are at -4 to make this roll.

On a success, the character realizes the item is enchanted. On 1 raise, he knows the general function of the item and its *belongings* level. On 2 raises, he can look at its listing of abilities. Tell the Chief 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.

One success 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 *Spirit* rolls as before—TN 5 for a *shaman*; TN 11 otherwise. If you succeed and you've chosen a blessing that's in this object, the Chief 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 Appeasement points, the Chief tells you how many it has.

One final note: If you botch *any* of the *Spirit* rolls 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 as *belongings* Edges. 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 points you put into the Edge, 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 OBJECT

Belongings	Level	Object Type	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 medicine object except Tribal Relics. You have to get permission from the Chief for these, since losing them could mean the end of your character's tribe. In any case, the Chief can only grant permission if your character is, in fact, a member of a tribe. *Tribeless* and *disloyal* Indians can't buy this Edge.



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 Appeasement, which is spent even if the shaman fails his roll. Most blessings also require a *Spirit* roll. If the shaman goes bust on this roll, the next blessing asked by the shaman costs *double* the listed Appeasement.

LIMITATIONS

Objects cannot receive unlimited blessings. An ordinary item purchased for normal cost or anything counted as a level-1 *belonging*, can only have 1 blessing. These are also 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 bought as a level-2 *belonging*, can receive 2 more blessings, for a total of 3. These items are known as *major fetishes*.

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

Each level of *belongings* means the object can receive 2 more blessings per level. The biggest *belonging* is level-5, meaning that object—certainly a relic of legendary proportions—can receive a whopping 9 blessings before it's tapped out.

A level-5 *belongings* 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 Chief 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 that favor or, in the case of a medicine way, a majority of the favors in the way.

Each blessing has different Appeasement costs. Make sure the hero can pony up before he starts the blessing process. If he's performing a group ritual or ceremony, he can earn the required Appeasement points through several rituals. 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 TN you must beat with a *Spirit* roll. Blessings are not to be made lightly; if you miss that *Spirit* roll, the next blessing you request costs *double*.

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

THE BLESSINGS

When a shaman requests the *bless object* 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. When the rituals start, it's up to the spirits to grant or deny the shaman's wishes.

Align with Owner: Appeasement 1; no TN. 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: Appeasement 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 TN. An anointed item provides +1 die in every ritual in which it is used. Each item can be anointed only once.

Associate a Favor: Appeasement 2; TN 7 to associate a favor with an object. The item provides 1 free Appeasement point toward 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.

If the user requests a favor that is in his favored medicine way, the following rules accumulate. The first Appeasement point is free,





and counts as 2 Appeasement points when the favor is invoked. The next point counts as 4, and so on.

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: Appeasement 3; TN 9 to associate an entire medicine way with an object. When a user asks for a favor in this medicine way, it is considered favored and all Appeasement generated is doubled. If it is already a favored way (because of a *guardian spirit*, perhaps), Appeasement the character spends on favors in the medicine way is tripled.

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

Imbue a Favor: Appeasement 4; TN 9 to imbue an object with a favor known to the shaman or someone in the ceremony. If the user has Appeasement points and makes a Fair (5) *faith* roll, he may allocate Appeasement—his own or the object's, if it has any permanent Appeasement—toward the favor within the object, even if the user doesn't know the favor himself. Any favors with a range of self or touch affect *only* 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: Appeasement 4; TN 9 to make any favor the user or object requests with a range of self now have a range of touch, or to extend any with a range of touch to a range of 5 yards per Appeasement point.

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

Permanent Appeasement: Appeasement 5 each; TN 11 to give the object a single, permanent Appeasement point. When this point is used, it is unavailable for 24 hours and then returns. This Appeasement point can only be used for favors that are imbued in the object.

The prerequisite is at least one imbued favor.

Make Indestructible: Appeasement 10; TN 11 to make the object indestructible. No matter what is done to the object, it cannot be destroyed.

The prerequisite is 3 permanent Appeasement 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 level-5 *belongings*. You've got to get approval from the Chief for those, friend.

MINOR FETISHES

Ritual Items: Any object that has been anointed for use in a ritual is considered a level-1 *belonging* 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 *maim* and *sacrifice*

Mask: Used in dancing rituals.

Paint: Used in *sand painting* and *war cry* rituals.

Pipe: A fundamental part of the tobacco ritual. Some pipes are also 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 +2 on all *Spirit* rolls 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.



FETISHES

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. Medicine rocks are imbued with the *luck* favor.

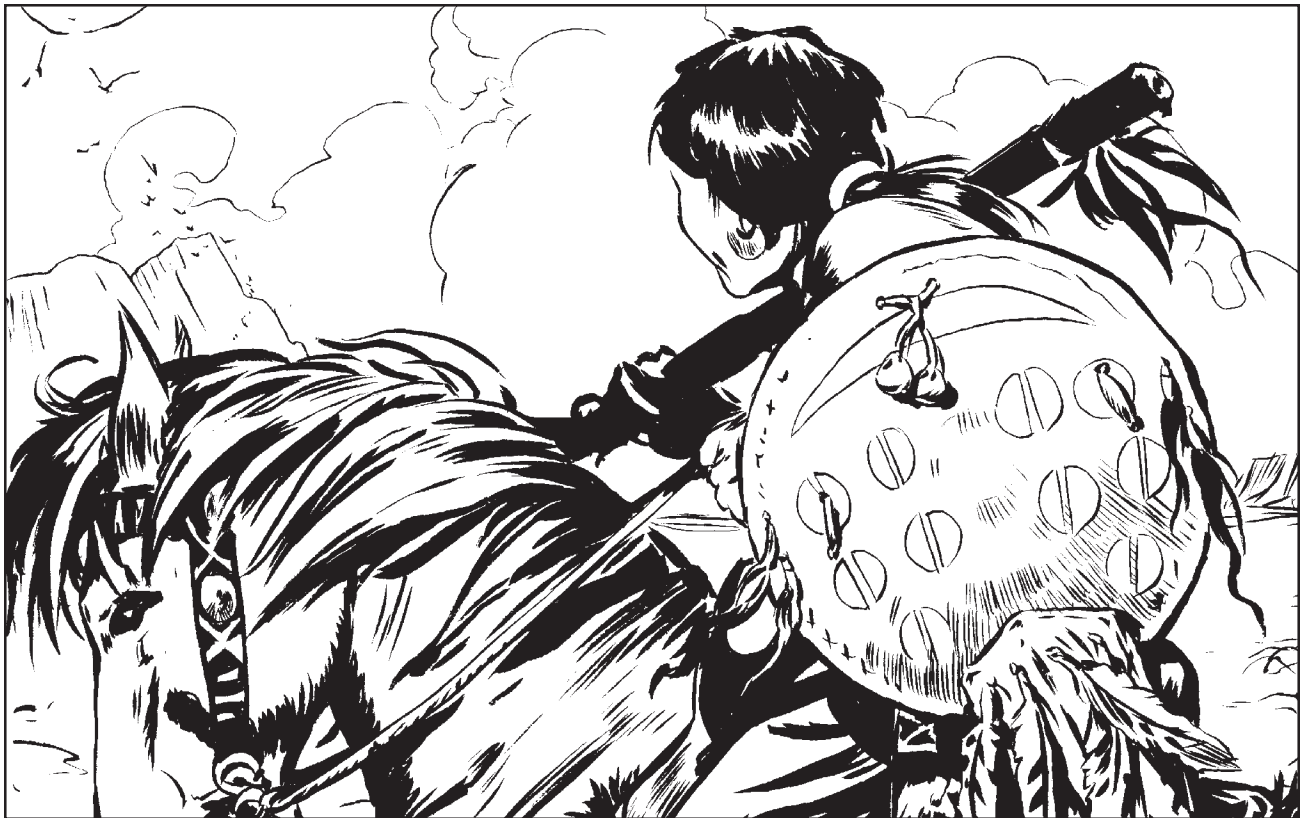
Bear Necklace: This calls the bear spirit to those who know the favor. It is associated with the *strength of the bear* favor.

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 Appeasement 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 guts areas and the arms. The ghost shirt is imbued with the *shell of the turtle* favor and has 2 permanent Appeasement points.

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 Appeasement point. This single point is enough to request the favor because of the object's *association* with the favor.



FETISHES

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

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, meaning all Appeasement used for the *strength of the bear* is tripled. 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 considered favored 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 Appeasement points. This is just enough Appeasement to call up a rain storm. 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 Appeasement points.

Clown: The clown is a symbol of the wise but unpredictable trickster spirits. It is associated with the trickster medicine way, imbued with the *illusion* favor, and has 3 permanent Appeasement 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 Appeasement 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 *bless* favor, and has 3 permanent Appeasement 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 Appeasement 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 *spirit guide* and *ask the spirits* favors. It also has the *extended range* and *anoint* blessings. A maze painting can be used in any ritual for visionseeking favors.



Great Tomahawk: War leaders seek out these 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 Appeasement 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, shell of the turtle, 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 *create portal* favor, associated with visionseeking, and has 5 permanent Appeasement 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* favor, is associated with the earth medicine way, and has 4 permanent Appeasement 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 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 Chief 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 Chief 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 *blessing* favor and have 5 permanent Appeasement 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, blessing, and call wealth* favors, and has 4 permanent Appeasement 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, wilderness walk, and commune* favors, and has 4 permanent Appeasement 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 *blessing* 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.



HUNTING GROUNDS





CHAPTER SEVEN: THE HUNTING GROUNDS



Things have gotten bad in the spirit world. Manitous prey on the spirits and departed souls which 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



102

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 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 here.

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 infested 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 continue their journey. The spirits live an idyllic version of their previous lives while they remain here.





HUNTING GROUNDS



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 for 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 *Id4* Wind 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.

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 the 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 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 a desert, or some other remarkable feature.

Not all portals are the same. Some, like the one in Yosemite (see *The Quick & the Dead*), require 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 Appeasement to keep open for any length of time.

A person who passes through one of these portals is physically transported to the Hunting Grounds.



DING

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 sometimes manifest themselves to the living and try to influence the course of events from beyond the grave. It's up to the Chief 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.



HUNTING GROUNDS

LIFE IN THE NEXT WORLD

Headed off to 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 the 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 spirit 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 *Deadlands*. If it is attacked, it defends as if it were fighting in our world. If it dies, guess what? No more *guardian spirit* Edge, friend. Since this is a crippling blow to any shaman, combat in the Hunting Grounds often focuses on killing your enemies' guardian 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 *guardian 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 Appeasement points generated are doubled.

Rituals are easier to perform too. When performing rituals in the Hunting Grounds, add the shaman's *Spirit* Coordination (not die type) to the final ritual roll. It's possible to perform any ritual while on the Hunting Grounds, even those which 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 great 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 -4 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 deal a hand as normal. Jokers are wild cards, 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 the *Spirit* roll it makes when it attempts to seize control of the Harrowed's body. Also, the spirit gets double the normal time for each Fate Chip you spend for it.

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.



HUNTING GROUNDS



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, it cannot normally be harmed by things it encounters there—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 Chief 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 Chief.

THE CHIEF'S WORDS



WORDS





CHAPTER EIGHT: THE CHIEF'S GUIDE



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 we hinted at in *Indian Country*.

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 *Indian Country* 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

Ghost Dancers 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 war party of gunslingers, card sharps, and hucksters wandered into the Sioux Nations or the Coyote Confederation, 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 the 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 *Indian Country*. Maybe they want to be a Nez Perce or a Kwakiutl. Those players are troublemakers, but we can help you work with them.

Besides the social structure and history of the tribe—which should be left to the player to research—there are three things the Chief 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. Unless the character has Edges that overcome his tribe's existing allies and enemies, the hero starts with these relationships.

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: an Edge that costs 3 points or less, or a favor that costs just 1 or 2 Appeasement.

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 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 are considered favored when performed at the base of the Butte. The effect of being favored—that is, the doubling of Appeasement—can be doubled once more if the shaman already favors that medicine.

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 war party who uses the Black Magic rules from *The Quick & the Dead*, add +2 dice to his *faith* roll 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 Appeasement, as if he knew the *open portal* favor.

SITTING BULL

As explained in *The Quick & the Dead*, Sitting Bull is secretly the leader of the Order of the Raven in the Sioux Nations. He's also the loudest supporter of the Old Ways. Actually, Sitting Bull doesn't care for the Old Ways because they weaken his people against the white man's guns and newfangled machines.

Because (or maybe in spite) of this confusing two-faced stance on the Old Ways, most people have been flummoxed into believing Sitting Bull cares about his people. Sitting Bull's foremost concern is not for the Sioux Nations, but for killing—butchering, when possible—whites. The old Sioux chief is charismatic, powerful, and quite loony.

Sitting Bull dominates his four-tribe majority with fear and channels the Raven Cult's guns into the three tribe "minority" that actually does his dirty work. None of the other chiefs dare move against him, because they don't want to be kicked out of the nation like the Pawnee and Crow were. Better the devil they know.

Most of Sitting Bull's madness can be traced back to Raven, who haunts Sitting Bull's dreams with dark spirits and promises of power.

PROFILE

Corporeal: D:3d8, N:4d6, S:2d6, Q:4d8, V:3d10
Fightin': tomahawk 5d6, horse ridin' 4d6, shootin': rifle 4d8, sneak 3d6, throwin': tomahawk 4d8
Mental: C:2d12, K:4d8, M:3d12, Sm:2d8, Sp:2d10
Area knowledge: Sioux Nations 6d8, faith 4d10, guts 4d10, language: English 2d8, leadership 6d12, overawe 4d12, persuasion 4d12, scrutinize 4d12, survival: plains 3d8
Edges: Arcane background: shaman, guardian spirit: Buffalo 3, rank (Chief), veteran o' the Weird West
Hindrances: Bloodthirsty, paranoid, vengeful
Rituals & Favors: Fast 4d10, pledge 4d8, maim 4d10, scar 4d10, war cry 4d12, all visionseeking favors, all war medicine favors
Gear: Bullard Express rifle (hidden), tomahawk, medicine bag.

CRAZY HORSE

The legendary war chief Crazy Horse is the Sioux Nations' best troubleshooter. He, and his permanent war party of 20 or so, prowl the Sioux Nations looking for whites and supernatural critters. Crazy Horse loves to fight, going so far as to taunt otherwise innocent whites into combat. Nobody has ever beaten Crazy Horse.



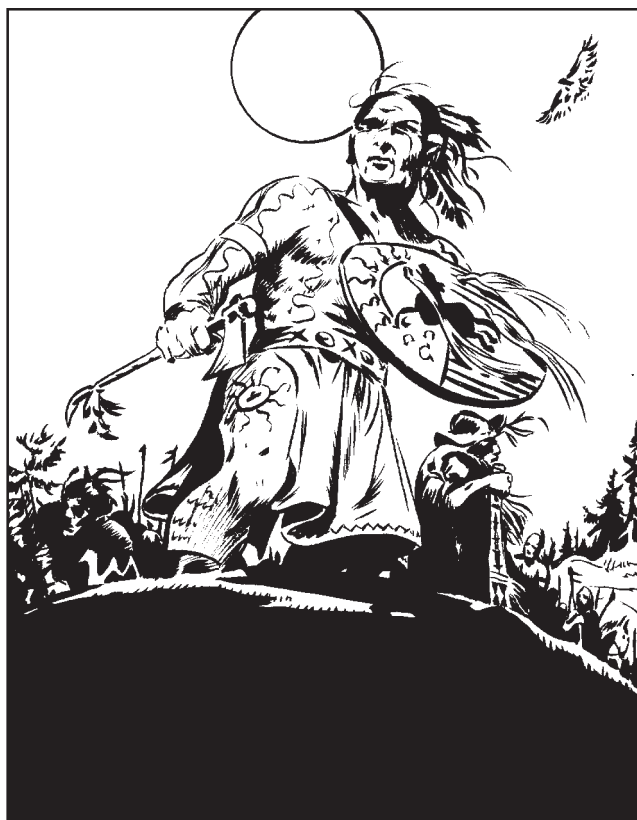


PROFILE

Corporeal: D:3d10, N:4d12, S:2d10, Q:2d12, V:4d8
 Bow 4d10, dodge 3d12, fightin': lance 3d12, fightin':
 tomahawk 4d12, horse ridin' 3d12, sneak 4d12,
 throwin': tomahawk 4d10, throwin': lance 4d10
 Mental: C:3d8, K:4d6, M:4d12, Sm:2d6, Sp:3d6
 Area knowledge: Sioux Nations 4d6, faith 3d6,
 guts 6d6, language: English 1d6, trackin' 4d8,
 overawe 4d12, ridicule 4d6
 Edges: Arcane background: shaman, Born on
 horseback, guardian spirit: Owl 4, level-headed,
 thick-skinned
 Hindrances: Big britches, intolerance (whites)
 Rituals & Favors: Pledge 4d6, scar 4d8, war cry
 5d12, all war medicine
 Gear: Fast horse, lance, tomahawk, medicine
 bag, bow, arrows.

CRAZY HORSE'S WARRIORS

Crazy Horse's elite band of warriors is comprised of tough and extremely competent warriors. Crazy Horse selects only the very toughest men and women from among all seven of the Lakota bands. He always has a group of at least four of these warriors with him at all times.



PROFILE

Corporeal: D:2d8, N:2d10, S:3d8, Q:2d8, V:3d8
 Bow 3d8, dodge 2d10, fightin': tomahawk 2d10,
 horse ridin' 2d10, sneak 4d10, throwin':
 tomahawk 3d8
 Mental: C:3d8, K:2d6, M:3d10, Sm:2d6, Sp:1d8
 Faith 3d8, guts 2d8, trackin' 2d8
 Edges: Any guardian spirit 1
 Rituals & Favors: War cry 2d10, any 2 war
 medicine favors
 Hindrances: Loyal (to Crazy Horse)
 Gear: Tomahawk, bow, 20 arrows, horse,
 medicine bag.

DOG SOLDIERS

The Cheyenne maintain the famous Dog Men warrior society. The Dog Men are known throughout the Weird West as some of the fiercest fighters of all the Indian nations. In particular, they are known for their tradition of leashing themselves to a stake driven into the ground before battle. Once leashed, a Dog Man never leaves his spot until the fight is over.

The Dog Men once hired out to the Union Army as scouts, but since the formation of the Sioux Nations, they have stopped this practice. Some Dog Men can still be found working for whites, often as intermediaries between miners and the Lakota tribes of the Sioux Nations.

PROFILE

Corporeal: D:3d8, N:2d10, S:3d8, Q:4d6, V:3d8
 Dodge: 2d10, fightin': war club 4d10
 Mental: C:2d6, K:2d6, M:3d10, Sm:4d4, Sp:2d6
 Faith 3d6
 Edges: Any guardian spirit 1, renown 5
 Hindrances: Death wish, enemy (Pawnee
 scouts), honorable warrior
 Gear: Tomahawk, medicine bag.

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 Appeasement points spent on healing favors count double when performed on the 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 during the winter, both for shelter and because the village is attuned to certain ceremonies. Any ceremony that uses a *dance*, *spirit song* or *music* element has its TN reduced by -4 when performed in Quivira.

COYOTE ISATAI

Isatai was struck down at Adobe Walls by Billy Dixon's miraculous shot at a range of more than a mile, and he rose to summon up earth spirits that would forever haunt the place. Thus began Isatai's rule of the Coyote Confederation.

In truth, the trickster spirit Coyote had visited Isatai many, many times in his life. The Coyote was Isatai's guardian spirit from a very early age. Allowing Isatai to be nearly killed, and brought back from the brink, was the ultimate trick that taught the shaman he would be immortal if only he was willing to put his faith in Coyote.

His vision of the Coyote Confederation was the latest link in a lifelong legacy. He was always destined to rule, much to the chagrin of his boyhood friend Quannah Parker.

As long as he stays alive, Isatai can keep the various tribes of the Confederation unified. Should Raven ever succeed in killing Coyote, the chaos that ensues will result in a bloody war throughout the Plains.

PROFILE

Corporeal: D:3d6, N:2d6, S:3d4, Q:3d8, V:1d8
Mental: C:3d8, K:2d10, M:4d8, Sm:3d8, Sp:6d12
Faith 3d12, faith 5d12, guts 4d12, language: English 2d10, leadership 4d8, persuasion 4d8, scrutinize 6d8
Edges: Arcane background: shaman, guardian spirit: Coyote (5)

Hindrances: Ailin' 3, thin-skinned, yearnin' (to join all the Indian tribes)

Rituals & Favors: Dance 3d6, pledge 4d10, fast 3d8, all trickster and blessing way favors

Gear: Medicine bag.

QUANAH PARKER

The fact that Quannah Parker is half-white has always kept him from earning the full respect of his people. Instead, he rules by fear and force. Still, Quannah is not a bad man, just insecure.

Parker doesn't care much for tribe politics. He spends most of his time with a war party patrolling the Coyote Confederation's southern and northwestern borders. He is worried less about the Texans than Crow raiders to the north.

PROFILE

Corporeal: D:4d10, N:3d12, S:4d8, Q:2d10, V:3d10
Dodge 4d12, fightin': lance 4d12, horse ridin' 2d12, shootin': rifle 4d12, sneak 2d12, throwin': lance 3d10

Mental: C:2d8, K:3d6, M:2d10, Sm:4d4, Sp:2d6
Faith 3d6, guts 4d6, language: English 2d6, leadership 3d10, overawe 4d10, ridicule 4d4, trackin' 2d8

Edges: Born on horseback, brawny, guardian spirit: Owl 1, rank (Chief)

Hindrances: Big britches, half-breed

Gear: Winchester '73, lance, fast horse, medicine bag, ammunition.

SATANTA

Satanta and the Kiowa are the weak link in the Confederation's unified front. He regularly trades the services of his warriors to whites in need of Indian expertise. As a result, the Kiowa is the best-armed tribe in the Confederation.

Satanta is a bully, and this carries through to the rest of the tribe. He looks for worthy opponents and hates stealthy raids.

PROFILE

Corporeal: D:3d8, N:4d10, S:2d12, Q:3d8, V:4d6
Dodge 3d10, fightin': war club 4d10, horse ridin' 2d10, quick draw 4d8, shootin': pistol 3d10, shootin': rifle 4d10, sneak 4d10, speed load 4d8

Mental: C:2d6, K:4d4, M:3d8, Sm:1d6, Sp:2d8
Guts 3d8, language: English 2d4, overawe 4d8, ridicule 3d6

Edges: Guardian spirit: Wolf 1, rank (Chief), "the stare," stone-faced

Hindrances: Bloodthirsty, stubborn

Gear: Colt Paterson Model 1836 rifle, .44 Army pistol, ammunition, horse.





BLACK KETTLE

Black Kettle is the spiritual focus of both the Northern and Southern Cheyenne. He is the tribe's most important Old Man Chief and leader of the Council of Forty-Four. He is a powerful shaman and spends most of his day wandering the Hunting Grounds. He is also a peace chief and spends many days reigning in warrior societies like the Dog Men.

The Sun Dance time and location is always revealed to Black Kettle first, and through him to the rest of the tribes. Any tribe that follows the Old Ways movement respects Black Kettle, as he is the leader of the movement. Many chiefs would like to see him dead so they can stop the Old Ways movement once and for all.

PROFILE

Corporeal: D:2d6, N:3d6, S:2d4, Q:3d8, V:2d8
Horse ridin' 2d6
Mental: C:3d8, K:2d10, M:3d10, Sm:2d8, Sp:2d12
Faith 4d12, guts 4d12, language: English 3d10,
persuasion 2d10, scrutinize 4d8, tale-tellin' 4d10
Edges: Arcane background: shaman, guardian
spirit: Snake 5
Hindrances: Geezer, night terrors, pacifist (3)

Rituals & Favors: Fast 4d8, peyote 5d8, pledge 5d10, all visionseeking way favors
Gear: Horse, medicine bag.

TONKAWA AND THE TEXAS RANGERS

The Tonkawa were a small tribe that lived in eastern Texas. They were avid scouts for the Texas Rangers, trading away their entire tribe's services in return for guns and horses. The Texas Rangers used the Tonkawa to hunt other Indian tribes, in particular the Comanche.

On one particularly successful raid, right after the Reckoning, the Rangers, led by Tonkawa scouts, killed an entire village of 200 Comanche men, women, and children. Standing triumphant in the ruins of the Comanche village, the Tonkawans revealed to their new allies that they were cannibals.

For reasons nobody may ever know, the Texas Rangers present at the slaughter partook of ritual cannibalism along with their Tonkawa buddies. This act had a supernatural effect on the Rangers, giving them extraordinary stamina and strength for a short time after the ritual.

Many of these Rangers are still around, scattered throughout the Texas Ranger organization. Some went east to fight the Union; others stayed in Texas to patrol the Coyote Confederation's border. All of them, without exception, still eat human flesh—and become faster, stronger, and healthier after doing so.

The Tonkawa tribe was almost destroyed by the Comanches in a retributory strike a few years later. Almost. The survivors surrendered to the Cheyenne and Arapaho. In time, the Tonkawa survivors were indistinguishable from their new tribe, but they did not forget the cannibal ritual and have taught a new generation of young warriors in those tribes the ritual. They keep their secrets by forming warrior societies with very strict entry requirements.

There is a fallen Texas Ranger who goes by the name Walks in Two Worlds still living in the Coyote Confederation. He is the spiritual leader of the new generation of Tonkawa coming out of the Cheyenne and Arapaho tribes. Nobody knows who Walks in Two Worlds was before setting up shop in the Confederation, but today he surrounds himself with almost 100 zealous, cannibalistic warriors. Walks in Two Worlds has a vision of a unified Indian nation with the will to strike back at the whites—much like the Raven Cult, but without the supernatural undertones. The Ravenites do not know about the Tonkawa tribe.



WALKS IN TWO WORLDS

Corporeal: D:3d10, N:2d10, S:3d8, Q:2d10, V:3d10
Dodge 3d10, fannin' 4d10, horse ridin' 3d10,
shootin': pistol 4d10, shootin': rifle 4d10
Mental: C:2d12, K:3d6, M:4d8, Sm:3d8, Sp:4d6
Disguise 4d6, faith 3d6, guts 4d6, leadership 4d8,
overawe 4d8, trackin' 4d12
Edges: Gone native, guardian spirit: Wolf 1, two-
fisted, "the voice" (gravely)
Hindrances: Loco, self-righteous
Gear: Colt Army .44 (two), horse, ammo.
Notes: After Walks in Two Worlds—or any other
fallen Ranger or Tonkawa follower—eats
human flesh, increase their *Strength*, *Vigor*
and *Mien* die types by +2 steps for 4 hours.

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.

PAWNEE SCOUTS

The Union has hired hundreds of Pawnee to become a dedicated Indian hunting group. Commanded by Major Frank North of the Union army, the Pawnee scouts travel the Disputed Lands, planning cunning strikes against outlying tribes. Since the Pawnee declare they are enemies with all other tribes, they do not distinguish between tribes when they're raiding.

Pawnee scouts display Indian scalps among their war gear. The Pawnee are dedicated to the Old Ways movement, so they are not armed with modern weapons. Their natural warrior abilities are more than enough to make them a powerful force. The size of North's group fluctuates, but averages between 150 and 300 Pawnee.

The Pawnees' singular enemy is the Cheyenne Dog Men. When the Pawnee scouts and Dog Men meet in battle, the bloodshed makes even the Little Big Horn pale in comparison.

PROFILE

Corporeal: D:2d10, N:3d8, S:3d10, Q:4d8, V:2d10
Bow 4d10, fightin': tomahawk 3d8, horse ridin'
4d8, sneak 4d8, throwin': tomahawk 2d10,
Mental: C:2d8, K:3d6, M:4d8, Sm:2d6, Sp:1d6
Faith 2d6, guts 4d6, trackin' 3d8
Edges: Born on horseback, any guardian spirit 1
Hindrances: Obligation (scout duty), Old Ways
oath, enemy (Dog Men)
Gear: Bow, arrows, tomahawk, medicine bag.

GHOST DANCERS

The small Paiute tribe of Nevada and Utah has caused quite a stir with the creation of the Ghost Dance six years ago. Today, converts from a dozen different tribes, known as Ghost Dancers, travel from tribe to tribe spreading word of Wodziwob's vision.

Ghost Dancers often travel alone but sometimes bring an armed escort from their original tribe. You can always tell a Ghost Dancer by his dress—every inch of leather is covered in large white stars.

PAIUTE CHIEFS

The foremost leaders among the Paiutes are Tavibo, Wodziwob, and Wovoka. They are all major figures in the Ghost Dance movement and are covered in greater detail in Chapter Nine.

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.

Conquistadores 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 conquistadores 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 conquistadores who stumbled on their city. They also invested the energy of the Fountain of Youth in these conquistadores 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 conquistadores 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 as 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's 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 (see page 108) who lives in this world.

Any shaman performing rituals in these mountains gains double the normal Appeasement. However, going bust on a ritual 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 of 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 which 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 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.

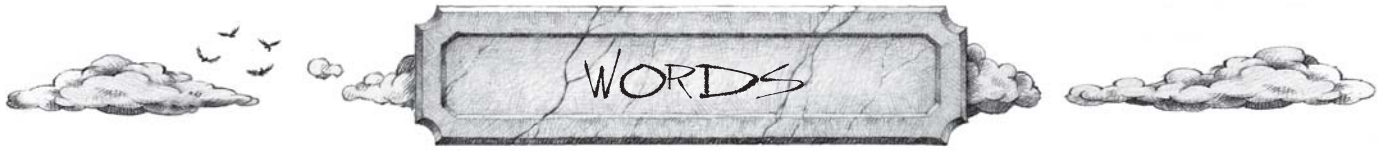
A portal is the only unchanging place in the Hunting Grounds, but the space between portals changes according to the spirits' whims. No one has ever been able to map the portals in the Hunting Grounds.

In the Hunting Grounds themselves there are portals to two other worlds which 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 led 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, Chief.

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 which 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 which 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 which 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 which 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 which correspond to the location of portals, spirit villages, and the like.

WHOSE REALITY IS IT?

So what happens if you have a war party of 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 war party stepped through an existing portal together, then the most strong-willed character's view prevails. Have all the characters make *Spirit* rolls. 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 war party encounters an already established reality on the Hunting Grounds. These are usually formed by a group of spirits for some purpose. In this case, the war party'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 which have been tied to a physical reality for their entire existence to interpret the alien strangeness of the spirit world. Spirits which can and do alter the reality of the Hunting Ground are bad news.





Here's a quick example. The war party goes to the Hunting Grounds to track down Running Elk, an ancestor of an Indian hero in the group. The heroes step through an existing portal and everyone makes *Spirit* rolls. The party's preacher (Reverend Jones) wins, and the group suddenly finds itself on the side of Mt. Zion. Bowed Legs, the war party's shaman, summons up a *spirit guide* to take them to Running Elk.

An Indian guide appears and leads the group up the mountainside to a cave (which corresponds to a bough of the Tree of Life in the Indian view of things), and motions for them to enter. As each hero passes through the cave mouth, he finds himself stepping out of a cave onto a rise overlooking a peaceful Indian village. The reality of the village created by the Indian souls residing in this portion of the Hunting Grounds has overpowered the war party's reality. As long as the war party remains here, the Hunting Grounds keep this appearance. Stepping back through the cave behind them takes the war party back to the side of Mt. Zion.

COMBAT

So what happens if your war party 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 war party 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 which 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.

DING

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 which consumes another can sometimes gain new powers from the other spirit's essence. This is 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 which are bound to service must fulfill any command their master gives them. They don't have to fulfill orders which 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 (see *The Quick & the Dead*). The powerful Gan 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 which they must repair. Injured spirits heal using the same healing rules as injured characters. Unless the war party 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 which 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 which inhabited the body are still at the mercy of the being which defeated them.



If the final wound was not one which would permanently destroy a Harrowed, the character retains his body, but both he and the manitou are bound to serve the being which put them down (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 wants 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 war party is designated as the group's guide. The guide must make an *area knowledge*: *Hunting Grounds* roll to determine the path to the goal. The Target Number of the roll depends on exactly who or what the war party is trying to reach—consult the Destination Table on the next page.

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. Roll on the Encounter and Travel Times Tables on the next page. Modify the rolls by the amount by which the *area knowledge* roll succeeded or failed. A successful *area knowledge* roll subtracts from the rolls. A failed roll adds to the rolls.

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 war party to reach its destination and can steer the heroes clear of the more dangerous areas of the spirit world.



DESTINATION

Target Sought	TN
A general type of spirit	13
Portal known to the shaman	15
Specific spirit or specific person's dream or a portal not known to the shaman	17
A particular spirit relic, a godlike spirit	19

ENCOUNTERS

1d20	Result
1-3	Home Free. No encounter
4-6	Nature Spirit. The war party encounters a nature spirit(s). Roll on the table below to determine what type. Consult the description of the particular spirit to determine how many the war party runs into.
1d6	Spirit
1	Little People
2	Gan
3	Uwannami
4	Wakinyan
5	Shiwana
6	Animal
7-9	Ancestor Spirit. The war party runs into 1d6 dead souls. The souls don't have to be Indian, they can be of any race or time period.
10-12	Kachina. The heroes encounter a group of these potentially dangerous spirits. See the individual descriptions to see how many there are. Roll on the table below to determine the type of Kachina encountered.
1d6	Spirit
1	Nature
2	Masau'u
3	Soyoko
4	Wawaru
5	Koyemshi
6	Pautiwa
13-15	Holy People. The group runs into 1d4 of these mysterious spirits. Roll on the table below to determine the spirit's clan.
1d10	Clan
1-2	Thunder People
3-4	Wind People
5-6	Crooked Snake People
7-8	Failed-to-Speak People
9-10	Dark People

16-18	Thunder Bird. The heroes encounter a single young thunderbird.
19-21	Manitou. The war party runs afoul of the Reckoners' dark servants. Roll on the table below to determine what type of manitou appears. Consult the individual descriptions to see how many appear.
1d6	Size
1-2	Lesser
3-4	Normal
5-6	Greater
22-24	Snake Cloud. The heroes encounter 1d6 of these dangerous spirits.
25+	Double Danger. Roll twice more on the table, ignoring this result

TRAVEL TIME

1d20	Result
1-4	1d20 minutes
5-8	1d6 hours
9-12	1d20 hours
13-16	1d6 days
16-20	1d20 days
20+	1d6 weeks

THE SPIRITS

Travelers to the Hunting Grounds may be surprised to find the locals don't live the same kinds of lives we do in this world.

For one, everything has a humanlike intelligence. Most beings are smarter than we realize anyway; it's just that, in the Hunting Grounds, everyone speaks the same language. So you can't assume that a Hunting Grounds tree remains mute. Anything and everything might engage the characters in conversation. Of course, a rock might not have much to say that the war party finds interesting.

The war party might go days or weeks without bumping into a spirit, or there might be one waiting for the heroes the moment they enter the Hunting Grounds. It's really up to the Chief to use the spirits as he sees fit.

Spirits which are described as having Appeasement points and knowing favors have these things as innate abilities. They don't actually summon another spirit to perform these favors for them. Their powers are described in this way so that they fit easily within the existing rules. The innate abilities of many spirits is what actually enables them to perform the favors requested of them by shamans.





WHICH SPIRITS?

When shamans seek spirit guides or spirits to answer their questions, these are the beings they're talking to. To keep the game moving, the Chief can just gloss over the details of which spirit the shaman is talking to and draw cards from a deck to determine important Traits like *Spirit* as needed.

You should give a lot more details to the players when most of the war party is in the Hunting Grounds. When a favor is asked in the Hunting Grounds, the spirits literally act out the favor, and generally they can be seen doing it.

Here's a list of the spirits most often associated with the different medicine ways:

Visionseeking Medicine: thunderbirds, kachinas

War Medicine: animal spirits, Thunder People, masau'u, soyoko

Earth medicine: nature spirits, Crooked Snake People, nature kachina

Blessing medicine: Wind People, wawaru

Trickster medicine: Coyote animal spirit, koyemshi, Failed-to-Speak People

Ghost medicine: masau'u, snake cloud, Dark People

ANCESTORS

Ancestors are spirits of the dead who have not returned to the physical world in a newborn. Either it is too soon, or they are not destined to return to our world. Some continue to haunt our world from time to time and become ghosts.

Ever since the Reckoning, the Hunting Grounds have been under siege by manitous and other evil spirits. Life among the ancestors isn't always peaceful any more. In fact, they may think traveling characters are themselves evil spirits, since they have the stench of this world on them.

Ancestors can be found individually, in war parties, or in villages. Use the character templates from *Deadlands* or this book for stats, skills, and equipment of ancestors. Most groups of ancestors are from the same race and/or tribe.

Ancestors don't possess any knowledge they didn't have in life. If a shaman calls up an ancestor spirit, he can ask about that particular ancestor's history and knowledge, but the spirit is not otherwise able to help him on a *vision quest*.

HOLY PEOPLE

When Father Sky and Mother Earth created our world, they also created a humanlike race that would teach the humans their sacred ways and how to hunt and how to live off the earth. This first race retreated to the Hunting Grounds when humans learned all they could and were ready to live on their own.

There's no clear English translation for the name of this race. Most tribes call them holy people. Whites call them angels.

Holy people are superhuman to be sure; they're also unpredictable, not always trustworthy, and sometimes downright evil if they've thrown in with the Reckoners. They are the only permanent humanlike population in the Hunting Grounds. Some holy people are good and protect the souls passing through; some are bad and serve the Reckoners in the hopes of being rewarded with greater power.

There are several clans of holy people. There are the Thunder People, the Wind People, the Crooked Snake People, the Failed-to-Speak People, and the Dark People, who are servants of the Reckoners. These clans do not travel together. Sometimes they even war with one another, recruiting ancestor spirits into their armies to battle one another in the Hunting Grounds.





Holy people look like very large, physically perfect humans. Standing 8 feet tall or higher, their skin is deep bronze, and they dress in the finest clothes. They also have tattoos indicating their clan. Thunder People have lightning bolts tattooed on their arms and backs, for example.

Although they usually use their spirit powers, holy people are also armed with fine “natural” weapons. Their powers (as listed in their profile below) function exactly like favors, except they don’t have to perform rituals to themselves. Instead, each day they have a pool of Appeasement equal to a *Spirit* roll.

Holy people are *greater spirits*. They are the most typical sort of spirit to summon up (after nature spirits), and can help with a shaman’s *vision quest*.

PROFILE

Corporeal: D:3d8, N:4d10, S:6d12, Q:3d12, V:5d12
Fightin’ (spear or tomahawk) 5d10, throwin’ (spear or tomahawk) 4d10

Mental: C:4d8, K:5d10, M:6d12+4, Sm:4d6, Sp:5d12+2
Guts 5d12+2, overawe 4d12+4

Size: 8

Terror: 9 (only if they win an opposed *overawe* roll)

Special Abilities:

Thunder People: This clan uses all the favors in the war medicine way.

Wind People: This clan uses all the favors in the blessing medicine way.

Crooked Snake People: This clan uses all the favors in the earth medicine way.

Failed-to-Speak People: This clan uses all the favors in the trickster medicine way.

Dark People: This clan uses all the favors in the ghost medicine way.

Coup: Defeating a holy person gains the victor a favor known by the Holy Person’s clan.

KACHINAS

Some spirits have no set form. To make up for this, they steal the forms of others.

Kachinas can possess beings in this world and the next. You can’t normally tell by sight if you’re dealing with a kachina or not; usually a sudden display of godlike power is the first clue. They can be chased out of the body with favors from other spirits, or the body can be killed. In either case, the kachina spirit is sent back to the Hunting Grounds. It’s nearly impossible to kill a kachina outright unless the shaman can somehow bind the spirit and use ghost medicine to destroy it while bound.

The good news is, kachinas have all the same motivations as nature spirits—that’s the bad news too. Nobody can truly know the motivation of a nature spirit. Some care only to watch over their aspect of the world; others get bored and decide to thrash some other spirits’ aspect. See the nature spirits entry for more ideas.

Kachinas have no Corporeal Traits or Aptitudes of their own; those are determined by the being they’ve possessed. Kachinas prefer to possess humans because they’re the most versatile animals in the world. In a pinch, though, they’ll possess pretty much any living thing. Kachinas often hide among humans disguised as sparrows, lizards, or snakes. The chief kachina, Pautiwa, usually travels disguised as a duck.

Kachinas are normally found only in the Hunting Grounds. They also hang around sacred places and other portals, waiting for a likely candidate to possess. If a possessed person leaves the Hunting Grounds, the kachina follows along but remains in the body for only half the time it normally would.

Possession: A kachina can possess a living being by beating it at an opposed *Spirit* roll. If the kachina wins, it remains in control of the character for 1d6 hours and then vanishes. The character is safe from possession for at least a month afterward.

If the kachina loses the *Spirit* contest, it flees. However, if it loses badly enough, it’s intended victim traps it and can harness its power instead. If the character gets 2 or more raises over the Kachina in the opposed *Spirit* contest, he gains all the special powers of the kachina for the normal duration of the possession but also retains control over his own soul. This is the desired outcome of kachina dances held by the Hopi and Zuni tribes.

While possessed, the character’s soul is ejected from his body into the Hunting Grounds as if he were on a *vision quest*. The character can move about and be molested by other spirits during this time. If a shaman can find his body, the character can make one more *Spirit* roll to take control back from the kachina. If the possessed character is a shaman himself, he can make this roll once per hour without any outside help.

Any Indian who makes a Fair (5) *faith* roll can see a faint outline around the possessed character which indicates the kind of kachina that is possessing him. Each kind of kachina has its own description.





PROFILE

Corporeal: Varies

Mental: C:3d10, K:4d8, M:4d8, Sm:3d8, Sp:3d10
(lesser), 4d12 (normal), 5d12+4 (greater)

Guts 6d(varies), overawe 4d8, scrutinize 4d10,
search 2d10

Size: 4 (lesser), 6 (normal), 9 (greater)

Terror: Varies

Coup: Defeating a kachina gains the victor a +2 bonus on all future *Spirit* rolls to resist possession by that particular form of kachina. This bonus is cumulative if multiple kachinas are defeated.

Types: Each kind of kachina has its own range of special powers.

Nature Kachina: This is a normal nature spirit, except that it can possess a human or other being. They can be any of the nature spirits listed later in this chapter. On a successful Fair (5) *faith* roll, an outsider can see the possessed human as what the spirit represents: a human-size flame, a geyser of water, and so on.

Nature kachinas have the same powers as their normal counterparts. See the nature spirit entry for more information.

Masau'u: These skeletons are in charge of the underworld, fire, death, darkness, and war. Masau'u are the spirit of death and the guardians at the portals leading to the Deadlands—bad, bad news.

Masau'u have an Appeasement pool equal to a *Spirit* roll. This pool lasts for the duration of their possession, and once it's used up, they vanish (even if it's before their time is up). They favor the war medicine and ghost medicine ways and know all the favors in those ways.

Being possessed by a masau'u is a lot like losing Dominion to a particularly savage and cunning manitou.

Some tribes actually seek out the masau'u, sending possessed dancers into the front lines of their enemies and letting the spirit do what it does best—often at the cost of the dancer's life. Those who survive become legendary warriors.

Masau'u travel individually when summoned, but appear in groups of 5 to 8 (1d4+4) when found in the Deadlands.

Soyoko: The soyoko kachina are disciplinary ogres whose role is to guard and enforce the laws of the tribes. They are the bogeymen used to scare unruly children. They scare grown-ups too.

Soyoko look like hulking, hairy bear-men to those who can see them.

This kachina has 10 Appeasement points and knows all the war medicine way favors. It can also create intense fear by spending 1 Appeasement to raise the Fear Level by +1 everywhere it walks. This moving Fear Level extends to the kachina's line of sight, and lasts until it returns to the Hunting Grounds.

A soyoko can force a Hard (9) *guts* check by beating somebody in an opposed *overawe* roll. Combined with its fear-causing power, a soyoko can make all but the most hardened warriors wet their loincloths.

The soyoko exists to battle enemy tribes and hunt down those within the tribe who have broken the customs or laws. It does not harm anyone who is clearly not an enemy of a tribe or its beliefs. The spirit's interpretation of a tribe's beliefs are usually much more conservative than the tribe's, especially among those who have forgotten the Old Ways.

Wawaru: This is the kachina of motion, wind, and speed, the force that makes horses run fast and arrows fly straight. It is everything that moves faster than men.

This spirit has a 2d4 Appeasement pool when it first possesses someone. Wawaru knows all the favors involving speed and movement: *guiding wind*, *speed of the wolf*, *call weather (wind only)*, and *wilderness walk*. The spirit can grant these favors to anyone it can see.

Its first and only desire is to make things move and keep them moving. The person possessed by a wawaru is unable to stand still for even a moment, nor can those who have received its favors. Anyone who has received any favor from a wawaru must make an Incredible (11) *Vigor* roll to stand still. Otherwise, those affected race toward the horizon, run around in circles, roll down hills, anything to keep moving.

Those who can see a wawaru perceive a whirlwind of dust, arms and legs surrounding the possessed person.

Wawaru appear in groups of 1d4 spirits.

Koyemshi: Koyemshi, or "mudheads," are the clowns and tricksters of the kachinas. Like all tricksters, they walk a very fine line between enlightenment and cruelty.

Koyemshi know all the trickster medicine favors, and can *call weather* and *call lightning*. When they possess somebody, they have 1d6 Appeasement points. This doesn't sound like a lot, but koyemshi spirits show up in groups of 2d6. Unlike some other spirits, they do not vanish once their Appeasement points are used up.



A koyemshi's primary motivation is to create chaos and confusion, out of which enlightenment is supposed to arise. Mostly you just end up with a lot of chaos and confusion.

Pautiwa: The chief of all kachina spirits travels in the form of a duck. He is a demigod and can't be summoned like other spirits.

This spirit gets 3d8 Appeasement points. This pool replenishes itself each time the moon changes from new to full and back (about once every 2 weeks). Pautiwa has no spirit powers—or perhaps he's simply never exhibited them. Rather, Pautiwa can summon any other kachina spirit for 1 Appeasement point each.

The chief of the kachinas is an information gatherer, and very protective of all the other kachina spirits. He may appear if a kachina spirit is in danger of being bound or destroyed, or if something interests him enough.

When Pautiwa possesses someone, usually a dancer who wears Pautiwa's ceremonial duck-mask, he stays as long as he wants and leaves only when he's good and ready. This usually lasts only a night, but sometimes can be as long as a week. Some believe Pautiwa has been walking in the physical world ever since the Great Spirit War.

MANITOUS

The manitous are the elite troopers of the Reckoners. They are culled from the millions of damned souls imprisoned in the Deadlands and they have been given a shot at freedom in return for serving the Reckoners' desires. Some are sent directly to the physical world to find a host body. Some remain in the spirit world, forming demonic armies to round up ancestor spirits and drag them into the Deadlands.

Manitous are invisible spirits in the physical world, but they have form in the Hunting Grounds. In fact, they're just about the worst thing you can run into in the spirit world because they're off duty, so to speak. Subtle fear is out; rending spirit travelers limb from limb is the game of the day.

Almost without exception, the first thing a manitou attempts is a direct attack on the weakest in the party. Their demonic forms grow up out of the ground, form from pools of water, or animate trees in the Hunting Grounds. They swirl together from dust clouds and gather from shadow-stuff. In short, they can look like any part of the landscape if a party bumps into them. The heroes must make a *Cognition* roll





versus the spirits' *sneak* when the manitous strike, or they lose the first round of combat to a surprise attack.

If a manitou kills somebody in combat in the Hunting Grounds, the manitou immediately vanishes to the Deadlands, defeated spirit in tow. No matter how large an attack force, the manitous always break off after they've captured a spirit. If they sense easy pickings, they may soon return though.

If the character had any Grit, he can check to see if he becomes Harrowed as always. The hero normally returns to his own body, but not always. Pull a card. If a joker is pulled, the manitou and the hero return to a different corpse. This is a little-known fact of the Harrowed: sometimes the soul who's returned from the dead is not the same soul that died!

Lesser manitous appear in groups of 2d10. They're small, nasty predators: spirit weasels.

Normal manitous appear in groups of 1d6+2.

Greater manitous usually travel alone, but are known to travel in trios if they're leading a force against an ancestor village, or warring against holy people. In this case, they are accompanied by 5d10 lesser or 3d10 normal manitous.

PROFILE

	Lesser	Normal	Greater
Deftness	2d8	3d8	4d10
Nimbleness	3d6	4d8	3d12
Fightin': brawlin'	2	4	6
Sneak	4	4	4
Quickness	5d10	5d10	4d8
Strength	1d6	3d8	3d12+4
Vigor	2d6	3d8	4d10
Cognition	2d6	2d8	2d10
Knowledge	1d6	1d8	1d10
Mien	2d6	4d10	4d12+2
Overawe	2	4	8
Smarts	1d4	2d6	3d8
Ridicule	1	3	5
Spirit	1d6	2d10	4d12+4
Guts	1	4	8
Size:	3	8	12
Terror:	5	7	9

Special Abilities: All manitous have the ability to blend into the background when they're encountered in the Hunting Grounds. The heroes must make a *Cognition* roll versus the manitous' *sneak* or lose the first turn of combat. If the manitous are being defeated, they can blend back into the landscape. The party must then make another Fair (5) *Cognition* roll or the spirits can get the drop on them again.

Lesser Manitou:

Claws: STR

Teeth: STR

Swarm Attack: Instead of figuring each of the legion's attacks, roll once for every five manitous. Each point by which the legion beats the attack's Target Number is another successful attack, up to the total number of lesser manitous involved. Roll one location for every three successful hits.

Normal Manitou:

Claws: STR+1d6

Rend: Two or more manitous attempt to grab the character at different limbs and tear him apart. Each manitou that tries to set up the rend attack must hit with a *fightin'* attack and then beat the character in an opposed *Strength* roll. Once two or more manitous have succeeded, any of them may make another opposed *Strength* roll. On each success, the Rend does a STR+3d6 attack to the affected limb. If a *maimed* result occurs to the limb, it's been torn from its socket. The manitou holding it may no longer participate in the rending.





Greater Manitou:

Armor: 1

Razor claws: STR+2d6, ignores all armor

Rend: The greater manitou is big enough to rend a character by itself. If it can hit with two successive *fightin'* attacks, it grasps two of the target's limbs. It can then make a single opposed *Strength* roll. On each success, the rend does a STR+3d6 attack to the affected limb (outcomes as above).

Warp Reality: Greater manitous can alter their victim's view of the Hunting Grounds. They 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 creating an elaborate trap for the war party to walk into. For example, the manitou might create an area which 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 a contested *Spirit* roll. 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 that it won't fire. The exact effects of this are up to you.

The only thing the manitou can't change is 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 you. 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 you can torment your war party with dreamlike nightmare scenarios.

Huckster characters—who have experience with manitous' deceptive ways—receive a +4 bonus to all *Spirit* rolls to disbelieve the manitou's manufactured reality.

NATURE SPIRITS

There are spirits in the Hunting Grounds that represent every force in nature, from smoldering prairie fires to animals, from the wind to the eagles that float in the sky. These spirits protect and support their given aspect or area of nature.

Nature spirits are regarded as unpredictable by most shamans, but for narrative purposes the Chief can be guided by a couple of principles. Nature spirits are absolutely ruthless about protecting and expanding their aspect of nature. They attack other nature spirits or their servants if they think they can gain a little turf. Water wears down mountains and snuffs fires; mountains redirect the winds and starve animals and people living in their heights. Anything goes in the constant struggle that is Mother Earth.

We've compiled all the game statistics for the various nature spirits in a table on page 116.

LITTLE PEOPLE

The general nature spirits are known as little people. Little people serve all forces of nature: fire, earth, water, wind and animals. They are generally helpful to those who ask nicely, but they are also easily distracted and scared.





Little people are basically small, delicate people. Sometimes they're hairy; sometimes they're ivory white or fiery red. Their appearance depends on which aspect of nature they serve. They are rarely armed but can instantly vanish into the Hunting Grounds if frightened.

Little people are lesser spirits, and travel in groups of 2d6 individuals.

Special Abilities: All Little People have the same special abilities as their larger nature spirit counterparts. A Little Person who serves the earth has the quicksand and outcropping abilities, for instance. The only mitigating factor is that Little People are so shy.

Vanish: If a Little Person is scared by something, it instantly vanishes into even the smallest sampling of its particular aspect of nature. A Little Person serving water can vanish into even a teardrop, for example. When is a Little Person scared? Whenever the Chief wants it to be.

GAN

Gan are spirits of the mountains and soil. They look like rough-hewn stone statues in the Hunting Grounds and can be found in the mountains there. Gan protect rocks and soil and everything between gold and sand.

Gan are slow, methodical creatures. They represent the world at rest, eternal, unchanging. These spirits are as slow to anger as they are slow to help.

Mountain spirits are normal spirits, and travel either individually or in groups of 3d4.

Special Abilities:

Quicksand: The ground under the target suddenly becomes quicksand. The target must make a Fair (5) *Nimbleness* roll to avoid getting stuck. On 1 success, the target remains afloat but mired in the sand. On 1 or more raises, he leaps out of the way. If the target fails, he is sucked under and begins to suffocate. Each round, he must make a Hard (9) *Vigor* roll or take the difference in Wind. This continues until the character admits defeat or is Winded.

Outcropping: The gan creates a sudden outcropping of very sharp rock to impale the target on. This attack, made against any target within sight, uses the spirit's *fightin'* roll. The target can *dodge*. The outcropping does 3d6 damage to a random hit location (-2 on the Hit Location Table).

Sensitive to Water: Gan take double damage from any water-based attack.

UWANNAMI

The Uwannami are spirit rainmakers—water beings that live in lakes, and cloud-wrapped giants that hide behind the horizon. Uwannami are nurturing beings, bringing rain to crops, filling the rivers and lakes, and cleansing the earth of illness.

Uwannami appear in groups of 3d4. They are indistinct from one another in this group, one fluid body merging with another. Their voices sounds like they're speaking underwater.

Uwannami exist only to make things wet. Sometimes they don't understand when they've made too much of a good thing, and they often mistakenly drown living beings. They are also lazy, taking the easiest possible route when traveling and dissipating when they're threatened by wind or fire. This laziness can make it difficult to gain their assistance.

Like the gan, uwannami are slow to anger.

Special Abilities:

Call Weather: Uwannami can call almost any kind of weather. It takes a minute to whip up a light storm, and about five before it becomes a torrent. Anyone caught in a torrent must roll to avoid drowning (see *Deadlands*) if they remain in it for more than a few minutes without making an effort to climb to high ground. All weapon Range Increments are reduced to one-quarter normal while caught in a torrent. Weather can take place in either our world or the Hunting Grounds. In the Hunting Grounds, make a *swimmin' / Spirit* roll (that is, use your *Spirit* die type but your *swimmin'* coordination) to avoid drowning.

Mold Water: Water spirits can take their own bodies or any nearby water source and mold the water into shapes. Uwannami may form a club or bubble out of water, even if it seems to defy the white man's laws of physics. Anything molded out of water is treated as if it were solid. If somebody gets hit in the noggin with something made of water, they take an additional 2d6 Wind damage if they fail a Fair (5) *Vigor* roll.

Sensitive to Fire: Uwannami take double damage from any fire-based attack.

WAKINYAN

The wakinyan are the thunder spirits, beings of pure light and fire. Wakinyan carry the sun across the sky and make campfires flicker with life. After the Creator himself, wakinyan are considered the most holy of spirits.





Thunder spirits are the most tempestuous of all the spirits and the quickest to anger. If a shaman ever does anything to anger a wakinyan, he finds out when a thunderbolt cooks him.

Wakinyan don't show themselves to living beings, appearing only as seemingly distant storm clouds rumbling with thunder and lit from within with flickers of lightning. They seem too far away to touch but can always hear a speaker taking to them.

Wakinyan are greater spirits. They appear individually except during the Sun Dance of the Sioux Nations, which sometimes attracts a handful of these rumbling godlings.

Special Abilities:

Lightning Bolt: Wakinyan can call on the *lightning strike* favor whenever they want. Each lightning attack is a Speed-2 action. The target must leave the Hunting Grounds to get out of range. If they are attacked in the physical world, the characters can protect themselves under cover or somehow hide from the spirits' view.

Fire Portal: Fire is considered to be a middle state between the physical and spirit worlds where spirits can live. Wakinyan can create a portal out of a fire of any size. This can be from our world to the Hunting Grounds or vice versa. Through this portal can pass any spirit (except uwannami) or living being. The portal lasts as long as the fire burns and is closed if the fire is quenched. Anyone passing through a fire portal must succeed at an Onerous (7) *Spirit* roll or suffer 3d6 fire damage.

SHIWANA

Shiwana are the dark brothers of the wakinyan, the wind that blows their clouds. Shiwana are angry weather spirits who were once holy people. They create drought instead of rain.

Shiwana are resentful of living beings. Although this attitude burns powerfully within them, shiwana can hide their resentment if they see there is an opportunity to harm an even greater number of beings or creatures by appearing to help a very few.

Shiwana are usually invisible, just puffs of breeze or gale-force winds. These spirits can also appear as swirling clouds of dust. They are sometimes mistaken for dust devils when they escape into the physical world.

Shiwana are normal spirits, and travel in groups of 2d6 spirits.

Special Abilities:

Drought: The shiwana can dry out anything, even living beings. A shiwana can, at will, stop any rain storm and make standing snow vanish in minutes. If a shiwana turns its drought ability onto a living being, the target rolls its *Vigor* and the shiwana rolls its *Smarts*. If the target loses, he loses 1d6 Wind for every point by which the Shiwana beats him. If the target loses half of his Wind in a single attack, he also takes a serious wound to a random body part as the skin cracks open and the bones underneath turn brittle. This wound cannot be healed except by magical means. Anyone who dies from this power cannot be resurrected or come back Harrowed. There's nothing left but dust!

Gale: Shiwana can call up wind so powerful it can flatten houses or derail trains. A shiwana makes a Fair (5) *Spirit* roll to begin the gale. On 1 success, it creates a breeze strong enough to make flags flutter and trees sway; apply a -2 to any Aptitude checks in which the character may have to fight against the wind (as in *shootin', climbin',* and so on). On a raise, the wind can uproot trees and flip wagons, and the penalty is -4. On 2 or more raises, the shiwana has called up a monster twister that can flatten towns and toss train engines like toys. Characters must make an Incredible (11) *Strength* roll to hold onto something. Otherwise they're carried to the next county and take 5d12 damage to the guts when they land.

Immunity: Shiwana can only be harmed by magical attacks and blessed weapons.

ANIMAL SPIRITS

Any animal that can become a guardian spirit starts out as an animal spirit in the Hunting Grounds. They act and look much like they do in this world, except they can talk and they're very hard to kill.

Animal spirits are lesser spirits. They travel individually and are common spirit guides.

Special Abilities: Animal spirits can invoke any of their powers in the Guardian Spirits section. For those powers that require Appeasement, have the animal make a Fair (5) *Spirit* roll. It receives 1 Appeasement for each success when it calls on the favor. This Appeasement lasts for the duration of the scene, which ends at the Chief's discretion.





Snake Cloud

Snake clouds are spirits native to the Deadlands. They are created every time another root of the Tree of Life is rotted away by the Reckoners. Although they can be found in the Deadlands, they prefer to gather at the periphery of ancestor settlements in the Hunting Grounds. There they lie in wait for unsuspecting ancestor spirits to wander past. Those who fall to them are consumed and destroyed.

A snake cloud is a poisonous creature made of cloud-stuff. At first glance, it looks like a very large snake. On closer inspection, it's obvious the spirit's skin shifts and flows like a nasty, polluted fog. They wrap themselves around trees and slip into cracks and can fit in a space as small as an arrow quiver. These spirits can also fly, float, and dive toward their targets.

Snake Clouds come in two sizes: lesser and greater. The greater version is not so much a snake as a large dragon-like creature, large enough to envelop a horse.

Snake clouds have no physical attack. Instead they rely on their poisonous bodies to corrupt the spirit-stuff of their victims.

Profile

	Lesser	Greater
Deftness	2d6	2d10
Nimbleness	3d10	5d12
Fightin': brawlin'	3	6
Quickness	3d10	2d6
Strength	2d6	2d6
Vigor	2d6	2d10
Cognition	1d6	1d8
Knowledge	1d4	1d6
Mien	1d8	3d10
Overawe	2	5
Smarts	1d4	1d8
Spirit	3d10	4d12
Size:	4	10
Terror:	5	7

Special Abilities:

Poison: The snake cloud tries to wrap itself around the victim. The spirit makes a *fightin'* roll against the target's *dodge*. On a success, the snake cloud has enveloped the victim. The victim can try to break out of the snake cloud on its next action with an opposed *Strength* roll. Once it envelops the

Nature Spirits

	Little People	Gan	Uwannami	Wakinyan	Shiwana	Animal
Deftness	3d8	1d6	2d8	4d10	2d6	*
Nimbleness	4d10	2d10	2d8	3d12	2d8	*
Dodge	4	—	—	—	2	*
Fightin': brawlin'	5	2	5	2	—	*
Sneak	5	2	2	—	1	*
Quickness	3d10	2d6	2d8	3d8	2d12	*
Strength	1d6	5d12+4	3d8	4d10	1d8	*
Vigor	2d6	5d10	2d8	6d12	1d6	*
Cognition	3d10	1d6	3d10	3d10	1d10	2d10
Knowledge	2d12	2d8	2d10	3d12	3d6	4d8
Mien	1d6	2d10	4d8	5d12	2d6	3d8
Overawe	4	1	5	1	1	—
Smarts	3d10	1d10	3d12	4d10	3d10	3d8
Ridicule	3	4	2	5	3	2
Spirit	4d10	4d10	4d10	4d12+4	4d10	4d10
Size	3	10	8	50	6	*
Terror (only on Overawe)	3	5	5	5	5	3

* Animal spirits use the same Corporeal stats their animal counterparts use. See *Deadlands* or *Rascals, Varmints, & Critters* for specifics.





target, the snake cloud begins to rot away at the victim's very soul. On each of the snake cloud's actions the target remains enveloped, the spirit and victim make opposed *Spirit* rolls. If the spirit beats the target with at least a raise, the victim's *Spirit* die type is reduced by -1 step. The attack may be repeated once each turn the victim remains enveloped. If the victim's die type drops below d4, he dies and his soul is consumed by the snake cloud. If the victim survives, his *Spirit* die type returns to normal at the rate of 1 level per day.

Immunity: The spirit cannot be harmed with normal weapons. Only magical attacks and special weapons can harm a snake cloud.

Wind Sensitivity: Snake clouds are instantly dispersed with a gust of wind. It takes the spirit a full 24 hours to regain its form.

Coup: Anyone who defeats a snake cloud gains immunity to all forms of naturally occurring poisons.

THUNDERBIRDS

The thunderbirds are the guardians of the Hunting Grounds. They are as close to omniscient as you can get without being the Creator himself.

There are four large, old thunderbirds. The great black bird of the west is the first and foremost among them. Clothed in clouds, the Thunderbird of the West has huge wings but no body, a snapping beak but no head, and claws but no feet. The creature is so enormous that no one can take it all in at once.

The second thunderbird is red, the third is yellow, and the fourth is blue and has no eyes or ears. Nobody knows exactly what they look like, because no one can see the entire creature all at once.

There are also young thunderbirds who travel the Hunting Grounds. They are more volatile and unpredictable. Generally speaking, though, thunderbirds young and old alike are guardians. They alone are the only reason the manitous and other evil spirits haven't completely overrun the Hunting Grounds.

The ancient four thunderbirds are, naturally, greater spirits. Younger thunderbirds are normal spirits. Characters can't encounter the ancient thunderbirds unless these powerful spirits want to be encountered. Also, the ancient thunderbirds are so enormous and powerful that assigning numbers to their abilities is silly. We provide stats only for the younger thunderbirds.



PROFILE

Corporeal: D:3d8, N:5d10, S:6d12+2, Q:3d12, V:5d12
Fightin': brawlin' 6d10

Mental: C:2d10, K:5d12, M:4d12, Sm:3d10, Sp:5d12+6
Overawe 5d12

Size: 15

Terror: 7

Special Abilities:

Carry: Young thunderbirds can carry anything up to the size of a large horse (in their claws). This doesn't do any damage to the passenger. This is how thunderbirds carry people around when serving as spirit guides. They can also use this ability if they are summoned into the physical world.

Thunder: A thunderbird can create an enormous clap of thunder by slamming its wings together. Everyone within 50 yards of the spirit must make a Hard (9) *Vigor* roll or be stunned.

Claw: STR+1d8

Bite: STR+2d6

Coup: The character who defeats a thunderbird gains the ability to shapeshift into any large raptor. The hero can remain in this form for an hour.



SOCIETIES



CHIEF 120



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 the land to 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 fur carpet.

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.

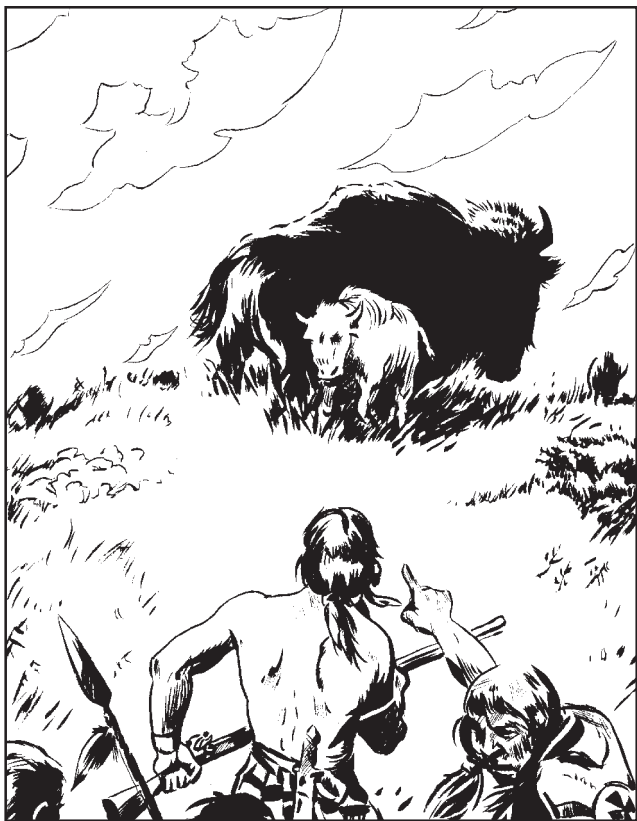
ORIGINS

The ancient Wodziwob, the founder of the Ghost Dance movement, was exposed to Christianity when he met Coronado's conquistadores 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 conquistadores' 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.

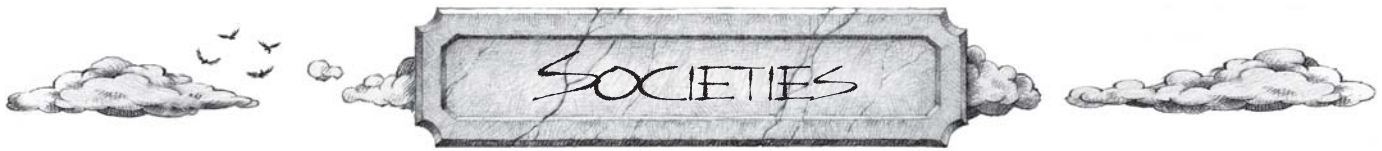
The Ghost Dance ceremony can only be effectively performed by members of the Paiute tribe. Other tribes can go through the moves—and they do to show their faith—but only the Paiutes can draw supernatural effects from the ceremony.

The dance takes five days to perform. At the end of each day's performance, everyone who participated is reduced to 0 Wind 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 must lead the ceremony for it to have any effect beyond the exhaustion of the dance.

At the end of the five days, the group should roll to see if the dance was successful. This is done as if it were any other ceremony (see page 71). The TN is 13. The outcome of the ritual depends on how many successes are earned and the circumstances of the ceremony. Each success earns 1 Appeasement point, which can only be used on the three effects of the Ghost Dance.

For each Appeasement point earned, the leading shaman 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 Grit to any dead character, but only for the purposes of coming back Harrowed. If the character to be resurrected has earned 10 or more Grit, either through adventuring or as a result of the Ghost Dance ceremony, when they come back they are not Harrowed! No manitou, and no Dominion to worry about. They're just alive.
- Roll one *Spirit* die versus a *Spirit* roll of 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 music as described in Chapter Five.

Paiute characters may learn the Ghost Dance as if it were any ritual skill (based off the *Nimbleness Trait*), 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 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 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 conquistadores 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 the 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.

PROFILE

Corporeal: D:3d8, N:2d8, S:3d4, Q:4d10, V:2d10

Fightin': staff 3d8, horse ridin' 4d8

Mental: C:2d12, K:2d12, M:4d12, Sm:3d12, Sp:5d12

Area knowledge: any in North America 4d12, faith 4d12, guts 6d12, language: any 2d12, overawe 4d12, persuasion 4d12, scrutinize 4d12

Edges: Arcane background: shaman, guardian spirit: eagle 5, knack: dream birth, rank (Chief)

Hindrances: Geezer, obligation (to the Ghost Dance movement), self-righteous, slowpoke

Rituals & Favors: Dance ritual 4d8, Ghost Dance ritual 6d8, all visionseeking medicine favors, commune, healing, the turtle's shell

Gear: Medicine bag, traveling clothes, ancient Anasazi medallion.

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.





PROFILE

Corporeal: D:2d10, N:3d8, S:2d10, Q:4d6, V:4d8
Bow 3d10, 6d8, fightin': tomahawk 4d8, horse ridin' 4d8
Mental: C:3d10, K:2d8, M:3d8, Sm:4d6, Sp:3d10
Faith 3d10, guts 4d10, leadership 5d8, overawe 4d8, persuasion 3d8
Edges: Arcane background: shaman, guardian spirit: snake 5, rank (Chief)
Hindrances: Ailin' 3, obligation (Ghost Dance movement), pacifist 3
Rituals & Favors: Dance ritual 4d8, Ghost Dance ritual, ask the spirits, blessing, call wealth, pact, spirit guide, vision quest
Gear: Medicine bag.

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.

PROFILE

Corporeal: D:3d8, N:4d12, S:3d6, Q:4d10, V:2d12
Horse ridin' 3d12
Mental: C:3d10, K:4d8, M:5d12, Sm:4d10, Sp:6d12+6
Faith 4d12+6, guts 6d12+6, leadership 6d12, persuasion 4d12, scrutinize 4d10
Edges: Arcane background: shaman, guardian spirit: buffalo 5, purty, rank (Chief)
Hindrances: Loyal (to Paiutes), obligation (to Ghost Dance), pacifist 5
Favors: Dance ritual 5d12, Ghost Dance ritual 6d12, all visionseeking medicines, all blessing way medicines, call weather, speed of the wolf, the turtle's shell
Gear: Medicine bag.

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 Ghost Dancers traveling between the tribes. The Chief can use the Ghost Dancer archetype if stats are needed. 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 we explained in *Deadlands*, 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.



SOCIETIES

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 really 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 conquistadores 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 this 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 which lasted for days, the Old Ones were killed by Raven and his followers. With them out of the way, Raven broke the seals which had kept the denizens of the Deadlands prisoners for centuries. The gates of Hell flew open.

The evil spirits which 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 Sons 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 impostors 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 toward 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 behind 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 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 agency 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 who 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, 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 too 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).

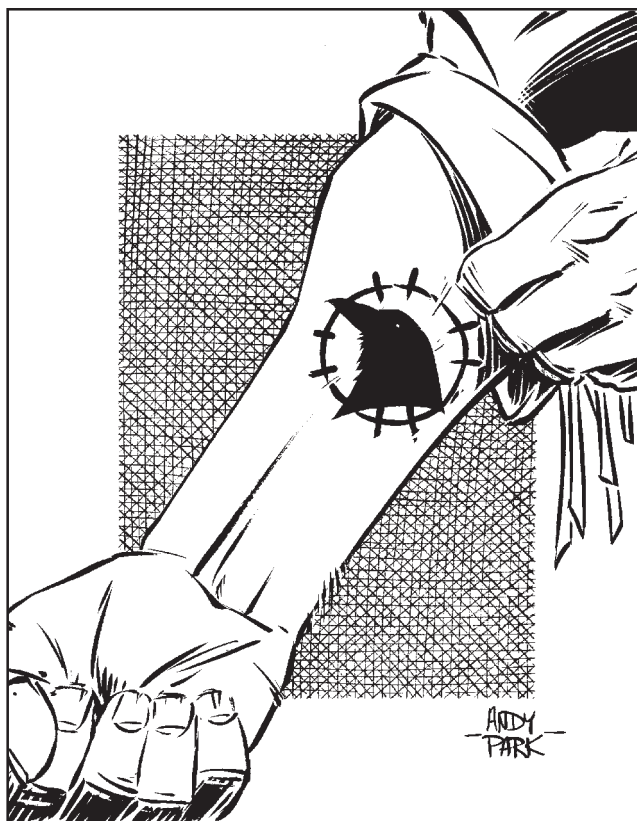
Characters whose guardian spirit is the Raven are inducted without question and introduced directly to the local group's Raven. Everyone else has to meet certain prior qualifications.

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. Once taken it acts like any *oath*, except the character doesn't get any points for it. He can earn extra Fate Chips and Bounty Points by sticking to the oath, though. 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, but 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 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 through 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 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 who 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 displaying 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 Chief 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 after 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 onto 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. In fact, we aren't even going to give stats on Raven—if we did, the characters might get a lucky roll, spend all their chips, and blow his head off. That just won't do. If the characters want to take on Raven, they almost certainly take on one of Raven's many impersonators instead.

If the Chief wants to feed unwitting characters into the gaping black maw that is Raven's near-limitless power, let them face his Thunder Guard first (see page 128). If they get past his Thunder Guard, give Raven as many levels in as many black magic abilities as

necessary 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 of 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 an Hard (9) *guts* check.

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.

Last Sons are tough hombres. Take this profile only as an example. It should take a dozen men quite an effort to put one down.

PROFILE

Corporeal: D:2d10, N:3d12, S:4d12+4, Q:4d10, V:4d12+2

Dodge 4d12, fightin': any weapon 6d12, horse ridin' 4d12

Mental: C:3d10, K:4d8, M:4d12+6, Sm:4d10, Sp:5d12+2

Faith: Reckoners 4d12+2, guts 4d12+2, language: any 3d8, overawe 5d12+6, scrutinize 4d10,

Edges: arcane background: shaman, guardian spirit: Raven 5

Hindrances: Ugly as sin

Rituals & Favors: Animal spirit sacrifice 5d12, jimson weed 4d12+2, pledge 4d8, scar 4d12+2, all ghost medicine and visionseeking medicine favors

Gear: Medicine bag, various weapons.

Special Abilities: Any three black magic spells at level 3.



SOCIETIES



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's 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.

PROFILE

Corporeal: D:4d8, N:5d10, S:3d8, Q:2d10, V:3d12

Dodge 4d10, fightin': any 4d10, sneak 2d10

Mental: C:2d10, K:4d6, M:3d12, Sm:4d8, Sp:4d12

Area knowledge 4d6, faith 4d12, guts 4d12,

leadership 2d12, overawe 2d12, persuasion 4d12, ridicule 4d8, scrutinize 4d10

Edges: Arcane background: shaman, guardian spirit: any (3 to 5), "the stare"

Hindrances: Bloodthirsty, vengeful

Rituals & Favors: Maim 2d12, pledge 4d6, 2 favors each from the war medicine and trickster medicine ways

Gear: Medicine bag, any single weapon, robes.

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 of the Indian archetypes 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 archetype 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.