

NYAMBE

AFRICAN ADVENTURES: PLAYER'S LOREBOOK

VERSION 1.0

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INTRODUCTION

Hewa-hewa! I am Shomari of T'ombo, a teacher at the great school of T'ombo. I have been selected to guide you through the lands of Nyambe-taanda, a daunting task indeed.

Nyambe-taanda, sometimes simply called *Nyambe*, is a land in transition. Though we have never been completely isolated, recent events have brought us to the attention of the outside world, and I fear that our way of life is about to change for the worse.

As a stranger, you do not know our ways. Pay careful attention and I shall teach them to you. If you wish to walk beneath our sky, you must learn to walk as we do, or you will surely die.

Forgive my gravity, but this is a serious matter. Nyambe is not a safe place for the unwary. Vicious monsters, evil tyrants, and black magic await you at every turn, and the *orisha* cry out for brave heroes to fight them.

This is not to say that Nyambe is devoid of peace or beauty. To the contrary, we believe that our land is the most blessed in the entire world. But do not take my word for it, read on and decide for yourself.

Overview

Nyambe is a fantasy game setting designed for the d20 System. *Nyambe* combines African mythology, legend, and history with elements of high fantasy to create a fantastic world with a distinctly African flavor.

Nyambe has an epic, historical feel. It is a place where you are more likely to find someone like Mansa Uli (a king of Mali that made a famous pilgrimage to Mecca in the 13th century) than someone like Tarzan.

Nyambe is different enough from most Euro-centric settings to suggest a significant number of game expansions. These expansions include new races, human cultures, core classes, spells, monsters, magic items, prestige classes, and much more. You do not need to use these rules expansions to play a *Nyambe* campaign, but your experience will be greatly enriched if you do.

In addition, these rules expansions can easily be lifted from this book and transplanted over to your home campaign, adding a great deal of depth to any land with an African feel.

The Land of The Overpower

The full name of the continent is “Nyambe-taanda”. The name comes from Kordo, the common tongue of the land, and roughly translates to “Land of The Overpower”. According to most Nyamban religions, the creator of the world (The Overpower), once lived amongst the mortal races, and so the land bears The Overpower’s name.

Nyambe is not located in any particular game world, so you can easily insert it into your own campaign. As written, Nyambe is just southwest of an area called the Near East, west of an area called the Far East, and far to the south of a region simply known as The North. The Near East is meant to represent a generic Arabian land, the Far East is meant to represent a generic Oriental land, and The North is meant to represent a generic European land.

Unless your campaign requires otherwise, Nyambe is located completely within the world’s tropical zones. Because of the resulting heat, armor sees little use; most warriors wear no armor at all. Due to the lack of armor, Nyamban warriors excel at dodging attacks, an art known as *sanguar*. In addition, shield use is common, as are ranged weapons of all sorts.

Nyambe-taanda supports highly varied terrain, including scrub plains, marsh, grassland, rainforest, mountains, and deserts. Much of this terrain is hostile, and large areas of the continent are only sparsely inhabited. Cities are rare, but those that exist tend to be very large.

Humans of Nyambe

As in most worlds, Humans are the dominant race of Nyambe-taanda. Differences between Nyamban Humans and those of other lands are superficial at best. As a general rule, Nyamban Humans have dark skin and curly hair, whereas the Humans of other lands tend to have lighter skin and straighter hair. However, there are plenty of exceptions, and Nyamban Humans demonstrate a variety of skin tones, eye colors, and hair colors and textures. These variations have been further increased by intermarriage with Near Easterners and Far Easterners, making the Nyambans a very diverse group indeed.

The Humans of Nyambe are divided into twelve major ethnic groups, and dozens of minor ones. Occasionally the structure of these groups change. Groups break apart, merge, or are sometimes even

driven to extinction. However, the following twelve groups are currently the most prominent.

The *Azzazza* have an ancient culture that includes pyramids, stone temples, and many complex rituals. The *Hutali* are a pastoral people that live near a range of active volcanoes. The *Marak'ka* are a pacifistic desert-dwelling folk with a love of music and dance. The *Mbanta* once lived on an island, but are now homeless nomads, living amongst the other peoples. The *NaBula* were once masters of unarmed combat, but they have been conquered by the Near Easterners and have lost many aspects of their traditional culture. The *Nghoi* are a group of diminutive Humans that live amongst the trees of the rainforest. The *Shombe* are a cattle-herding society with a strong warrior ethic. The *Tembu* are a wealthy, flamboyant people that dominate the gold market. The *Tisambe* are a matriarchal society controlled by female warriors. The *Tuslan* are a rural people with great reverence for nature. The *Xon'mo* are an offshoot of the Marak'ka, and have a society completely overshadowed by fire priests. And finally, the *Zamara* are an ethnic group with wizardly inclinations that have adopted many aspects of Far Eastern culture.

Non-Human Races

Though the Humans of Nyambe do not differ significantly from Humans in other parts of the world, differences in the non-human races are more pronounced. The *Agogwe* (Nyamban halflings) are a burrowing race with powerful claws and aggressive tendencies. The *Kitutnusi* (Nyamban gnomes) are shadowy creatures lacking both the humor and inventiveness of other gnome kinds. The *Ngoloko* (Nyamban half-orcs) are actually more intelligent than Humans, and make brutish, though effective wizards. The *Ututheckulu* (Nyamban dwarves) have a powerful bite attack, and are much more athletic than the dwarves of other lands. And finally, the *Wakyambi* (Nyamban elves) have tails, tend to use divine magic rather than arcane magic, and are incapable of interbreeding with Humans to produce half-elves.

In addition, Nyambe-taanda has a unique reptilian race known as the *Unthlatu*. The Unthlatu are part humanoid, part lizard folk, and part dragon. These hardy beings are descended from humanoid sorcerers, and are both misunderstood and feared by the other common races.

Humanoids, Animals, and Monsters

Nyambe-taanda does not support the wide variety of

humanoids found in other lands. Most noticeable is the absence of goblinoid species. There are no Goblins, Hobgoblins, or Bugbears of any sort. Orcs, while once common, are now (supposedly) extinct. Due to a lack of humanoid invasions, Nyamban kingdoms are very stable, and some have remained intact for thousands of years.

This is not to say that there are no humanoid races. *MbUi* (gnoll) raiders have plagued the Empire of Nibomay for centuries, and *Entare* (lion-folk) make travel through the D'okan desert and the Savannah quite dangerous. The waters of the Northern Ocean are filled with the dangerous *Silwane-Manzi* (Sahaugin), and the forests hold both the *Ingogo* (degenerate orcs), and the recently arrived *Yuan-Ti*.

In addition, the animals of Nyambe are far more dangerous than those found in other lands. Lions, hyenas, jackals, leopards, hippos, and crocodiles have claimed many lives over the centuries. Most of these animals are found in even more dangerous dire versions, and though they lack magical powers, these beasts can pose a formidable challenge to an adventuring party.

True monsters in Nyambe take a variety of forms, from tiny vampire moths to colossal dinosaurs to fearsome demons. Though certain monsters are not found in Nyambe, there are more than enough beasts and aberrations unique to this continent to compensate for any loss. Many monsters date back to the time of the ancient Kosans, and were either created in diabolic magical experiments or brought here from other worlds.

Vegetation

Though many foreigners are familiar with Nyamban fauna, few know anything about our flora. Thousands of different plant species exist here, from common thatch grass and the beautiful Nyamban violet, to the massive *baobob* tree and the otherworldly *formian acacia*.

However, the most important plant to Nyambans is the palm tree. There are many different types of palm trees, but the two with the most economic value are the *oil palm* and the *wine palm*.

The oil palm is valued for its nuts, which are crushed to produce *meca* (palm oil). These nuts, called *diga*, are gathered and crushed to extract the oil. Once the oil has been removed, the husks can be boiled and eaten, or used as firewood.

The wine palm is valued for its sap, which is fermented and used to make *jana* (palm wine), a

common drink which I am told tastes much like the rice wine of the Far Eastern people. Palm wine is a milky-white liquid, and is very dry. Most people don't like it the first time they try it - it is an acquired taste. Visitors to our land are advised to try banana beer instead.

Recently, the Far Easterners have introduced a new variety of palm tree to our land, the *coconut* palm. Coconut oil is heavier than palm oil, and producing *tody* (coconut wine) is more labor intensive than producing palm wine, but the coconuts themselves are quite delicious. They have quickly made their way into Nyamban cooking, and continue to grow in popularity.

Religion

If you do not understand the *orisha* (spirits) you cannot understand Nyamban religions. Belief in the orisha permeates every aspect of every race and culture. They are so commonly encountered that no sane creature doubts their existence.

The orisha are immortal beings that act as the intermediaries between the mortal races and The Overpower, and can be either good, evil, or neutral.

There are many different kinds of orisha. They include the *celestial orisha* (good-aligned outsiders), *fiendish orisha* (evil-aligned outsiders), *natural orisha* (fey), *elemental orisha* (elementals), and *ancestor orisha* (incorporeal undead).

With such a bewildering variety of spirits to interact with, most individuals restrict their dealings to a single category of spirit which is synonymous with that person's religion.

The people of Nyambe do not worship multiple gods as in other lands. Most believe that The Overpower is the only true god, though celestial orisha are sometimes (incorrectly) called "gods", especially by foreigners. The truth is that the Nyambans are not certain if the gods of other realms are actual deities, or just very powerful orisha that the foreigners mistakenly worship.

Magic

Just as belief in the orisha is universal, belief in *ashe* (divine magic) is universal as well. Though powerful spellcasters are rare, virtually every village has at least an adept or a low-level *n'anga* (cleric) at its disposal.

While divine magic is commonplace, arcane magic is rare and feared. Indeed, *omurogo* (good wizards) and *ngoma* (bards) use divine magic instead of the arcane magic that is more common to other realms.

True users of arcane magic fall into two types, *mchawi* (evil wizards), and *sei* (sorcerers).

Mchawi are necromancers that steal arcane energies from The Overpower with the help of fiendish orisha. Even though they are technically arcane casters, the majority of mchawi begin their careers as evil n'anga dedicated to the fiendish orisha.

The sei are individuals with the blood of the *Tulda* (dragons) running through their veins. This allows them to draw energy directly from The Overpower, and work magic without the help of the orisha.

Though both the omurogo and the mchawi are wizards, neither uses the spellbooks common in northern lands. Instead, they encode their magic into ritual items. These items are stored in special containers known as *mojuba* bags. Mojuba bags can even be empowered with the energy needed to cast a spell, much like a scroll. Such empowered mojuba bags are known as *grisgris*, and are common magic items.

Technology

Many foreigners seem to think that the people of Nyambe are unable to work with advanced technologies. This is not true.

Tisamban weaponsmiths were forging iron swords when the rest of the world was still mired in the stone age, and Nyamban warriors have mastered many dangerous weapons unknown in other parts of the world.

Our smiths do not make the heavy armor found in other lands, but it is strictly due to the continuous heat in our land, and not any lack of technical skill. Indeed, Nyamban armor is masterfully constructed, designed to reduce the effects of intense heat that would otherwise render it unwearable.

It is true that we do not work with steel, but we consider iron a sacred element, and prefer to make items from pure iron rather than pollute it with other substances.

The only other technology which is unknown here is glass-working. While Nyamban craftspeople certainly have the technological knowledge to make items from glass, the technology never developed here. The Near Easterners are trying to take advantage of this fact by introducing glass beads for use as currency. This would allow them to control the economy of many rural peoples, but the standard has been slow to catch on. Our rural peoples have been using cowrie shells in place of money for years, and do not seem in any hurry to change.

Family

Families are the focus of life in Nyambe-taanda. Most adventurers are under the age of thirty, for older individuals are expected to settle down and raise a family.

Polygamy (multiple wives) is legal in all the lands of Nyambe except for Bashar'ka and Nibomay. Polyandry (multiple husbands) is legal only in Nibomay. Even where plural marriages are legal, they are common only amongst the upper classes.

Nyambans hold children in high regard, and most families have as many children as they can support. Married couples without children often spend large amounts of money to obtain access to fertility magic, and spellcasters with access to fertility magic can be found in virtually every village and hamlet.

The birth of a child is accompanied by celebration and ceremony, culminating in a ritual of naming. Parents do not choose names lightly, often consulting several oracles before selecting a name.

The most popular type of naming oracle is the *soroka*, or poison oracle. These diviners foretell the future by poisoning a small animal such as a chicken, and analyzing the animal's death-throws. Sometimes several animals must be killed before a name that produces a suitable future is found.

A newborn child is cared for by its mother until it is done nursing. At that time, the child's grandparents (if they are alive) assume the role of primary care-givers. This gives the parents the opportunity to work and have more children if necessary. If the child's grandparents are not living, then an older uncle or aunt may assume the role instead.

Once a child reaches the age of twelve or so, the parents resume the role of primary care-givers, and prepare the child for life as an adult. If a young adult is female, she will spend most of her time with her mother, and if a young adult is male, he will spend most of his time with his father. However, both parents take an active role in training the young adult for a career and a family.

The transition to young adult is usually accompanied by a coming of age ritual, though the details of these rituals vary from culture to culture. At this stage, the person stops being a child and becomes a young adult. Some societies call this the "warrior" or "adventurer" phase of life.

This process continues until the young adult is ready to leave the family and make its own way in the world. Usually, this coincides with marriage, and the young adult then becomes a full adult.

For most people, the transition to full adult occurs sometime around the age of twenty. However, few real adventurers ever start families or become full adults. Because of this, most full adults consider adventurers perpetual adolescents, despite chronological age or accumulated wisdom.

Most people die before their children are grown, but those who are blessed with a long life may be initiated into the ranks of the elders. Few individuals have the wisdom to join the ranks of the elders, and most societies require a potential candidate to pass several tests before membership is bestowed. Elders are responsible for providing moral guidance to a community, and in many cultures they act as important counter-balances against young and impulsive chieftains.

In the final stage of family life, a person dies and becomes an ancestor. Cultures that honor ancestor orisha tend to have celebratory funeral rituals, while the funerals of other cultures tend to be more somber affairs.

Though funeral rituals vary from culture to culture, all Nyambans are confident that a person's spirit persists after death, and that these spirits watch over the lives of the next generation.

The Journey Begins

Now that I have given you an overview of my land, it is time to teach you the details. Though the journey may be treacherous, I promise you that it will also be rewarding.

- Shomari of T'ombo

CHAPTER 1: MYTHOLOGY AND HISTORY

Mythical Ages of Nyambe

The Beginning Time

There are many creation myths amongst the people of Nyambe, though the one most commonly accepted belongs to the Tisambe people.

At the beginning of time, there was only The Overpower. The Overpower, both male and female, became pregnant with an idea, and gave birth to the world.

After creating the world, The Overpower looked down upon it, and found only one place beautiful enough and bountiful enough to make itself a suitable home: Nyambe-taanda.

So it came to be that The Overpower settled within the god-country. The Overpower built itself a modest home along the banks of the Jolo river, but soon became lonely, and decided to create races to people the world.

The Overpower created many races, including races of orisha (spirits), races of plants, races of animals, races of people, and even races of monsters.

The races of people were many, including the Utuchekulu (dwarves), Wakyambi (elves), Kitunusi (gnomes), Agogwe (halflings), Kosans (orcs), and finally the Humans.

The races of people possessed a desire to please The Overpower that the other races did not, and quickly learned to emulate their creator. When The Overpower used stone to repair its home, the Utuchekulu did this as well. When The Overpower grew plants in its garden, the Wakyambi did this as well. When The Overpower dug cellars into the ground, the Kitunusi did this as well. When The Overpower carved wood into a walking stick, the Agogwe did this as well. Finally, when The Overpower forged iron into a plowshare, the Kosans did this as well. Only the young Humans failed to emulate their creator.

But soon, the various races of peoples began arguing as to which race best emulated The Overpower. This argument went on for many moons, until the Kosans discovered how to forge iron into spears.

The Kosans, eager to prove their superiority,

began killing the other races of people. The other races of people then went to The Overpower, begging it to help them defeat the Kosans.

The Overpower did not kill, and it would not aid them against the Kosans. Instead it ran from the mortals, retreating to an island in the ocean. But the other races were persistent, and followed The Overpower in a canoe, still begging for help.

Finally The Overpower gave in, and agreed to use its power against the Kosans, but not directly. Instead, it gave some of its power to the orisha, and the mortal races would have to call upon the power of the orisha rather than The Overpower itself. The ability to call upon the orisha, known as divine magic, has been in the world ever since. In return, The Overpower would leave the world behind, so that no other races would ever attempt to emulate it. Thus The Overpower ascended into the heavens on the web of a giant spider, and was never seen again.

The Dark Time

So it came to be that the other races, with the aid of divine magic, fell upon the Kosans with great fury.

The Kosans, fearing defeat, found new orisha to come to their aid. Where these orisha came from, no one seemed to know. Some say that they were the failed creations of The Overpower, banished to the darkest reaches of the night sky. Others say that The Overpower did not create these orisha at all, but whatever the truth, the result was the same.

These fiendish orisha taught the Kosans to steal magic from The Overpower, and use that power to destroy. So it came to be that arcane magic entered the world.

With the combined might of both iron and arcane magic, the Kosans defeated and enslaved the other races. With the other races as their servants, the Kosans created the first civilization, the Kosan empire.

The Kosa Time

Freed from physical labor through their use of slaves, the Kosans turned their attentions to magical pursuits.

The Kosan empire reached heights unknown even amongst the civilizations of today. They learned to unite their love of violence with their love of magic,

and created the first enchanted weapons. They created the first written language so they could record their spells upon scrolls and within books of arcane lore. They trapped the power of magic within rings of gold, rods of iron, and staves of wood. The Kosans expanded their empire over the entire continent, and even began expanding their dominion across the oceans.

The orisha silently watched the growing empire of the Kosans and wept. But even the orisha, mighty as they were, could not become directly involved, for fear of starting a war with the fiendish orisha of the Kosans. Of all the orisha, only Ramaranda the Diviner chose to act at all.

Ramaranda approached the *tulda* (dragons), and proposed a remarkable plan. The dragons, born of the world itself, could work arcane magic without the aid of the orisha. Ramaranda offered the dragons the power to work divine magic as well, but in exchange the dragons would agree to mate with the mortal races, giving rise to half-dragons capable of overthrowing the Kosans. The dragons agreed, and began to secretly appear amongst the slave races, siring offspring amongst the mortal women. Most of these half-dragons were detected by the Kosans and slain, but a few managed to pass as simple humanoids, and over the years, the power of sorcery slowly filtered down to the mortals.

The Rebellious Time

The Kosans only lived for the present, and never bothered to track the phases of the moon or the passing of the seasons. As a result, no one knows exactly how long the Kosan empire lasted, but it was certainly a very long time. But as all things end, so did the empire of Kosa, and in the most unexpected way.

The Kosans considered women, even their own, as beneath notice. So when a group of Human women were given straight razors and instructed in the arts of grooming, the Kosans never imagined that those same women could turn those razors into weapons of war.

These women, led by a warrior-sorceress called Amazonia, honed their skills in secret. Soon, these “Amazons” as they were called, rose up and overthrew their masters, driving the Kosans from the city of Arabo and freeing the other races that the Kosans had enslaved.

With this one act began the Great Rebellion. Everywhere, the slave races threw off their shackles and rose up against the orcs. The clerics of old came to the fore and demanded freedom for the enslaved peoples, and when the Kosans refused, they fought

alongside their people in the fields and towns. Thousands of sorcerers revealed their hidden powers en masse, blasting the orcs with destructive arcane spells.

The Amazons, stealing the secrets of iron from their orcish captors, learned to forge their straight razors into fearsome swords, and surged inland from Arabo, taking the battle to the Kosans in the very heart of the rainforest.

The battles lasted many moons, but in the end, the Kosan empire fell, and the slaves became free. More importantly, with the Great Rebellion, the race of Humans rose to dominance for the first time.

The Leaving Time

Those Kosans with knowledge of magic and iron made the most prominent targets, and in the end few of them survived. The others fled the slaughter, but without first-hand knowledge of farming or herding, they could not support themselves without the help of their former property.

It is said that some of these orcs bred with animals to sustain their race, becoming the degenerate creatures known as the *Ingogo*. Others simply left Nyambe altogether, becoming the brutish humanoids of other lands.

Any remaining orcs were hunted down and slain, and to this day, there are no true orcs remaining in Nyambe-taanda. Opinions differed, however, on what to do with the *Ngoloko*. The Ngoloko, half-human and Half-orc, born to human concubines, were of course innocent of any wrongdoing themselves. In the end, it was decided to banish the Ngoloko from human lands.

On their own, with no one else to turn to for help, the Ngoloko thrived, and eventually bred true. Today, they are their own race, as unique as any other.

A similar situation happened with the sorcerers. Despite having a pivotal role in the overthrow of the Kosans, people did not trust anyone who could hurl bolts of fire without any sort of training or moral code restraining them. So while many sorcerers returned to hiding their powers, others banded together in societies of their own. Over the years, these sorcerous enclaves brought the dragon blood within them to the fore, and gave rise to a new race, the sorcerous Unthlatu (lizard folk).

With the Kosans gone, the other races soon took to arguing again, and more importantly, competing over resources. Many took the lead of the Kosans, and left Nyambe forever, finding new homes on the uninhabited continents across the seas, and becoming the peoples of the North, the Near East, and the Far

East.

The others remained in their ancestral homelands, but the fighting did not end. The Humans proved the most fractured of the races, separating into dozens of different ethnic groups. Most of the non-human races withdrew into isolated regions such as the rainforest, the Great Mangrove Marsh, and even subterranean cavern networks, leaving the Humans to become the dominant race.

Ancient Ages of Nyambe

NOTE

Exact dates are not listed in this history so as to make it easier for you to integrate the history of Nyambe-taanda into your own campaign.

Foundation of Nibomay

The non-mythical history of Nyambe-taanda begins with the Amazon foundation of Nibomay. Unfortunately, no one knows exactly when this happened, as Nyamban historians have never adopted a uniform calendar.

According to legend, the empire was founded by Amazonia herself, but this is most certainly an exaggeration, as she would have been hundreds, or even thousands of years old by that time.

At first, Nibomay consisted only of the city-state of Arabo, ruled by Amazons unwilling to share the secret of iron with the other people of Nyambe. As the years progressed, the Amazons expanded their power base, and within a few centuries they controlled the entire western half of the continent. Financially, the diamonds and other rich gemstones of the Fireplace Mountains helped ensure Nibomay's economic dominance as well.

To commemorate their victories, the Amazons crowned an Empress, called the *JamIkadi*. The word literally means "king's great wife" in the Daka-kosa language, and was chosen as an ironic reminder that Nibomay was to be ruled by women rather than men.

Not wanting Nibomay to turn into another Kosan empire, the Amazons did not make the position of JamIkadi hereditary. Instead, when an Empress dies, a tournament is held, and the five most powerful Amazon warriors select a new Empress. To be eligible for the position of the JamIkadi, a woman must be past child-bearing age, and have no living husband or daughters.

Nibomay paid little attention to the eastern part of the continent, considering it beneath their notice.

Unfortunately, such an attitude had dire consequences.

Rise of Taumau

Some time after the foundation of Nibomay, a group of Humans from the Near East landed on the northern shores of Nyambe. It is not known how much time passed between the Leaving Time and this event, but it must have been thousands of years, if not more.

In that time, these Humans developed a powerful bronze-age civilization, complete with strange gods, bronze weapons, and a powerful desire for conquest.

These Humans, known only as "the Water People", quickly overwhelmed the stone-age Azzazza, and founded the kingdom of Taumau.

The Water People put the surviving Azzazza to work constructing stone temples, statues, pyramids, and many other monuments to the greatness of Taumau. Many of these structures still survive to this day, though most have been heavily damaged and looted.

NOTE

The "Water People" are a generic Egyptian culture. If you already have an Egyptian culture in your campaign world, you can substitute the vague details given here with information specific to your campaign.

The Bronze Age

After hundreds of years of Taumau domination, the now-extinct Boha-Boha people forged an alliance with the Wakyambi (elves) of the bIda rainforest. Strengthened through this alliance, the Boha-Boha attacked the Water People. Through fierce fighting, and the actions of clever adventurers, the alliance managed to wrest the knowledge of bronze from the Water People.

Armed with bronze weapons, the Wakyambi and Boha-Boha conquered Taumau, and drove the Water People back into the sea, never to be seen again.

Flush with the thrill of victory, the Boha-Boha shared the knowledge of bronze with the other cultures of western Nyambe.

That action aroused the ire of Nibomay, and soon thereafter the JamIkadi ordered a punitive expedition that not only destroyed the Boha-Boha people entirely, but permanently soured relations between the Amazons and the Wakyambi. However, the damage had already been done, and except for a few small and isolated communities, Nyambe-taanda entered the bronze age.

Taumau-Boha

With the decline of the Boha-Boha, the north shore of

Nyambe fell under control of the Azzazza. After an undetermined length of time, the Azzazza crowned their first king, called the *Mwanamutapa*, which means “Lord of the Plundered Lands”. The Azzazza, in attempt to link themselves with both the greatness of Taumau and the warrior might of the Boha-Boha, named their new kingdom Taumau-Boha.

The royal line of Taumau-Boha has remained largely intact since its foundation, though the line of descent includes a fairly sizable number of uncles, cousins, and half-brothers.

Bashar and the Dragon

At some point after the foundation of Taumau-Boha, the Marak’ka (people of Marak) came under attack from a powerful blue dragon. The dragon, called “Scourge of the Desert”, demanded a regular diet of goats and other livestock to placate its hunger. The Marak’ka complied, but they were desert nomads, and had a difficult time meeting its demands.

One of the fire priests of the Marak’ka, a clever man named Bashar, decided to poison the dragon. Though most people were opposed to his plan, Bashar was a direct descendant of Marak, the semi-mythical ancestor of the Marak’ka. Therefore, in honor of his lineage, the people gave his plan three chances to succeed, after which he would be fed to the dragon as an apology for doubting its power.

At first he tried to leave poison out for the dragon to eat, but it could smell the poison and would not eat it. Next he tried poisoning one of the goats that his people fed to the dragon, but the goat died before the dragon could eat it.

Frustrated, he sat outside his tent and watched another goat grazing on the meager grasses of the desert, and an idea came to him. Bashar bought some millet from a traveling merchant, and baked the poison into a millet cake. He then fed the cake to a goat. Before the goat digested the cake and died, he fed the goat to the dragon. The dragon, not smelling any poison on the goat, happily ate the animal, and died soon after.

The Marak’ka hailed Bashar as a savior, and called him *Ghana* (war chief). Bashar gathered his most loyal supporters around him, and led them from the desert out into the Savannah. The other Marak’ka remained behind, where they live to this day.

Bashar’ka

Bashar led his people into the grasslands, where they wandered for years, fighting battles with MbUi, Entare, and other monsters of the Savannah.

The years of wandering ended when they came upon the western shores of Nyambe, at the edge of a great desert. There, Bashar founded a new city, which he named D’ok, and so the surrounding sands became known as the D’okan desert.

Bashar died a few short years thereafter, and his followers called the new land Bashar’ka (people of Bashar) in his honor. Unfortunately, Bashar had no heirs, so the next most powerful priest stepped forward to take his place. Ever since, Bashar’ka has been ruled by the strongest fire cleric in the land, and the people of Bashar are now called the Xon’mo (fire eaters).

Rise of the Zombi Cults

The political situation remained relatively stable in Nyambe-taanda for centuries thereafter until Zulo, an adept of the Zamara people, made contact with the forbidden fiendish orisha.

He spoke directly with Zombi, lord of serpents and the undead. Zombi promised Zulo great power and eternal life in exchange for spreading his worship amongst the non-Kosan races.

Amazingly, Zulo found many converts willing to trade their souls for wizardly powers or eternal life as an undead monster. Within a few decades, Zulo, now an immortal lich, ruled the entire northeastern portion of the continent.

The population trembled at the might of the so called “Zombi Empire”, and begged the Jamlkadi of Nibomay for the secret of iron to help them defeat the zombis. Their plea fell upon deaf ears. As a result, Zulo continued to rule the Zombi Empire unchallenged for centuries.

Middle Ages of Nyambe

The events described herein took place only hundreds of years ago, as compared to the events of the ancient ages, which occurred thousands of years ago. However, the lack of a reliable calendar makes it very difficult to establish exact dates for these events.

The Hungering Lion

In the later years of Zulo’s rule, a group of zombi masters descended upon Dagamar, a small village inhabited by a group of NaBula. The necromancers killed and animated everyone in the village except for a young handicapped boy named Kwo. Deciding that his body was too broken to make an effective undead servant, they let him live, assuming that he would be killed by wild animals or die from starvation. They were wrong.

Using all his strength, Kwo fled the village, and as luck would have it, he came across a wandering group of Agogwe (halflings). Taking pity on the child, they brought him back to their camp and raised him as one of their own.

As the years passed, Kwo grew stronger with every passing day, until he was finally able to walk short distances unassisted. When the Agogwe made a stop in the port city of Taumau, Kwo saw the creatures called chalicothere (a horse-like animal extinct in other parts of the world) being used as beasts of burden. Kwo immediately realized that his freedom was upon him and convinced his adopted parents to buy the animal for him.

The Agogwe, amazed at his insatiable hunger for riding, stopped calling him by his given name and instead referred to him as “The Hungering Lion”. Soon, he became an accomplished equestrian and mounted warrior.

As the Lion’s skill grew, more and more of the Agogwe flocked to him, attracted by his strong leadership skills. The Lion told his new followers that he intended to rise up and overthrow the Zombi Empire, with or without the help of Nibomay.

The Iron Age

Just after his 28th birthday, the Lion led a small guerilla force of Agogwe against the Zombi empire. They met with immediate success, striking quickly and retreating before the necromancers could retaliate.

Buoyed by the Lion’s courage, the Mwanamutapa of Taumau-Boha decided to share a secret with the brave Agogwe warriors - the secret of iron.

The blacksmiths of Taumau-Boha had not stolen the secret of iron from the Tisambe; instead they had developed it through a process of experimentation over the period of many years.

Armed with iron weapons, the Agogwe took their battle directly to the necromancers, seizing their capital at the port city of T’ombo. Unfortunately, Zulo had already escaped, and soon returned leading a powerful army of undead. All seemed lost, and the Lion prayed to the orisha for aid in his hour of need.

Miraculously, a huge flock of sea birds appeared over the city, and each one held a stone clutched within its talons. The birds flew over the undead army, and let the stones rain down upon the undead.

Of course, the minor damage inflicted by the stones was not enough to break the army, but somehow, the stones became charged with powerful magic. As each stone struck, it flashed with positive energy, disrupting the negative energies of the undead.

Within minutes, the army was destroyed. The Lion himself ventured out into the field and cut off Zulo’s head. Some say Zulo’s phylactery survived the battle, but no one seems to know for sure.

In any case, the Lion emerged victorious, and the knowledge of iron spread to all the peoples of Nyambe. The Lion refused a kingship, and the rule of the region instead reverted to a council of Agogwe elders.

The Arrival of Near Easterners

The peace of the Lion was short lived, for some years later invaders arrived from the Far East. Unlike the Water People, these new strangers did not come to conquer, but to convert. They swept through the Eastern lands, forcing the people to convert to their beliefs or die.

The Near Easterners forced the Agogwe from the northern shores, and established a theocracy in its place. This new kingdom, called Boroko, is unmistakably Near Eastern in character, though it is ruled mainly by native Nyambans.

The Near Easterners introduced many new technologies to Nyamban society, including universities and mercantile houses. However, the most important technology they brought was something they were not willing to share with those that did not convert to their beliefs: steel weapons.

The royal house of Nibomay was already furious at losing control of iron weapons, but the introduction of steel weapons convinced them that their empire was in danger of decline. They resolved to expand their power base as quickly as possible. It wasn’t long before they got their chance.

NOTE

The Near Easterners are a generic Arabian culture. If you already have an Arabian culture in your campaign world, you can substitute the vague details given here with information specific to your campaign.

Every Nyamban culture except for the NaBula avoids using steel weapons, seeing them as a corruption of the pure element of iron.

Rise of Mabwe

Some time after the arrival of the Near Easterners, a Tembu farmer named Dunsai discovered gold in the Kuba Taaba, a mountain range that was previously famous only for its copper reserves. Within a few years, thousands of settlers flocked to the region, hoping to strike it rich. In an attempt to control the flow of gold, the most successful Tembu miners declared Dunsai the Oba of the new Empire they called

Mabwe.

As Mabwe gained power, the Jamlkadi of Nibomay demanded that the Oba swear fealty to her. He refused, and a war ensued. Niboman victory seemed assured, until the Mabwans arranged an alliance with the Wakyambi of the bIda rainforest. The elven druids used their powers to tame thousands of elephants for use in battle, and soon Nibomay was in retreat.

Mademba

Still reeling from their defeat at the hands of the Mabwans, Nibomay sought out new allies, finding them in a most unlikely place.

A series of powerful volcanic eruptions in the Giko Taaba drove the Ututheckulu (dwarves) and Kitunusi (gnomes) to the surface from their underground homes. A conflict between the two races developed into outright warfare, and soon the physically powerful Ututheckulu drove the weaker Kitunusi from the mountain range.

Within a few short months of the war's conclusion Nibomay had tens of thousands of gnomish refugees on their hands. In a bold move, the Empress resettled the gnomes in the easternmost reaches of Nimboman lands, near the headwaters of the Drogo river.

The gnomish kingdom prospered, and soon demanded greater independence. Rather than crushing this rebellion as they had so many others, Nibomay gave the gnomes their independence. The Kitunusi have been strong supporters of the Empress ever since.

The Mbanta

The same earthquake that drove the Ututheckulu and Kitunusi to the surface destroyed the island home of the Mbanta people. The isle of Mbanta, once located along the southern coast of Mademba, sunk beneath the ocean, taking all of Mbanta civilization with it. According to legend, the Mbanta mastered the use of mental powers instead of magic, but most of that knowledge was lost with the destruction of their civilization. The remaining Mbanta retreated to the mainland, where they live as nomads to this day.

Modern Age of Nyambe

These events have all taken place within recent history, and as such, they can be more accurately dated than events occurring hundreds or thousands of years ago.

The Arrival of Far Easterners

Approximately 50 years ago, the first travelers arrived

from the Far East. These people, unlike the Near Easterners, came as traders rather than religious emissaries.

They quickly established trading outposts on the coastal cities, and never seemed to get enough Mabwan gold or Niboman diamonds.

Many Far Eastern traders also purchased body parts of Nyamban animals, including elephant tusks, animal pelts, rhino horns, and similar items. This trade has actually depleted most of the wildlife along the coastline, and hunters have had to range farther inland to find the animals they need. Some political strategists suspect it is only a matter of time before the various monarchs of the continent establish laws regulating the hunting of certain valuable species.

NOTE

The Far Easterners are a generic Oriental culture. If you already have an Oriental culture in your campaign world, you can substitute the vague details given here with information specific to your campaign.

Kaya vua Samaki

Within the last 30 years, the small fishing villages on the Eastern coast have developed into huge and powerful city-states through trade with the Near Easterners. Wars between them were frequent at first, but more recently they have established treaties that reduce competition between them, while still allowing profit for all.

The Grand Enclosure

Approximately 15 years ago, the Oba of Mabwe decided that his capital city needed protection from various threats, both real and imagined. To that end he commissioned the construction of the Grand Enclosure, a massive wall surrounding his entire capital city. The wall was completed five years later, and since then people have claimed that war between Mabwe and its supposedly loyal coastal cities is inevitable.

The Yuan-Ti

With the large numbers of Far Easterners flocking to the eastern coast of Nyambe-taanda, it seemed inevitable that eventually some group of evil humanoids would decide to make the trip as well. Unfortunately for the people of Nyambe, those humanoids were the monstrous Yuan-Ti.

People quickly confused these evil, once-human snake men with the Unthlatu, and hundreds of lizard-folk were slain by angry mobs as reports of Yuan-Ti

slavers continued to grow. Most Unthlatu expect the problem to get worse, and the violence has caused the lizard-folk to grow even more reclusive than before.

As the Yuan-Ti controlled areas continue to grow, they have entered into conflict with the both the Agogwe and the Wakyambi. The elves are now looking for mercenaries willing to take the war to the heart of Yuan-Ti-land.

The Queen of Bashar'ka

Last year the Queen of Bashar'ka visited the *Mansa* (king) of Boroko on a typical diplomatic mission, attempting to secure an alliance between the two peoples.

The king became smitten with the queen's beauty, and asked her to share his bed. Quite insulted, the queen told him no. He persisted, and she finally said that she would only sleep with him to repay a debt or favor. The king offered her anything she desired, but she refused.

The king, now quite obsessed, ordered his cooks to prepare a meal with ten times the normal amount of spices. He then ordered his servants to remove all water from his palace.

Soon after eating, the queen found herself gasping for water. Unable to find any, she politely asked for some. The Mansa provided her with water, and then told her that she had to repay the favor.

Nine months later, the queen gave birth to a son, and claimed that her son is the rightful heir of Boroko. The Mansa denies that he is the father of the child, and says that he will kill the child if it ever appears within the borders of his kingdom. There is a good chance that the two nations will go to war, but given the huge distances separating them, such a conflict is sure to affect other parts of the continent.

Whispers from the North

Several months ago, the unthinkable happened. People from the North appeared in the lands of Nyambe-taanda. These northerners did not come to conquer the like the Water People, trade like the Far Easterners, or convert like the Near Easterners. Instead they came to destroy.

The raids focused on the lightly settled western coast, and claimed many lives, but the Northerners seemed to be mostly interested in gold and slaves. Details from survivors are confused at best, but the reports leave no doubt that the attackers were orcs!

When the hulls of the orcish ships were at capacity, they returned to their mysterious homeland and have yet to return. Coastal villages have increased

their defenses, and no one is foolish enough to believe that the threat is over.

The Present

The *soroka* (poison oracles) claim that their divinations reveal a turbulent future ahead. The outside world closes in upon the people of Nyambe-taanda, and they must adapt to the coming changes or be destroyed.

Such dire predictions do not worry most Nyambans. The people of this land are strong, and they will survive, no matter what the future brings...

CHAPTER 2: RACES AND CULTURES

Humans

Humans in Nyambe are divided into twelve major ethnic groups and dozens of minor ethnic groups. The twelve major ethnic groups are most likely to produce adventurers, and are described below.

Amongst the other races, Humans are known for their intolerance toward others. As evidence, the other races point out that only Humans have multiple ethnic groups within their race, that Human lands are usually inhospitable to visiting non-Humans, and that only Humans feel a need to fight each other and create competing kingdoms.

Most Humans do not agree with this characterization. What non-Humans see as intolerance, Humans see as competition. Indeed, it is the constant desire to compete and succeed that has made Humans the most commonly encountered race of Nyambe-taanda.

OPEN GAME MATERIAL

Humans

Medium size.

Human base speed is 30 feet.

1 extra feat at 1st-level. This feat must come from a list of Appropriate Feats for the human's culture.

4 extra skill points at 1st-level and 1 extra skill point at each additional level.

Automatic Language: As ethnic group.

Bonus Languages: Any.

Favored Class: Any.

Azzazza

The nation of Taumau-Boha is dominated by the Azzazza, a large and loosely organized group of related peoples, held together more by common customs than anything else.

Region: Taumau-Boha.

Language: Kordo.

Religion: Celestial orisha. Many Azzazza view the orisha as vengeful powers to be placated, rather than as benefactors to beseech for help.

Authority: Azzazza society is patriarchal, and

decisions are typically made by the eldest male of a family. They do not trust larger forms of government, though they will obey the laws of the land.

Arts: Theater, especially morality plays, are considered the highest form of art amongst the Azzazza, and they are very popular amongst the common people. Many Azzazza priests take up acting as a method of spreading their beliefs, and wandering groups of Azzazza missionary-theater companies are a common sight in other lands.

Azzazza artisans also create realistic statuary from terra cotta or soft stone. The Azzazzan style of artwork can be traced all the way back to the time of the old Taumau empire.

Rituals: The Azzazza are a very ritualistic people. They have rituals to perform when waking up in the morning, prayers to utter before eating, rituals to complete before setting out on journey, taboos to avoid while traveling, and prayers to say before going to sleep at night.

Clothing: The Azzazza dress lightly, sometimes wearing little more than a loincloth. In colder weather, they will supplement this with a heavy cloak in a dark color such as deep blue, royal purple, or forest green. They are fond of hats and elaborate headdresses. Both males and females braid their hair into tight locks.

Food: The Azzazza have rich farm land, and grow a variety of crops, including taro, barley, yams, and peanuts. They despise the cattle herding of the nearby Shombe, and do not eat beef. Most of the Azzazza diet is vegetarian, supplemented with seafood and pork.

War: The Azzazza prefer to fight with leaf spears. These weapons are typically complemented by special defensive instruments known as parrying shields.

Male Azzazza Names: Ahireras, Amonis, Atatis, Funis, Kebes, Osaris, Peharu, Semet, Setep, Snur, Sombuto, Teharis, Ubis, Utis, Zatenkhen.

Female Azzazza Names: Anta, Bes, Gesara, Khara, Mara, Museti, Rartera, Ratta, Renra, Semara, Shumanti, Snontera, Tara, Thenesara, Tureti.

OPEN GAME MATERIAL

Appropriate Feats: Parrying Shield, Priest-Actor, Ritualistic Action.

Hutali

The Hutali are a pastoral people who occupy the fiery foothills of the Giko Taaba mountains. Though the volcanoes in the region produce wondrous soil and thick grasses for their livestock, frequent eruptions mean that the Hutali must relocate on a regular basis.

Region: Giko Taaba.

Language: Kordo. The Hutali dialect of Kordo contains many words from the Dwarven language of the Ututheckulu.

Religion: Ancestor orisha.

Authority: Although supposedly under the authority of Nibomay, the Hutali do not recognize its laws. Amongst themselves, they live alongside the Ututheckulu, and obey dwarven laws.

Arts: The Hutali excel at body painting using the colorful minerals found in the mountains. Most Hutali cover their faces and arms with body paint, especially before entering battle or performing a ritual. Most designs are angular and geometric, indicating the wearer's status within society.

To help ward off the extreme heat, the Hutali wear a thick mixture of butter and red ochre as makeup. The effectiveness of the treatment is still a matter of debate, and many foreigners make fun of this practice.

Rituals: The Hutali are semi-nomadic, yet feel a need to remain close to their ancestors, so they carry the bones of honored elders with them on their travels. These remains are housed in round wooden boxes called reliquaries. Whenever a group of Hutali remain in an area for more than a few days, they will build a small shrine to house the reliquaries, and protect the shrine with magical constructs called *reliquary guardians*.

The Hutali are one of the few human cultures that practice both male and female circumcision as part of the coming of age ceremony. Other human groups decry their practice of female circumcision as especially cruel, but the Hutali steadfastly refuse to change their sacred rituals.

Clothing: Hutali clothing varies by age. Young children typically go naked, while young adults wear little clothing in an attempt to accentuate their physical attractiveness. Older adults wear full-body robes, while elders dress in whatever fashion appeals to them.

Most of their clothing is made from either wool or animal hide. The hides of wild animals such as leopards, dire lions, and the like are especially prized. Clothing is usually accessorized with belts, headdresses, bags, waterskins, and other bulky items.

Food: The Hutali raise livestock, and take their animals with them as they travel. The majority of their diet consists of goat's milk and eggs. They supplement this with a variety of meats including chicken, mutton, goat, and on special occasions, lamb. Unlike the Shombe, they raise few cattle.

War: The Hutali are not an aggressive people. Most of their combat is ritualized, making use of light throwing spears designed to inflict minimal damage.

Male Hutali Names: Adofu, Akil, Amani, Chewe, Ekundayo, Guedado, Gyasi, Ipyana, Issa, Keita, Kokumuo, Mashudu, Mongo, Montsho, Olufemi

Female Hutali Names: Abeba, Adebanye, Aja, Chidima, Chinyere, Elon, Eshe, Esiankiki, Gina, Gzifa, Ijaba, Iman, Kamili, Malaika, Olabisi, Rhaxma.

OPEN GAME MATERIAL
Appropriate Feats: Fire Resistant, Mountain Born, Ritual Combat.

Marak'ka

The marak'ka are a nomadic people, with a pacifistic nature and a love of dance and music. They are one of the most isolated ethnic groups in the continent, being limited to the Desert of Watery Sky.

Most other cultures view the Marak'ka as backward and primitive. As for the Marak'ka, they go on as they always have, not caring what others think of them.

Region: Gudu Ji Ping.

Language: Daka-alif. The Marak'ka dialect of daka-alif includes clicking sounds that are not found in any other Nyamban language (except Kosan). These sounds are represented by either a "!" (clicking your tongue against the roof of your mouth) or a "/" (clicking your tongue against your teeth - in English it is sometimes written "tsk-tsk").

Religion: Natural orisha. The Makak'ka tend to honor animal orisha, rather than those of plants or places.

Authority: Marak'ka travel in small bands, and do not consider themselves beholden to others. Most bands are governed by musicians who have mastered the magical arts, many of whom are also accomplished mask makers.

Arts: Marak'ka musicians and dancers are their most prominent artists. Drum dances are particularly popular. These fast moving dances are accompanied by a number of other percussive instruments, including

small cymbals, triangles, marimbas, and especially bells. Dancers often wear bands of small bells tied to their wrists or ankles.

As a nomadic people, the Marak'ka keep few personal belongings. However, they place great value upon what property they do own. It is not uncommon to find ostrich-egg drinking vessels, leather belts, sandals, and other similarly mundane items elevated to high art with paint, carving, or beadwork.

Rituals: Since they live in the desert, Marak'kan rituals make frequent use of sand. Sand is used for washing in the morning, sand is ritually used to extinguish fires, and sand paintings are made to commemorate religious rituals. Marak'ka also show a strong reverence for animals, and never kill an animal without a good reason such as food or clothing. When they do kill an animal, they always say a prayer for its spirit first. After an animal is killed and the useful parts are removed, Marak'ka will cover the animal's remains with a large mound of sand.

Clothing: The Marak'ka always clothe themselves in the skins of animals. These skins are frequently accented with necklaces or other decorations made from the claws, teeth, hooves, or horns of the animal.

Food: The Marak'ka are a hunting and gathering people, though they also trade with others for grains and dairy products, which they value greatly. Since they produce few items themselves, they instead trade their skills as carvers, painters, and entertainers.

War: The Marak'ka are notoriously poor warriors. When pressed into combat they prefer thrown weapons, including bolas, throwing clubs and the exotic returning club. Since they prefer to defend rather than attack, shield use is common, and some Marak'ka even tan their animal skin clothing into leather armor for additional protection.

Male Marak'ka Names: Dumisai, Duniisai, Jabulani, Lizwelicha, Mabhoko, Mjayelwa, Piet, Sifiye, Siyazini, Vusimzi, W!afor, W!eke, W!orie, Yobachi, Yobachukwu.

Female Marak'ka Names: Danisile, Effa, Mgetshana, Mtazi, Nomali, Nomapitoli, Nomsa, Sibongile, Sitembile, U/go, U/kamaka, U/loma, U/lu, U/ru, U/zodimma.

OPEN GAME MATERIAL

Appropriate Feats: Chosen Animal, Drum Dancer, Shield of Pacifism.

Mbanta

The Mbanta are the only human culture without a

homeland. According to their oral histories, the Mbanta lived on an island in the southern sea. This island was destroyed by a massive earthquake, and the Mbanta retreated to the mainland as refugees.

Region: None. The Mbanta are evenly spread out throughout the continent.

Language: Daka-kara. The Mbanta speak an extremely old dialect of Daka-kara that others have trouble understanding.

Religion: Natural orisha.

Authority: Since the Mbanta have no homeland, they usually defer to whatever local authority is dominant. Amongst themselves, their society is quite democratic, with all members of a clan having a say in decision making.

Arts: Cooking is the great art amongst the Mbanta. It is said that the greatest Mbanta cooks employ magic in their cooking. Mbanta food combines the best elements of Near Eastern, Far Eastern, and native Nyamban cuisine into something extremely complex and quite imaginative.

Rituals: The Mbanta always greet the rising sun as the physical manifestation of The Overpower in the world by kneeling before it and crying "The Overpower shall return to us someday!" They have similar rituals for observing the phases of the moon, movements of the planets, and the changes of the seasons.

Clothing: As wanderers, the Mbanta adopt many different styles of dress. Often, they will trade for an item of clothing and wear it on their travels across many nations. This frequently causes the Mbanta to look out of place, and sometimes a single family of Mbanta will sport several different clothing styles.

In addition, the Mbanta consider full lips a very attractive feature in both men and women, and some Mbanta wear lip plugs to make their lips appear fuller.

Food: As previously mentioned, Mbanta food is famous throughout Nyambe. Delicacies such as *couscous*, *brewats*, and *bastilla* are highly sought after, and many Mbanta find employment as cooks to nobility or royalty.

War: The favored weapons of the Mbanta are the quarterstaff and the light crossbow.

Male Mbanta Names: Anesu, Banga, Chamakomo, Chenzira, Chinouyazue, Chionesu, Chuma, Dakarai, Dumisai, Duniisai, Gamba, Garai, Jabulani, Kokayi, Lizwelicha, Mashama, Moyo, Mudada, Mwanyisa, Paradzanai, Rudo, Runako, Sekayi, Sifiye, Siyazini.

Female Mbanta Names: Chemwapuwa, Chipiwa, Chipo, Daya, Gamuchirai, Japera, Jendaya, Jendayi, Kamali, Kambo, Maiba, Mudiwa, Muzwudzani, Mwaurayeni, Mwazwenyi, Nehanda, Nyasha, Nyeredzi, Rufaro, Sangeya, Sarudzai, Shoorai, Sibongile, Sitembile, Sukutai.

OPEN GAME MATERIAL

Appropriate Feats: Astrological Magic, Culinary Ashe, Wanderlust.
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NaBula

The NaBula are a people native to Northeastern Nyamba. They have been heavily influenced by the Near Easterners.

Region: Boroko.

Language: Daka-alif. However, many NaBula have given up their native language and speak Near Eastern instead.

Religion: Elemental orisha. Many NaBula have been converted to the religion of the Near Easterners.

Authority: The NaBula live under an absolute monarchy. The King and his family have converted to the religion of the Near Easterners, and are trying to convert their subjects as well. This has been going on for many years, but the people are reluctant to give up honoring the orisha.

Arts: NaBula artists are most famous for their intricate beadwork. NaBula beads are made from a variety of materials, including imported glass, ceramic, wood, and cowrie shells. They decorate everything with beads - belts, robes, scabbards, etc. NaBula music is best known for its emphasis on the bagpipe, an instrument rare throughout the rest of Nyambe.

Rituals: Ritualized wrestling is very popular amongst the NaBula. These wrestlers, called *Nuba*, are the high-point of any NaBula festival. Gambling on Nuba matches is a popular pastime, and many Nuba wrestlers have gone on to become powerful adventurers. The name NaBula actually means "People of the Nuba" in the Daka-alif language, and is a strong indication of how much the people identify with these wrestlers.

Clothing: NaBula usually wear beaded white boubous. Women hide their hair from view under a hood or turban, and though it is not required, many men and women wear veils to hide their mouths.

Food: NaBula cooking has been heavily influenced by the Near Easterners. Near Eastern staples such as chick peas, lamb, flat bread, olives,

pine nuts, and yogurt all find frequent use in NaBula dishes.

War: The NaBula are the only Nyamban culture that relies on horses in combat. Most NaBula warriors ride light war horses and fight with short bows and javelins. If pressed into melee combat, they will use light lances if on horseback, and scimitars or arm knives if on foot.

Male NaBula Names: Abdu, Boshir, Dalmar, Feruzi, Gulusaan, Hafiz, Jefar, Krune, Maamoud, Nasiir, Omir, Rashon, Sheikh, Temrat, Zanj.

Female NaBula Names: Abba, Bashira, Chazmin, Dalia, Darah, Efia, Fadiyah, Fara, Gharibuu, Habiba, Hasani, Hasna, Rashidi, Safi, Yasmin.

OPEN GAME MATERIAL

Appropriate Feats: Equestrian, Fated, Nuba Wrestler.

Nghoi

The Nghoi are best known for being short. Though human, many stand under four feet in height. They live in the blda rainforest with the Wakyambi, and most other Humans find them a mystery.

Region: blda rainforest.

Language: Kordo. The Nghoi dialect of Kordo incorporates many words from the Elven language of the Wakyambi.

Religion: Celestial orisha. The Nghoi tend to honor chaotic celestial orisha over the lawful or neutral ones.

Authority: The Nghoi live under Wakyambi rule, but amongst themselves they recognize no authority higher than the nuclear family.

Arts: Though the Nghoi are also accomplished woodcarvers, their favorite art form is storytelling. A surprising number of Nghoi are bards, and most nights in a Nghoi encampment are spent relating ancient legends and modern tales. A favorite type of story is known as a *dilemma tale*, which sets up a situation, and asks the listeners to create their own endings.

Nghoi woodcarving takes a variety of forms, mostly masks, fetishes, and decorative weapons.

Rituals: The most common rituals amongst the Nghoi are fertility rites. Nghoi women have a very high rate of miscarriage - a phenomenon probably related to their small size.

Many fertility rituals make use of flowers from the forest or bird's eggs. Others involve painting the body

with white clay or wearing special amulets or charms in the shape of genitalia.

Clothing: The Nghoi wear very little clothing, sometimes going naked, or wearing only a grass skirt. In lieu of clothing they prefer to decorate their bodies.

The most startling decoration amongst the Nghoi is filed teeth, in which the front teeth are carefully filed to sharp points. Sharpened teeth are considered a sign of valor amongst the Nghoi, but do not make effective weapons.

In addition, some nghoi wear tattoos - a practice unknown among other Nyamban cultures. These tattoos are usually geometric patterns that are not representational.

Food: As might be expected from people living alongside the Wakyambi, the Nghoi are mostly vegetarians. Their diet consists of fruits and nuts from the rainforest. However, unlike the Wakyambi, they will occasionally eat animals - mostly insects, fish, or small mammals.

War: The Nghoi fight with small, lightweight weapons such as daggers, wrist knives and whacking sticks. Shield use is almost unknown amongst them, as many prefer to dual-wield weapons instead. In ranged combat, they rely on darts, throwing knives, and especially blowguns.

Male Nghoi Names: Abiamadu, Abioye, Adanachi, Alom, Anayo, Buruku, Chukwu, Hamadu, Kwubu, Lamau, Nabachi, Sanmo, Soke, Totende, Ukwo

Female Nghoi Names: Aliaka, Azeoma, Babia, Bakisimba, Boma, Bwebudula, Dibia, Eberme, Kadeola, Kisisa, Kudeka, Leche, Mabache, Ranima, Serwa.

OPEN GAME MATERIAL

Appropriate Feats: Double Jointed, Cautious, Small Stature.
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Shombe

The Shombe are a cattle-herding people who place a great deal of emphasis on courage and physical prowess. They are said to be some of the best warriors in the world.

Legend has it that the Shombe invented the heavy spear for use in coming-of-age ceremonies, so that young warriors could hunt more dangerous prey and still have a chance of winning.

Region: Savannah.

Language: Daka-alif.

Religion: Ancestor orisha. Shombe, not surprisingly, tend to honor powerful warriors of the past.

Authority: The Shombe are organized into numerous tribes, each ruled by a chieftain. Each chieftain is supervised by a separate council of elders with the authority to replace her with another able-bodied warrior. Such an event is rare, and only happens if a chieftain has seriously failed in her duties.

Art: The Shombe do not produce much durable art, but have a great love of body decoration, specifically ritual scarring. These scar patterns are made by slicing into the skin with a razor, and then rubbing ash into the wound so that it leaves a permanent, dark scar when it finally heals. Shombe warriors will sometimes give themselves new scar patterns to commemorate a great victory, so heavily scarred Shombe should be given a wide berth.

Rituals: Since Shombe society revolves around warriors, most Shombe rituals naturally involve combat. The passage to adulthood is the most revered of rituals amongst the Shombe, and involves the hunting, slaying, and skinning of a beast or magical beast. Parts of the beast are then fashioned into a magical charm that the victor keeps as a memento of the victory.

To prevent killing off the supply of monsters in the region, these hunts are only held every three years. Furthermore, it is not unusual for young Shombe to be slain in these expeditions, so in recent years, participants have been encouraged to hunt in groups.

Clothing: Shombe typically dress in the boubou common to northern Nyambe, though they prefer to dye theirs in bright colors such as red, yellow, or orange. The shombe sense of beauty considers hair unsightly. Shombe men usually shave themselves bald and remove all facial hair. Shombe women usually braid their hair, color it with red ochre, and remove all of their body hair.

Food: The Shombe exist on a diet of milk and meat. Since cattle are valuable in their society, they only eat beef on special occasions, but frequently eat goats, chickens, and sheep

War: The Shombe prefer the heavy spear over all other weapons. They avoid missile weapons, considering them cowardly, and rarely use shields for much the same reason.

Male Shombe Names: Asimwe, Bwana, Chandu, Damu, Elimu, Fumo, Ghalib, Hauli, Idriis, Jamal, Kumbuka, Liyongo, Mkamba, Mdogo, Nyuni, Omari, Pongwa, Rashaad, Safwani, Tumbo, Ubwa, Vual,

Wakili, Yakubu, Zende.

Female Shombe Names: Abla, Amira, Bimnono, Dawa, Fasaha, Hanuni, Imara, Kibali, Lakeisha, Latifah, Mgeni, Msiba, Nabila, Neemaka, Nuha, Ruzuna, Saada, Shamba, Shangwe, Shiba, Tamasha, Tamu, Uhuru, Yumna, Zubeda.

OPEN GAME MATERIAL

Appropriate Feats: Fearlessness, Impulsive, Steadfast.

Tembu

The Tembu are one of the most widespread peoples in Nyambe. Since the Tembu were influential in the rise of Mabwe, they are also one of the wealthiest.

Region: Empire of Mabwe.

Language: Kordo.

Religion: Celestial orisha. Tembu consider religion a very personal part of their lives, and most Tembu homes have a family shrine.

Authority: In theory, all Tembu, regardless of their current home, swear loyalty to the Oba of Mabwe.

Arts: Tembu enjoy highly stylized wooden statuary over other forms of art, and nearly every family owns at least one statue. All Tembu shrines, even family shrines, feature prominent statuary dedicated to the orisha. Gold jewelry is also common amongst the Tembu, but as a way of demonstrating wealth rather than for artistic reasons.

Rituals: Many Tembu rituals involve the use of statues. For example, when Tembu need to swear an oath or seal a contract, they will pound a nail into a magical statue called a *nail figure* to magically seal their words. Rituals such as these have caused other cultures to mistake them for idol worshipers.

Clothing: Most Tembu like to show off their wealth by wearing colorful clothing such as the dashiki, as well as prodigious amounts of gold jewelry.

Some extremely wealthy Tembu women wear so many gold necklaces they cause permanent damage to their shoulders, making them appear to have elongated necks. Luckily, the Tembu consider long or heavily textured necks a very attractive feature and indicative of nobility.

Food: Tembu eat a wide variety of dishes, but most of their diet consists of stewed lentils, millet, and other grains served with a ubiquitous flat bread called *injira*. On special occasions they will eat meats. Wild animals (fried baby crocodile, stewed monkey, etc.) are considered delicacies and find their way to the tables

of many Tembu nobles.

War: The Tembu like to fight with axes (battle or throwing) and large shields. They often ride elephants into battle, and Tembu elephant archers are the major military might of the Empire of Mabwe.

Male Tembu Names: Abegunde, Adebayo, Ademola, Adunbi, Ajagbe, Ajani, Ajamu, Akono, Bandele, Banjoko, Dunsimi, Ekundayo, Erioku, Foluke, Idowu, Kehinde, Kosoko, Mongo, Obadele, Obanjoko, Obayana, Olumiji, Shangokoya, Sowande, Taiwo.

Female Tembu Names: Abeje, Abeke, Abiona, Adebola, Adedewe, Adeleke, Aina, Alaba, Ama, Apari, Asabi, Bejide, Erinola, Erioku, Fayola, Folami, Ife, Kehinde, Monifa, Olabisi, Oluremi, Otunla, Shade, Yetunde, Yoruba.

OPEN GAME MATERIAL

Appropriate Feats: Elephant Warrior, Rhetoric, Weapon Display.

Tisambe

The Tisambe are one of the oldest cultures in Nyambe. They were the first people to rise up against the orcs of the Kosan empire, and the same determination that served them then continues to serve them today.

Region: Empire of Nibomay.

Language: Kordo.

Religion: Celestial and Ancestor orisha. As might be expected from their matriarchal society, the Tisambe tend to honor female ancestors and spirits as opposed to male ones.

Authority: Tisambe defer decision making to women who have passed child-bearing age. They tend to ignore advice or commands from others as “lacking in wisdom”. The Tisambe are a very self-reliant people, and individuals don’t involve themselves in politics very often.

Arts: Tisambe artisans employ gemstones of every variety. These stones are carved and polished to perfection, and so much attention is lavished upon them that the items the stones are embedded in are sometimes neglected.

In the realm of performing arts, choral music holds precedence. Tisambe choirs are often accompanied by drums or flutes, and are of unearthly beauty.

Rituals: The most notable ritual of the Tisambe is the wedding. Weddings are sometimes planned years in advance, and are elaborate celebrations lasting for as long as a week. Poorer families sometimes pool

their resources together and hold mass weddings. The Tisambe are the only Nyamban culture to practice polyandry (a single woman being married to multiple men).

Clothing: Tisamban clothing tends to be plain and utilitarian, with the kitenge being a favorite choice of dress. They rarely decorate their clothing, though a small amount of embroidery is considered acceptable.

Food: The Tisambans eat an incredible amount of rice, fish, and soup. Though nourishing, their cuisine is considered amongst the blandest on the continent.

War: The Tisambans are renowned for archery, especially their use of long bows and great bows. In hand to hand combat, they typically resort to short swords, though the most famous of all Tisamban warriors, the Amazons of Nibomay, use razor swords instead.

Male Tisambe Names: Mazi, Mbadiwe, Mbanefo, Mumo, Mthuthuzeli, N'namdi, Nolizwe, Nonceba, Pake, Sipliwo, Themba, Uuka, Zikoranachidimma, Zikoranachukwudimma, Zikoranaudodimma

Female Tisambe Names: A'sharia, Mandisa, Mukamutara, Mukantagara, Muteteli, Nkosazana, Nobanzi, Nombeko, Nombale, Nomuula, Nonyameko, Nyframahoro, Serafina, Thandiwe, Uwimana

OPEN GAME MATERIAL

Appropriate Feats: Gemworker, Orc-slayer, Single Minded.

Tuslan

The Tuslan are a rural people, and have lived under the dominance of the more numerous Tisambe for centuries.

Region: Nibomay.

Language: Kordo.

Religion: Natural orisha. The Tuslan deal almost exclusively with plant orisha. Druids are especially common amongst them.

Authority: Most Tuslan live in a tribal system, where all tribe members are related and led by a male warrior, assisted by a female bangu (druid). There are seven major tribes amongst the Tuslan, each named after an ancestor. They are the Anesu, the Daya, the Nyasha, the Kokayi, the Moyo, the Rufaro, and the Sifiye.

Arts: The Tuslan excel at the visual arts, especially painting. Paintings are typically made on animal hides, tree bark, or papyrus sheets, and often

have religious or magical significance. Tuslan have also been known to paint on cave walls, and caves feature prominently in many Tuslani rituals.

Rituals: The Tuslan consider themselves the most beautiful people in the world. The most important Tuslani ritual is a yearly dance in which the men show off their beauty and try to convince women to bear their children. It is considered acceptable to take new partners every year, and though the Tuslan have marriage ceremonies, few undergo the process.

Clothing: Most Tuslan wear loincloths, with both men and women going topless. When amongst others, they will wear the kitenge common to the Tisambe people.

Tuslan men wear ear, nose, eyebrow, and sometimes even lip jewelry. Rather than using precious metals for their decorations, they use natural material such as wood, stone, and especially bone.

Tuslan women wear necklaces, bracelets, and anklets made from natural materials including wood, stone, and especially amber.

Food: The Tuslan are strict vegetarians. They are not opposed to killing animals, but they will not eat them. They do very little cooking and eat most of their fruits and vegetables fresh. However, as a group, the Tuslan seem to have a weakness for palm wine.

War: In keeping with their druidic natures, the Tuslan use weapons with no metal components, including all-wood clubs, bows, and spears. They are known as expert trackers, and most Tuslan children begin their education by learning to track ants or other small insects.

Male Tuslan Names: Abazu, Achebe, Afamefula, Agu, Ajulu, Ajuluchukwu, Akobundu, Ayize, Dingane, Mpumelele, Nkosi, Sigidi, Siphio, Thandiwe, Vusimuzi.

Female Tuslan Names: Adaeke, Adaeze, Adannma, Adaobi, Adaoha, Adaora, Adaugo, Nande, Nokothula, Nomalanga, Siboniso, Siphio, Thandi, Themba, Thula.

OPEN GAME MATERIAL

Appropriate Feats: Expert Tracker, Past Life, Poison Tolerance.
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Xon'mo

The Xon'mo are an offshoot of the Marak'ka who settled in the D'okan desert and founded the land of Bashar'ka. They are a people dominated by fire priests and a devotion to the element of fire.

Region: D’okan Desert.

Language: Daka-alif. The Xon’mo dialect of Daka-alif has lost the distinctive clicking sounds found in their original Marak’kan dialect.

Religion: Elemental orisha. Xon’mo feel a particular affinity with Fire orisha.

Authority: The Xon’mo observe a feudal theocracy controlled by Fire clerics. More powerful Xon’mo obtain oaths of fealty from others, and in exchange provide protection and land. However, any Xon’mo noble that deviates from his responsibilities should expect armed revolt in short order.

Arts: Xon’mo artisans travel throughout Nyambe, selling exquisite textiles. The most popular item is the *kente* cloth. These cloth squares are either incorporated into clothing, or are used for various rituals.

Rituals: The Xon’mo are a practical people, but they do have a number of unusual rituals, most of which relate to fire.

The ritual of most importance in their society is that of initiation to adulthood, in which a youth must walk across a bed of hot coals. Similarly, when a Xon’mo dies, they are cremated in a special ceremony that others are not permitted to view.

The Xon’mo are the only Nyamban culture that does not allow either polygamy or polyandry. According to Xon’mo legend, some of their ancestors interbred with fire elementals, and produced part-human, part-elemental offspring. As part of an ancient agreement, they promised the fire elementals to avoid plural marriages. Even though this happened in the distant past, some Xon’mo still have the element of fire in them. These individuals are said to have “fire blood”, and always have bright red hair. To have a child with fire blood is considered a great honor amongst the Xon’mo.

Clothing: The Xon’mo live in one of the more temperate regions of Nyambe, and wear heavier clothing than other peoples. Most wear a *kitenge* tunic in a neutral grey color. Over these tunics they wear heavy cloaks in fire-bright colors such as red, orange, or yellow.

Food: Xon’mo foods are heavily spiced. Most commoners eat stews, usually made with fish or chicken. In addition, sorghum bread is an important part of the Xon’mo diet.

War: As might be expected, the favorite weapon of the flame-loving Xon’mo is alchemist’s fire. They also make use of flaming arrows and crossbow bolts. In melee combat, most Xon’mo fight with war axes.

Male Xon’mo Names: Chubuhle, Eberem, Ekechu, Hanisu, Izium, Kachu, Kano, Madu, Nabu, Ndubucham, Osakwe, Osan, Rehema, Thandom, Uzumlo.

Female Xon’mo Names: Abt-I, Am-Su, Atunpa, Buto-Su, Cheopa, Esa, Fenti, Kamona, Keni, Menmeti, Naria, Nofru, Remeti, Tuhshabti, Xeseri.

OPEN GAME MATERIAL
Appropriate Feats: Dragonslayer, Fire Blood, Fire Magic.

Zamara

The Zamara have the misfortune of having more Mchawi per capita than any other ethnic group in the continent. This fact does not endear the Zamarans to the other peoples of Nyambe. As a result, Zamaran culture is obsessed with mchawi; identifying them, hunting them, and killing them.

Region: Kaya vua Samaki.

Language: Daka-kara.

Religion: Celestial orisha, though the Zamarans have always been distrustful of the spirits. Many of the Zamarans have converted to Far Eastern religions, and seem more comfortable with these foreign beliefs.

Authority: The typical Zamaran favors a theocratic government, especially one that honors Celestial orisha over other sorts. Zamarans have been known to engage in armed revolt against other forms of government.

Arts: The Zamara are extraordinary poets, and despite their dubious reputation, many hearts have been swayed by Zamaran poetry. Zamarans frown on written language, feeling that it “kills the emotion” in words. Zamaran poets, known as *soroka*, also double as oracles in their society, handing out advice in the form of cryptic poems. They are also renowned herbalists.

Rituals: As might be suspected, many Zamaran rituals center around fighting mchawi. The most disturbing ritual is known as the “heart test”. Over the centuries, Zamarans have noticed that the heart of a dead mchawi turns black after a few seconds of exposure to air. As a result, the Zamaran test for black magic involves slaying a suspected mchawi, ripping out his heart, and checking its color. If the heart is black, both it and the body are destroyed, and a spirit hunter is called for to track down and vanquish the vengeful spirit that will certainly appear. If the heart is normal, it is returned to the body, and if a powerful

cleric is available, the accused is returned to life. Needless to say, accusations of black magic amongst the Zamara are not to be taken lightly.

Clothing: Traditional Zamaran clothing consists of long colorful robes and hats decorated in strong geometric patterns. With the arrival of the Far Easterners, many have taken up Far Eastern styles of dress.

Food: Rice and fruit have always been the staples of the Zamaran diet, but recently they have changed their cuisine to take advantage of foods and recipes brought to them by the Far Easterners. The most popular new dishes include curries, stir-fried food, and raw fish wrapped in rice and seaweed.

War: Before the arrival of the Far Easterners, the Zamarans fought with small shields and metallic blunt weapons, such as maces and flails. With the arrival of the foreigners, new weapons have appeared, and it is not unheard of to find a Zamaran wielding a katana or hurling shuriken.

Though armor use is rare amongst Zamarans, some wear magical *grisgris* armor for doing battle with evil wizards.

Male Zamaran Names: Akello, Baingana,, Bitalo, Jimiyu, Kadokechi, Kaikara, Katongole, Magomu, Mawagali, Mukhwana, Mulogo, Munyiga, Mwaka, Mweruka, Nakisisa, Ochen, Ochieng, Ojore, Okello, Okoth, Othiamba, Otieno, Salongo, Sanyu, Semanda.

Female Zamaran Names: Bacia, Dembe, Jendyose, Kamala, Kemigisha, Kenyangi, Kizza, Magomu, Mangeni, Masani, Mirembe, Nabirye, Nabukwasi, Nabulungi, Nafula, Nafuna, Najjuma, Naluyima, Namakula, Namazzi, Namono, Namulema, Nantale, Samia, Wesesa.

OPEN GAME MATERIAL

Appropriate Feats: Arcane Ward, Inquisitor, Poetic Speech.

Non-Human Races

In addition to the Humans, Nyambe supports several major non-human races.

Agogwe (Halfling)

The Agogwe are a reclusive race, which leads many to believe that they are shy and inoffensive. This is a carefully cultivated lie. The truth is quite the opposite; Agogwe are fearsome warriors, and have been described by others as “humanoid weasels”.

Agogwe appear to be small, shaggy Humans with

pale skin and long curved claws. They use the claws to burrow through the earth and construct temporary shelters for themselves. As a nomadic culture, they do not build permanent settlements.

Region: The Agogwe have no lands of their own, though they are most common in the region recently seized by the Yuan-Ti.

Language: Halfling.

Religion: Natural orisha. The Agogwe consider themselves closer to the natural world than any other race, and quickly become offended if someone suggests otherwise.

Authority: The Agogwe are beholden to none except their clan. Their clans are led by powerful warriors, who can be challenged to a battle for control at any time. These fights are often, but not always, to the death.

Arts: For dangerous warriors, the agogwe make surprisingly sensitive artists. They sing, they dance, they play musical instruments, they recite poetry, and they tell tales of strength and valor.

Rituals: All Agogwe clans adopt a non-magical animal as a clan emblem. Agogwe are forbidden to harm or eat the flesh of the clan’s emblem except during special occasions such as weddings, funerals, etc.

Clothing: Since the Agogwe are furred, they have no need for clothing. They do wear belts, backpacks, and other practical items, but such objects are usually crude and lacking in ornamentation. In addition, some Agogwe dye their fur to indicate clan loyalties.

Food: The Agogwe are strict carnivores, and have trouble digesting vegetable matter. They are willing to eat any non-sentient animal or monster, and though they have been known to spice their food, they rarely cook it.

War: Despite their small size and lack of strength, the Agogwe crave hand-to-hand combat. They prefer to attack from ambush, tearing away at foes and then retreating back into the bush. They often burrow underground, and wait for enemies to pass overhead, clawing at the ankles of their foes and then retreating when opponents offer any sort of resistance.

Agogwe Names: Agogwe always take the names of Nyamban beasts or magical beasts - and it is impossible to tell if a particular name is male or female. Some common names include Boman, Buraka, Chimiset, Guiafairo, Kerit, Kongomato, Lau, Malakala, Mngwa, Moleke-mbembe, Mulilo, Ninkinanka, Nsui-fisi, Nunda, Susabonsam.

Agogwe indicate clan affiliation by placing the word *ole'* and their clan name at the end of their personal name. Clans are always named after local landmarks, and are difficult to predict.

OPEN GAME MATERIAL

Halfling-Kind

+2 Dexterity, -2 Strength.

Small size.

Agogwe base speed is 20 feet.

Burrowing: Agogwe can dig through soft earth with a burrowing speed of 10. They cannot dig through clay, hard packed earth, or stone.

Claws: Agogwe have hardened claws that, while designed for burrowing, make effective weapons. An Agogwe's claw attack inflicts 1d4 points of damage and is considered an armed attack for purposes of avoiding attacks of opportunity. Agogwe suffer the normal two-weapon penalties if attempting to make two claw attacks per round.

Saving Throw Bonuses: Agogwe have a +1 racial bonus on all saving throws.

Skill Bonus: Agogwe have a +2 racial bonus to Move Silently checks.

Speak With Animals: Once per day an Agogwe can "Speak with Animals" [per the spell] as a spell-like ability to speak with a burrowing mammal (a badger, fox, rabbit, etc.). This ability is innate to Agogwe. It has a duration of 1 minute (the Agogwe is considered a 1st-level caster when he uses this ability, regardless of his actual level).

Automatic Languages: Kordo and Halfling.

Bonus Languages: Daka-kara, Daka-alif, Dwarven, Elven, Gnome.

Favored Class: Barbarian.

Appropriate Feats: Double-Jointed, Musk, Play Dead.

Kitunusi (Gnome)

The Kitunusi are a mysterious race with a magical connection to shadows and darkness. Their physical features are typically gnomish, with grey skin and curly black hair. However, the eyes of the Kitunusi are pools of inky blackness, and they seem to be surrounded by shadows wherever they go.

Region: Rolling hills of Mademba.

Language: Gnome. The Kitunusi dialect of gnomish is unmistakable and filled with rich, droning,

monosyllabic sounds.

Religion: Elemental orisha (usually earth). Kitunusi temples and shrines are always constructed underground, and they will not conduct worship services during the day.

Authority: The Kitunusi live under an all-powerful hereditary king. Gnomish kings have a reputation for cruelty. They have been known to execute their subjects for sneezing during a royal audience or not laughing at royal jokes.

Rituals: Kitunusi keep most of their rituals to themselves, but it is known that rituals are conducted at night by the flickering light of torches. These rituals involve a slow, rhythmic dancing and chanting in the Kitunusi dialect of gnomish.

Clothing: The most famous element of Kitunusi clothing is a heavily decorated cloth tabard called a *kaniki*. These tabards, worn over plain grey tunics and pantaloons, act as symbols of rank and badges of honor. Kitunusi will go to great lengths to regain a *kaniki* and are willing to pay significant sums of gold to purchase any such tabard found in the hands of foreigners.

Food: The Kitunusi eat only a thick gruel made from an amalgam of grains. Their language simply calls this substance "food", but others call it "gnome-paste".

War: Kitunusi disdain hand-to-hand combat, and fight at range whenever possible. Their weapon of choice is the sling, and if they can afford it they will hurl superior alchemical weapons rather than simple sling bullets.

Male Kitunusi Names: Destah, Domah, Fah, Famah, Kah, Lah, Mah, Pah, Ramah, Soh, Somah, Tesfah, Toh, Vah, Vahmah.

Female Kitunusi Names: Des, Dessa, Fas, Kas, Kassa, Kes, Lamas, Las, Lassa, Massa, Tes, Tessa, Vas, Vassa, Vesse.

OPEN GAME MATERIAL

Gnome Kind

+2 Constitution, -2 Strength.

Small size.

Kitunusi base speed is 20 feet.

Darkness: Kitunusi with Charisma scores of 12 or higher, may cast the 2nd-level spell *darkness* once per day. Treat the Kitunusi as a 3rd-level arcane caster for all spell effects dependent on level.

Darkvision: Kitunusi can see in the dark up to 60 feet. Darkvision is black and white only, but it is

otherwise like normal sight, and Kitunusi can function just fine with no light at all.

Divination Resistance: Kitunusi have a spell resistance of (10 + character level) versus all spells and spell-like abilities from the Divination school.

Skill Bonus: Kitunusi gain a +2 racial bonus to Hide and Move Silently checks. This bonus increases to +4 if the Kitunusi is in an area of heavy shadow or total darkness.

Sunlight Sensitivity: Kitunusi suffer a -1 penalty to all attacks rolls, saving throws, skill checks, and ability checks when exposed to direct sunlight.

Automatic Languages: Kordo and Gnome.

Bonus Languages: Daka-alif, Daka-kara, Daka-kosa, Draconic, Dwarven, and Giant.

Favored Class: Rogue.

Appropriate Feats: Shadow Dodge, Shadow Fist, Shadow Sight.

Ngoloko (Half-Orc)

The Ngoloko are the remnants of the once-mighty Kosan empire. The orcs of Kosa, removed from their position of dominance, were hunted down and killed without mercy by their former slaves.

Opinions differed, however, on what to do with the Ngoloko. The Ngoloko, half-human and half-orc, born to human concubines, were of course innocent of any wrongdoing themselves, and in the end it was decided to banish the Ngoloko from human lands.

On their own, with no one else to turn to for help, the Ngoloko thrived.

Region: None. Ngoloko are evenly dispersed throughout human lands, living in small, isolated communities.

Language: Daka-kosa.

Religion: Fiendish orisha. Most Ngoloko are not evil, but they still make offerings to placate the evil spirits that haunt them for abandoning the ways of their orcish ancestors. Sacrifices to N!ok are especially common, but such rituals are never conducted where members of other races might observe them.

Authority: Ngoloko have a democratic society with elected leaders. These leaders typically serve as a chieftain for a period of seven years, after which time they are forbidden to serve again. However, while in power, a chieftain has near-total authority over his people.

Art: The Ngoloko have combined the artistic traditions of Humans with the warlike traditions of

their orcish ancestors to master the art of weapon etching. A beautifully etched ngolokan spear can fetch several hundred gold pieces, even if not of masterwork quality. Ngolokan etchings are never representational, and usually feature complex geometric patterns.

Rituals: Ngoloko follow an odd hodge-podge of rituals, usually attempting to imitate the closest human ethnic group. Some ngolokan rituals date back to the time of the ancient Kosans, but these rituals are rarely spoken of, and even most Ngoloko are not privy to them.

Clothing: Ngoloko wear sparse clothing made from animal skins for the sake of modesty, and usually decorate those skins with beadwork or pieces of carved wood. Otherwise, their naturally hairy bodies provide them with adequate protection from the elements.

Food: Ngoloko are hunters and gatherers. They eat nuts, berries, and wild animals. They love spices, and attempt to spice their dishes whenever possible.

War: Ngoloko are opportunists, and fight with whatever weapons are available. They make frequent use of armor, but shield use is uncommon.

Male Ngoloko Names: Budo, Budag, Buma, Gipag, Jipag, Ku, Kua, KuIdi, Kuo, KuU. Most male ngolokan names come from ancient Kosan and are some variant of the word “death” or “kill”.

Female Ngoloko Names: Gombe, Gombo, Gomba, Gombu, Mun, Nombe, Tanga, tUngo, tUnga, tUngUa. Most female ngolokan names come from ancient Kosan and are some variant of the word “cattle” or “property”. Though the old names survive, women are not considered property by Ngolokan society.

OPEN GAME MATERIAL

Half-Orc Kind

+2 Strength, -2 Wisdom, -2 Charisma.

Medium size.

Half-orc base speed is 30 feet.

Darkvision: Ngoloko (and orcs) can see in the dark up to 60 feet. Darkvision is black and white only, but it is otherwise like normal sight, and half-orcs can function just fine with no light at all.

Orc Blood: For all special abilities and effects, a half-orc is considered an orc. This allows them to use ancient Kosan magical items that do not function for non-orcish races.

Automatic Languages: Daka-Kosa and Kordo.

Bonus Languages: Daka-alif, Daka-kara,

Draconic, Dwarven, Gnoll, Elven, Giant.

Favored Class: Wizard.

Appropriate Feats: Metamagic, Scent, Steadfast.

Unthlatu (Lizard Folk)

Amazingly, the reptilian Unthlatu are descended from humanoid sorcerers. Over the generations, inbreeding brought their dragon blood to the fore, and cross-breeding with reptilian swamp-creatures has changed them into an entirely new race.

Unthlatu look superficially similar to Humans, except that they are bald, have no body hair, and are completely covered in fine green scales. Unthlatu nobles have a distinctively more draconic appearance, and Unthlatu royalty are actually half-dragons of various sorts.

There are two major tribes of Unthlatu. The kUakUa (lizard) tribe, and the cUngId (poison water) tribe. These are tribes in the traditional sense: all tribe members are related and each tribe is ruled by a powerful half-dragon chief. Marrying a member of the opposite tribe used to be forbidden, but in recent years these restrictions have eased somewhat.

Region: Great Mangrove Marsh.

Language: Draconic. The Unthlatu dialect of draconic bears some resemblance to Kordo.

Religion: Each Unthlatu tribe practices its own religion. Specifically, the kUakUa tribe honors Dragon Natural orisha, while the cUngId tribe honors Water Elemental orisha.

Authority: The Unthlatu are ruled by powerful sorcerers that are chosen through a series of dangerous and highly secretive tests administered by Unthlatu priests. When a leader dies, dozens of lizard-folk volunteer to take the tests, but only one survives to the end. Once chosen as a leader, a sorcerer rules her band until her death.

Art: The Unthlatu have a hard life in the swamps, and do not create any sort of durable art. Instead they create impermanent art through illusionary magic. Illusions can be used to tell stories, make music, or create “paintings” of light and sound. Unthlatu illusionists, though always in demand, are not held in particularly high regard by their society.

Rituals: Unthlatu rituals revolve around one of two things: dragons or water. Unthlatu of the lizard tribe construct dragon statues and leave burnt offerings for the Dragon orisha, and Unthlatu of the poison water tribe have sacred pools of quicksand in which they drown sacrificial animals. Some small bands of

Unthlatu have actually forged alliances with black dragons or powerful water elementals.

Clothing: Unthlatu do not wear clothing; their bodies are naturally armored, and they do not have any external genitalia. Most wear leather belts adorned with containers for practical purposes, with spell component pouches being the most common sort of container.

Food: The Unthlatu eat whatever they can scavenge in the swamps, and almost never cook their food. When amongst non-reptilian races, Unthlatu will adopt the customs of those around them.

War: The Unthlatu dislike direct confrontations, preferring guerilla tactics. Their weapon of choice is the Nyamban throwing knife, which they typically poison with noxious substances found in the swamps.

Male Unthlatu Names: bUdU, cUacUa, Camba, Cebodedu, Gondocu, Jinco, Jombe, Koko, Nko, Pangado.

Female Unthlatu Names: Bambe, Cebededu, Cedebeba, Cuacua, Gondo, Gudi, Jinca, Nkaya, Nya, Pangada.

OPEN GAME MATERIAL

Lizard Folk Kind

+2 Strength, +2 Con, -2 Intelligence, -2 Wisdom.
Medium Size.

Unthlatu base speed is 20 feet.

Low-light Vision: Unthlatu can see twice as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.

Natural Armor: Unthlatu have +3 natural armor.

Skill Penalty: Unthlatu have little education or parental supervision. As a result, all Unthlatu skills start with a rank of -2 instead of the usual rank of 0.

Automatic Languages: Draconic and Daka-kara.

Bonus Languages: Aquan, Daka-alif, Daka-kosa, Kordo.

Favored Class: Sorcerer.

Appropriate Feats: Swamp-born, Tail-attack, Innate Magic.

Ututheckulu (Dwarf)

Ututheckulu are Nyamban dwarves. Traditionally, they dwelled underground, but were driven to the surface many years ago due to a powerful volcanic eruption.

Though still antisocial in many ways, the Ututheckulu have attempted to adapt to surface life. The Eastern dwarves have forged an alliance with the Empire of Mabwe, and the Western dwarves have assumed leadership positions amongst the various Hutali tribes.

Ututheckulu appear as ebony-skinned dwarves with wild black hair and blood-red teeth. This tooth color is not natural; the dwarves actually dye their teeth with special berries collected from mountain vines. One tooth is especially long and grows into a sharp fang with which an Ututheckulu can deliver an effective bite attack.

Region: Kuba Taaba and Giko Taaba mountain ranges.

Language: Dwarven.

Religion: Fiendish orisha. The Ututheckulu are not necessarily evil, but they respect the power of evil spirits. The most commonly honored is Na/inga, fiendish orisha of shapeshifters and cannibalism.

Authority: The Ututheckulu have always been ruled by a succession of tyrants. Every few decades, there is a coup, during which the old tyrant is slain and a new one takes his place. This makes the Ututheckulu political system a very volatile one. In addition, the Ututheckulu also rule over the mountainous Mbanta people.

Rituals: The Ututheckulu believe when a warrior falls in battle, its vengeful ghost will return to haunt its comrades. This can only be prevented by eating the remains of the fallen companion. Naturally, this ritual cannibalism horrifies other races that fight alongside them, and certain adventuring Ututheckulu have abandoned this tradition. Such dwarves are considered haunted, and often become outcasts when they attempt to return to their homelands.

In addition, some Ututheckulu have taken to eating the hearts of defeated opponents, believing that it grants them the strength of their fallen enemy.

Clothing: Both male and female Ututheckulu wear white linen skirts that extend to the knees. While the males go bare-chested, females usually wear a filmy linen blouse for purposes of modesty. Both male and female Ututheckulu are capable of growing facial hair; males grow wiry beards, while females usually shave theirs. Headdresses are common, especially of white linen adorned with gold. While some Ututheckulu go barefoot, most wear heavy leather sandals.

Food: The Ututheckulu eat a variety of

subterranean mosses and lichens, some of which thrive on the sulfurous fumes of the volcanoes and smell terribly. Members of the other races find Ututheckulu foods nearly indigestible.

War: Ututheckulu use fairly traditional dwarven weapons, mostly axes and hammers. They dislike shields, preferring to wield two-handed weapons whenever possible.

Ututheckulu Names: Male and female Ututheckulu names are indistinguishable. A few common names are: Abes, Ameren, Aris, Ashuhris, Atum, Halike, Heoma, Ibioye, Imhotrematep, Imhottis, Itis, Jaho, Jaha, Kachi, Khnumsera, Kisimba, Kumulogo, Kwasor, Kwate, Mera, Mosis, Mubinna, Mudika, Tumentu, Turamteti, Ushachonis, Uzoma, Xenkhen, Zema, Zwarbi.

OPEN GAME MATERIAL

Dwarf Kind

+2 Constitution, -2 Charisma.

Medium size.

Ututheckulu base speed is 20 feet.

Darkvision: Ututheckulu can see in the dark up to 60 feet. Darkvision is black and white only, but it is otherwise like normal sight, and Ututheckulu can function just fine with no light at all.

Bite attack: Nyamban dwarves can bite with their single fang for 1d4 points of damage. A bite attack is considered armed and does not subject the Ututheckulu to attacks of opportunity.

Giant Fighting: The Ututheckulu are dedicated foes of the undead giants known as the Rom, and as a result, they have developed special techniques for fighting giants. They gain a +1 racial bonus to attack rolls and a +4 dodge bonus when facing giants. Note that any time a character loses his positive Dexterity bonus to Armor Class, such as when he's caught flat-footed, he loses this dodge bonus too.

Skill Bonuses: +2 racial bonus on all Jump checks, Tumble checks to avoid falling damage, and Craft checks related to stone or metal.

Saving Throw Bonus: +2 racial bonus on saving throws against poison and fire-based attacks.

Automatic Languages: Daka-alif and Dwarven.

Bonus Languages: Daka-kara, Kordo, Giant, Terran, and Undercommon.

Favored Class: Fighter.

Appropriate Feats: Heart Feast, Stonecunning, Ventriloquism.

Wakyambi (Elf)

The Wakyambi are Nyamban elves. Their name means “sky people”, which is a very poor way of saying that they live in trees.

The Wakyambi appear as tall, brown-skinned Nyambans with pointed ears and a long, fleshy tail. Wakyambi hair is usually black at birth, but turns grey and then white before they even reach adulthood. Wakyambi eyes can be a variety of colors, but are most commonly violet.

During the Kosan Time, the Wakyambi were the favored slaves of the empire, and after the Great Rebellion, the Wakyambi worked diligently to shed their image as traitors. To this day, Wakyambi harbor great animosity against Ngoloko and other creatures of orcish blood, more to prove their trustworthiness than for any other reason.

Region: BIda rainforest.

Language: Elven.

Religion: Natural orisha. Wakyambi exclusively honor tree orisha.

Authority: The Wakyambi are ruled by a council of male and female elders. They are chosen strictly on the basis of age.

Art: Wakyambi society seems to have an endless passion for cultivating orchids. Creating new strains of orchids is a particularly popular pastime, as is creating new and interesting floral arrangements.

Rituals: Wakyambi rituals concentrate on the performance of random good deeds for members of other races. For example, a Wakyambi might secretly slip some of her cattle into the herd of a human farmer, or leave a small cache of coins somewhere where a beggar might find it. These good deeds must always go unrecognized and unrewarded by the recipient for the Wakyambi to gain status in society.

Clothing: The Wakyambi hate restrictive clothing. They make what clothing they wear from spider silk and leaves, and tie their belongings onto their bodies with vines so as to keep their hands and tails free for brachiation.

Food: The Wakyambi are strict vegetarians, and have trouble digesting meats. Calabash is a staple of their diet, though they will eat virtually any fruit or vegetable. Though most foods are eaten raw the Wakyambi are skilled at the creation of soups, stews, and other prepared foods.

War: The Wakyambi are not a warlike people, but are merciless when provoked. Their favored weapons are the whip and the barbed spear.

Male Wakyambi Names: Amani, Asante, Bwana, Chaga, Ghali, Kijana, Popo, Pupa, Rafiki, Roho, Simba, Zuri.

Female Wakyambi Names: Aminia, Aziza, Fara, Hawa, Imani, Jani, Johari, Maisha, Malaika, Malkia, Marahaba, Nadra, Uboro.

OPEN GAME MATERIAL

Elf Kind

+2 Dexterity, +2 Charisma, -2 Constitution, -2 Strength.

Medium size.

Wakyambi base speed is 30 feet.

Climb Speed: Wakyambi have a base climb speed of 20 feet. This gives them a +8 bonus to Climb checks.

Saving Throw Bonuses: +2 racial saving throw bonus against Enchantment spells or effects.

Spell-like Powers: Wakyambi with Charisma scores of 11 or higher may cast the 1st-level spell *charm person* once per day. Wakyambi that are 3rd-level or higher, with Charisma scores of 12 or higher, may also cast the 2nd-level spells *invisibility* and *minor image*, each once per day. These are all divine spells. Treat the Wakyambi as a 3rd-level caster for all spell effects dependent on level.

Low-light Vision: Wakyambi can see twice as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.

Automatic Languages: Daka-kara and Elven.

Bonus Languages: Daka-alif, Daka-kosa, Draconic, Goblin, Kordo, and Sylvan.

Favored Class: Druid.

Appropriate Feats: Arboreal, Prehensile Tail, Shield of Pacifism.

Variant - Additional Races

If you would like to add additional non-human races to your campaign, here are some suggestions:

OPEN GAME MATERIAL

Aasimar (planetouched)

Entare (described in *GM's Lorebook*)

MbUi (gnoll)

Half-Celestial

Unthlatu noble (Half-Dragon)

Half-Fiend

Tiefling (planetouched)

Yuan-Ti

(CHAPTER 3: CHARACTER CLASS VARIANTS

These character class variants make a few changes to the core classes, mostly because certain types of weapons and armor are unknown in Nyambe. However, these changes are completely optional, and you can run a perfectly functional *Nyambe* campaign without using any variant classes.

Bangu (Druid Variant)

Bangu are “wild” priests, more interested in maintaining the natural order than the well being of their fellow humanoids. The name actually means “skin”, and refers to their ability to shape-change.

OPEN GAME MATERIAL

Modify the Bangu from the standard druid as follows:

Weapon and Armor Proficiency: Bangu are proficient in any weapon made entirely from wood or leather. This includes all clubs (club, returning club, throwing club, war club, and whacking stick), and whips. Bangu can also use bows, javelins, and spears, provided the tips are made from bone, stone, or fire-hardened wood instead of metal. Using such a weapon without metal reduces its damage die by one type (for example, a longbow that fires wooden tipped arrows would inflict 1d6 damage instead of 1d8).

Bangu are proficient in light and medium armor and all shields, but can only wear armor or use shields made from leather or wood. Acceptable armors include beaded, leather, hide, woven, and wooden plate armors, as well as wooden and leather shields.

Bangu wielding forbidden weapons suffer from a 25% spell failure rate. Bangu using forbidden armors or shields suffer penalties for spell failure as if they were arcane casters.

Dembe (Ranger Variant)

Dembe are “monster hunters”, gifted with supernatural powers to help them pursue and destroy their chosen foes. They are experts with ranged weapons such as spears and bows, and are both feared and respected by the common populace.

OPEN GAME MATERIAL

Modify the Dembe from the standard ranger as follows:

Weapon and Armor Proficiency: Dembe are proficient with all simple and martial weapons. Dembe are not proficient in any sort of armor or shield.

Dodge Bonus: Dembe are skilled in the art of defense. They gain a +1 dodge bonus to AC at 1st-level, and an additional +1 dodge bonus at 5th level.

Virtual Feats: Dembe do not automatically gain the Track, Ambidexterity and Two Weapon Fighting virtual feats at 1st-level. Instead they gain 2 virtual feats at 1st-level, and an additional virtual feat at 4th, 8th, 12th, 16th, and 20th level.

Available virtual feats are: Alertness, Ambidexterity, Endurance, Far Shot, Great Fortitude, Improved Two Weapon Fighting, Iron Will, Lightning Reflexes, Point Blank Shot, Precise Shot, Rapid Shot, Shot on the Run, Toughness, Track, and Two Weapon Fighting.

The Dembe must still meet the normal requirements for each virtual feat, and the feats do not function if the Dembe is wearing any sort of armor or using a shield. If the Dembe chooses the Ambidexterity or Two Weapon Fighting feats, the feats function normally when using a double weapon.

Engolo (Monk Variant)

Engolo are masters of unarmed combat. They are especially skilled at wrestling, tumbling, fighting from the ground, and throwing powerful kicks. Engolo are also trained in the use of simple weapons such as clubs, knives, and the like.

OPEN GAME MATERIAL

Modify the Engolo from the standard monk as follows:

Weapon and Armor Proficiency: Engolo are proficient in all simple weapons, but are NOT proficient in any exotic weapons. Engolo are not proficient in any sort of armor or shield.

Unarmed Attack Bonus: Engolo may use their unarmed attack progression when fighting with any simple weapon.

Gamba (Fighter Variant)

Gamba are highly trained warriors. Most come from cities or other developed areas.

OPEN GAME MATERIAL

Modify the Gamba from the standard fighter as follows:

Weapon and Armor Proficiency: Gamba are proficient in all simple and martial weapons, light armor, and shields.

Dodge Bonus: Gamba are skilled in the art of defense. They gain a +1 dodge bonus to AC at 1st-level, and an additional +1 dodge bonus at 5th level.

Kuitika (Paladin Variant)

Kuitika means “to answer a call”, and refers to certain warriors that have been “called” to heroic action by the orisha.

OPEN GAME MATERIAL

Modify the Kuitika from the standard paladin as follows:

Weapon and Armor Proficiency: Kuitika are proficient with all simple and martial weapons. Kuitika are proficient with light armor, and all shields.

Dodge Bonus: Kuitika are skilled in the art of defense. Kuitika gain a +1 dodge bonus at 1st-level, and an additional +1 dodge bonus at 5th level.

Bonded Animal: Replace the paladin’s warhorse with some other animal. The animal does not need to be a mount. Examples of bonded animals could be cheetahs, falcons, lions, rhinos, zebras, etc.

N’anga (Cleric variant)

N’anga are the priests of Nyamban societies. Though all people make sacrifices to the orisha, N’anga devote their entire lives to making the will of the spirits manifest.

OPEN GAME MATERIAL

Modify the N’anga from the standard cleric as follows:

Weapon and Armor Proficiencies: N’anga are proficient in all simple weapons. They are proficient in light armor and shields.

Dodge Bonus: N’anga are skilled in the art of defense. They gain a +1 dodge bonus to AC at 1st-level, and an additional +1 dodge bonus at 5th level.

Domains: The domains available to a N’anga depend on the orisha that she honors. See the *Description* section for more information on Nyamban religions and the *Magic* section for more information on the available domains.

Ngoma (Bard Variant)

Ngoma means “drummer” in Kordo. Ngoma are musicians, dancers, poets, and spellcasters. Even though they invoke the gods, they are not true religious functionaries.

OPEN GAME MATERIAL

Modify the Ngoma from the standard bard as follows:

Weapon and Armor Proficiency: Ngoma are proficient in all simple weapons. In addition, the Ngoma is proficient with one of the following weapons: battle axe, composite longbow, composite shortbow, longbow, sap, shortbow, shortsword, throwing spear, or whip. Ngoma are not proficient in any sort of armor, but they are proficient in shields.

Dodge Bonus: Ngoma are skilled in the art of defense. They gain a +1 dodge bonus to AC at 1st-level, and an additional +1 dodge bonus at 5th level.

Spellcasting: Ngoma use divine magic instead of arcane magic. See the *Magic* section for more information on this implications of this change.

Nanala (Rogue Variant)

Nanala means “stealthy walker” in Kordo. The term is commonly applied to anyone that shows a tendency toward hiding, attacking from ambush, or any other sort of deception.

OPEN GAME MATERIAL

Modify the Nanala from the standard rogue as follows:

Weapon and Armor Proficiency: Nanala are proficient in the sap, shortbow (normal and composite), and all Small simple weapons. Medium-size Nanala are also proficient in Medium simple

weapons. Nanala are not proficient in any sort of shield or armor.

Dodge Bonus: Nanala are skilled in the art of avoidance. They gain a +1 dodge bonus to AC at 1st-level, and an additional +1 dodge bonus at 5th level.

Mchawi (Wizard Variant)

Mchawi are wizards that have learned to steal magic from The Overpower though the aid of fiendish orisha.

OPEN GAME MATERIAL

Modify the Mchawi from the standard wizard as follows:

Weapon and Armor Proficiency: Mchawi are proficient with the club, dagger, halfspear, light crossbow, and quarterstaff.

Alignment: Mchawi must have a non-good alignment.

Spellbooks: Omurogo use *mojuba bags* instead of spellbooks. See the *Magic* section for more information on these items.

No Soul: Mchawi cannot be *raised* or *resurrected* normally. If slain, their souls return as incorporeal undead monsters. If the resulting undead is destroyed, then the Mchawi can be returned to life. The GM has more information about this process.

Prestige Class Option

In some campaigns, the Mchawi might be a prestige class instead of a core class. The qualification for becoming a Mchawi is the ability to cast *inflict light wounds*. As a prestige class, Mchawi are limited to a maximum of 10th level.

Specialization Option

In some campaigns, Mchawi are required to specialize in Necromancy, and must take Divination as a banned school.

Omurogo (Wizard Variant)

Omurogo are “divine wizards”.

OPEN GAME MATERIAL

Modify the Omurogo from the standard wizard as follows:

Weapon and Armor Proficiency: Omurogo are proficient with the club, dagger, halfspear, light crossbow, and quarterstaff.

Alignment: Omurogo must have a non-evil alignment.

Spellcasting: Omurogo use divine magic instead of arcane magic. See the *Magic* section for more information on the implications of this change.

Spellbooks: Omurogo use *mojuba bags* instead of spellbooks. See the *Magic* section for more information on these items.

Prestige Class Option

In some campaigns, the Omurogo might be a prestige class instead of a core class. The qualification for becoming a Omurogo is the ability to cast *cure light wounds*. As a prestige class, Omurogo are limited to a maximum of 10th level.

Specialization Option

In some campaigns, Omurogo are required to specialize in Divination and must take Necromancy as a banned school.

Ruga (Barbarian Variant)

Ruga are warriors from traditional societies that place a greater emphasis on strength and ferocity than any sort of formal training.

OPEN GAME MATERIAL

Modify the Ruga from the standard barbarian as follows:

Weapon and Armor Proficiency: Ruga are proficient in all simple and martial weapons. Ruga are proficient in shields, but are not proficient in any sort of armor.

Dodge Bonus: Ruga are skilled in the art of defense. They gain a +1 dodge bonus to AC at 1st-level, and an additional +1 dodge bonus at 5th level.

Sei (Sorcerer Variant)

Sei (“witch” in daka-kara) are mortals born with the blood of dragons, and they are the only individuals capable of using arcane magic without the aid of orisha.

It is not known whether The Overpower smiles or frowns upon sei, and despite their role in the

overthrow of the Kosans, Sei are distrusted and even hunted in some lands.

OPEN GAME MATERIAL

Modify the Sei from the standard sorcerer as follows:

Familiars: Sei cannot summon familiars.

No Components: Spells cast by sei do not require material components unless those components have a gold piece value.

<u>Psionics Variant</u>

In some campaigns, sei might be have psionic powers instead of magical ones.

In this case, Omurogo and Mchawi can choose to be either wizards or sorcerers, instead of being limited to wizards only.

CHAPTER 4: SKILLS

Use the following modifications and additions to the skill rules when playing a *Nyambe* campaign.

Plant Affinity (new skill)

The Plant Affinity skill allows a character to alter the reactions of animated plants and plant monsters.

OPEN GAME MATERIAL

Plant Affinity

(Cha; Trained only; Druid, Ranger only)

This skill is only available to those with access to and at least one rank in the Animal Empathy skill. It allows a character to alter the reactions of animated plants and plant monsters with an Intelligence score of 2 or less.

Check: The character can improve the attitude of a plant with a successful check. To use the skill, the character and the plant must be able to study each other, noting each other's body language, vocalizations, and general demeanor. This means that the character must be within 30 feet under normal conditions.

Generally, influencing a plant in this way takes 1 minute, but, as with influencing people, it might take more or less time.

Using Plant Affinity is more difficult than using Animal Empathy, and the DCs are typically 5 points higher.

Retry: As with attempts to influence people, retries on the same plant generally don't work (or don't work any better), whether the character has succeeded or not.

Speak Language

There are three major languages spoken in Nyambe: Kordo, Daka-alif, and Daka-kara. In addition, writings in the ancient language known as Daka-kosa can be found in the ruins of ancient temples and cities. Finally, the "talking drum" language is used for communication over long distances.

Kordo

Kordo, also known as "common", is the most frequently spoken language in Nyambe. It is most often encountered along the western coast and within the interior. This is NOT the common language spoken by those on other continents.

Kordo has a runic alphabet, which means that it has no curved lines, making it ideal for carving into wood, stone, and other materials.

Daka-alif

Daka-alif is a language that bears resemblance both to Kordo and the language of the Near Eastern people. It is most frequently encountered along the northern coast of Nyambe.

Daka-alif uses many of the same letters as Kordo, but its written alphabet uses flowing script rather than runes. This is the language most commonly used for writing on non-durable materials such as hide or papyrus.

Daka-kara

Daka-kara is a language that bears resemblance both to Kordo and the language of the Far Eastern people. It is most frequently encountered along the eastern coast of Nyambe.

The Daka-karan alphabet is unique amongst Nyamban languages in that multiple letters can be combined into single, new letters. This makes the language difficult to read, especially to those not familiar with the system.

Daka-kosa

Daka-kosa is a "dead" language, once spoken by the orcs of the ancient Kosan empire. However, the language is still spoken by scholars, Ngoloko (half-orcs), and the Ingogo (degenerate orcs). It is most commonly encountered in writings and carvings left behind by the ancient Kosans.

Daka-kosa seems to be an ancient, advanced dialect of Orcish with an emphasis on arcane magical terminology.

OPEN GAME MATERIAL

Characters who know a language on the list below can attempt to communicate with those speaking a related language, but suffer a -8 reaction penalty to Charisma based skills and checks.

<u>Language Known</u>	<u>Related Languages</u>
Kordo	Daka-alif, Daka-kara
Daka-alif	Kordo, Near Eastern
Daka-kara	Kordo, Far Eastern
Near Eastern	Daka-alif
Far Eastern	Daka-kara
Daka-kosa	Orcish
Orcish	Daka-kosa

“Talking Drum” Language

The “talking drum” language is a pseudo-language used to send simple messages over long distances through special drums. These drums are capable of producing two or more distinct tones, and the melodies produced can resonate over long distances. Messages that can be sent using talking drums are generic by nature. Some examples:

Celebration in progress.
Prepare for an attack.
Prepare for visitors.
Come to our aid.
Come meet with us.

OPEN GAME MATERIAL

Using the talking drum language requires both knowledge of the language and a perform (drum) check. On a failure, either the message does not carry the entire distance, or the message is garbled. The drummer can choose to use a lesser range and DC if desired (for example, if using a stationary talking drum, the drummer could instead choose to send a message only 2 miles with a DC of 20).

<u>Range</u>	<u>DC</u>	<u>Drum Required</u>
1 mile	15	Typical
2 miles	20	Masterwork
5 miles	25	Stationary

Some cultures have learned to use flutes for communication in addition to drums. If you wish to use a flute to speak the talking drum language, it only

carries half as far.

Other Languages

In addition to the regional languages, the following languages are also spoken in Nyambe:

OPEN GAME MATERIAL

<u>Language</u>	<u>Commonly Spoken by</u>
Abyssal	Fiendish orisha (CE/NE)
Aquan	Water orisha, Silwane-Manzi
Auran	Air orisha
Celestial	Celestial orisha
Draconic	Unthlatu, Dragons, Yuan-Ti
Dwarven	Ututheckulu
Elven	Wakyambi
Far Eastern	Far Easterners
Halfling	Agogwe
Giant	Rom, Sao
Gnoll	MbUi
Gnome	Kitunusi
Ignan	Fire orisha
Infernal	Fiendish orisha (LE/NE)
Near Eastern	Near Easterners
Sylvan	Natural orisha, Entare
Terran	Earth orisha
Undercommon	Underground creatures

(CHAPTER 5: FEATS

The majority of these feats are available to any native Nyamban character.

Arboreal

You were literally born in the trees. As a result, you are highly adept at avoiding falling damage.

OPEN GAME MATERIAL

Prerequisites: Wakyambi only.

Benefit: You gain a +4 bonus to any Tumble checks made to avoid falling damage.

Arcane Ward

You know special rituals to protect yourself against the works of arcane magic.

OPEN GAME MATERIAL

Benefit: You gain a +2 morale bonus to all saving throws versus arcane magic.

Astrological Magic

You have learned to enhance your magic through careful observation of the moon, stars, and planets.

OPEN GAME MATERIAL

Prerequisites: Ability to cast spells.

Benefit: You can increase your caster level by making a successful Knowledge (Astrology) check versus a DC of 20. You are not permitted to take 10 or 20 on this check, and retries are not permitted. A successful check increases your caster level by +1 for 24 hours.

Cautious

In battle, you have learned the advantage of staying your hand until the most opportune moment presents itself.

OPEN GAME MATERIAL

Prerequisites: Expertise Feat.

Benefit: You can refocus as a standard action instead of a full-round action. You can then take a

move-equivalent action, and the refocus comes into effect the following round.

For example: You roll for initiative and get a 10 (6 +4 for Improved Initiative). On the third round of combat, you refocus and take a move-equivalent action. On the next round you act on 24 (20 +4 for Improved Initiative).

Chosen Animal

You have a particularly strong affinity for a certain kind of animal.

OPEN GAME MATERIAL

Prerequisites: Access to Animal Empathy skill.

Benefit: You gain a +2 competence bonus to Animal Empathy and Handle Animal checks with your chosen animal.

Culinary Ashe

This feat is sometimes called “upside down cooking”. It is the ability to trap magical powers within common food items.

OPEN GAME MATERIAL

Prerequisites: Ability to cast divine spells. Spellcaster level 3rd+.

Benefit: This feat functions exactly like Brew Potion, except that the caster can make the potion appear as any sort of food desired. Soups and stews are the most common, but it can also be used to make magical breads, cheeses, or meats.

Double Jointed

You have extremely flexible joints at the wrists, elbows, knees, and feet.

OPEN GAME MATERIAL

Benefit: You gain a +4 bonus to escape artist attempts.

Special: You may only take this feat as a 1st-level character.

Dragonslayer

You have been fated to slay dragons.

OPEN GAME MATERIAL

Benefit: You gain a +1 to hit and +2 damage bonus when fighting dragons. These bonuses stack with all other bonuses but the damage bonus does not apply if the creature is immune to critical hits (an undead dragon, for example).

Drum Dancer

You are highly proficient at both the playing of the drum and ritual dancing.

OPEN GAME MATERIAL

Benefit: You gain a +2 competence bonus to all Perform (Drums), and Perform (Dancing) checks. In addition, you know the “talking drum” language (see languages section for additional information).

Elephant Warrior

You are exceptionally skilled in the purchasing, training, handling, and riding of elephants.

OPEN GAME MATERIAL

Benefit: You gain a +2 competence bonus to all Animal Empathy, Appraisal, Handle Animal, and Ride checks involving elephants.

Equestrian

You are exceptionally skilled in the purchasing, training, handling, and riding of horses.

OPEN GAME MATERIAL

Benefit: You gain a +2 bonus to all animal Empathy, Appraisal, Handle Animal, and Ride Checks involving horses.

Expert Tracker

You have practiced the art of tracking since you were a child, and can follow tracks as naturally as other people can walk.

OPEN GAME MATERIAL

Prerequisites: Track feat.

Benefit: You can follow tracks at your normal speed without suffering the usual -5 penalty to your Wilderness Lore check. If you are willing to accept a

-5 penalty to your Wilderness Lore check, you can follow tracks at twice your normal speed.

Fated

Fate smiles upon the NaBula people. You place great trust in Fate to deliver you from danger.

OPEN GAME MATERIAL

Benefit: If a failed saving throw would result in your death, you are permitted to make a second save if the first one fails. You cannot re-roll more than one failed saving throw per week of game time, and you cannot re-roll saving throws that do not directly result in your death.

Fearlessness

You have trained yourself to show no fear, even in the most terrifying of circumstances.

OPEN GAME MATERIAL

Culture: Shombe.

Benefit: You gain a +4 morale bonus to all saving throws versus fear effects, and even if failing a saving throw, the effects are reduced by one category.

Fire Blood

You were born with red hair, and have a natural resistance to fire.

OPEN GAME MATERIAL

Prerequisites: One of your ancestors was an efreet.

Benefit: You have 5 points of damage resistance against fire attacks.

Special: You can only take this feat as a 1st-level character.

Fire Magic

You were born with red hair, and have the ability to control fire.

OPEN GAME MATERIAL

Prerequisites: One of your ancestors was an efreet.

Benefit: You can use the 2nd-level spell *pyrotechnics* once per day as a spell-like ability. You are treated as a 4th-level arcane caster for all effects dependent on level.

Special: You can only take this feat as a 1st-level character.

Fire Resistant

You have developed a natural resistance to extreme temperatures.

OPEN GAME MATERIAL

Benefit: +4 racial bonus on saving throws against all fire-based attacks, spells, and abilities.

Special: You can only take this feat as a 1st-level character.

Gemworker

You have a knowledge of gemstones that is unmatched.

OPEN GAME MATERIAL

Benefit: You gain a +2 competence bonus to Craft (gem-cutting), Knowledge (gemstones), and Appraisal checks related to gems.

Heart Feast

After you or your party defeats an enemy, you can cut out its heart and eat it to gain strength.

OPEN GAME MATERIAL

Prerequisites: Non-good alignment, 1 rank in Heal skill, 1 rank in Profession (butcher) skill.

Benefit: Once per day, you can eat the heart of an animal, beast, humanoid, magical beast, or monstrous humanoid that you have defeated in combat. Eating the heart will heal you 1d8 points of damage +1 per HD of the defeated foe (maximum plus is equal to your character level). It takes a minimum of one minute to remove and eat an enemy's heart.

Impulsive

You are well known for rushing into danger. Sometimes this grants you great glory, other times, it just gets you into trouble.

OPEN GAME MATERIAL

Prerequisites: Improved Initiative Feat.

Benefit: On the first round of combat *only*, you can charge and use the full attack action.

Inquisitor

You have been trained in the proper techniques for detecting arcane spellcasters.

OPEN GAME MATERIAL

Prerequisites: Ability to cast *detect magic*.

Benefit: You can tell by simply looking at someone if she is capable of casting arcane spells. You must make a Sense Motive check resisted by the subject's Bluff skill.

On a successful roll, you can tell if the subject is an arcane caster, but not her class or level.

Innate Magic

The blood of the dragons flows strongly in your veins, enhancing your ability to use metamagic.

OPEN GAME MATERIAL

Prerequisites: Ability to cast arcane spells without preparation. At least one other metamagic feat.

Benefit: Select a metamagic feat that you already know. When you use that metamagic feat with spontaneous casting, you do not need to spend a round preparing it first. You can select this feat multiple times to enhance different metamagic feats.

Metamagic

You are an expert at the art of metamagic.

OPEN GAME MATERIAL

Prerequisites: At least one metamagic feat.

Benefit: Select a metamagic feat that you already know. When using that metamagic feat, the level increase of the improved spell is reduced by one, to a minimum of one level higher. You can use this ability on a spell that is enhanced by multiple metamagic feats. You can select this feat multiple times to enhance different metamagic feats.

For example, if you chose to enhance Quicken Spell, you could cast a quickened spell as if it was only 3 levels higher instead of 4 levels higher.

If you chose to enhance Silent Spell, the silent spell would still be prepared as if one level higher (since that is the minimum increase). However if you cast a Silent Spell that was also Maximized, the spell would only be treated as 3 levels higher, making the level increase for Silent Spell effectively zero.

Mountain Born

You were born in the mountains, and have a distinctive barrel-chest due to oxygen deprivation. This improves your ability to take in oxygen at lower altitudes.

OPEN GAME MATERIAL

Benefit: Whenever you make a check for performing a physical action that extends over a period of time (running, swimming, holding your breath, etc), you get a +4 bonus to the check. In addition, you gain a +2 bonus to initiative checks. These bonuses stack with the Endurance and Improved Initiative feats.

Normal: Operating at high altitudes imposes a -4 penalty to all checks for physical actions that extend over a period of time, as well as a -2 penalty to initiative. Those penalties cancel out the benefits of this feat at high altitudes, leaving those without the feat to suffer the penalties.

Special: You can only take this feat as a 1st-level character.

Musk

Your body naturally produces a musk that makes you seem more charismatic to others.

OPEN GAME MATERIAL

Prerequisites: Agogwe only.

Benefit: Once per day you can produce a faint-smelling musk that adds a +2 racial bonus to all of your Charisma based skills for 10 minutes. The bonus does not apply if you are interacting with a construct, ooze, plant, undead, or vermin.

Nuba Wrestler

You have studied the art of unarmed combat, but not with the same dedication as a true *engolo* (martial artist).

OPEN GAME MATERIAL

Prerequisites: Engolo (Monk) level 1+.

Benefit: You are not bound by the usual multiclassing restrictions of the monk class. You are able to multiclass freely.

Orc-Slayer

The memory of the rebellion against the Kosans is strong amongst your people. You know the best method for dealing with orcs of all kinds, including

Ngoloko (half-orcs) and Ingogo (degenerate orcs).

OPEN GAME MATERIAL

Prerequisites: Base attack bonus +3

Benefit: You gain a +1 to hit and +2 damage bonus when fighting orcs or any creature with orc blood (Ingogo, Ngoloko, etc.). These bonuses stack with all other bonuses but the damage bonus does not apply if the creature is immune to critical hits (an undead orc, for example).

Parrying Shield

You are trained in the use of a special type of shield known as a parrying shield.

OPEN GAME MATERIAL

Benefit: You must have a parrying shield in hand to use this feat. Once per round when you would normally be hit with a ranged weapon, you may make a Reflex saving throw against a DC of 20 (if the ranged weapon has a magical bonus to attack, the DC increases by that amount). If you succeed, you deflect the weapon. You must be aware of the attack and not flat-footed. Attempting to deflect a ranged weapon doesn't count as an action. Exceptional ranged weapons can't be deflected.

If you also know the Deflect Arrows feat, you can deflect one ranged weapon with the Deflect Arrows feat, and a second ranged weapon with the Parrying Shield feat.

Past Life

Many believe that the souls of the dead are sometimes reincarnated into new bodies. Maybe this is true, since you seem to know skills that you should not.

OPEN GAME MATERIAL

Benefit: Select any one skill for your character. This skill is now a class skill.

Alternatively, you can select an exclusive skill not normally available to your character. You can now learn this skill as a cross-class skill.

Special: You can only select this feat as a 1st-level character.

Play Dead

You can slow your metabolism to such a rate that others think you are dead.

OPEN GAME MATERIAL

Prerequisites: Agogwe only.

Benefit: You can slow your metabolism so as to appear dead. For the ruse to be successful, you must make a Bluff check opposed by a Sense Motive check on the part of anyone observing the trick.

If you succeed at the check, it will appear to observers that you dropped dead of a massive heart attack or some seemingly minor injury. Unfortunately, most sentient beings are aware of this ability and will usually administer a coup de grace just to be sure, but it is extremely effective against animals and less intelligent monsters.

As an added bonus, playing dead doubles the length of time it takes for you to be affected by poisons, drowning, diseases, etc. You can play dead for a maximum of one hour.

Poetic Speech

When you speak, poetry just naturally flows from your mouth.

OPEN GAME MATERIAL

Benefit: You gain a +2 competence bonus to Diplomacy and Perform (poetry) checks.

Poison Tolerance

You have an inborn resistance to substances that others would consider poisonous.

OPEN GAME MATERIAL

Benefit: You gain a +4 bonus to saving throws versus poison.

Prehensile Tail

You have learned to use your tail as a crude grasping hand.

OPEN GAME MATERIAL

Prerequisites: Wakyambi only.

Benefit: You can use your tail to hold items weighing 10 pounds or less. Your tail does not have enough dexterity to wield a weapon, but it can be used for holding torches, holy symbols, etc.

Priest-Actor

You are an accomplished performer of morality plays, and you specialize in using these plays to convert

others to your beliefs.

OPEN GAME MATERIAL

Benefit: You gain a +2 competence bonus whenever you take 10 on a Diplomacy, Disguise, or Perform (acting) check.

Rhetoric

You are an expert at swaying others to your point of view.

OPEN GAME MATERIAL

Benefit: You gain a +2 competence bonus to Diplomacy, Bluff, and Sense Motive checks in any conversational situation (you do not get the bonus to bluff when attempting to feint in combat, for example).

Ritualistic Action

You know special rituals for almost everything, and when you take the time to perform them, they ensure that the orisha smile upon you.

OPEN GAME MATERIAL

Benefit: Whenever you take 20 on a check, you can also perform a special ritual to ensure success. This grants you a +1 morale bonus to that check only.

Ritualistic Combat

You have been trained to fight battles without killing your foes.

OPEN GAME MATERIAL

Benefit: You are highly trained at inflicting non-lethal wounds in combat. When using a normal weapon to inflict subdual damage, you suffer only a -2 attack penalty instead of the normal -4 penalty. You are even capable of using thrown or missile weapons to inflict subdual damage, but you suffer the standard -4 penalty when attempting to do so.

Scent

You can detect others by scent.

OPEN GAME MATERIAL

Prerequisites: Ngoloko only.

Benefit: This extraordinary ability lets Ngoloko detect approaching enemies, sniff out hidden foes, and track by sense of smell.

The Ngoloko can detect opponents by sense of smell, generally within 30 feet. If the opponent is upwind, the range is 60 feet. If it is downwind, the range is 15 feet.

Strong scents, such as smoke or rotting garbage, can be detected at twice the ranges noted above. Overpowering scents, such as skunk musk or troglodyte stench, can be detected at three times these ranges.

The Ngoloko detects another creature's presence but not its specific location. Noting the direction of the scent is a standard action. If it moves within 5 feet of the scent's source, the creature can pinpoint that source.

The Ngoloko can follow tracks by smell, making a Wisdom check to find or follow a track. The typical DC for a fresh trail is 10. The DC increases or decreases depending on how strong the quarry's odor is, the number of creatures, and the age of the trail. For each hour that the trail is cold, the DC increases by 2. The ability otherwise follows the rules for the Track feat. Creatures tracking by scent ignore the effects of surface conditions and poor visibility.

Creatures with the scent ability can identify familiar odors just as Humans do familiar sights.

Water, particularly running water, ruins a trail for air-breathing creatures. Water-breathing creatures such as sharks, however, have the scent ability and can use it in the water easily.

False, powerful odors can easily mask other scents. The presence of such an odor completely spoils the ability to properly detect or identify creatures, and the base Wilderness Lore DC to track becomes 20 rather than 10.

Shadow Dodge

You can wrap shadows around yourself to help evade attacks.

OPEN GAME MATERIAL

Prerequisites: Kitunusi only.

Benefit: Once per day, you can wrap shadows around yourself as a free action. The shadows remain for a number of rounds equal to your Charisma bonus.

All attacks directed at you while you are wrapped in shadows have a 20% miss chance.

Shadow Fist

You can reach into the spirit world and strike your foes

from the inside.

OPEN GAME MATERIAL

Prerequisites: Kitunusi only.

Benefit: You can attack an opponent through the ethereal plane. This ability can only be used with an unarmed attack, and allows your attack to ignore armor as if it was a touch attack (it is not subject to attacks of opportunity). If the attack hits, it is an automatic critical hit.

You can use this feat a number of times per day equal to your Charisma bonus.

Shadow Sight

As creatures of shadow, many Kitunusi are capable of seeing the shadow within illusions.

OPEN GAME MATERIAL

Prerequisites: Kitunusi only.

Benefit: You gain a +4 insight bonus on saving throws versus spells and spell-like abilities from the Illusion school.

Shield of Pacifism

Your lack of aggression translates into exceptional defensive ability.

OPEN GAME MATERIAL

Benefit: You gain an additional +2 dodge bonus to AC when fighting defensively, for a total dodge bonus of +4 instead of the usual +2.

Single-Minded

You do as you will, regardless of the opinions of others.

OPEN GAME MATERIAL

Benefit: You gain a +2 competence bonus to all Intimidate checks and Willpower saves.

Small Stature

You are extremely small for a human, standing under four feet in height.

OPEN GAME MATERIAL

Benefit: A human with this feat is considered Size small instead of Medium-size. This grants a +4

bonus to hide rolls, improves the character's AC by +1, improves the character's attack rolls by +1, and reduces the cost of many equipment items by 25%.

However, it also limits the size of weapons the character can wield, reduces the character's weight limit by 25%, reduces her base speed by a third, and hinders her in grappling combat.

Special: You may only take this feat as a 1st-level character.

Steadfast

You know how to stand your ground in a battle.

OPEN GAME MATERIAL

Benefit: You gain a +4 bonus to your d20 roll to resist bull rushes and trip attempts.

Stonecunning

Most Ututcheckulu are taught the secrets of stone. They know stonework like the backs of their own hands.

OPEN GAME MATERIAL

Prerequisites: Ututcheckulu only.

Benefit: The Ututcheckulu gains a +2 racial bonus on checks to notice unusual stonework, such as sliding walls, stonework traps, new construction (even when built to match the old), unsafe stone surfaces, shaky stone ceilings, and the like. Something that isn't stone but that is disguised as stone also counts as unusual stonework. An Ututcheckulu who merely comes within 10 feet of unusual stonework can make a check as if he were actively searching, and an Ututcheckulu can use the Search skill to find stonework traps as a rogue can. An Ututcheckulu can also intuit depth, sensing his approximate depth underground as naturally as a human can sense which way is up.

Swamp Born

You were born and raised in the most hostile regions of the Great Mangrove Marsh.

OPEN GAME MATERIAL

Benefit: +2 racial bonus on Balance, Jump, and Swim checks.

Special: You can only take this feat as a 1st-level character.

Tail Attack

You can make effective melee attacks with your tail.

OPEN GAME MATERIAL

Prerequisites: Unthlatu only.

Benefit: You can attack with your tail. This is considered a slam attack, and inflicts 1d6 points of damage. You can make a tail attack and attack with weapons simultaneously, but the tail attack suffers a -5 penalty.

Ventriloquism

You have the supernatural ability to throw your voice.

OPEN GAME MATERIAL

Prerequisites: Intelligence 11+. Ututcheckulu only.

Benefit: The Ututcheckulu can use a spell-like ability equivalent to the spell *ventriloquism* once per day as if a 3rd-level sorcerer.

Wanderlust

You have an almost supernatural ability to travel long distances without tiring.

OPEN GAME MATERIAL

Benefit: Your daily overland speed is increased by 25%. You may make a Wilderness Lore check with a DC of 10 +2 per additional party member, to increase the daily overland speed of any group you are traveling with by 25%. A check must be made for each day of travel, and you cannot take 10 or 20 on this check.

Weapon Display

You are able to put on a flashy display of weapon prowess to intimidate your enemies.

OPEN GAME MATERIAL

Prerequisites: Base attack bonus +1

Benefit: This ability can only be used in a combat situation. You can add your base attack bonus to an Intimidate check, but you must spend at least one full round showing off your skill first.

CHAPTER 6: DESCRIPTION

Selecting a Religion

Unlike the inhabitants of many fantasy realms, most Nyambans believe in a supreme creator god, also known as *The Overpower*. However, they also believe that the mortal races have somehow managed to offend or alienate The Overpower. As a result of this offense, The Overpower no longer directly answers prayers from mortals.

To get around this problem, both normal people and divine spellcasters in Nyambe must turn to a variety of supernatural beings, collectively called *orisha* (spirits), to act as go-betweens between The Overpower (the source of all divine magic), and the mortal races.

Types of Orisha

Orisha are not worshiped. Instead they are honored as the intermediaries between the mortal races and The Overpower. A character typically only honors one type of orisha, and the type honored is synonymous with the character's religion.

A character's religion can be determined by ethnic group, national affiliation, or personal choice. Religious discrimination is rare in Nyambe, but not unknown, so choose carefully...

Ancestor Orisha

Ancestor orisha is a category used to describe benevolent incorporeal undead.

There is a different set of Ancestor orisha for each race and ethnic group. Typically, these orisha are heroes from the distant past. However, it is also possible to contact the orisha of recently departed relatives. Departed relatives are weaker than heroes, but are more likely to respond to requests for direct aid.

Ancestor orisha *only* respond to prayers from those of the correct race or ethnic group.

OPEN GAME MATERIAL

Ancestor orisha are often Lawful Neutral, but can be any alignment. When they manifest physically they always take the form of ghosts. Ghosts of heroes are more powerful than ghosts of the recently deceased,

but are less likely to respond to requests for direct intervention.

Destroying the physical manifestation of an ancestor orisha simply banishes it back to the spirit world. It can re-manifest as soon as the next day. The only way to destroy one permanently is to kill all of its direct descendants.

Celestial Orisha

Celestial orisha are good outsiders that have either never been mortal, or ascended so long ago that their origins are forgotten. Celestial orisha are often called "gods". Unlike ancestor orisha, celestial orisha are consistent between ethnic groups and races.

OPEN GAME MATERIAL

Celestial orisha can be Lawful Good, Neutral Good, or Chaotic Good in alignment. When they manifest physically, they take the form of powerful celestials (typically solars).

Destroying the manifestation of a celestial orisha simply sends it back to the spirit world. It can re-manifest as soon as the next day. The only way to destroy a celestial orisha permanently is to slay all of its clerics.

Celestial Orisha by Class and Alignment

<u>Class</u>	<u>Orisha</u>	<u>Alignment</u>
Barbarian	Siamas	CG
Bard	Tarango	CG
Cleric	Any	
Druid*	Easafa, Tisanda	NG, NG
Fighter	Araku	LG
Monk**	Any	
Paladin	Nimbala	LG
Ranger	Shonamu	NG
Rogue	Bedaga	CG
Sorcerer	Ramaranda	LG
Wizard	Any	

* Most druids honor natural or elemental orisha, not celestial ones.
 ** Most monks honor ancestor orisha, not celestial ones.

Elemental Orisha

Elemental orisha are spirits from the elemental planes. These orisha are most often associated with natural phenomenon. For example, fire orisha might live within a raging volcano, water orisha can be found in lakes and streams, earth orisha frequent the mountains of Nyambe, and air orisha mix freely with the sky.

OPEN GAME MATERIAL

Elemental orisha are usually True Neutral in alignment. When they manifest they use the statistics for elementals. The more prominent the feature from which they appear, the more powerful the elemental.

For example, the orisha of the ocean would be more powerful than the orisha of a stream. Powerful elemental orisha are notoriously difficult to call into the physical world. Destroying the manifestation of an elemental orisha prevents it from manifesting again in the physical world, but a different elemental will certainly be waiting to take its place.

Unlike most True Neutral religions, clerics of elemental orisha can be of any alignment, though the majority are indeed True Neutral.

Natural Orisha

Natural orisha refers to a variety of “lesser” spirits. These include the spirits of archetypical plants or animals (but not beasts or other sorts of creatures). There is an orisha for every species of animal or plant in existence - a seemingly bewildering variety. Because of this vastness, followers of natural orisha usually venerate a whole group of animals or plants rather than a single one.

For example, one follower of natural orisha might honor herd animals, another might respect trees, and a third might honor reptiles.

OPEN GAME MATERIAL

Natural orisha are usually Chaotic Neutral in alignment. When they manifest they appear as fay (see the monsters chapter for more information).

Destroying the manifestation of a natural orisha simply returns it to the spirit world. It can re-manifest

again the next day. The only way to destroy a natural orisha permanently is to destroy all of the animals or plants it represents.

Fiendish Orisha

Fiendish orisha are Evil aligned outsiders. They can be Lawful Evil, Neutral Evil, or Chaotic Evil. Fiendish orisha are often called “demons” or “devils”. Evil clerics must obtain their powers through these creatures, as The Overpower will not grant their spells.

OPEN GAME MATERIAL

Fiendish orisha are demons (CE or NE) or devils (LE or NE), but they are their own race, and not baatezu or tanar’ri. See the monster chapter for more information on the various fiendish orisha.

Ancestor Orisha

Most priests of ancestor orisha are clerics, though amongst rural peoples druids may fill this function instead.

The holy symbol of an ancestor orisha is always some item owned by one of the characters departed ancestors. This item is used only for ceremonial purposes and cannot be used for mundane purposes without defiling it.

NOTE

Any domain marked with an asterisk (*) is a new domain described in the *Magic* section.

OPEN GAME MATERIAL

Alignment: Lawful Neutral.

Domains: Fertility*, Luck, Protection, Strength.

Weapon: Spear (any).

Pray for Spells: Sunset.

Celestial Orisha

Celestial orisha are served almost exclusively by clerics, though there are a few rare druids that follow Easafa or Tisanda.

Araku (The Warrior)

Araku is the orisha of blacksmiths, warriors, and laborers. His followers espouse success through hard work.

Though his holy symbol is the hammer and anvil, many of his clerics prefer to fight with heavy falchions. His colors are red and brown. Araku is a very popular

orisha, and shines or temples in his name can be found in most towns and cities. Some warriors will not even consider using a weapon forged by anyone else other than a cleric of Araku.

OPEN GAME MATERIAL

Alignment: Lawful Good.

Domains: Iron*, War, Strength.

Weapon: Falchion.

Pray for Spells: Sunset.

Bedaga (The Trickster)

Bedaga is the orisha of doorways and roads. He is a trickster, always on the move, and constantly looking for ways to elevate the meek, and lay low the mighty. With Bedaga, everything is potential, and nothing remains the same.

His holy symbol is an open door. His colors are black and white. Many homes nail Bedaga's holy symbol above their entrances, and roadside shrines to him are common, but he has no proper temples.

OPEN GAME MATERIAL

Alignment: Chaotic Good.

Domains: Good, Travel, Magic, Trickery.
--

Weapon: Quarterstaff.

Pray for Spells: Dawn.

Easafa (The River)

Easafa is the goddess of rivers, romantic love, and birds. She is the twin sister of Tisanda. Easafa encourages her followers to find non-violent solutions to problems, and her clerics have negotiated many peace treaties amongst warring nations.

Her holy symbol is the Nyamban peacock, and her colors are blue and yellow. Her temples are located along riverbanks, and always include gardens with free-roaming peacocks (the Nyamban peacock lacks the fan-like tail of its Far Eastern counterpart).

OPEN GAME MATERIAL

Alignment: Neutral Good.

Domains: Water, Love*, Birds*.

Weapon: Sling.

Pray for Spells: Dawn.

Nimbala (The Judge)

It is said that Nimbala is the father of Humanity, which

would technically make him an Ancestor orisha. The truth of this is unknown, so he is placed amongst the ranks of the Celestial orisha instead.

Nimbala is the most revered of the celestial orisha, having domain over healing, law and order, morality, and even the sun (the symbol of The Overpower). Living up to Nimbala's standards is difficult, and most of his devout followers are paladins.

Nimbala's holy symbol is an ivory scimitar (also called an *udamalore*), and his color is white. Temples and shrines to Nimbala can be found throughout Nyambe.

OPEN GAME MATERIAL

Alignment: Lawful Good.

Domains: Good, Healing, Law, Sun.
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Weapon: Scimitar.

Pray for Spells: Noon.

Ramaranda (The Diviner)

Ramaranda is the orisha that convinced the dragons to mate with mortals and give them the power of sorcery. He is the orisha of knowledge, wisdom, foresight, and planning. Followers of Ramaranda encourage a cautious, carefully planned approach to life.

His holy symbol is an *opon* (divinatory board), and his colors are yellow and white. Temples to Ramaranda are most common in larger towns and cities. Shrines to him are rare, though many pray for his help in times of need.

OPEN GAME MATERIAL

Alignment: Lawful Good.

Domains: Knowledge, Luck, Wisdom*.

Weapon: Morning Star.

Pray for Spells: Dawn.

Shonamu (The Hunter)

Shonamu is the god of hunters, the earth, and protection from danger. Since followers of Shonamu prefer to hunt for food rather than grow crops or raise livestock, they are not always accepted in urban areas. However, they are a welcome sight in the wilderness, since they almost always help travelers in need.

Shonamu's holy symbol is the bow, and his colors are black and brown. As might be expected, temples to Shonamu are only found in rural areas.

OPEN GAME MATERIAL

Alignment: Neutral Good.

Domains: Hunting*, Earth, Protection.
--

Weapon: Long Bow.

Pray for Spells: Dawn.

Siama (The Dead)

Siama is the goddess of storms and the dead, but is not evil. Instead she is viewed as the maternal caretaker of the dead, and the embodiment of the wildness of nature.

Siama's clerics are responsible for the majority of funeral rituals throughout Nyambe, and are surprisingly jovial and sociable for morticians. However, if one of her clerics learns about a murder or other unjust death, they will visit the wrath of Siama upon the evildoer like a bolt of lightning.

Siama's holy symbol is the lightning bolt, and her colors are black and blue. Shrines and temples to Siama can be found anywhere there is a graveyard. Siama is the wife of Tarango, as no other orisha could tolerate either one of them.

OPEN GAME MATERIAL

Alignment: Chaotic Good.

Domains: Air, Lightning*, Death.

Weapon: Javelin.

Pray for Spells: Midnight.

Tarango (The Drummer)

Tarango is the orisha of fire, drums, dancing, and enthusiasm. Followers of Tarango are known for their volatile personalities and excessive merrymaking. He is one of the more popular orisha amongst the common people, but his faith is not well liked by the elite, who consider him a threat to stability and order.

His holy symbol is an axe, and his colors are red and black. He is the husband of Siama the dead. Temples to Tarango are rare, but any village that performs drum-dances would be foolish not to offer him at least a small shrine.

OPEN GAME MATERIAL

Alignment: Chaotic Good.

Domains: Fire, Dance*, Chaos.

Weapon: Battle Axe.

Pray for Spells: Sunset.

Tisanda (The Ocean)

Tisanda is the goddess of the ocean and bounty, and the twin sister of Easafa. Her clerics specialize in providing counseling and fertility rituals to childless couples, and more than one previously infertile couple has named their first female child Tisanda. Several Nyamban cultures are matriarchal, and these cultures hold Tisanda in especially high esteem. Her role as the orisha of fertility also grants her dominion over the rains and harvests.

Tisanda's holy symbol is a fish, and her colors are blue and green. As might be imagined, Tisanda's temples are only found along the coastlines, but her shrines can be found throughout Nyambe, especially in the homes of childless couples, and in rural villages prone to drought.

OPEN GAME MATERIAL

Alignment: Neutral Good.

Domains: Water, Fertility*, Fish*.

Weapon: Net.

Pray for Spells: Noon.

Elemental Orisha

Many priests of elemental orisha are druids rather than clerics.

Air Orisha

Air orisha represent creativity, dexterity, and the intellect. Their followers are usually either scholars or rogues.

The holy symbol of air orisha is a tornado, and their color is blue.

OPEN GAME MATERIAL

Alignment: Neutral.

Domains: Air (required), Earth, Fire, Water.

Weapon: Blowgun.

Pray for Spells: Dawn.

Earth Orisha

Earth orisha represent stability and endurance. Their followers are usually hardy laborers.

The holy symbol of earth orisha is a stone, and their color is brown.

OPEN GAME MATERIAL

Alignment: Neutral.

Domains: Air, Earth (required), Fire, Water.

Weapon: Heavy Mace.

Pray for Spells: Midnight.

Fire Orisha

Fire orisha represent strength and force. Their followers are usually powerful warriors.

The holy symbol of fire orisha is a flame, and their color is red.

OPEN GAME MATERIAL

Alignment: Neutral.

Domains: Air, Earth, Fire (required), Water

Weapon: Hand Axe.

Pray for Spells: Noon.

Water Orisha

Water orisha represent emotion and wisdom. Their followers are commoners or clerics with great concern for the common people.

The holy symbol of water orisha is a wave, and their color is green.

OPEN GAME MATERIAL

Alignment: Neutral.

Domains: Air, Earth, Fire, Water (required).

Weapon: Net.

Pray for Spells: Sunset.

Natural Orisha

Most priests of natural orisha are druids rather than clerics.

Every priest of natural orisha has at least one personal holy symbol. The symbol could be stone from a holy mountain, the claws of a sacred animal, or a piece of a holy plant. If a priest deals with all three types of natural orisha, he may acquire quite a collection of holy items.

Plant Orisha

Plant orisha are mostly interested in sunshine, wind, and rain, and have little care for the concerns of humanoids.

The holy symbol of a plant orisha is a part of that plant, and its color is green.

OPEN GAME MATERIAL

Alignment: Chaotic Neutral.

Domains: Fertility*, Plant, Sun.

Weapon: Club.

Pray for Spells: Noon.

Animal Orisha

Animal orisha are most concerned with hunting, reproduction, and sleep, and have little care for the concerns of mortals.

The holy symbol of an animal orisha is some part of that animal, and its color is brown.

OPEN GAME MATERIAL

Alignment: Chaotic Neutral.

Domains: Animal, Fertility*, Hunting*.

Weapon: Club or Sling.

Pray for Spells: Noon or Midnight.

Geographic Orisha

Geographic orisha have little interest in the temporal concerns of mortals, but are wonderfully objective observers.

The holy symbol of a geographic orisha is some part of that geographic feature, and its color is grey.

OPEN GAME MATERIAL

Alignment: Chaotic Neutral.

Domains: Iron*, Lightning*, Travel.

Weapon: Sling.

Pray for Spells: Midnight.

Fiendish Orisha

These fiendish orisha are evil outsiders, and their worship is banned in many civilized lands. However, many non-evil beings privately honor the fiendish orisha simply to avoid demonic or diabolic wrath.

Bokor (The Arcane)

Bokor is the fiendish orisha of arcane magic. It is said that he was the first to discover how to steal magic from The Overpower. His followers pursue arcane power at the expense of all else.

His symbol is a black disk, and his colors are black and silver.

OPEN GAME MATERIAL
Alignment: Neutral Evil. Domains: Evil, Knowledge, Magic. Weapon: Quarterstaff. Pray for Spells: Sunset.

Dar!ak (The Bloody)

Dar!ak is the fiendish orisha of assassination and murder. His followers are encouraged to solve disputes by killing those that disagree with them.

His symbol is a bloody knife, and his color is red.

OPEN GAME MATERIAL
Alignment: Lawful Evil. Domains: Death, Destruction, Trickery. Weapon: Arm knife. Pray for Spells: Midnight.

Dogar (The Haggler)

Dogar is the fiendish orisha of usury, laziness, and greed. His followers believe in the accumulation of material wealth though deception.

His symbol is an uneven balance, and his color is gold.

OPEN GAME MATERIAL
Alignment: Neutral Evil. Domains: Greed*, Luck, Travel, Trickery. Weapon: Sap. Pray for Spells: Noon.

Gamal (The Dark One)

Gamal is the fiendish orisha of silence, darkness, and oblivion. Some say that he was the father of the other fiendish orisha. His followers are cynics that put faith in nothing other than the oblivion he brings.

Gamal's symbol is a black cloud, and his color is black.

OPEN GAME MATERIAL
Alignment: Lawful Evil. Domains: Darkness*, Death, Law. Weapon: Net. Pray for Spells: Midnight.

GuDuGu (The Obscene One)

GuDuGu is the fiendish orisha of nightmares and insanity. His followers drug themselves to experience terrifying hallucinations, sometimes committing horrible atrocities while so affected.

His symbol is a humanoid clutching its head in pain, and his favored color is indigo blue.

OPEN GAME MATERIAL
Alignment: Chaotic Evil. Domains: Confusion*, Evil, Knowledge. Weapon: Dart. Pray for Spells: Midnight.

Molamu (The Seducer)

Molamu is the fiendish orisha of seduction and lies. Her followers leave a trail of broken hearts and ruined lives in their wake. It is said that she is the cause of all infertility amongst the mortal races.

Molamu's symbol is a bloody heart, and her colors are red and pure white.

OPEN GAME MATERIAL
Alignment: Neutral Evil. Domains: Love*, Luck, Knowledge, Trickery. Weapon: Whip. Pray for Spells: Sunset.

N!ok (The All Seeing Eye)

N!ok is the fiendish orisha of tyranny and war. In the ancient past he was the patron orisha of the Kosans.

N!ok's symbol is a single eye, and his colors are crimson red and black.

OPEN GAME MATERIAL
Alignment: Lawful Evil. Domains: Destruction, Evil, Law, Strength, War. Weapon: Longspear. Pray for Spells: Dawn.

Na/inga (The Warrior Queen)

Na/inga is the fiendish orisha of lycanthropes and cannibalism. Her followers often transform themselves into animals and devour other sentient beings.

Her symbol is a necklace of leopard's claws, and her colors are brown and red.

OPEN GAME MATERIAL

Alignment: Chaotic Evil

Domains: Destruction, Flesh*, War.

Weapon: Punch dagger.

Pray for Spells: Sunset.

Sama/ (The Poison One)

Sama/ is the fiendish orisha of poison, disease, and defilement. Her followers try to spread plagues amongst people, plants, and livestock. They also have a reputation for poisoning those that oppose them. Sama/ is said to be the source of sick livestock and withering crops.

Her symbol is a skull, and her colors are black and green.

OPEN GAME MATERIAL

Alignment: Chaotic Evil.

Domains: Chaos, Death, Plague*.
--

Weapon: Blowgun.

Pray for Spells: Sunset.

Shakare (The Torturer)

Shakare is the fiendish orisha of pain and torture. Her followers sometimes kidnap random people and torture them to death simply to please her.

Shakarae's symbol is a barbed whip, and her color is yellow.

OPEN GAME MATERIAL

Alignment: Chaotic Evil.

Domains: Chaos, Iron*, Evil.

Weapon: Spiked chain.

Pray for Spells: Noon.

Tu (The Outcast)

Tu is the fiendish orisha of isolation and suicide. Few of his clerics attain high levels, usually killing themselves out of despair first.

His symbol is a noose, and his color is grey.

OPEN GAME MATERIAL

Alignment: Lawful Evil.

Domains: Death, Exile*, Law.

Weapon: Dagger.

Pray for Spells: Sunset.

Zombi (The Serpent Lord)

Zombi is the fiendish orisha of serpents and the undead. His followers are foul necromancers that gain a false sense of power by animating and dominating the dead in Zombi's name. Zombi's holy symbol is a coiled snake, and his colors are black and white.

OPEN GAME MATERIAL

Alignment: Neutral Evil.

Domains: Chaos, Death, Evil, Serpents*

Weapon: Sickle.

Pray for Spells: Midnight.

CHAPTER 7: EQUIPMENT

Wealth and Money

The economy in Nyambe-taanda is similar to that in other fantasy worlds. However, many undeveloped regions do not have a formalized exchange system and instead rely on barter.

Trade Goods

Continent-wide, the most important trade good is the cowrie shell. These tiny seashells are used to make jewelry, and in many areas they are used as money. Near Easterners have tried to replace the cowrie shell with Near Eastern glass beads, but have had little success thus far.

In areas occupied by pastoral cultures such as the Shombe, livestock takes the place of money. In other areas, slaves or ivory are the preferred currency. Any exceptions will be noted in the description of the appropriate nation or kingdom.

Common trade goods are listed below. Note that these prices differ slightly from the d20 standard to take into account increased trade with the Near East and Far East.

You will notice that ivory is priced by the pound and not the tusk. This is because the weight of tusks can vary widely, from as little as 10 pounds to well over 100 pounds.

OPEN GAME MATERIAL

Trade Item	Value
Bead, common	1 cp
Bead, masterwork	1 sp
Chicken, 1	2 cp
Copper, 1 lb.	5 sp
Cow, 1	15 gp
Cowrie Shell, 1	1 sp
Dog, 1	10 gp
Goat, 1	1 gp
Gold, 1 lb.	50 gp
Iron, 1 lb.	2 sp
Ivory, 1 lb.	3 gp
Linen, 1 lb. (sq. yd.)	3 gp
Millet, 1 lb.	1 cp

Ox, 1	25 gp
Pig, 1	3 gp
Salt, 1 lb.	5 gp
Sheep, 1	2 gp
Silk, 1 lb (2 sq. yd.)	15 gp
Silver, 1 lb.	5 gp
Spices, Far Eastern	10 gp
Spices, Near Eastern	5 gp
Spices, Nyamban	1 gp

Equipment List

Please note that the prices given in this equipment list may vary from the d20 System standard. This is to reflect the scarcity of certain items in Nyambe-taanda. Some items are not available at all unless brought in from another game setting.

Items in *italics* are modified from the d20 System standard. Items in **boldface** are new items specific to the *Nyambe* campaign setting.

The equipment list includes the following categories:

Arcane Spell Failure: The chance an arcane spell will fail if cast by a person wearing the armor.

Armor: The armor's common name.

Armor Bonus: The amount of armor bonus provided.

Armor Check Penalty: The penalty applied to movement-related skills.

Cost: This is the cost of the item (usually in gold pieces)

Critical: The weapon's critical range.

Damage: The damage inflicted by the weapon.

Increment: The weapon's range increment.

Item: The item's common name.

Maximum Dex Bonus: The maximum Dex bonus a character can gain while wearing the armor.

Speed: The maximum movement speed possible while wearing the armor.

Type: The type of damage inflicted by a weapon. "B" is blunt damage, "P" is piercing damage, and "S" is slashing damage.

Weapon: The weapon's common name.

Weight: The weight of the item, usually in pounds. If a “-“ is listed, then the item either has a negligible weight, or it is not designed to be carried (like a horse).

Iron and Steel

Weapons with metal components can be made with either iron or steel. Iron and steel weapons have identical weapons except for weight and cost.

Iron weapons are the campaign standard, and are used by all cultural groups except for the NaBula. Iron weapons cost the listed amount, and use the first (heavier) weight number.

Steel weapons cost twice the indicated amount, and use the second (lighter) weight number listed in parenthesis.

Weapons

OPEN GAME MATERIAL

Weapon	Cost	Damage	Critical	Increment	Weight	Type**
<u>SIMPLE WEAPONS - MELEE</u>						
<u>Unarmed Attacks</u>						
Strike, unarmed (Medium-size)	-	1d3 (subdual)	X2	-	-	(B)
Strike, unarmed (Small)	-	1d2 (subdual)	X2	-	-	(B)
<u>Tiny</u>						
Dagger*	2 gp	1d4	19-20/X2	10 ft.	2 (1) lb.	(P)
Dagger, punching	2 gp	1d4	X3	-	3 (2) lb.	(P)
Knife, Arm*	5 gp	1d4	X2	-	2 (1) lb.	(P&S)
<u>Small</u>						
Knife, Scrub	8 gp	1d4	18-20/X2	-	5 (3) lb.	(S)
Mace, light	5 gp	1d6	X2	-	8 (6) lb.	(B)
Sickle	6 gp	1d6	X2	-	4 (3) lb.	(S)
Whacking stick*	3 gp	1d4 (1d6)	X2	10 ft.	1	(B&P)
<u>Medium-size</u>						
Club	-	1d6	X2	10 ft.	3 lb.	(B)
Halfspear (x)	1 gp	1d6	X3	20 ft.	4 (3) lb.	(P)
Mace, heavy	12 gp	1d8	X2	-	15 (12) lb.	(B)
Morningstar	8 gp	1d8	X2	-	10 (8) lb.	(B&P)
<u>Large</u>						
Shortspear (x)	2 gp	1d8	X3	20 ft.	6 (5) lb.	(P)
Quarterstaff* (y)	-	1d6/1d6	X2	-	4 lb.	(B)
<u>SIMPLE WEAPONS - RANGED</u>						
<u>Small</u>						
Bola*	2 gp	1d4 (subdual)	X2	10 ft.	2 lb.	(B)
Crossbow, light*	35 gp	1d8	19-20/X2	80 ft.	6 lb.	(P)
- Bolts (10)*	1 gp	-	-	-	2 (1) lb.	-
Dart	5 sp	1d4	X2	20 ft.	1/2 lb.	(P)
Sling	-	1d4	X2	50 ft.	0 lb.	(B)
- Bullets (10)	1 sp	-	-	-	5 lb.	-
Club, throwing	2 gp	1d4	X2	20 ft.	2 lb.	(B)
<u>Medium-size</u>						
Blowgun	1 gp	1	X2	10 ft.	2 lb.	(P)
- Needles (20)	1 gp	-	-	-	-	-
Javelin	1 gp	1d6	X2	30 ft.	2 lb.	(P)
Javelin Thrower*	2 gp	-	-	-	2 lb.	-
<u>MARTIAL WEAPONS - MELEE</u>						
<u>Tiny</u>						

Weapon	Cost	Damage	Critical	Increment	Weight	Type**
Knife, wrist*	6 gp	1d4	X2	-	2 (1) lb.	(S)
<u>Small</u>						
Axe, throwing	8 gp	1d6	X2	10 ft.	5 (4) lb.	(S)
Handaxe	6 gp	1d6	X3	-	6 (5) lb.	(S)
Hammer, light	1 gp	1d4	X2	20 ft.	3 (2) lb.	(B)
Lance, light*	6 gp	1d6	X3	-	6 (5) lb.	(P)
Sap	1 gp	1d6 (subdual)	X2	-	3 lb.	(B)
Sword, short	10 gp	1d6	19-20/X2	-	5 (3) lb.	(P)
<u>Medium-size</u>						
Barbed Spear	4 gp	1d6	X4	20 ft.	5 (4) lb.	(P)
Battleaxe	10 gp	1d8	X3	-	9 (7) lb.	(S)
Flail, light*	8 gp	1d8	X2	-	7 (5) lb.	(B)
Leaf Spear	15 gp	1d10	X2	10 ft.	9 (7) lb.	(P&S)
Scimitar	15 gp	1d6	18-20/X2	-	6 (4) lb.	(S)
Sword, sickle*	20 gp	1d8	19-20/X2	-	7 (5) lb.	(S)
Warhammer	12 gp	1d8	X3	-	10 (8) lb.	(B)
<u>Large</u>						
Falchion	75 gp	2d4	18-20/X2	-	20 (16) lb.	(S)
Flail, heavy*	15 gp	1d10	19-20/X2	-	25 (20) lb.	(B)
Greataxe	20 gp	1d12	X3	-	25 (20) lb.	(S)
Greatclub	5 gp	1d10	X2	-	10 lb.	(B)
Great Hammer	24 gp	1d10	X3	-	20 (16) lb.	(B)
Guisarme	9 gp	2d4	X3	-	20 (15) lb.	(S)
Heavy spear (y)	7 gp	1d12	X3	-	10 (8) lb.	(P)
Longspear* (w) (y)	5 gp	1d8	X3	-	10 (9) lb.	(P)
Scythe	18 gp	2d4	X4	-	15 (12) lb.	(P&S)
<u>MARTIAL WEAPONS - RANGED</u>						
<u>Small</u>						
Throwing Blade	7 gp	1d6	X3	15 ft.	5 (3) lb.	(S)
<u>Medium-size</u>						
Shortbow	30 gp	1d6	X3	60 ft.	2 lb.	(P)
- Arrows (20)	1 gp	-	-	-	4 (3) lb.	-
Shortbow, composite	75 gp	1d6	X3	70 ft.	2 lb.	(P)
- Arrows (20)	1 gp	-	-	-	4 (3) lb.	-
Throwing Spear	2 gp	1d8	X3	30 ft.	4 (3) lb.	(P)
<u>Large</u>						
Longbow	75 gp	1d8	X3	100 ft.	3 lb.	(P)
- Arrows (20)	1 gp	-	-	-	4 (3) lb.	-
Longbow, composite	100gp	1d8	X3	110 ft.	3 lb.	(P)
- Arrows (20)	1 gp	-	-	-	4 (3) lb.	-

Weapon	Cost	Damage	Critical	Increment	Weight	Type**
<u>EXOTIC WEAPONS - MELEE</u>						
<u>Tiny</u>						
<i>Gauntlet, spiked*</i>	10 gp	1d4	X2	-	3 (2) lb.	(P)
Kama, halfling*	2 gp	1d4	X2	-	2 (1) lb.	(S)
Kukri	8 gp	1d4	18-20/X2	-	4 (3) lb.	(S)
Nunchaku, halfling*	2 gp	1d4	X2	-	1 lb.	(B)
Siangham, halfling*	2 gp	1d4	X2	-	2 (1) lb.	(P)
<u>Small</u>						
Kama*	2 gp	1d6	X2	-	3 (2) lb.	(S)
Nunchaku*	2 gp	1d6	X2	-	2 lb.	(B)
<i>Pick, light*</i>	4 gp	1d4	X4	-	5 (4) lb.	(P)
Siangham*	3 gp	1d4	X2	-	2 (1) lb.	(P)
<u>Medium-size</u>						
Dagger-Sword (y)	30 gp	1d8/1d4	19-20/X2	-	7 (5) lb.	(S)
Hammer, gnome hooked* (y)	40 gp	1d6/1d4	X3/X4	-	8 (6) lb.	(B&S)
<i>Lance, heavy*</i> (w)	25 gp	1d8	X3	-	12 (10) lb.	(P)
<i>Longsword</i>	30 gp	1d8	19-20/X2	-	6 (4) lb.	(S)
<i>Pick, Heavy*</i>	8 gp	1d6	X4	-	8 (6) lb.	(P)
<i>Rapier*</i>	30 gp	1d6	18-20/X2	-	4 (3) lb.	(P)
Razor Sword*	45 gp	1d10	18-20/X2	-	6 (4) lb.	(S)
Sword, bastard*	35 gp	1d10	19-20/X2	-	15 (10) lb.	(S)
<i>Trident^a</i>	20 gp	1d8	X3	-	12 (8) lb.	(P)
Waraxe, dwarven*	30 gp	1d10	X3	-	20 (15) lb.	(S)
<u>Large</u>						
Axe, orc double* (y)	60 gp	1d8/1d8	X3	-	30 (25) lb.	(S)
Chain, spiked* (w)	25 gp	2d4	X2	-	20 (15) lb.	(P)
Elephant Axe* (w)	40 gp	1d12	X4	-	25 (20) lb.	(S)
Executioner's Sword*	30 gp	1d10	X4	-	15 (10) lb.	(S)
Flail, dire* (y)	90 gp	1d8/1d8	X2	-	25 (20) lb.	(B)
<i>Glaive*</i> (w)	16 gp	1d10	X3	-	20 (15) lb.	(S)
Greatsword	100 gp	2d6	19-20/X2	-	15 (10) lb.	(S)
<i>Guisarme*</i> (w)	18 gp	2d4	X3	-	20 (15) lb.	(S)
<i>Halberd^{*a}</i>	20 gp	1d10	X3	-	20 (15) lb.	(P&S)
<i>Ranseur*</i> (w) (x)	20 gp	2d4	X3	-	20 (15) lb.	(P)
Sword, two-bladed* (y)	100 gp	1d8/1d8	19-20/X2	-	40 (30) lb.	(S)
Urgosh, dwarven (x) (y)	100 gp	1d8/1d6	X3	-	45 (35) lb.	(S&P)
<u>EXOTIC WEAPONS - RANGED</u>						
<u>Tiny</u>						
Crossbow, hand*	200 gp	1d4	19-20/X2	30 ft.	3 lb.	(P)
- Bolts (10)*	2 gp	-	-	-	2 (1) lb.	-

Weapon	Cost	Damage	Critical	Increment	Weight	Type**
Shuriken*	1 gp	1	X2	10 ft.	1/5 (1/10) lb.	(P)
<u>Small</u>						
Club, Returning	5 gp	1d4 (subdual)	X3	20 ft.	2 lb.	(B)
<i>Crossbow, Heavy*</i>	75 gp	1d10	19-20/X2	120 ft.	9 lb.	(P)
- Bolts (10)*	2 gp	-	-	-	2 (1) lb.	-
Whip*	1 gp	1d2 (subdual)	X2	15 ft.	2 lb.	(S)
<u>Medium-size</u>						
Bow, Great*	150 gp	1d10	X3	100 ft.	4 lb.	(P)
- Razor Arrows (20)*	5 gp	-	-	-	5 (4) lb.	-
Bow, Great Composite*	200 gp	1d10	X3	110 ft.	4 lb.	(P)
- Razor Arrows (20)*	5 gp	-	-	-	5 (4) lb.	-
Crossbow, repeating*	250 gp	1d8	19-20/X2	80 ft.	16 lb.	(P)
- Bolts (5)*	1 gp	-	-	-	2 (1) lb.	-
Net*	20 gp	-	-	10 ft.	10 lb.	-

* See the description for special rules.

** If two types are given, the weapon is both types.

(w) Weapon has reach.

(x) Weapon does X2 damage to charging attacker on readied action

(y) Weapon is a double weapon.

(subdual) Weapon does subdual damage instead of normal damage.

Armor

OPEN GAME MATERIAL

Armor	Cost	Armor Bonus	Maximum Dex Bonus	Armor Check Penalty	Arcane Spell Failure	Speed 30 ft.	Speed 20 ft.	Weight
<u>LIGHT ARMOR</u>								
GrisGris	25 gp	None	NA	None	None	30 ft.	20 ft.	5 lb.
Padded	5 gp	+1	+8	None	5%	30 ft.	20 ft.	10 lb.
Woven	10 gp	+1	+7	-1	5%	30 ft.	20 ft.	
Leather	10 gp	+2	+6	None	10%	30 ft.	20 ft.	15 lb.
Beaded	25 gp	+2	+6	-1	15%	30 ft.	20 ft.	
Studded Leather	25 gp	+3	+5	-1	15%	30 ft.	20 ft.	20 lb.
Chain Shirt (iron)	100 gp	+4	+4	-2	20%	30 ft.	20 ft.	30 lb.
<u>MEDIUM ARMOR</u>								
Hide	15 gp	+3	+4	-3	20%	20 ft.	15 ft.	25 lb.
<i>Scale Mail</i>	-	-	-	-	-	-	-	-
Wooden Plate	50 gp	+4	+3	-4	25%	20 ft.	15 ft.	25 lb.
<i>Chainmail</i>	-	-	-	-	-	-	-	-
<i>Breastplate</i>	-	-	-	-	-	-	-	-
Iron Mantle	150 gp	+5	+2	-5	30%	20 ft.	15 ft.	30 lb.
<u>HEAVY ARMOR</u>								
<i>Splint Mail</i>	-	-	-	-	-	-	-	-
<i>Banded Mail</i>	-	-	-	-	-	-	-	-
<i>Half Plate</i>	-	-	-	-	-	-	-	-
<i>Full Plate</i>	-	-	-	-	-	-	-	-
<u>SHIELDS</u>								
<i>Buckler</i>	-	-	-	-	-	-	-	-
Buckler, wooden	5 gp	+1	-	-1	5%	-	-	3 lb.
Shield, small, leather	2 gp	+1	-	-1	5%	-	-	3 lb.
<i>Shield, small, steel</i>	-	-	-	-	-	-	-	-
Shield, small, wooden	3 gp	+1	-	-1	5%	-	-	5 lb.
Shield, large, leather	5 gp	+2	-	-2	15%	-	-	7 lb.
<i>Shield, large, steel</i>	-	-	-	-	-	-	-	-
Shield, large, wooden	7 gp	+2	-	-2	15%	-	-	10 lb.
Shield, body, leather	15 gp	+3	-	-5	25%	-	-	15 lb.
Shield, tower	30 gp	**	-	-10	50%	-	-	45 lb.
Shield, parrying	20 gp	+2	-	-2	20%	-	-	12 lb.

Goods and Services

OPEN GAME MATERIAL

Item	Cost	Weight
Adventuring Gear		
<i>Backpack</i>	2 gp	2 lb.
Barrel (empty)	2 gp	30 lb.
<i>Basket (empty)</i>	4 sp	1 lb.
Bell	1 gp	-
Blanket, light	3 sp	1 lb.
Block and Tackle	5 gp	5 lb.
<i>Bottle, wine, glass</i>	6 gp	-
Box, wooden	1 sp	1/10 lb.
Bucket (empty)	5 sp	2 lb.
Carpet (sq. yd)	2 gp	2 lb.
Candle	1 cp	-
Canvas (sq. yd.)	1 sp	1 lb.
Case, map or scroll	1 gp	1/2 lb.
Chain, iron (10 ft.)	30 gp	2 lb.
Chalk, 1 piece	1 cp	-
Chest (empty)	2 gp	25 lb.
Fire bow	1 gp	1/2 lb.
Firewood (per day)	1 cp	20 lb.
Fishhook	1 sp	-
Fishing net, 25 sq. ft.	4 gp	5 lb.
<i>Flask</i>	3 cp	-
<i>Flint and Steel</i>	3 gp	-
<i>Grappling Hook, iron</i>	3 gp	4 lb.
Hammer, iron	5 sp	2 lb.
<i>Ink (1 oz. vial)</i>	24 gp	-
<i>Inkpen</i>	3 sp	-
Jug, clay	3 cp	9 lb.
Ladder, 10-foot	5 cp	20 lb.
Lamp, common	1 sp	1 lb.
<i>Lantern, bullseye</i>	36 gp	3 lb.
<i>Lantern, hooded</i>	21 gp	3 lb.
Headrest, wooden	2 sp	2 lb.
<i>Lock, Very simple</i>	60 gp	1 lb.
<i>Lock, Average</i>	120 gp	1 lb.
<i>Lock, Good</i>	240 gp	1 lb.
<i>Lock, Amazing</i>	450 gp	1 lb.

Manacles, iron	15 gp	2 lb.
<i>Manacles, masterwork</i>	100 gp	2 lb.
Mirror, small silver	10 gp	1/2 lb.
<i>Mirror, small steel</i>	20 gp	1/2 lb.
Mug/tankard, clay	2 cp	1 lb.
Oil, lamp (1-pint flask)	1 sp	1 lb.
<i>Paper (sheet)</i>	8 sp	-
Papyrus (sheet)	2 sp	-
<i>Parchment (sheet)</i>	4 sp	-
Perfume	10 gp	-
Pick, miner's	3 gp	10 lbs.
Pillow, seating	1 gp	2 lb.
Pitcher, clay	2 cp	5 lb.
Pole, 10-foot	2 sp	8 lb.
Pot, iron	5 sp	10 lb.
Pouch, belt	1 gp	1 lb.
<i>Ram, portable</i>	20 gp	20 lb.
Rations, trail (per day)	5 sp	1 lb.
Rope, hemp (50 ft.)	1 gp	10 lb.
Rope, silk (50 ft.)	10 gp	5 lb.
Sack (empty)	1 sp	1/2 lb.
Sewing needle, iron	5 sp	-
Signal whistle	8 sp	1/10 lb.
Signet ring	5 gp	-
Spade or shovel, iron	2 gp	8 lb.
Stool, basketwork	4 sp	2 lb.
Table, basketwork	8 sp	4 lb.
Tent	10 gp	20 lb.
Torch	1 cp	1 lb.
Vial, ink or potion	1 gp	-
<i>Waterskin</i>	1 gp	4 lb.
Whetstone	2 cp	1 lb.

CLASS TOOLS AND SKILL KITS

<i>Alchemist's lab</i>	500 gp	40 lb.
Artisans's tools	5 gp	5 lb.
Artisan's tools, masterwork	55 gp	5 lb.
<i>Climber's kit</i>	160 gp	5 lb.
Disguise kit	50 gp	8 lb.
Healer's kit	50 gp	1 lb.
<i>Holly and mistletoe</i>	-	-

Item	Cost	Weight
Holy symbol, wooden	1 gp	1/10 lb.
Holy symbol, silver	25 gp	1 lb.
<i>Hourglass</i>	50 gp	1 lb.
<i>Magnifying glass</i>	200 gp	-
<i>Musical Instrument, common</i>	5 gp	3 lb.
<i>Musical Instrument, masterwork</i>	100 gp	3 lb.
Scale, merchants	2 gp	1 lb.
Spell component pouch	5 gp	3 lb.
<i>Spellbook, wizards</i>	15 gp	3 lb.
<i>Thieves' tools, common</i>	60 gp	1 lb.
<i>Thieves' tools, masterwork</i>	200 gp	2 lb.
Water clock	1000 gp	200 lb.
<u>CLOTHING</u>		
<i>Artisan's outfit</i>	1 gp	4 lb.
<i>Cleric's vestments</i>	5 gp	6 lb.
<i>Cold weather outfit</i>	-	-
<i>Courtier's outfit</i>	30 gp	6 lb.
<i>Entertainer's outfit</i>	3 gp	4 lb.
<i>Explorer's outfit</i>	10 gp	8 lb.
<i>Monk's outfit</i>	5 gp	2 lb.
<i>Noble's outfit</i>	75 gp	10 lb.
<i>Peasant's outfit</i>	1 sp	2 lb.
<i>Royal outfit</i>	200 gp	15 lb.
<i>Scholar's outfit</i>	5 gp	6 lb.
<i>Traveler's outfit</i>	1 gp	5 lb.
<u>FOOD, DRINK, AND LODGING</u>		
<i>Ale, Gallon</i>	-	-
<i>Ale, Mug</i>	-	-
Banana beer, gallon	2 sp	8 lb.
Banana beer, mug	4 cp	1 lb.
<i>Bread, per loaf</i>	2 cp	1/2 lb.
<i>Cheese, hunk of</i>	3 sp	1/2 lb.
Banquet (per person)	10 gp	-
Inn stay, Good (per day)	2 gp	-
Inn stay, Common (per day)	5 sp	-
Inn stay, Poor (per day)	2 sp	-
Meals, Good (per day)	5 sp	-
Meals, Common (per day)	3 sp	-
Meals, Poor (per day)	1 sp	-

Meat, chunk of	3 sp	1/2 lb.
Millet, bowl	1 cp	1/2 lb.
Palm wine (pitcher)	2 sp	6 lb.
Palm Wine, fine (decanter)	5 gp	2 lb.
Rations, trail (per day)	5 sp	1 lb.
<i>Wine, Common (pitcher)</i>	2 gp	6 lb.
<i>Wine, Fine (bottle)</i>	100 gp	1 1/2 lb.

MOUNTS AND RELATED GEAR

Barding, medium-size	x2	x1
Barding, large	x4	x2
Barding, huge	x8	x4
Bit and bridle	2 gp	1 lb.
Calicothere	200 gp	-
Camel, riding or pack	50 gp	-
Cart	15 gp	200 lb.
Dog, riding	150 gp	-
Donkey or mule	8 gp	-
Elephant, labor	150 gp	-
<i>Feed (per day)</i>	5 cp	10 lb.
Horse, heavy	-	-
Horse, light	75 gp	-
<i>Pony</i>	-	-
War camel	100 gp	-
War Elephant	400 gp	-
<i>Warhorse, heavy</i>	-	-
Warhorse, light	150 gp	-
<i>Warpony</i>	-	-
Saddle, military	20 gp	30 lb.
Saddle, pack	5 gp	15 lb.
Saddle, riding	10 gp	25 lb.
<i>Sled</i>	-	-
<i>Stabling (per day)</i>	5 sp	-
<i>Wagon</i>	-	-

Special and Superior Items

WEAPON OR ARMOR

Weapon, masterwork	+300 gp
Arrow, bolt, or bullet, silvered	1 gp

Item	Cost	Weight
Arrow, bolt, or bullet, masterwork	7 gp	
Mighty composite shortbow +1	150 gp	
Mighty composite shortbow+2	225 gp	
Mighty composite longbow +1	200 gp	
Mighty composite longbow +2	300 gp	
Mighty composite longbow +3	400 gp	
Mighty composite longbow +4	500 gp	
Mighty composite greatbow +1	400 gp	
Mighty composite greatbow +2	500 gp	
Mighty composite greatbow +3	600 gp	
Mighty composite greatbow +4	700 gp	
Mighty composite greatbow +5	800 gp	
Mighty composite greatbow +6	1000 gp	
Dagger, silvered	10 gp	
Armor or shield, masterwork	+150 gp	
<u>SPECIAL SUBSTANCES AND ITEMS</u>		
Acid (flask)	10 gp	
Alchemist's fire (flask)	20 gp	
Antitoxin (vial)	50 gp	
Holy water (flask)	25 gp	
Smokestick	20 gp	
Sunrod	2 gp	
Tanglefoot bag	50 gp	
Thunderstone	30 gp	
Tindertwig	1 gp	
<u>MISCELLANEOUS</u>		
Tool, masterwork	+50 gp	
<u>SPELLS</u>		
0-level	lv x 5 gp	
1st-level	lv x 10 gp	
2nd-level	lv x 20 gp	
3rd-level	lv x 30 gp	
4th-level	lv x 40 gp	
5th-level	lv x 50 gp	
6th-level	lv x 60 gp	
7th-level	lv x 70 gp	

8th-level	lv x 80 gp
9th-level	lv x 90 gp

New Weapons

The following weapons are unique to a *Nyambe* campaign.

OPEN GAME MATERIAL

All new Nyamban weapons are considered exotic to foreigners.

Blowgun

This weapon is common in the bIda rainforest. It is a long piece of hollow reed, through which long needles of metal or plant fiber are fired. Metal blowgun needles can easily pierce armor and even wooden planks. The needles do little damage, and must be poisoned to have any appreciable effect.

Bola

The Nyamban bola is a hunting weapon, specifically designed for taking down birds in flight. It is made from a number of wooden spheres connected with woven cord.

OPEN GAME MATERIAL

A bola attack is considered a ranged grapple attempt.

Any flying creature grappled by a bola becomes incapable of flight.

Bow, Great

A great bow is even more difficult to master than a longbow. It stands over 6 feet high, has a draw weight of 100 pounds or more, and uses razor-tipped arrows measuring well over a yard in length.

These weapons, like razor swords, are most commonly associated with the elite warriors known as Amazons. However, unlike the razor sword, there are no laws against using a great bow.

OPEN GAME MATERIAL

To maintain its awesome damage potential, a great bow requires special razor-tipped arrows, otherwise it functions as a normal longbow.

Barbed Spear

Barbed spears are throwing spears with cruelly sharpened barbs that tend to stick in a target, aggravating the wound.

OPEN GAME MATERIAL

When struck by a barbed spear, the target must make

a Fortitude save versus a DC of 15 or suffer an additional 1 point of damage from blood loss every round for the next 1d4 rounds, after which time the spear works itself loose. Undead and other creatures immune to critical hits do not take this additional damage.

Bow, Great Composite

This weapon is identical to the great bow, except that it is backed with strips of gazelle horn to provide it with extra spring. These horn backings are often elaborately carved with hunting motifs.

OPEN GAME MATERIAL

To maintain its awesome damage potential, a composite great bow requires special razor-tipped arrows, otherwise it functions as a normal composite bow.

Club, Throwing

A throwing club is a small club designed specifically for ranged attacks.

Club, Returning

These unusual clubs were originally designed for hunting birds. Though they do not inflict a tremendous amount of damage, a properly thrown returning club will actually fly back to the user on a missed attack.

OPEN GAME MATERIAL

On a successful hit, the club does not return. On a failed attack roll, the club will return to the attacker on a successful Dexterity check versus a DC of 15. On a failed check the club lands in a random area within 15 feet of the attacker.

Dagger-Sword

A dagger-sword is a straight-bladed sword, similar to a long sword. However, the pommel of the sword can be detached, revealing a dagger hidden inside the hilt. The dagger is typically attached to the sword with a thick leather strap or thin chain. This makes it more difficult to disarm, and also allows the user to swing the weapons from the chain, striking enemies up to 10 feet away.

OPEN GAME MATERIAL

A dagger sword can be used as a sword, a double

weapon without reach, or as a double weapon with a 10 foot reach. Switching between uses of the weapon counts as a move-equivalent action unless the wielder has the Quick Draw feat.

Elephant Axe

This is a huge axe with a crescent-moon shaped blade, and is specifically designed for hamstringing elephants, though it is capable of delivering devastating blows against any sort of foe.

The weapon is quite intimidating, and is often decorated to make it look even more menacing. It is not uncommon to find elephant axes adorned with tassels, the skulls of small animals, and horrific engravings.

OPEN GAME MATERIAL

Elephant axes are capable of inflicting tremendously damaging critical hits. Unfortunately, they are so close to being Huge weapons that any Medium-sized user suffers a -4 attack penalty when wielding one, and a Large user suffers a -4 attack penalty when attempting to use one one-handed.

The elephant axe has a 10 foot reach, allowing the wielder to use it with relative safety against massive foes such as elephants, dinosaurs, dragons, and the like.

Executioner's Sword

An executioner's sword is a large sword designed for decapitating criminals. It has a rounded point and a heavy blade designed to inflict as much damage as possible. Unfortunately, it is not well balanced for combat.

OPEN GAME MATERIAL

Executioner's swords are capable of inflicting tremendously damaging critical hits. Unfortunately, an executioner's sword is so unwieldy that anyone attempting to use one suffers a -4 attack penalty.

Great Hammer

A great hammer is massive war hammer designed for two-handed use.

Heavy Spear

The heavy spear is approximately six feet in total length, with the spear tip itself measuring between one and two feet in length. The edges of the spear tip are sharpened down into a sword-like blade that makes the

weapon absolutely lethal in combat.

Javelin Thrower

Also known as an *atl-atl*, this ancient weapon provides greater leverage to thrown javelins, increasing their range and power.

OPEN GAME MATERIAL

Using a javelin thrower to hurl a javelin increases its range increment to 40 ft. and increases its threat range to 19-20.

Reloading a javelin thrower is a move-equivalent action, so using one prevents skilled throwers from making multiple attacks.

Knife, Arm

An arm knife is a blade designed to be carried in a special sheath worn on the forearm. This makes the weapon easy to conceal, quick to draw, and can even be used to deflect weapons when sheathed.

OPEN GAME MATERIAL

An arm knife can be readied as a free action without the user needing to learn the Quick Draw feat. In addition, if the knife is sheathed and the user is fighting defensively, the arm knife adds an additional +1 AC bonus. An arm knife cannot be used on the same arm as a shield, and cannot be used defensively in conjunction with a whacking stick.

Knife, Scrub

A scrub knife is a heavy bladed knife designed for cutting scrub or brush. The powerful blade makes it an effective weapon in close-quarter combat.

Knife, Wrist

The wrist knife has an oval blade made from a flat piece of iron. It is worn around the wrist like a bracelet. The outside edge of the weapon is sharpened, while the inside is protected with leather to avoid harming the wearer. In addition, they usually come with a semi-circular sheath that fits around the exterior edge to avoid accidentally harming the wearer. The wrist knife is both a useful tool and a weapon for grappling combat.

OPEN GAME MATERIAL

If you are wearing a wrist knife, you are entitled to make opportunity attacks against unarmed attacks as if you were armed.

A wrist knife never has to be readied, which makes it an excellent weapon for use in grappling combat. In addition, it can be worn while holding an item or wielding a weapon without penalty. It cannot be used in the same hand as a shield.

Unfortunately, the weapon is not well suited for standard attacks. When attacking with a wrist knife, the user is considered unarmed and is subject to attacks of opportunity.

Leaf Spear

A leaf spear, also known as an *ikilwa* (named for the sound it makes when pulled from a wound), is a short stabbing spear with a wide, leaf-like blade. In the hands of a capable warriors, these weapons are capable of inflicting a tremendous amount of damage.

Razor Arrows

These special arrows are required to make proper use of a great bow. The tips of these arrows are made from two types of iron. The first type of iron is normal, but the second type is magically hardened. The two types of iron are hammered together into an amalgam known as *watered iron*. During normal use, the softer iron wears out faster than the hardened iron, creating a very fine serrated edge. This edge allows the arrowheads to cut flesh with ease.

Razor Sword

This weapon, also known as a *nyek-ple-nen-toh*, is a three-foot long straight razor made from two types of iron. The first type of iron is normal, but the second type is magically hardened. The two types of iron are hammered together into an amalgam known as *watered iron*. During normal use, the softer iron wears out faster than the hardened iron, creating a very fine serrated edge. This edge allows the blade to cut flesh with ease.

Razor swords are associated with the powerful female warriors known as Amazons, and in Nibomay it is against the law for anyone else to wield one. Most are decorated with a gemstone pattern indicating the name and status of the blade's owner.

Razor swords are deadly in melee combat, but because the weapon can only be used to slice and not hack, it is difficult for a strong warrior to make proper use of one.

OPEN GAME MATERIAL

A Strength bonus does not add to the damage of a razor sword, but a Strength penalty still reduces the

damage of the weapon.

Throwing Blade

Also known as a *hunga-munga*, this weapon is part throwing knife, part throwing axe. They are powerful but ungainly weapons capable of inflicting a great deal of damage.

Throwing Spear

Throwing spears are basically heavyweight javelins. They are a very common weapon, and most warriors keep a few on hand.

Whacking Stick

Also known as a *knobkerrie* or an *iWisa*, the whacking stick looks like a club, but is closer in function to brass knuckles.

The head of a whacking stick is made from the hardened root bulb of a sapling, and is typically sharpened to a dull point, or carved into flanges or facets like a mace. Often, the tail end of the haft is sharpened as well.

The head of the whacking stick is grasped in the hand, and used for punching attacks, while the haft is allowed to trail along the forearm for use in parrying knife slashes. The grip on the weapon can also be reversed, grasping the head and jabbing with the pointed end of the haft. Finally, the haft of the weapon can be used as a grip, allowing the user to swing it like a club.

OPEN GAME MATERIAL

Medium and Large versions of this weapon also exist, but they should be treated as clubs or war clubs, respectively.

If the user is fighting defensively, the whacking stick adds an additional +1 to the user's AC. A whacking stick cannot be used defensively in conjunction with a sheathed arm knife.

If used as a club, the whacking stick inflicts 1d6 points of damage, but it no longer inflicts piercing damage, and the haft shatters on a natural roll of 1.

Modified Weapons

These weapons are unknown to Nyamban characters, and would only be found in the hands of foreigners. Any weapon not listed below is identical to the d20 System standard.

OPEN GAME MATERIAL

These weapons are all considered exotic for native Nyamban characters.

Crossbow, heavy: Though light crossbows are merely uncommon, heavy crossbows are all but unknown in Nyambe-taanda.

Gauntlet, Spiked: Nyamban warriors rarely wear armor, and spiked gauntlets are not made by Nyamban armorers.

Glaive: Polearms are not used by native Nyambans.

Greatsword: Greatswords were originally designed for use against polearm-wielders and mounted troops, and as such were never developed by native Nyambans.

Guisarme: Polearms are not used by native Nyambans.

Halberd: Polearms are not used by native Nyambans.

Lance, Heavy: Though the NaBula people use light lances in battle, the heavy lance is unknown.

Longsword: Though it is the standard weapon of The North, the longsword is unknown to the people of Nyambe.

Pick, Heavy: Mining picks exist, but due to a lack of heavy armor, the military pick is unknown.

Pick, Light: Mining picks exist, but due to a lack of heavy armor, the military pick is unknown.

Ranseur: Polearms are not used by native Nyambans.

Rapier: The steel-working capabilities to manufacture a rapier are not present in Nyambe-taanda.

Trident: This weapon is unknown to Nyamban warriors, but is used by the Silwane-Manzi.

New Armor

Nyamban warriors prefer to rely on skill instead of armor, but a few types of armor are found in this land. Most are specially designed to help compensate for the overpowering heat that prevents most armor use.

OPEN GAME MATERIAL

The temperature and humidity in Nyambe is considered very hot (high enough to cause subdual damage) between the hours of 10 AM and 4 PM. Temperatures rarely rise into the extreme range except for the hottest summer days in the interior of the Gudu Ji Pingu.

Native Nyambans know enough to get out of the

heat, and usually avoid intense activity during this time. However, adventuring often requires ignoring common sense, so the rules for heat damage are reprinted below:

Heat deals subdual damage that cannot be recovered until the character gets cooled off. Once rendered unconscious through the accumulation of subdual damage, the character begins to take normal damage at the same rate.

A character in very hot conditions (above 90° F) must make a Fortitude saving throw each hour (DC 15, +1 for each previous check) or sustain 1d4 points of subdual damage. Characters wearing heavy clothing or armor of any sort have a -4 penalty to their saves. This is the major reason that Nyambans avoid the use of armor, and most Nyamban armor is constructed to help mitigate this penalty.

A character with the Wilderness Lore skill may receive a bonus to this saving throw and may be able to apply this bonus to other characters as well. Characters reduced to unconsciousness begin taking normal damage (1d4 points per hour).

In extreme heat (above 110° F, usually found only in the deserts), a character must make a Fortitude save once every 10 minutes (DC 15, +1 for each previous check) or sustain 1d4 points of subdual damage. Characters wearing heavy clothing or armor of any sort have a -4 penalty to their saving throws. A character with the Wilderness Lore skill may receive a bonus to this saving throw and may be able to apply this bonus to other characters as well. Characters reduced to unconsciousness begin taking normal damage (1d4 points per each 10-minute period).

A character who sustains any subdual damage from heat exposure now suffers from heatstroke and is fatigued (-2 Str, -2 Dex, cannot run or charge). These penalties end when the character recovers the subdual damage she took from the heat. A fatigued character that gets fatigued again becomes exhausted (-6 Str, -6 Dex, can only move at ½ normal speed).

Characters recover subdual damage at the rate of 1 point per character level per hour of rest.

OPEN GAME MATERIAL

Donning Nyamban Armor

Beaded, grisgris, or woven armor can be donned in 1 minute, donned hastily in 5 rounds, and removed in 1 minute.

Wooden plate and iron mantle armor can be donned in 4 minutes, donned hastily in 1 minute, and removed in 1 minute.

Beaded armor

This armor is made from beads and woven leather cord. This makes the armor highly decorative, yet still provides some degree of protection to the wearer. It is most common amongst nobility and the priesthood. Unlike leather armor, beaded armor is quite comfortable in warm weather and high humidity.

OPEN GAME MATERIAL

Beaded armor only suffers a -2 penalty to Fortitude saving throws against subdual damage from heat exposure instead of the usual -4.

Grisgris armor

Grisgris armor is made up of tiny pouches holding divine spell components and tied onto a leather harness. This armor is only available in magical versions. Non-magical grisgris armor provides no protection whatsoever.

OPEN GAME MATERIAL

Grisgris armor does not count as armor for the purposes of heat exposure.

Iron Mantle Armor

Iron mantle armor is made from a number of perforated iron plates held in place by a harness of leather straps. These plates only cover inflexible areas of the body such as the upper arms, the upper legs, the solar plexus, and the shoulder blades.

OPEN GAME MATERIAL

Iron mantle armor only suffers a -3 penalty to Fortitude saving throws against subdual damage from heat exposure instead of the usual -4.

Shield, buckler, wooden

A wooden buckler serves the exact same function as a steel buckler, but is easier to damage. Wooden bucklers are typically made of a light wood to minimize any hindrance to the wearer.

OPEN GAME MATERIAL

A wooden buckler has a hardness of 5 and 5 hit points.

Shield, body, leather

A body shield is only slightly smaller than a tower shield. Such a shield would be unwieldy if made from any material other than leather. The leather is cured until it is hard enough to deflect attacks.

OPEN GAME MATERIAL

A body shield has a hardness of 3 and 15 hit points.

Shield, large, leather

A leather shield is lighter than a wooden shield, but easier to damage. The leather is cured until it is hard enough to deflect attacks.

OPEN GAME MATERIAL

A large leather shield has a hardness of 3 and 12 hit points.

Shield, small, leather

A leather shield is lighter than a wooden shield, but easier to damage. The leather is cured until it is hard enough to deflect attacks.

OPEN GAME MATERIAL

A small leather shield has a hardness of 3 and 7 hit points.

Shield, parrying

A parrying shield is a special shield used by the Azzazza people. It is a leather shield with special projections on it that they use to deflect arrows. The leather is cured until it is hard enough to deflect attacks.

OPEN GAME MATERIAL

A parrying shield has a hardness of 3 and 15 hit points.

Wooden Plate Armor

Some Nyamban armor is made from carved wooden plates. Since these plates are thick and hinder movement, they are typically limited only to inflexible areas of the body, such as the forearms, shins, and chest. In warm or humid weather, this armor is more comfortable than studded leather.

OPEN GAME MATERIAL

Wooden armor only suffers a -3 penalty to Fortitude saving throws against subdual damage from heat exposure instead of the usual -4.

Woven Armor

This armor is made from cord, thatch, rope, wicker, or other woven material.

OPEN GAME MATERIAL

Woven armor only suffers a -1 penalty to Fortitude saving throws against subdual damage from heat exposure instead of the usual -4.

Modified Armors

A lack of steel-working technology combined with intense heat and humidity make certain kinds of armor unavailable in Nyambe-taanda. Any armor not listed below is identical to the d20 System standard.

Banded: This armor is too heavy for use in Nyambe-taanda. It is not available for purchase.

Breastplate: This armor is too heavy for use in Nyambe-taanda. It is not available for purchase.

Chainmail: This armor is too heavy for use in Nyambe-taanda. It is not available for purchase.

Full Plate: This armor is too heavy for use in Nyambe-taanda. It is not available for purchase.

Half Plate: This armor is too heavy for use in Nyambe-taanda. It is not available for purchase.

Scale Mail: This armor is too heavy for use in Nyambe-taanda. It is not available for purchase.

Shield, buckler: Steel bucklers are unknown in Nyambe-taanda.

Shield, large, steel: Steel shields are unknown in Nyambe-taanda.

Shield, small, steel: Steel shields are unknown in Nyambe-taanda.

New Adventuring Gear

Similarly, certain items that are common in Nyambe-taanda are not used in other parts of the world.

Box, wooden

Small wooden boxes are often used in place of leather pouches.

Blanket, light

These blankets are often made from Taumau-Bohan cotton, and are just heavy enough to be comfortable during the cool Nyamban night.

Fire Bow

This is a small bow used for starting fires. It comes with a small box holding wood shavings and wax.

OPEN GAME MATERIAL

It takes one full minute to light a fire using a fire bow.

Headrest

In many regions of Nyambe, pillows are not a particularly sanitary or comfortable option for sleeping due to problems with sand (in dry areas), mold (in wet areas), insects, and the like. In these areas, carved wooden headrests serve the same function. Some of these headrests are hollow, allowing the user to safely store valuables inside while sleeping.

Mirror, small silver

Due to the rarity of steel and glass, most mirrors in Nyambe-taanda are made from silver.

Papyrus

This is a writing surface made from pulverized reed. It was discovered centuries ago and is a common writing surface.

Stool, basketwork

This is a basket woven into the shape of a comfortable stool. They are a very common and inexpensive item of furniture.

Table, basketwork

This is a basket woven into the shape of a low table. They are a very common and inexpensive item of furniture.

Modified Adventuring Gear

Some items which might be familiar to adventurers from other lands are not found in Nyambe-taanda. Any item not listed below is identical to the d20 System standard.

Backpack: In addition to leather backpacks, many Nyamban adventurers use woven backpacks. These packs are well-ventilated and help prevent the spoilage of supplies in humid areas.

Basket: Baskets are much more common in Nyambe-taanda than other lands. A Nyamban basket often comes with leather or woven straps so that it can be secured to the top of the head. This reduces the effective weight of a loaded basket by 25%. Overloading these baskets is not recommended, and

can cause damage to the wearer's neck.

Bottle, wine, glass: For some unknown reason, Nyamban craftspeople don't work glass. Glass items must be imported, and tend to be expensive.

Flask: Nyamban flasks are always made of ceramic rather than glass or crystal. Imported flasks (double cost) may be of other materials.

Flint and Steel: Except for the NaBula, the people of Nyambe do not use flint and steel.

Grappling Hook: Due to a lack of castles and other fortifications, the grappling hook was not invented in Nyambe. They must be imported.

Ink: Writing materials are rare and expensive in Nyambe-taanda.

Inkpen: Writing materials are rare and expensive in Nyambe-taanda.

Lantern, bullseye: This item doesn't exist in Nyambe-taanda, and must be imported.

Lantern, hooded: This item doesn't exist in Nyambe-taanda, and must be imported.

Lock, Very simple: Mechanical locks do not exist in Nyambe-taanda and must be imported.

Lock, Average: Mechanical locks do not exist in Nyambe-taanda and must be imported.

Lock, Good: Mechanical locks do not exist in Nyambe-taanda and must be imported.

Lock, Amazing: Mechanical locks do not exist in Nyambe-taanda and must be imported.

Manacles, masterwork: Masterwork-quality manacles are usually made from steel, and are correspondingly expensive.

Mirror, small steel: Nyamban craftspeople do not work with steel, so steel mirrors must be imported.

Paper: This is a writing surface made from pulverized cloth. It does not exist in Nyambe-taanda and must be imported.

Parchment: This is a writing surface made from animal skins. Due to the common use of papyrus, parchment is rare.

Ram, portable: Due to a lack of fortifications, these items are not commonly produced, and are correspondingly more expensive.

Waterskin: While other cultures may find it acceptable to make wineskins from the sheep bladders, the Nyambans find the idea of drinking from a bladder repulsive. Instead they make drinking vessels from a type of gourd called a *bottle calabash*. Not only are these gourds edible, but when dried they are as strong as wood, and make excellent shatter-resistant containers. In addition to drinking vessels, bottle calabash can also be made into inexpensive bowls.

In deserts or other areas where calabash gourds

are not easily available, people use hollowed-out ostrich eggs as drinking vessels. These vessels are lacquered for strength, and usually painted in a variety of bright colors.

New Class Tools and Skill Kits

Due to the popularity of game boards for use in divinatory magics and scrying, the following new class tool is available in Nyambe-taanda.

Game Board

Board games are very popular in Nyambe. The most common are "seed capture" games. These games use a wooden board with a number of depressions, and seeds or polished stones for playing pieces. There are many variations of seed capture games, but the most popular include *mancala*, *bao*, and *oware*. In all these games, players take turns moving the seeds across the board, trying to take as many of their opponent's seeds as possible.

In addition, some board games have come over from the Near East and the Far East. The most popular of these is *shahmatq*, a capture-the-king game very similar to chess.

OPEN GAME MATERIAL
Using a game board for divinations or scrying adds a +2 bonus to the Scry skill.

Modified Class Tools and Skill Kits

Most class tools and skill kits can be found in Nyambe-taanda, though they might differ somewhat in appearance. Any item not listed below is identical to the d20 System standard.

Alchemist's Lab: Though alchemy is practiced in Nyambe-taanda, it does not take the pseudo-scientific form found in other lands. Instead the magical aspects are emphasized, using many exotic herbs, animal parts, and rare earths. These formulae are not established through a process of scientific experimentation, but are handed down over centuries of trial-and-error experimentation.

Climber's Kit: People in Nyambe-taanda don't pound spikes into mountains, as that might insult the mountain's orisha. These kits must be imported.

Holly and mistletoe: Nyamban druids do not use holly or mistletoe, but instead use items that represent their ancestor, element, plant, animal, or sacred place. These plants are not available in Nyambe-taanda.

Hourglass: Nyamban craftspeople do not work with glass, so these items must be imported.

Magnifying glass: Nyamban craftspeople do not work with glass, so these items must be imported.

Musical Instrument, Common/Masterwork: Some musical instruments common to Nyambe are bells, clappers, drums, fiddles, flutes, gongs, harps, rattles, whistles, and xylophones. Each race and culture has its own varieties of instruments. The most famous instrument of all is the so-called “talking” drum, used for communication between neighboring villages.

Spellbook, wizard’s: Nyamban wizards do not use spellbooks. Any spellbooks in Nyambe-taanda would belong to foreigners. Wizards use *mojuba bags* instead. These are small pouches that hold items needed to prepare wizard spells. Except for their appearance, they function exactly like a spellbook.

Thieves’ tools: Because locks and traps are uncommon in Nyambe-taanda, tools for picking locks and disarming traps are rare and expensive.

Modified Clothing

The outfits listed below vary in appearance depending on the culture in question. Any item not listed below is identical to the d20 System standard.

Artisan’s outfit: Cultural standard, plus a cloth or leather apron and a belt for carrying tools. Material is usually low-quality and has little or no decoration.

Cleric’s vestments: Cultural standard, plus a number of fetishes, non-magical masks, and culturally appropriate decorations. Material is usually high-quality.

Cold weather outfit: Due to a lack of cold weather, this item is not available in Nyambe-taanda.

Courtier’s outfit: Cultural standard, except tailored to fit and in the latest fashions. Material is high-quality, and may be dyed or embroidered.

Entertainer’s outfit: Cultural standard, except more gaudy than usual, and often decorated with small bells, streamers, or other culturally appropriate affectations. An entertainer’s outfit is designed for maximum mobility, but the material is usually of low-quality.

Explorer’s outfit: Cultural standard, but the material is as sturdy as possible, so as to stand up to the rigors of adventuring. These outfits have many pockets, and usually come with a hat or simple head-dress to ward off the sun. Explorer’s outfits are made from high-quality material, and have little or no

decoration. The emphasis on durability often makes them somewhat uncomfortable for everyday use.

Monk’s outfit: Cultural standard, but with a minimum of decoration. A monk’s outfit is designed for mobility, and contains numerous small pockets for holding items. The sash or belt is strong enough to be used for rope. Material is high-quality, and may be embroidered or dyed.

Noble’s outfit: Cultural standard, tailored to fit, and in the latest fashions. Noble’s outfits are usually embroidered, and may include beads or cowrie shells, sewn into the clothing. Material is high-quality, but the clothing is impractical for everyday use.

Peasant’s outfit: Cultural standard. Clothing is low-quality and often dyed.

Royal outfit: Cultural standard, tailored to fit, though often out of fashion for ritual purposes. Royal clothing is usually so heavily covered with embroidery, precious metals, gems, cowrie shells, or beads that the cloth is impossible to see. Material is usually of a superb quality, but because the decoration may prevent it from being seen, lesser materials are sometimes used. Royal clothing is highly impractical for everyday use.

Scholar’s outfit: Cultural standard, but with an emphasis on comfort, since scholars must remain sedentary for long periods of time. Material is usually high-quality, and occasionally embroidered.

Traveler’s outfit: Cultural standard, but designed with both comfort and durability in mind.

Clothing Styles

The following are styles of clothing worn by Nyamban cultural groups. The cultural standard selected does not affect the cost or weight of your clothing, only its appearance.

Boubou: The boubou is a common item of clothing in the drier regions of Nyambe. Similar to a toga, a boubou is a long robe of heavy fabric that is draped over the body. Most have sleeves to protect the arms from the scorching heat of the sun, but others leave the arms bare. It is typically worn with a pair of sandals and a turban, hood, or other protective headgear.

Dashiki: The dashiki’s basic form is a short sleeved tunic made from light fabric. Some only extend to the waist, while others are floor length robes. In either case, it usually includes a short pair of pants, sandals or shoes, and possibly a square-cornered or rounded hat.

What makes the dashiki most memorable is its

coloration; they are usually dyed or embroidered in several bright colors such as blue, orange, red, green, or yellow.

Kaross: This is a garment made of animal hide. It is draped over the body and secured at the shoulder.

Kitenge: The kitenge is a belted short sleeved shirt that extends below the waist. It is similar to the tunic of the Northerners, but of a lighter fabric, such as cotton, and often a neutral grey in color. A kitenge is sometimes worn with bare legs, but often they will include a loincloth or breech clout. The outfit is completed by simple shoes or soft leather boots..

Loincloth: This is a small section of cloth, leather, or even grass, and is designed to cover and protect the groin. A loincloth is the minimum amount of clothing required for modesty in urban areas. Loincloths are worn with bare feet or sandals, and pieces of inexpensive jewelry. More expensive loincloths come with head-dresses, beaded vests, or other ornamentation.

New Food, Drink, and Lodging

A number of crops and food items common to Nyambe-taanda are not raised in other parts of the world.

Banana beer

This brew is made of fermented bananas, and is the Nyamban equivalent of ale.

Millet

Millet is the staple of most Nyamban diets. It is a grain that is both easy to grow and filling. It is often made into bread-like *millet cakes*.

Palm wine

Palm wine is a milky-colored and very dry wine made from the sap of palm trees. In areas where ancestor orisha are honored, it is customary to spill some palm wine on the ground for the spirits to consume before drinking any yourself.

Modified Food, Drink, and Lodging

The following items are either not available or modified from the d20 System standard. Any item not listed below is identical to the d20 System standard.

Ale: Nyamban's don't drink ale, and it is not imported.

Bread: Nyamban people do not make raised bread. Instead they use flat bread. Consider this item

to be a half-pound of flat bread rather than a loaf of bread.

Cheese: Though some areas make goat's milk or camel's milk cheese, cheeses are rare and spoil quickly.

Wine: It is difficult to grow grapes in Nyambe-taanda, though imported grape wine can be found.

New Mounts and Related Gear

The following new mounts and gear are available to Nyamban characters.

Barding, huge

Huge barding is made exclusively for war elephants.

Calicothere

This draft animal is extinct in most other parts of the world. The calicothere is a large animal related to the horse, with a long neck and clawed feet. They are used as pack animals along the northern coast. Although calicothere are slow, they are sometimes used as riding animals.

Camel, pack or riding

Riding and pack camels are available in two breeds. The first is the Dromedary (or Arabian) camel, which has a single hump and is best suited to the desert. The other is the two-humped Bactrian camel, which is better suited for mountainous terrain. The Dromedary camel is common in the more arid regions of the continent. The Bactrian camel is rare, but can be found in the Giko-taaba mountain range.

Elephant, labor

These elephants are trained to carry heavy loads. They are powerful but unreliable, and can fly into a deadly rage if provoked.

OPEN GAME MATERIAL

Controlling a labor elephant in any stressful situation requires a Handle Animal check with a DC of 15. On a failure, the elephant behaves as if under the effect of a *confusion* spell for 1d10 rounds. At the end of that time, the handler may make another check in an attempt to calm the animal.

War camel

Camels trained for warfare are always desert camels. They are stubborn but make effective mounts.

War elephant

Unlike labor elephants, war elephants are trained to fight and remain calm in battle or other stress situations. Unfortunately, their combat training makes them much more dangerous if they go berserk.

OPEN GAME MATERIAL

Controlling a war elephant in battle or other stressful situation requires a Handle Animal check with a DC of 10. On a failure, the elephant behaves as if under the effect of a <i>confusion</i> spell for 1d6 rounds. At the end of that time, the rider may make another check in an attempt to calm the animal.

Modified Mounts and Related Gear

Many animals used as mounts in other parts of the world are unknown in Nyambe-taanda. Any item not listed below is identical to the d20 System standard.

Feed: Calicothere require twice the normal amount of feed to maintain a healthy diet, and elephants require four times the normal amount.

Horse, heavy: These powerful animals are unheard of in Nyambe-taanda, and do not adapt well to the climate. They are not imported and are not available.

Pony: Ponies are unheard of in Nyambe-taanda, and do not adapt well to the climate. They are not imported and are not available.

Sled: Due to a lack of terrain suitable for its use, sleds are not available.

Stabling: Calicothere require more elaborate stables than horses and cost twice as much to maintain. Elephants require even more care and cost four times as much to maintain.

Wagon: Due to a lack of terrain suitable for its use, wagons are not available.

Warhorse, heavy: These powerful animals are unheard of in Nyambe-taanda, and do not adapt well to the climate. They are not imported and are not available.

Warpony: Ponies are unheard of in Nyambe-taanda, and do not adapt well to the climate. They are not imported and are not available.

New Special and Superior Items

All special and superior items are available in Nyambe-taanda, though they may differ somewhat in appearance. Any item not listed below is identical to the d20 System standard.

Mighty Composite Greatbow

These bows allow the user to add a strength bonus to the damage inflicted by the greatbow. They are otherwise identical to mighty composite longbows and mighty composite shortbows.

CHAPTER 8: COMBAT

The basic combat rules of the d20 System remain the same in Nyambe-taanda. The following additional rule covers an unusual situation that may occur when doing battle in the Land of The Overpower.

Brush Fires

When fighting in the Savannah, setting the grasses aflame to drive enemies in a particular direction is a common tactic. This particular method of warfare is especially favored by the cowardly Ingogo.

OPEN GAME MATERIAL

To set a brush fire, a character needs a torch or equivalent amount of flame, and grass of at least 3 feet in height. Setting a brush fire is a full-round action.

Brush fires are moved by the wind, so its important to know the direction of the wind before starting one. A character can determine the current wind direction by making a Wilderness Lore check with a DC of 10. This check is a move equivalent action.

Once set, a brush fire spreads from the point of origin in the shape of a cone. Though the speed of the flames can vary, 20 feet per round is the usual rate of progress.
--

Anyone caught in the area of a brush fire suffers 1d6 points of fire damage per round, and must make a Reflex save with a DC of 15 or catch fire. Once set on fire, the victim will continue to take damage each round, even if she escapes from the flames. Each round the victim is allowed a new Reflex save, and on a successful save, the flames are extinguished.
--

On any given round, there is a 10% chance that the wind direction will shift. If this happens, the fire moves in the new direction until the wind shifts again.
--

A brush fire cannot burn beyond the limits of the available grasses, and most burn themselves out. A typical brush fire will burn itself out in 1d10 rounds, though at the game master's discretion, they can burn out of control and turn into a full-fledged wildfire.

CHAPTER 9: ADVENTURING

Geographical Overview

Nyambe has a surface area of just over nine million square miles. Within this tremendous area can be found a vast array of geographical features, including mountains, hills, deserts, forests, swamps, plains, and rivers.

Mountains

There are two major mountain chains in Nyambe, both running from northwest to southeast.

Giko Taaba

The largest mountain chain in Nyambe, found just off of the western coast, is called the Giko Taaba (Fireplace Mountains) due to its intense volcanic activity. The Giko Taaba separate the Empire of Nibomay from the Savannah of the northern interior, and are said to be home to all manner of fire creatures.

Despite the danger, many are willing to live near or within the chain because of the rich gemstone deposits. The diamond mines of Nibomay, especially, produce the finest diamonds in all the world.

These mines are literally thousands of years old in some places, and reach down into the underground caverns inhabited by all manner of foul subterranean creatures.

Kuba Taaba

The second major mountain chain in Nyambe, located off of the eastern coast, is called the Kuba Taaba (Copper Mountains), because of the massive deposits of gold, granite, silver, and copper found within. These mountains are the sovereign property of the Empire of Mabwe, and the source of its wealth.

Though the Copper Mountains are heavily patrolled, many fell monsters can still be found within, especially those that have taken up lairs in abandoned mines.

Of all the mountains in the Kuba Taaba, the best known is certainly Tabu-Taaba (mountain's mountain), the tallest mountain in Nyambe. No one has ever climbed Tabu-Taaba and lived to tell the tale. However, a powerful omurogo claimed that he teleported to the peak, and reported seeing strange ruins guarded by powerful arctic monsters. After

being attacked by several white dragons, he retreated from the summit, and has not gone back.

Dogar Plateau

This strange feature is found in the center of the Savannah. It is a single gigantic mesa, with walls hundreds of feet in height, and a surface that is so large that the entire city of Dogar was built atop it. Underground springs, in defiance of logic, flow up through the rocks and provide fresh water for the inhabitants of the city. Narrow staircases and ladders provide the only non-magical access to the plateau, making the city virtually unassailable.

The plateau, named after the fiendish orisha of laziness and greed, is obviously a creation of magic, but no one knows who created it or why. Arcane symbols bearing the name of Dogar have been found carved into various places on the rock, but the exact purpose of these symbols remains unclear.

Hills

There is only one significant hilly region in Nyambe, the Hills of Mademba.

At the southeastern end of the Fireplace Mountains, the chain gradually gives way to the rolling Hills of Mademba, separating the Desert of Watery Sky from the rainforests of the interior. Mademba itself lies just north of an underwater fault line, and this area, heavily settled by the Kitunusi, is notorious for frequent and powerful earthquakes.

Deserts

There are two desert regions in Nyambe - one major, one minor.

Gudu Ji Pingu

The Gudu Ji Pingu is the major desert of Nyambe. Its name roughly translates to "Desert of Watery Sky", and is a reference to the frequent mirages encountered by desert travelers.

The Gudu Ji Pingu is an incredibly harsh desert, and aside from the occasional euphorbe (Nyamban cactus) or patch of scrub grass, there is little plant life to be found. Animals are even more rare than plants, but can be found in wider varieties. Most have adapted

to either eat the sparse vegetation or each other

There are no settlements in the Gudu Ji Pingu, and the only major group of humanoids found there are the nomadic Marak'ka. The Marak'ka say they live within the desert because it takes them out of competition with other humanoids.

D'okan Desert

The D'okan Desert is located at the northwestern-most tip of Nyambe, and is actually the coolest region in the continent. Scrub plants dot the area despite the lack of open water, and animals, especially avians, are fairly common

Travelers in this region are advised to dress warmly, especially at night. Because of the mild temperature, the region is well populated, and easily accessible wells are scattered throughout the area.

Needless to say, armor can be comfortably worn in the D'okan desert.

Forests

There is only one major forest in Nyambe, but it occupies over one-quarter of the continent. It is so large and dominating that Nyambans do not even consider naming it, calling it simply *blda* (forest).

The entire central region of Nyambe is a valley between the two major mountain chains, allowing rains sweeping down from the north to transform the area into a massive rainforest. This region was once the homeland of the Kosan orcs, but now it contains naught but ruins, monsters, and the tree-top homes of the Wakyambi.

Travel though the forest is absolutely brutal, and adventurers are advised to go heavily armed and prepared to remain there for weeks. In recent years, the Far Eastern Yaun-Ti have taken a liking to the *blda* and have converted many Kosan ruins into Yaun-Ti temples and cities. This has brought the Yuan-Ti into direct conflict with the Wakyambi, and war between the two races may be inevitable.

All sorts of trees can be found in the rainforest, ranging from simple evergreens and oil palms to valuable hardwood trees such as teak and mahogany. Ground covering is sparse due to the tree canopy blocking out light, but consists of ferns, vines, and various scrub plants.

Swamps

Along the northwestern end of the Copper Mountains can be found deep valleys. The constant flooding of these valleys by the Kalimara river has transformed

these valleys into fetid mangrove marshes.

Though the marshes are not uninhabited (they are the homeland of the Unthlatu), many people refuse to live in them for fear of the creatures that dwell within the swamps, especially the fearsome Lau. Others claim that the Lau were placed in the swamps by the Kosans to guard a fantastic treasure. If this is true, then there may be more to the swamps than meets the eye...

Plains

North of the rainforest lies the Savannah, a nearly-featureless expanse of grassland, broken only by the occasional watering hole, or a handful of acacia or baobab trees.

The grasses in the Savannah range in height from only a few inches where animals have been grazing to as tall as six feet in the most wild of regions.

Many of the animals and plants unique to Nyambe live in the Savannah; rhinos, cheetahs, hyenas, and many other creatures can be found here and only here.

The plains are also the homeland of the Shombe, and any traveling through the Savannah must be sure to follow Shombe customs or else risk raising their ire.

Rivers

Hydrographically, there are three major rivers in Nyambe: the Drogo, the Kalimara, and the Jolo.

Kalimara River

The Kalimara begins in the mountain lakes of the northwestern Copper Mountains, and flows through swamps and grassland to the city of Araka, along the northwestern coast. The Kalimara undergoes frequent flooding, enriching the soil along its banks, and making it into the most fertile farmland on the continent.

The state of Taumau-Boha guards the Kalimara jealously, and those attempting to farm on its banks without permission from the government will soon find themselves either rotting in a dungeon or hanging from the nearest tree.

Drogo River

The Drogo has its source in underground springs below the Fireplace Mountains, and it flows south, eventually emptying into the Southern Ocean. Small streams feed into the Drogo, flowing from the rainforest. Navigating this maze of waterways requires skill, as no craft larger than a canoe can handle them.

Rumor has it that many of the Drogo's streams run past ancient Kosan ruins, and more than one

adventurer has chosen to go exploring the far reaches of the Drogo basin, never to return.

Jolo River

The Jolo begins in the southeastern portion of the Copper Mountains, and flows southeast past Dzimba Dza Mabwe, emptying into the Eastern Ocean near the city-state of Kalayu.

It is said that The Overpower itself once lived along the banks of the Jolo river, but despite intense searches, no one has ever found its home.

Lakes

There are only a couple of major lakes in Nyambe, but there are hundreds of small lakes and ponds.

Lake Tugo

Lake Tugo is the largest lake in Nyambe, found at the source of the Jolo river in the Copper Mountains. This lake provides fresh water and fish to much of the population of Mabwe.

Unfortunately, due to population pressures, the lake is becoming polluted, and the fish have started to die. Recently, creatures resembling mer-folk have been sighted near the lake, luring fishermen toward a watery doom. The locals have dubbed these creatures “Sirenians”, and while it is possible that these are simply sightings of manatees or some other animal, Mabwe’s naval forces have been advised to remain on the alert.

Lake Gomala

Lake Gomala is most notable because of the unusual events surrounding it. Every few hundred years, all the humanoid, monstrous, and animal life within a 5 mile radius around Lake Gomala simply dies.

No one has yet found an explanation for this happening, but there are legends of a lion that lives at the center of the lake, guarding a magical egg, and that it kills all nearby in retribution whenever its lair is discovered. Most consider this nonsense, but in a world filled with magic, stranger things have been known to happen.

Oceans

Nyambe is surrounded by oceans. To make it easier to integrate Nyambe into your current game world, these oceans are simply called the Northern Ocean, The Eastern Ocean, The Western Ocean, and the Southern Ocean.

Northern Ocean

The Northern Ocean only borders Nyambe along the continent’s northwestern tip. The waters here are crawling with sea monsters such as dragon turtles and kraken, so few ships travel northward, instead preferring to hug the coastline and travel toward the Eastern Ocean instead.

Eastern Ocean

The Eastern Ocean is Nyambe’s lifeline to the rest of the world. The ocean is very calm, and the waters are always warm. Ships from the Near East and Far East ply this ocean on a regular basis. Sea monsters are rare in the ocean, but there are friendly and neutral aquatic races that live within, most notably the Locathah.

Western Ocean

The Western Ocean is violently turbulent, and most mariners refuse to sail upon its waters for fear of hurricanes, whirlpools, and waterspouts, especially in the winter months.

The ocean is also home to a number of hostile aquatic races, including aquatic ghouls, sea-trolls and the deadly Silwane-Manzi.

Southern Ocean

The Southern Ocean does not suffer from particularly wild weather swings, although underwater earthquakes occasionally cause tidal waves.

Some sailors utilizing water breathing spells have reported sunken cities off the southern coast, and their descriptions make these cities sound suspiciously like those of the Kosans. The ruins are virtually unexplored, but the ruling houses of Mademba have been planning a major expedition for some years now.

Islands

There are a number of major islands in the oceans surrounding Nyambe, and dozens of smaller islands that do not appear on mariner’s charts.

Isle of The Overpower

The largest of the islands, this is where The Overpower supposedly retreated in the Beginning Time. The island is covered with strange crystal outcroppings and unusually shaped rock formations. Portals to the Upper Planes are very common here, as are any number of otherworldly creatures.

The Isle of The Overpower also holds a mighty rock formation called the Throne of The Overpower. According to legend, the Throne is the only seat in

Nyambe capable of hosting more powerful rituals than Nibomay's Adamu Dwa.

The Bugundo Archipelago

This archipelago consists of four islands: Bugundo, Samara, Halak, and Risu. Near Eastern and Far Eastern traders have established small outposts on these islands and driven off most of the monsters. Needless to say, these islands are always a hotbed of intrigue and mercantile double-dealing.

Kalayu

Kalayu is a small island southeast of the Isle of The Overpower. Ancient records indicate that this small island was where the Kosans first made contact with the fiendish orisha. The island is dotted with portals to the Lower Planes, and demons and devils of all sorts call this island their home.

Isle of Shadow

The Isle of Shadow lies near the center of the Bay of Mademba. Evil Ngoloko have turned the isle into a virtual fortress, repelling any attempts to land by non half-orcs. Magical attempts at scrying have proven fruitless. Any half-orc that lands on the island is taken inside the wooden palisades and never seen again.

The rulers of Mademba have offered a large reward for anyone that can penetrate the island's defenses and return with useful information.

Marak'pInga

Marak is the semi-mythical patriarch of the Marak'ka, and a pInga is a child born after the death of its father. Thus Marak'pInga roughly translates to "child of dead Marak". This island is the most sacred of places to the Marak'ka, and where they traditionally bury their dead.

Recently, many of the corpses buried on Marak'pInga have risen up as dangerous mummies. These foul undead have proven capable of crossing the water that separates the island from the mainland, and have attacked and slain many of Marak's people.

The Marak'ka would be in the eternal debt of any that could discover why their ancestors are returning to stalk them, and put an end to the undead plague once and for all.

Weather

The central regions of Nyambe line up nicely with the equator, so as a general rule, the farther one travels into the interior, the hotter it gets. However, most of the continent resides within the tropics, making the

weather uniformly warm except in the northernmost and southernmost regions.

The average annual temperature in Nyambe is 80° F (26.7 C), with temperatures dipping as low as 60° F at night, and as rising high as 100° F at mid-day. These temperatures are fairly consistent except in the desert regions, where the temperature climbs to an average of 90° F (32.2 C) in the summer days, and as low as 32° F (0 C) during the winter nights.

Average annual rainfall varies dramatically from a high of 55 inches (1400 mm) in the bIda rainforest to a low of 5 inches (130 mm) in the deserts.

Population

Nyambe-taanda has an average population density of 5 humanoids per square mile, for a total population of nearly 43 million humanoids. However, this figure includes desert regions and large areas of rainforest that are practically uninhabitable, so population density in settled areas is actually closer to 10 humanoids per square mile. Monsters are not included in this total, as the total monstrous population is very difficult to estimate.

These population figures assume that your campaign world has a total population of approximately 360 million humanoids (e.g. Earth circa 1200 AD), with Nyambe containing about 12 percent of that population. If your campaign world's population figures are drastically different, you may need to alter these numbers.

Approximately 28.5 million Nyambans live under a national government of one form or another, with the other 14.5 million living under traditional governments.

Lands of Nyambe-taanda

The information in this chapter is edited for use by players. The *African Adventures: Game Master's Lorebook* contains additional information not listed here.

Bashar'ka

Proper Name: The most ancient Theocracy of Bashar'ka.

Ruler: Nyathera, Queen of Bashar'ka.

Government: Theocracy.

Capital: D'ok.

Major Towns: Mura'ka (7,500), D'ok (4,000).

Provinces: Currently none.

Imports: Cattle, cotton, grains, gold, gemstones.

Exports: Alchemist's fire, salt, giraffe tails (used as

fly whisks), perfumes and oils, slaves (taken by orc raiders).

Trade: Much of the food imported into Bashar'ka comes in the form of cattle from Shombe herders. However, Bashar'ka's major trading partner is the Empire of Nibomay. Bashar'ka does not mint its own currency, and uses Niboman coins instead.

Population: 3.5 million - Human (Xon'mo) 40%, Human (Shombe) 10%, Human (Hutali) 10%, Kitunusi 10%, Ututheckulu 10%, other humanoid 15%, Human (other) 5%.

Military: 5,000 soldiers. 2,500 light crossbows; 2,000 war axes; 500 alchemist fire slingers.

Languages: Daka-alif, Kordo.

Religions: Elemental orisha (Earth), Elemental orisha (other), Ancestor orisha.

Allies: Marak'ka-land, Ututheckulu-land.

Enemies: Boroko (recent), Entare-land.

Overview: Bashar'ka is a theocracy ruled by powerful fire clerics. Though the most powerful cleric goes by the title of "king" or "queen", there is no monarchy, and the line of rulership is not hereditary.

As a result, laws in Bashar'ka reflect the chaotic nature of fire clerics, and a single law may undergo several changes in the course of a year. Visitors quickly learn to adapt to the changes, or else risk burning at the stake (a favorite punishment).

Despite these challenges, life in Bashar'ka is far from repressive. It is a vibrant and complex culture with a great love of art, science, and commerce.

History: Bashar'ka was founded by Bashar, a fire priest of the Marak'ka people. Bashar died without heirs, and kingdom has since been ruled by the most powerful fire priest in the land.

Traditionally, the people of Bashar have kept to themselves, and have little quarrels with the people of other lands. Their closest allies have been their progenitors the Marak'ka, and the volcano-dwelling Ututheckulu.

As a result of its isolationism, Bashar'ka has a rather uninteresting political history, and most of its inhabitants would prefer to keep it that way. Unfortunately, recent events threaten to throw it into world affairs.

Conflicts and Intrigues: Queen Nyathera claims that her recently arrived son is the rightful heir of Boroko, a claim that the Mansa of Boroko denies. She has hinted at an invasion of Boroko to claim the kingdom as a protectorate of Bashar'ka.

However, Queen Nyathera has avoided launching the invasion. The reasons for this vary, but many

suggest she is waiting for an adventurer to recover *Great Udamalore*, a magical ivory scimitar and the symbol of her office. *Great Udamalore* was stolen by Mademban rogues several generations ago, but recent rumors have surfaced placing the blade somewhere in the Mademban capital.

An additional problem centers around the recent slave raids by Northern orcs. Though these orcs seem to be the brutish humanoids common elsewhere and not Kosans, the raids still have the population worried. Merchants and rich clerics have taken to hiring mercenaries to protect their estates from the slavers.

Boroko

Proper Name: Kingdom of Boroko.

Ruler: Mansa Ragheb.

Government: Feudal Monarchy.

Capital: T'ombo.

Major Towns: T'ombo (40,000), Molembe (11,750), Sueta (6,500)

Provinces: Each of Boroko's three major cities and its surrounding area is a province overseen by a provincial governor called a *sheik*. In addition, a fourth sheik is responsible for the Great Mangrove Marsh, which is only nominally part of Boroko.

Imports: Trade goods, books, steel weapons, horses.

Exports: Taro, trade goods, onions, beans, peanuts.

Trade: Boroko trades extensively with Near Eastern peoples, and uses Near Eastern coins, sometimes called *dirham* (silver pieces), and *dinars* (gold pieces). Most of their exports to the Near East are in the form of food. Trade goods obtained from the Near East include glass beads and other glass items, woven rugs, lanterns, locks, lock picks, and Near Eastern wine. These items are re-sold throughout the land.

Population: 4.5 million - Human (NaBula) 40%, Human (other) 30%, Unthlatu 20%, other humanoid 10%.

Military: 7,500 soldiers. Horse Archers 2,500; 1,500 Light Horses; 1,500 Light Infantry; 1,000 Archers; 1,000 Charioteers.

Languages: Daka-alif, Kordo.

Religions: Ancestor orisha, Near Eastern religions, Celestial orisha.

Allies: Taumau-Boha.

Enemies: Mabwe, Kaya vua Samaki.

Overview: Influenced by Near Eastern peoples, the kingdom of Boroko boasts the city of T'ombo, the largest and most magnificent city in all of Nyambe. T'ombo is the capital of Boroko, a major trading

center, and home to the continent's only university.

Due to the influence of the Near Easterners, Boroko is rich in Near Eastern learning, cuisine, religion, weaponry, armor, and the like.

Of the few native traditions that remain is *Nuba wrestling*, a complex combative sport practiced by most able-bodied warriors in the land. Nuba is a ritualized form of grappling and before the arrival of the Near Easterners, it was the focus of NaBula life. Nuba wrestling is still popular, even though Calif Ragheb has forbidden its practice on Near Eastern holy days.

History: Boroko is the latest in a series of kingdoms to occupy Nyambe-taanda's northeastern shore. The first inhabitants of the region were a mixture of Zamara and NaBula living under a system of chiefdoms, but these smaller organizations were quickly swallowed up by the necromantic Empire of Zulo, also known as the "zombi empire".

The empire ruled unchallenged for centuries until it was overthrown by a guerilla force of Agogwe rebels under command of Kwo, "the Hungering Lion".

The Lion passed up the chance at ruling the fallen empire, and control of the region passed to a council of Agogwe elders.

Soon after the Agogwe took control of the area, the Near Easterners arrived, bringing soldiers and clerics with them. They quickly routed the Agogwe and took control of the region themselves.

Their hold on the area was tenuous however, and after a few decades the Near Easterners decided to grant pseudo-independence to their former holding. They handed control of the region over to Boroko, a high-ranking NaBula in the Near Eastern army, and the kingdom of Boroko was born.

Conflicts and Intrigues: The Queen of Bashar'ka claims that her child is the legitimate heir to Boroko. According to rumor, the people of the Near East are not about to let their prized possession fall under the influence of another nation, and have told the puppet king to deny the charges. He has done so, and his behavior may very well spark a war.

In addition, a creature known as "The Devil of T'ombo" has been killing dozens of people in the capital city. The devil only attacks individuals or small groups, so confirmed sightings of it are rare. Reports as to what this creature is vary widely, from some sort of vampire to a demon. No matter what it is, much of the population lives in fear of its depredations. There may even be more than one of these creatures at large.

Finally, there are whispers that a secret conspiracy of Nuba wrestlers has developed in the city of

Molembé. According to the rumors, this elite fighting force plans a coup of the government in retaliation for the outlawing of Nuba on Near Eastern holy days.

Entare-land

Proper Name: Entare-land

Ruler: None. Each tribe is ruled by the most powerful male.

Government: Tribal dictatorships.

Capital: None.

Major Towns: None.

Provinces: None.

Imports: None.

Exports: None.

Trade: The Entare do not trade. They make most of what they need themselves. Items they cannot make themselves are either looted from prey or obtained during raids.

Population: 25,000 (est.): Entare 95%, others 5%.

Military: All adult Entare are dangerous warriors. Males typically assume the roles of soldiers and guards, while females act as scouts and hunters.

Languages: Slyvan, Gnoll, Kordo

Religions: Natural orisha. As might be surmised, the Entare honor the lion-spirit above all others. However, they also make offerings to the spirits of their prey animals.

Allies: MbUi-land.

Enemies: Shombe-land, Bashar'ka.

Overview: The Entare are a race of lion-folk, with the head of a lion, the upper torso of a human, and the four-legged lower torso of a lion. They roam the Savannah in small bands, hunting, sleeping, and keeping mostly to themselves. Occasionally they will accost travelers, demanding weapons or other supplies.

The Entare are warriors of legendary power and dangerous temperament. Any human who encounters them is best advised to do whatever the lion-folk ask, since the Entare generally keep their word and even have a cultural taboo against eating humans. Other humanoids unfortunate enough to run across the lion-folk should flee at the first available opportunity.

History: The Entare have existed as long as anyone remembers, though they are not one of the races originally created by The Overpower. Most scholars believe that the Entare are a result of a magical crossing of humans and lions - possibly the result of ancient Kosan experimentation. Oddly, the Entare themselves have no creation myth, and are not the least bit curious about their origins. They seem content with day to day existence, and do not spend

much time philosophizing.

The Entare have had little direct influence on Nyamban history, but their mere presence makes passing through the Savannah dangerous, keeping trade and travel through the region at a minimum.

Conflicts and Intrigues: Though dangerous carnivores, the Entare do not eat Humans, Ngoloko, Unthlatu, or any other creature with human blood. Such creatures are considered “kin”, and eating kin is forbidden by Entare law. However, all other sentient races are considered fair game.

Despite their dietary taboo, the Entare are bitter enemies of the Shombe. It seems that the lion-folk consider Shombe cattle quite the delicacy, and the two groups have been feuding for centuries.

There are even rumors of a powerful Entare chief attempting to rally the lion-folk tribes together to wage a genocidal war on the Shombe.

Kaya vua Samaki

Proper Name: East Nyamban Merchant’s Confederation

Ruler: Controlled by a grand council made up of representatives from the ruling council of each city state.

Government: Confederation of city-states. Each city state is a plutocracy, run by mercantile interests from both Nyambe and the Far East.

Capital: None. Meetings for the grand council rotate between the member cities.

Major Towns: Baroka (12,000), Bugundo (12,500), Dutama (15,000), Isili (10,000), Kogo (8,000), Samara (16,000), Tamago-Dugu (9,000).

Provinces: Each of the major towns listed above is a city-state and member of the confederation. In addition, each controls a sizable inhabited area surrounding the city.

Imports: Trade goods.

Exports: Trade goods, dried fruit, cowrie shells, fish.

Trade: The Kaya vua Samaki import Far Eastern goods including artwork, porcelain, exotic weapons and armor, and some Far Eastern coins. These items are exchanged for Nyamban gold, ivory, and animal products. They accept both Far Eastern and Mabwan coins, and make a hefty profit on the trade. Cowrie shells gathered by the Kaya vua Samaki are used as currency amongst many traditional peoples, but are not considered valid by most national governments, including the Merchant’s Confederation.

Population: 1.5 million - Human (Zamara) 40%, Human (other) 25%, Agogwe 20%, other

humanoid 15%.

Military: 5,000 soldiers: 1,000 sailors. 4,000 city guards.

Languages: Daka-kara, Kordo, Far Eastern.

Religions: Ancestor orisha, Far Eastern religions.

Allies: Mabwe (tenuous), Far Easterners.

Enemies: Boroko.

Overview: The Eastern coast of Nyambe is dominated by small city-states that have attained an impressive degree of wealth through trade. These city states are officially known as the East Nyamban Merchant’s Confederation, but are more commonly known as the *Kaya vua Samaki*, which means “fish catching towns”.

There are seven main cities in the Merchant’s Confederation: the two island cities of Bugundo and Samara, and the five coastal cities of Baroka, Dutama, Isili, Kogo, and Tamago-Dugu. Samara and Dutama are by far the most powerful, and the two often work at cross purposes.

The fish catching towns are an interesting amalgam of native Nyamban and Far Eastern culture, and visitors to these cities can learn Far Eastern combat techniques, purchase Far Eastern goods, and even pray at temples devoted to Far Eastern religions.

History: Most of these cities started out as mere fishing villages, but as the trade between Mabwe and the Far East increased, their function as mercantile centers took precedence. As a center of Far Eastern culture, many native Nyambans have a deep hatred of the Kaya vua Samaki, considering them a danger to traditional ways of life.

Though the Merchant’s Confederation is quickly evolving into a major power, it is too early to determine if it will play a lasting role in world affairs.

Conflicts and Intrigues: Many merchants in the Samaki are chafing at the price Mabwe charges for its natural resources. There are rumors that council members in an undisclosed city have been planning a takeover of one or more Mabwan gold mines. They are simply waiting for some other crisis to occupy Mabwe’s attention.

A more pressing issue is that of the “leopard-folk”. This organization is part fiendish cult and part street gang. All the members are were-leopards, and it is common knowledge that they occasionally recruit and infect new members to replenish their ranks. The leopard-folk are concentrated in the city of Kogo, and have slowly been expanding their influence to other cities.

Exactly what the leopard-folk are trying to

accomplish is unknown, but so far they seem to be content running protection rackets and devouring the occasional troublemaker. Considering the traditional Zamaran hatred of black magic, the leopard-folk have been amazingly successful at avoiding the authorities thus far.

Mabwe

Proper Name: The Empire of Mabwe.

Ruler: Oba Thabiti

Capital: Dzimba Dza Mabwe.

Major Towns: Dzimba Dza Mabwe (20,500), Shomo (8,000), Kisi (3,250).

Provinces: Three feudal holdings, named after prominent geographic features (Kuba Taaba, bIda, and Jolo).

Imports: Food, clothing, weaponry, elephants

Exports: Gold, granite, copper, silver, platinum.

Trade: As befitting the largest source of precious metals in the world, Mabwe mints its own coins, which are used through most of Nyambe-taanda. The coins of the empire are the dukUd (platinum), kUta (Gold), Olo (Silver), and Kuba (Copper).

Population: 6 million - Human (Tembu) 50%, Human (other) 30%, Wakyambi 15%, other humanoid 5%

Military: 25,000 soldiers. 5,000 elephant archers; 5,000 heavy infantry (great axe); 10,000 light infantry (short spear & shield); 5,000 skirmishers (throwing axes & shield). Skirmishers perform double duty as sailors, and Mabwe regularly patrols the Jolo river.

Languages: Kordo, Daka-kara.

Religions: Celestial (Nimbala), Celestial (other), Ancestor.

Allies: Kaya vua Samaki.

Enemies: Boroko, Nibomay.

Overview: The Empire of Mabwe is the most powerful (and some might say oppressive) state in Nyambe-taanda. The name, which means “stone”, is a reference to *daga*, a concrete-like material made from clay and gravel that is commonly employed in the construction of homes in the region.

Mabwe is the largest source of gold in the entire continent, and possibly the world. This single natural resource is the sole foundation of Mabwan power. The gold mines are controlled exclusively by an upper class of Tembu human families, though some peasants still manage to make a meager living on gold panned from the tributary streams of the Jolo river.

Mabwe is a very orderly society, and despite its great wealth, its inhabitants know few personal

freedoms. Laws in Mabwe are exceptionally harsh, and many crimes, even simple property crimes, are punishable by death. Mercifully, Mabwan society boasts many clerics, and clerical magic helps ensure that few people are unjustly executed.

History: Mabwe rose to prominence with the discovery of gold within the Copper Mountains by a Tembu farmer named Dunsai. Dunsai shared his new-found wealth, and the neighboring families quickly rallied around him, declaring him the first Oba (emperor) of Mabwe.

The families that shared in Dunsai’s wealth evolved into the upper class of Mabwe, though not all Tembu are members of the upper class. In addition, the imperial lineage itself has changed several times over the centuries, mostly due to assassinations and coups. It is rumored that Thabiti, the current Oba, actually hails from a family of rogues.

As Mabwe gained power, the JamIkadi of Nibomay demanded that the Oba swear fealty to her. He refused, and a war ensued. Niboman victory seemed assured, until the Mabwans arranged an alliance with the Wakyambi of the bIda forest. The elven druids used their powers to tame thousands of elephants, and soon Nibomay was in retreat. Relations between Mabwe and Nibomay have been strained ever since.

Conflicts and Intrigues: In recent months, the Oba has publicly voiced concerns about a growing decadence in the Tembu upper class. There are even rumors that certain noble families have enslaved non-Tembu commoners and forced them to work in the mines or as domestic servants. According to Mabwan law, the keeping of slaves is punishable by drowning, but so far the Oba has not commanded a formal inquiry into the matter.

The vast majority of the lower classes in Mabwe are humanoid or non-Tembu Humans. This apparent racism has not gone unnoticed, and there are rumblings amongst the peasantry of an armed revolt against the Tembu upper class.

Mademba

Proper Name: Mademba.

Ruler: Unknown. Mademba is run by gnomish bureaucrats who gain promotions and demotions through a series of tests, and no one seems to know exactly who is in charge of the entire system. Most suspect the true power is held by the council that administers the tests.

Government: Meritocracy.

Capital: Mademba.

Major Towns: Mademba (10,000).

Provinces: None.

Imports: Gold, silver, and copper coins.

Exports: Calabash, iron, rice.

Trade: Mademba trades with both Nibomay and Mabwe, despite the traditional enmity between the two empires. They accept both Mabwan and Niboman coins.

Population: 2.5 million - Kitunusi 60%, Ngoloko 20%, Human 10%, other humanoid 10%.

Military: Unknown. The Kitunusi are remarkably tight-lipped about their military might. They do not have a standing army, and it is suspected that they rely on small, extremely powerful strike forces to accomplish their objectives.

Languages: Gnomish, Kordo, Ututheckulu, Daka-kara.

Religions: Fiendish orisha, Elemental orisha, Ancestor orisha

Allies: Nibomay.

Enemies: Ututheckulu-land.

Overview: Most humans consider Mademba to be a sort of “netherworld”, a place into which no sane person would willingly venture. The truth is much less dramatic. The Kitunusi are simply a group of gnomes with an aversion to sunlight and a cultural tendency toward paranoia.

Mademba is an insular, chaotic, and intimidating place. Buildings are box-like constructions of grey stone slabs, peasants avoid eye contact with each other as well as strangers, and merchants refuse to haggle over goods. Once a foreigner gets used to the strange customs of the Kitunusi, Mademba proves itself to be a land of beautiful beaches, rolling hills, and stunning sunsets. The Kitunusi are not violent, and the iron mines provide the land with a considerable amount of material wealth.

History: The Kitunusi entered the political scene in the Middle Ages of Nyambe after a great earthquake drove both them and the Ututheckulu to the surface in the Giko Taaba mountain range. The two races quickly came to war over resources, and the Kitunusi proved to be the losers. They fled south toward Nibomay, and asked for asylum.

At the time, Nibomay did not have room for millions of gnomish refugees, and decided to resettle them to Mademba, a province they had previously reserved for banished half-orcs. The Kitunusi found Mademba to their liking, and soon declared independence. The Jamlkadi, in an unusual gesture of restraint, granted Mademba its independence as long

as they raised no army and swore fealty to the Empress. The Kitunusi agreed, and Mademba has been independent ever since.

Conflicts and Intrigues: The Isle of Shadow dominates most political discussions amongst the Kitunusi. A small group of Ngoloko moved to the island soon after the first group of Kitunusi refugees arrived. These half-orcs built themselves a fortress surrounded by a wooden palisade. As the years passed, the fortifications became more and more impressive. Recently, things have gotten really strange, as half-orcs have started flocking to the island. They go inside the fortress and are never seen again. No one seems to know exactly what is going on inside, but the events play directly into Mademban paranoia.

An additional difficulty lies in the recent reports of *Great Udamalore* within the capital city. This magical scimitar was stolen from Bashar’ka hundreds of years ago, and its reappearance has sent adventurers flocking to the capital, hoping to claim the large reward offered by the queen of Bashar’ka.

A final complexity involves the iron mines. Over the last few months, miners have caught fleeting glimpses of humanoids in the deepest regions of the mines. So far no one has gotten a clear look at these creatures, but the miners are worried. The mine owners have offered a substantial reward for anyone brave enough to discover the nature of the intruders.

Marak’ka-land

Proper Name: Marak’ka-land.

Ruler: A council of bards mediates disputes between the tribes, and is the closest thing the Marak’ka have to a national government.

Government: Tribal.

Capital: None.

Major Towns: None.

Provinces: Gudu Ji Pingu, Marak’pInga.

Imports: Clothing, weapons, luxury goods.

Exports: Ostrich eggs (used for jewelry and drinking vessels), ostrich feathers, cowrie shells, salt.

Trade: The Marak’ka do not like to trade, but they do require some outside resources which they obtain from the Madembans, the Nibomans, and the Ututheckulu. Instead of using coins, the Marak’ka economy is based on the cowrie shell.

Population: 100,000: Human (Marak’ka) 90%, Human (other) 5%, other humanoid 5%.

Military: Marak’ka-land does not have any military to speak of. They rely on the desert to protect them from invasion.

Languages: Daka-alif.

Religions: Natural orisha, Elemental orisha.

Allies: Nibomay (occasionally), Bashar'ka.

Enemies: Nibomay (occasionally)

Overview: Many Nyambans consider the Gudu Ji Pingu (Desert of Watery Sky) one of the least desirable pieces of real estate on the continent. Most adventurers find little reason to come to this area, as there are no notable ruins to explore, few monsters to kill, and no cities to visit.

The Marak'ka live now as they have for generations, and see little need to change their ways or interact with outsiders. Aside from trade to obtain the luxury items they so enjoy, most Marak'ka see little or no need to interact with other peoples.

The recent undead incursions have changed matters, and the Marak'ka now find themselves needing the help of strangers. As a traditionally pacifistic people, few Marak'ka are trained in the arts of warfare, and they have found themselves ill-prepared for the attacks of the undead. Now they have issued an open call for adventurers to help them fight off the monsters, and brave heroes have started flocking to the area.

History: The Marak'ka arrived in the Desert of Watery Sky soon after their liberation from the Kosans, and have lived there ever since. Despite the harsh conditions, the desert protects them from invaders and competitors.

During the Ancient Ages of Nyambe-taanda, a powerful blue dragon called "Scourge of the Desert" dominated the Marak'ka, until it was slain by a fire cleric named Bashar. After killing the dragon, Bashar left with his followers, and founded the kingdom of Bashar'ka. His followers eventually became the Xon'mo people.

Bashar took the most aggressive and outgoing of the Marak'ka with him, and once he left the remaining Marak'ka became more pacifistic and withdrawn than ever. During this time, their society became dominated by the Ngoma (bards), and the Ngoma now act as the spiritual and temporal leaders of the Marak'ka.

Conflicts and Intrigues: The isle of Marak'pInga is where the Marak'ka bury their dead, carefully wrapping them in cloth and covering them with huge mounds of sand. Every few years, families will return to the island and "visit" their dead relatives, actually digging them up and holding a ritual feast in their honor.

Recently, however, this tradition has ended. For some reason, the dead ancestors of the Marak'ka have

been returning from the grave as undead mummies. The Marak'ka are baffled by this recent development, and are searching for brave adventurers to help them discover the reason for the animations, and put a stop to it.

MbUi-land

Proper Name: None.

Ruler: Ragg' doGa, lord of the MbUi.

Government: Dictatorship.

Capital: Unknown.

Major Towns: Unknown.

Provinces: None.

Imports: None.

Exports: None.

Trade: The MbUi stage occasional raids into Nibomay, Shombe-land, and Ututheckulu-land

Population: 120,000 (est.): MbUi, 90% other humanoids 10%.

Military: All adult male MbUi and approximately 50% of adult female MbUi are trained warriors.

Languages: Gnoll, Sylvan, Kordo.

Religions: Fiendish orisha.

Allies: Entare-land.

Enemies: Shombe-land, Nibomay, Ututheckulu-land.

Overview: The MbUi (gnolls) are vicious hyena-like humanoids that prowl the Savannah and the foothills of the Giko Taaba mountain range. The land that they claim for themselves is called MbUi-land, though no other nation recognizes it as such.

The MbUi are strict carnivores, and prefer to dine on sentient beings. They are also notorious slavers, but they never launch direct assaults against villages, instead going after lone travelers or small groups. The MbUi are a cowardly race, and any strong show of magic or military skill is usually enough to send the creatures into retreat.

History: The MbUi claim that they were one of the races originally created by The Overpower, but they are not mentioned in the mythology of any other race. The MbUi first appear in the histories of the other races during the ancient ages of Nyambe, just after the fall of the Water People. The commonly accepted belief is that they were originally human were-hyenas, and somehow became locked into a hybrid form.

The MbUi have been a thorn in the side of Nibomay for centuries, and despite repeated attempts to eradicate the creatures, they always seem to survive.

Conflicts and Intrigues: The MbUi are always hatching some sort of plot, though most of them are

directed at each other rather than outsiders. Most recently, a power struggle has developed between followers of the fiendish orisha Na/inga and the fiendish orisha Dar!ak. At the moment, the followers of Na/inga have the upper hand, and have devoured most of their opponents.

In response, the followers of Dar!ak have attempted to hire human adventurers to even out the odds. Thus far, none have been brave or foolish enough to accept the offer.

Nibomay

Proper Name: The First Empire.

Ruler: Jamlkadi Kimah.

Government: Feudal Matriarchy.

Capital: Arabo.

Major Towns: Arabo (12,000), Darak-Lar (4,000), Dogar (8,000).

Provinces: Technically there are three provinces in Nibomay: Central Nibomay, Giko Taaba, and Mademba. However, Mademba and Giko Taaba are effectively independent, and do not acknowledge Niboman claims that they are mere provinces.

Imports: Grains, fruits, vegetables, livestock, cloth, artwork.

Exports: Gemstones (especially diamonds, carnelian, and amazon stone), minerals (especially iron and red ochre), sorghum.

Trade: Nibomay trades with many nations, including Mademba, Utuchekulu-land, Bashar'ka, and Marak'ka-land.

Population: 5 million - Human (Tisambe) 50%, Human (Tuslan) 25%, Human (Hutali) 10%, Utuchekulu 5%, other humanoid 5%, Human (other) 5%.

Military: 20,000 soldiers: 5,000 Amazons (razor sword & great bow), 5,000 Heavy Archers (great bow), 5,000 Light Archers (long bow), 5,000 Skirmishers (short sword & shield).

Languages: Kordo.

Religions: Celestial, Ancestor, Natural.

Allies: Mademba, Utuchekulu-land.

Enemies: Mabwe, Kaya vua Samaki, Entare-land, MbUi-land.

Overview: The Western cost of Nyambe is controlled by the Empire of Nibomay.

The most striking feature of Niboman society is its arrangement of gender roles: in Nibomay, women hold political office, wage war, run businesses, and tend to nursing children; while men are expected to farm,

herd, care for the home, and raise weaned children; or instead become priests, artisans, or scholars. Indeed, the elite female warriors of Nibomay, known as *Amazons*, are amongst the most feared fighting force in all of Nyambe.

Niboman society is very old, filled with ancient traditions and proud people. Lately, however, the people of this land seem to have lost hope in their future. Many of them believe that Nibomay's days as an empire are numbered.

History: Nibomay was founded after the Great Rebellion, in the time before recorded history. According to oral tradition, it was founded by Amazonia herself, and although this is extremely unlikely, it is certain that Nibomay was founded by Amazon warriors.

After the defeat of the Kosans, the Tisambe were the only people with the knowledge of iron, and they used iron weapons to extend Nibomay's dominance throughout the entire western half of the continent.

As the years passed and the technology levels of the other nations improved, Nibomay began to weaken. Today, it is only a shadow of its former self.

Conflicts and Intrigues: Unsubstantiated rumors claim that the ghost of Amazonia herself has appeared to Jamlkadi Kimah, and Amazonia is none too pleased about the state that Nibomay has found itself in. Recently Kimah has been holding court while sitting on the *Adamu Dwa*, a ceremonial stool normally used only when crowning a new empress or other rituals of high import. This behavior is unheard of, and there is a great deal of speculation as to why she would do such a thing. Some see the hand of Amazonia is at work, while others believe that Kimah is in the throws of megalomania.

Kimah has suggested that Nibomay must regain its old territories to halt its decline. Kimah's more militant followers have called for a war to reclaim Mademba and Utuchekulu-land from the "squatters" that currently inhabit it. So far, no moves have been made, but action is expected soon.

Other problems of late include disappearances amongst the Tuslan minority. The Tuslan have made claims of fiendish orisha cults and human sacrifices, but the Amazons investigating the disappearances have found no evidence of any cult activity. In response, the Tuslan druids accuse the Amazons of being involved in the disappearances! The Amazons deny this charge, and to prove their good-will they have offered to hire out an independent group of adventurers to investigate the disappearances.

Shombe-land

Proper Name: Shombe-land.

Ruler: No official ruler. Each Shombe tribe has its own chieftain and council of elders.

Government: Tribal.

Capital: None.

Major Towns: None.

Provinces: None.

Imports: Cowrie shells, glass beads, manufactured goods.

Exports: Cattle, sheep, goats, chickens, weapons.

Trade: Though mostly self sufficient, the Shombe trade some of their livestock to Taumau-Boha and Bashar'ka in exchange for items that they need. They neither mint nor use coins, and use livestock, cowrie shells, and glass beads in place of currency.

Population: 120,000. Human (Shombe) 90%, Human (other) 5%, other humanoid 5%.

Military: 50,000 heavy spears. Virtually every healthy adult Shombe is trained as a warrior.

Languages: Daka-alif.

Religions: Ancestor orisha.

Allies: Taumau-Boha.

Enemies: Entare-land, MbUi-land.

Overview: The Shombe are a semi-nomadic people that raise cattle and other livestock instead of farming. While waiting for their cattle to graze-out a region they live in small villages called *kraals*. These villages are circular compounds surrounded by a wooden palisade or wall of thorny scrub. The houses in a kraal are made from mud and Savannah grass, and are reinforced with dried cow dung. The houses typically encircle a central pen used to hold cattle at night and protect them from predators. A well-defended gate provides the only easy access to a kraal, and Shombe warriors patrol the walls of a kraal in regular shifts.

When their cattle have exhausted the supply of grass in the region, they move on to another kraal. Sometimes a tribe may not return to a particular kraal for several years, and it is not uncommon for other tribes to take up residence in an "abandoned" kraal. Kraal are usually well-maintained, as doing so encourages other tribes to do the same.

History: The Shombe have lived in the northern reaches of the Savannah for centuries. According to their own legends, they were driven out of their original homeland to the east by the arrival of the Water People. Condemned to a life in the Savannah, they quickly abandoned their settled existence and took

up a life of wandering, waiting for the day when they could finally return to their ancestral homeland.

Before that happened, they met the Entare. Conflicts with the deadly lion-folk honed the Shombe into dangerous warriors, and when the Boha-Boha finally took up arms against the Water People, the Shombe did not notice. The Shombe were now people of the Savannah, and no longer desired a return to their old way of life.

Conflicts and Intrigues: Shombe myth claims that The Overpower gave them dominion over all the cattle in the world, and they are not adverse to taking livestock from others when it suits their purposes. Cattle raids between tribes are a frequent method of settling disputes, and though people are rarely killed during these raids, a few fatalities every year are inevitable.

The Shombe have always been enemies of the lion-like Entare, but Entare attacks have been growing more frequent and more violent with each passing day. Most Shombe believe this is a sign that the Entare are gearing up for a full-scale war, and many advocate going on the offensive, rather than simply waiting for the lion-folk to make the first move.

Shombe life is further complicated by Taumau-Bohan efforts to "urbanize" them. Azzazza priest-actors have grown more common amongst the Shombe tribes, trying to turn the warrior society into one of farmers, craftspeople, and scholars. Many Shombe resent the attack on their way of life, and several of these priest-actors have turned up dead.

Silwane-Manzi-water

Proper Name: Unknown.

Ruler: Unknown.

Government: Dictatorship.

Capital: Unknown.

Major Towns: Unknown.

Provinces: None.

Imports: None.

Exports: None.

Trade: The Silwane-Manzi do not trade, but they do occasionally launch raids on the mainland.

Population: Silwane-Manzi 95%, other 5%

Military: Unknown, but most adult Silwane-Manzi are warriors, spellcasters, or both.

Languages: Aquan.

Religions: Fiendish orisha.

Allies: None.

Enemies: Taumau-Boha, Boroko, Bashar'ka.

Overview: These evil humanoids, sometimes

called “shark-folk” or “sea devils”, live beneath the waves of the Northern Ocean. They make a habit of attacking any ships that cross through their waters, which combined with the weather, makes a safe journey across the northern sea nearly impossible.

The Silwane-Manzi live in huge underwater cities, but because the Silwane-Manzi will happily eat sentient beings, few have seen these cities and lived.

What is known is that the Silwane-Manzi honor the fiend Sama/ above all other orisha, that they horde the stolen wealth of surface dwellers in their undersea citidels, and that they prefer to eat living captives over dead ones.

History: The Silwane-Manzi (Sahaugin) are not one of the original races created by The Overpower. According to their own myths, the Silwane-manzi entered the material plane from another world composed entirely of water. The exact date of this event is unknown, but is believed to have occurred during The Dark Time.

Throughout all of history, the Silwane-Manzi have been something of a constant, making travel across the Northern Ocean dangerous for native and invader alike. Luckily, their inability to survive out of the water for more than a few hours has limited their offenses against the surface world.

Conflicts and Intrigues: Though the Silwane-Manzi are amphibious, they rarely travel on dry land, as spending even a few short hours outside the water weakens them severely. Recently though, several Silwane-Manzi have been spotted many miles inland. It is possible that they are developing (or have already developed) some method of allowing them to remain out of the water indefinitely. If this is true, then Nyambe-taanda’s entire northern coastline is in jeopardy.

Taumau-Boha

Proper Name: The United Kingdoms of Taumau and Boha.

Ruler: Mwanamutapa Faouzi.

Government: Monarchy

Capital: Taumau (16,000)

Major Towns: Boha-Boha (22,000), Taumau (16,000)

Provinces: Old Boha, Old Taumau.

Imports: Iron, stone, cattle, chickens, sheep.

Exports: Wood, cotton, leopard skin, bananas, millet.

Trade: Amazingly, Taumau-Boha does not have a currency system. Most trade is conducted through barter.

Population: 7 million - Human (Azzazza) 70%, Human (other) 20%, other humanoid 10%.

Military: 5,000 soldiers. 3,000 leaf spears & parrying shields; 1,000 javelins & parrying shields; 1,000 whacking sticks & parrying shields.

Languages: Daka-kara, Kordo.

Religions: Celestial orisha.

Allies: Boroko.

Enemies: None.

Overview: The kingdom of Taumau-Boha does not have the gold resources of Mabwe, nor the trading centers of the Kaya vua Samaki or Boroko, but it does have some of the most fertile farming land in all of Nyambe.

The art and architecture of Taumau-Boha have been greatly influenced by the Water People, and even the current Mwanamutapa has ordered the construction of the occasional monolith or small pyramid. Admittedly, these constructions are nothing compared to the scale the Water People worked on, but are still impressive by modern standards.

As a primarily agricultural society, Taumau-Boha is a very rural country. It only has two major cities, and only a fraction of its large population actually lives in urban areas. Life in the rural regions is slow-paced, and Taumau-Bohans are renowned for a relaxed approach to life.

History: This region was first settled by the Azzazza, but soon the Water People arrived, and founded the kingdom of Taumau. The Water People forced many Azzazza into work camps, and oppressed the nearby Boha-Boha. Eventually, the Boha-Boha tired of Taumau, forged an alliance with the Wakyambi of the blda rainforest, and forced out the invaders. In the process, the Boha-Boha learned to work bronze, and began sharing the new technology with others. This angered the empire of Nibomay, and in retaliation they drove the Boha-Boha to extinction.

With the Boha-Boha gone, the Azzazza tribes took control of the area, and founded the kingdom of Taumau-Boha. Until recently, Taumau-Boha was the dominant economic power of Nyambe, but with the rise of Mabwe and the Kaya vua Samaki, its influence seems to be on the wane.

Conflicts and Intrigues: The expansion of Taumau-Boha has long been limited by geography. The ocean to the north, the rainforest to the south, and the mountains to the east have prevented any meaningful growth. Now that their economy seems to be slowing, many Taumau-Bohan politicians hope to expand the country to the west, into the Savannah and Shombe-land. Unfortunately, that means getting rid of the Shombe and their pastoral lifestyle.

To this end, the Taumau-Bohans have begun a program to settle the Shombe and turn them into farmers. So far, they have met with little success, and it is only a matter of time before their measures become more drastic.

Unthlatu-land

Proper Name: Unthlatu-land.

Ruler: Though supposedly part of Boroko, Unthlatu-land is effectively controlled by the Unthlatu chieftains. These chieftains include several black dragons, numerous half dragons of varied lineage, and even a handful of powerful water elementals.

Government: Tribal.

Capital: None.

Major Towns: None.

Provinces: None.

Imports: Spell components, artwork, tool kits.

Exports: Grisgris, potions, wands, swamp reeds (for thatching).

Trade: The Unthlatu operate on the barter system. When they trade with the humans of Boroko, they use a “blind barter” system (described below).

Population: 50,000 (est.): Unthlatu 70%, Human (NaBula) 15%, other humanoid 10%, Human (other) 5%.

Military: Unthlatu-land has no standing military, but many Unthlatu are skilled sorcerers.

Languages: Draconic, Daka-alif, Aquan.

Religions: Natural, Elemental.

Allies: None.

Enemies: None.

Overview: The Unthlatu have traditionally avoided contact with other races, but because of the recent unrest sweeping the continent, many of their discontented youth have left the Great Mangrove Marsh and taken up adventuring.

Few people willingly enter the Great Mangrove Marsh. The place is infested with monsters, the land is difficult to farm, and there are no cities or even sizable towns within. However, the Unthlatu are masters of sorcery, and those wishing to learn arcane lore or obtain powerful magic often find themselves braving the dangers of the swamp.

History: After the fall of the Kosans, untold numbers of humanoid sorcerers were banished to the Great Mangrove marsh. Centuries of interbreeding amongst these sorcerers brought their dragon blood to the fore, creating numerous half-dragons, and allowing them to interbreed with the reptilian creatures of the marsh. Eventually, these humanoids became a new

race - the Unthlatu.

The Unthlatu have lived unmolested in the Great Mangrove Marsh for centuries, and have had little impact upon the political history of Nyambe-taanda.

Conflicts and Intrigues: Tobuyho, an influential merchant from Molembe, has recently offered a substantial reward for Lau skins. As a result, many adventuring bands have come to the Great Mangrove Marsh, seeking to slay Lau and earn their fortunes. Most have met horrible deaths, but a few have earned substantial sums. No one knows why Tobuyho is offering the reward, but most suspect it has something to do with legends of a great treasure within the swamp, guarded by the “king” of the Lau.

Because many Unthlatu have been mistaken for Yuan-Ti, the lizard-folk have become more reclusive than usual. Those humans who wish to interact with the Unthlatu will find that the lizard-folk will not even show themselves. Still, some adventurers and merchants have managed to trade with them using a “blind barter” system.

When using the “blind barter” system, human merchants will leave a few different types of goods at a pre-arranged spot and leave the area.

If the lizard folk find the goods to their liking, they will set aside the items they desire, and leave an example of the item they wish to trade, along with a pile of rocks indicating the number of items they are willing to offer.

The merchants then return, examine the offer, and if it is to their liking, they will leave a sign indicating if the offer is accepted or not. If the offer is not accepted, the Unthlatu will make an additional offer or withdraw their first request. If the offer is accepted, the merchants will leave and wait for the Unthlatu to leave out the appropriate number of items, after which the merchants return, collect the payment items, and leave the products in exchange.

Obviously, this very complicated system can make getting business done in the Great Mangrove Marsh a very difficult undertaking.

Utuchekulu-land

Proper Name: Utuchekulu Taaba.

Ruler: “Baron” Wahibreteni

Government: Feudal.

Capital: None.

Major Towns: None.

Provinces: Utuchekulu-land is divided up into two “baronies” according to dominant race. The human dominated area is The Barony of Hutali, and the Utuchekulu dominated area is The

Barony of Taaba.

Imports: Fruits, cloth, palm oil, palm wine.

Exports: Armor, Iron, Gemstones, Weapons.

Trade: Utuchekulu-land does little trading, and most is with Nibomay. A small number of copper, silver, and gold deposits allow the Utuchekulu to mint their own coins. These coins have no names beyond “copper pieces”, “silver pieces”, and “gold pieces”.

Population: 750,000 (est.): Utuchekulu 60%, Human (Hutali) 20%, Kitunusi 5%, Human (Tuslan) 5%, Human (Tisambe) 5%, other humanoid 5%.

Military: 500 soldiers: 500 dwarven war axes (all soldiers in Utuchekulu-land are dwarves) addition, there are 4,000 part-time militia: 1,500 battle axe & shield; 1,000 dwarven urgosh; 1,500 great axes.

Languages: Dwarven, Kordo, Undercommon, Gnomish.

Religions: Fiendish orisha, Ancestor orisha.

Allies: Nibomay, Bashar'ka.

Enemies: Yuan-Ti-land, Mademba, MbUi-land.

Overview: The volcanic mountain range known as the Giko Taaba (Fireplace Mountains) is home to both the Utuchekulu and the Hutali. The dwarves are by far the more dominant culture, and have claimed the area as their own, dubbing the place *Utuchekulu Taaba* (Dwarven Mountains).

Utuchekulu land is filled with active volcanoes, making travel upon the surface hazardous. The dwarves desperately want to return to their underground homes, but it seems that volcanic eruptions collapse their tunnel systems faster than they can dig them. As a result, many dwarves live in small villages on the surface, despite the dangers.

As might be expected of a primarily dwarven community, Utuchekulu-land is quite conservative. Foreigners that visit Utuchekulu-land are often surprised to see fashions that have been out of date for decades, hear songs that other peoples have long forgotten, and discover that the dwarves really prefer things that way. As for the Hutali, they simply smile and go on with their business, ignoring the Utuchekulu as best they can.

History: After the fall of the Kosans, the Utuchekulu lived underground, but during the Middle Ages of Nyambe a great earthquake drove both them and the Kitunusi to the surface. The two races quickly began fighting over resources, and eventually the Utuchekulu drove the weaker gnomes away from the Giko Taaba mountain range. Some Utuchekulu also

left, migrating east toward the Kuba Tabba mountain range.

Those that remained established their own kingdom, even though the lands they inhabited had already been claimed by the Empire of Nibomay. The Utuchekulu subjugated the local human population, a group of people called the Hutali, and went to work reclaiming their underground homeland.

Unfortunately, much of the ancient Utuchekulu tunnel network was forever collapsed by the great earthquake, and much of what remained was inhabited by monsters.

Even though that was hundreds of years ago, the Utuchekulu have only dug a handful of caverns and reclaimed a few dozen of their ancient subterranean strongholds. With recent pressures from Yuan-Ti land and MbUi-land, the Utuchekulu have redoubled their efforts to reclaim their ancient homeland.

Conflicts and Intrigues: Even though other races have little to fear from the Utuchekulu, their practice of ritual cannibalism keeps most strangers well away from their realm. Baron Wahibreteni is trying to change this attitude, and has issued a call for brave adventurers to come to their land and help them battle the enemies that surround them on all sides. So far, few would-be heroes have chosen to brave the dangers of Utuchekulu-land.

Wakyambi-land

Proper Name: Wakyambi-land.

Ruler: Overchief Bomani

Government: Tribal, though all the Wakyambi tribes answer to an “overchief”.

Capital: None.

Major Towns: None.

Provinces: None.

Imports: Cowrie shells, glass beads, weapons, manufactured goods.

Exports: Animal feed, fruit, artwork, flowers.

Trade: The Wakyambi use the cowrie shells and glass beads as currency instead of coins.

Population: 250,000: Wakyambi 40%, Human (Nghoi) 20%, Agogwe 20%, other humanoid 10%, Human (other) 10%.

Military: 4,000 part-time militia: 2,500 archers; 500 light infantry; 500 skirmishers; 250 druids; 250 elephant riders.

Languages: Elven, Sylvan, Kordo.

Religions: Natural orisha.

Allies: Mabwe, Agogwe clans, Nghoi tribes.

Enemies: Yuan-Ti-land.

Overview: Even though they do not build cities, a Wakyambi village is a wonderful sight to behold. Constructed amongst the mightiest of trees, and often situated thirty feet or more above the forest floor, the Wakyambi craft homes from living wood. These structures are connected by a complex system of vines and bridges that members of any other race would find impossible to cross. Below the homes of the Wakyambi are the thatch dwellings of the Nghoi, and throughout the forest one can find the burrows inhabited by the wandering Agogwe.

The elven realms are rich in art, learning, and philosophy. For centuries the forest has protected them from others, allowing their civilization to reach heights unknown amongst the other races. Unfortunately, with the advent of the Yuan-Ti invasion, all of that is changing. Wakyambi have left the forest in record numbers, attempting to recruit others in the battle against the snake-folk. So far, the Yuan-Ti continue to gain ground, but the Wakyambi have hope for the future.

History: When the Great Rebellion overthrew the Kosan empire, few of the other races wanted anything to do with the Wakyambi. As the favored slaves of the Kosans, the Wakyambi were educated and pampered compared to the other races.

When the other races began competing over territory and resources, the Wakyambi did not wish to fight and risk all the other races turning against them. Instead, they withdrew into the inhospitable blda rainforest.

Once alone, the Wakyambi decided that they would redeem themselves by devoting their long lives to the betterment of other races. The Wakyambi knew that the other races would not trust them, and decided to do so in secret. Ever since, the Wakyambi have been the secret benefactors of the other races.

Despite this long tradition, at times the Wakyambi have felt compelled to intervene in political affairs. One such instance occurred during the ancient ages of Nyambe when they joined together with the Boha-Boha to overthrow the Water People and the empire of Taumau. A second instance occurred during the middle ages of Nyambe when they provided the Empire of Mabwe with war elephants to repel a Niboman invasion.

Conflicts and Intrigues: Obviously, the major conflict in Wakyambi-land is the war against the Yuan-Ti invaders. The war dominates every aspect of Wakyambi life, and most every elf has a family member that has been killed or enslaved during the fighting.

Luckily, the elves have many allies amongst the Agogwe and the Nghoi. They have even pursued a closer relationship with Mabwe in an attempt to gain Mabwan military aid. Thus far, the Mabwans have provided weapons, but few soldiers, and the Wakyambi have resorted to recruiting adventurers to make raids against Yaun-Ti strongholds.

Yuan-Ti-land

Proper Name: None.

Ruler: Unknown.

Government: Theocracy.

Capital: Unknown.

Major Towns: Unknown.

Provinces: Various Kosan ruins in the blda rainforest.

Imports: Slaves.

Exports: None.

Trade: The Yuan-Ti make occasional raids into Wakyambi-land for slaves, but take few supplies. Most people assume that the Yuan-Ti either make whatever they need from local resources or have material secretly smuggled in from the Far East.

Population: Total number unknown. Approximate percentages: Yuan-Ti 70%, Agogwe 10%, Wakyambi 5%, Human (Nghoi) 5%, other humanoid 5%, Human (other) 5%.

Military: Unknown. However, most Yuan-Ti are dangerous warriors and spellcasters.

Languages: Draconic.

Religions: Far Eastern religions, Fiendish orisha (especially Zombi, lord of serpents and the undead).

Allies: Unknown.

Enemies: Utuheckulu-land, Wakyambi-land, Nghoi tribes, Agogwe clans.

Overview: Many of the ancient Kosan ruins are now inhabited by the foul snake-folk known as the Yuan-Ti. The Yuan-Ti originally followed Far Eastern religions, but now most have converted to the worship of Zombi, the fiendish orisha of undead and serpents.

The Yuan-Ti have become a serious thorn in the side of Wakyambi-land, raiding villages and taking many Wakyambi, Agogwe, and Humans as slaves. Some of these slaves have even been transformed into horrific aberrations, willingly serving their new masters.

Information on the Yuan-Ti invasion is scant at best, as the snake-folk ruthlessly slay any who interfere with their plans. What is known is that the numbers of Yuan-Ti are steadily increasing, and it is only a matter

of time before the situation escalates into war.

History: Yuan-Ti-land did not exist until recently. Apparently, these evil snake men have arrived on the shores of Nyambe-taanda from the Far East, and have found the bIda rainforest to their liking. They have made numerous inroads and now control much of what was once Wakyambi-land.

Conflicts and Intrigues: The Yuan-Ti are surrounded by enemies, yet they still manage to grow more powerful with each passing year. Almost nothing is known about the extent of Yuan-Ti colonization or what the snake-folk have planned for the future.

The most common theory is that the Yuan-Ti are exploring the ruins of ancient Kosa, looking for powerful magics that can be used to secure the snake-folk a permanent foothold in Nyambe-taanda.

CHAPTER 10:

MAGIC

Divine Magic

Divine magic is more common in Nyambe-taanda than it is in other lands. Most attribute this to the influence of the orisha.

Both *omurogo* (non-evil wizards) and *ngoma* (bards) use divine magic instead of the arcane magic more commonly practiced in other realms. Neither *omurogo* nor *ngoma* can recover spells by resting. Instead, *omurogo* pray for spells at sunset, and *ngoma* pray for spells at sunrise. Since spells cast by *omurogo* and *ngoma* are considered divine, they are not affected by any power or ability that specifically influences arcane magic. In addition, *omurogo* use *mojuba* bags instead of spellbooks (see below).

Other aspects of *ngoma* and *omurogo* are not affected. *Ngoma* still obey the rules for barding spellcasting. They do not need to memorize spells, they still use the bard list for spell selection, and they are still limited in the number of spells known according to class level. Similarly, *omurogo* obey all the standard rules for wizard spellcasting, including having the ability to specialize.

Arcane Magic

Only two types of arcane casters exist in Nyambe-taanda: *mchawi* (non-good wizards) and *sei* (sorcerers).

Unless your campaign is using a psionic variant, *sei* obey all the standard rules for arcane magic. *Mchawi* obey all the standard rules for arcane spellcasting, except that they use *mojuba* bags instead of spellbooks (see below).

Mojuba Bags

A *mojuba* is a spell preparation ritual, so logically a *mojuba bag* is a container used to hold objects required for a spell preparation ritual. These containers are also called *mojo bags*, and the items contained within are collectively known as *mojo*.

The typical *mojuba bag* holds a few rocks, feathers, bits of iron, and other mundane items. To the uninitiated, these objects mean nothing, but to another caster, they contain the encoded formula needed to prepare a spell.

OPEN GAME MATERIAL
For all intents and purposes, a <i>mojuba bag</i> is equivalent to a written formula in a spellbook. Each spell known by the caster requires a separate <i>mojuba bag</i> , though each bag is quite small (usually weighing a few ounces).
Spontaneous casters such as bards and sorcerers do not require <i>mojuba bags</i> .

CHAPTER 11: SPELLS

New Domains

These domains are designed for a *Nyambe* campaign, but most of them can be used in other settings with minimal alterations.

Birds

The bird domain grants its clerics the ability to command avians, fly through the air, and even change shape.

OPEN GAME MATERIAL

Orisha: Easafa.

Granted Power: You can *speak with animals* (birds only) at will.

Bird Domain Spells

1. **Animal Messenger:** Sends a Tiny animal to a specific place.
2. **Levitate:** Subject moves up or down at your direction.
3. **Fly:** Subject flies at a speed of 90 ft.
4. **Polymorph Self:** You assume a new form (winged creatures only)
5. **Wings*:** You grow wings and gain the Flyby Attack feat.
6. **Control Weather:** Changes weather in local area.
7. **Animal Shapes:** One ally/level *polymorphs* into chosen animal (birds only).
8. **Flock of Eagles*:** Summons a dozen giant eagles that obey your commands.
9. **Shapechange:** Transforms you into any creature, and change form once per round (winged creatures only).

Confusion

It is said that no cleric would ever willingly pursue access to the confusion domain. Instead it is something that is thrust upon one unbidden.

OPEN GAME MATERIAL

Orisha: GuDuGu.

Granted Power: You are immune to all spells and effects that cause confusion, random actions, or insanity.

Confusion Domain Spells

1. **Random Action:** One creature acts randomly for 1 round.
2. **Undetectable Alignment:** Conceals alignment for 24 hours.
3. **Babble*:** Confuses languages of subjects.
4. **Confusion:** Makes subject behave oddly for 1 round/level.
5. **Feeblemind:** Subject's Int drops to 1.
6. **Mind Fog:** Subjects in fog get -10 Wis, Will checks.
7. **Insanity:** Subject suffers continuous *confusion*.
8. **Symbol:** Triggered runes have an array of effects (symbol of insanity only).
9. **Foresight:** "Sixth sense" warns of impending danger.

Dance

The dance domain contains many charms and compulsions, and sonic effects. Many of these spells are commonly used by bards.

OPEN GAME MATERIAL

Orisha: Tarango.

Granted Power: If you have at least 3 ranks in Perform (dance), you gain a +2 synergy bonus to Tumble, Balance, and Jump checks.

Dance Domain Spells

1. **Charm Person:** Makes one person your friend.
2. **Cat's Grace:** Subject gains 1d4+1 Dex for 1 hr./level.
3. **Sculpt Sound:** Creates new sounds or changes existing ones.
4. **Shout:** Deafens all within cone and deals 2d6 damage.
5. **Drums of Panic*:** Playing drums causes *fear* in

your enemies.

6. Eyebite: *Charm, fear, sicken, or sleep* one subject.

7. Shadow Walk: Step into shadow to travel rapidly.

8. Otto's Irresistible Dance: Forces subject to dance.

9. Weaving Dance*: You gain supernatural agility to help you avoid danger.

Darkness

The darkness domain is concerned both with the death of light, and the fear of what dwells within the resulting void.

OPEN GAME MATERIAL

Orisha: Gamal.

Granted Power: Darkvision with a 60 foot range.

Darkness Domain Spells

1. Darkness: 20-ft. radius of supernatural darkness.

2. Blindness/Deafness: Makes subject blind or deaf (blindness only).

3. Deeper Darkness: Object sheds absolute darkness in 60-ft. radius.

4. Phantasmal Killer: Fearsome illusion kills subject or deals 3d6 damage.

5. Nightmare: Sends vision dealing 1d10 damage, fatigue.

6. Solid Darkness*: Creates an area of darkness that slows movement and inflicts negative energy damage.

7. Shadow Walk: Step into a shadow to travel rapidly.

8. Power Word, Blind: Blinds 200 hp worth of creatures.

9. Weird: As phantasmal killer, but affects all within 30 ft.

Exile

Exile is a common punishment for murder, treason, or other high crimes. In many lands exile is considered worse than death, and people give clerics with access to this domain proper deference.

OPEN GAME MATERIAL

Orisha: Tu.

Granted Power: You gain a +2 competence bonus to Hide and Move Silently skill checks.

Exile Domain Spells

1. Sanctuary: Opponents can't attack you, and you can't attack.

2. Invisibility: Subject is invisible for 10 min./level or until it attacks.

3. Blink: You randomly vanish and reappear for 1 round/level.

4. Dimensional Anchor: Bars extradimensional movement.

5. Improved Invisibility: As *invisibility*, but subject can attack and stay invisible.

6. Sequester: Subject is invisible to sight and scrying.

7. Maze: Traps subject in extradimensional maze.

8. Trap the Soul: Imprisons subject within gem.

9. Imprisonment: Entombs subject beneath the earth.

Fertility

The fertility domain is a popular one, and focuses on creation of food, water, inanimate objects, and even life itself.

OPEN GAME MATERIAL

Orisha: Ancestor, Animal, Plant, Tisanda.

Granted Power: When resting, you heal 2 hp per character level per day of light activity and 3 hp per level per day of complete rest, instead of the usual 1 hp per level per day. This can be further boosted by the Heal skill to 3 hp per level per day of light activity and 4 hp per level per day of complete rest.

Fertility Domain Spells

1. Fertility Charm*: Improves the subject's ability to have children, and grants use of the Endurance feat.

2. Make Whole: Repairs an object.

3. Plant Growth: Grows vegetation, improves crops.

4. Create Food and Water: Feeds three humans (or one horse)/level.

5. Minor Creation: Creates one wood or cloth object.

6. Heroes' Feast: Food for one creature/level cures and *blesses*.

7. Major Creation: As *minor creation*, plus stone or metal.

8. Mordenkainen's Magnificent Mansion: Door leads to extradimensional mansion.

9. Clone: Duplicate awakens when original dies.

Fish

The fish domain allows the cleric to command fish, breathe water, and eventually assume the shape of aquatic creatures.

OPEN GAME MATERIAL

Orisha: Tisanda.

Granted Power: Rebuke or command aquatic creatures as an evil cleric rebukes or commands undead. Use this ability a total number of times per day equal to 3+ your Charisma modifier.

Fish Domain Spells

1. **Bless Water:** Makes holy water.
2. **Lesser Water Breathing*:** Caster can breathe underwater.
3. **Water Breathing:** Subjects can breathe underwater.
4. **Freedom of Movement:** Subject moves normally despite impediments.
5. **Polymorph Self:** You assume a new form (aquatic creatures only).
6. **Control Water:** Raises, lowers, or parts bodies of water.
7. **Animal Shapes:** One ally/level *polymorphs* into chosen animal (fish only).
8. **Horrid Wilting:** Deals 1d8 damage/level within 30 ft.
9. **Shapechange:** Transforms you into any creature, and change form once per round (aquatic creatures only).

Flesh

The domain of flesh contains spells that warp and harm the flesh of others.

OPEN GAME MATERIAL

Orisha: Na/inga.

Granted Power: Every time you take the Toughness feat, you gain +5 hit points instead of +3 hit points.

Flesh Domain Spells

1. **Incantation of the Broken Limb*:** Subject takes damage and suffers a broken limb.
2. **Blindness/Deafness:** Makes subject blind or deaf.
3. **Lobir*:** Creates a Fine-sized construct that attacks

a victim for Constitution damage.

4. **Polymorph Other:** Gives one subject a new form.
5. **Tear the Open Wound*:** Subject cannot be healed with *cure* spells.
6. **Flesh to Stone:** Turns subject creature to stone.
7. **Destruction:** Kills subject and destroys remains.
8. **Clone:** Duplicate awakens when original dies.
9. **Implosion:** Kills one creature/round.

Greed

The domain of greed is not intended to enrich the caster so much as to jealously guard possessions.

OPEN GAME MATERIAL

Orisha: Dogar.

Granted Power: You gain a +4 insight bonus to the Pick Pockets skill. In addition, if someone attempts to pick your pockets, you gain a +4 insight bonus to any Spot checks made to notice the attempt.

Greed Domain Spells

1. **Tenser's Floating Disk:** 3-ft.-diameter horizontal disk that holds 100 lb./level.
2. **Obscure Object:** Masks object against divination.
3. **Shrink Item:** Object shrinks to one-twelfth size.
4. **Fire Trap:** Opened object deals 1d4+1/level damage.
5. **Leomund's Secret Chest:** Hides expensive chest on Ethereal Plane; you retrieve it at will.
6. **Guards and Wards:** Array of magic effects project area.
7. **Drawmij's Instant Summons:** Prepared object appears in your hand.
8. **Screen:** Illusion hides area from vision, scrying.
9. **Antipathy:** Object or location affected by spell repels certain creatures.

Hunting

The hunting domain contains spells to affect plants, animals, and ranged combat. Many of these spells are commonly used by rangers.

OPEN GAME MATERIAL

Orisha: Animal, Shonamu.

Granted Power: You can learn the Animal Empathy skill as a class skill when you gain cleric levels.

Hunting Domain Spells

- 1. Detect Animals or Plants:** Detects species of animals or plants.
- 2. Hold Animal:** Holds one animal helpless; 1 round/level.
- 3. Snare:** Creates a magical booby trap.
- 4. Phase Arrow*:** Allows you to fire arrows through physical objects.
- 5. Tree Stride:** Step from one tree to another far away.
- 6. Transport via Plants:** Move instantly from one plant to another of the same species.
- 7. Arrow of Slaying*:** Creates magical arrows that slay creatures.
- 8. Animal Shapes:** One ally/level *polymorphs* into chosen animal.
- 9. Shapechange:** Transforms you into any creature, and change form once per round.

Iron

Most clerics with access to the iron domain consider it a 5th element beyond the usual four of air, earth, fire, and water. This is a popular domain, and its spells can be used either for good or for evil.

OPEN GAME MATERIAL

Orisha: Geographic, Oraku, Shakare.

Granted Power: Three times per day you can strike an object of iron or steel and ignore its hardness or damage reduction value. This can be against a steel spear, an iron golem, an iron door, etc.

Iron Domain Spells

- 1. Lockjaw*:** Subject is unable to speak.
- 2. Heat Metal:** Hot metal damages those who touch it.
- 3. Keen Edge:** Doubles normal weapon's threat range.
- 4. Rusting Grasp:** Your touch corrodes iron and alloys.
- 5. Wall of Iron:** 30 hp/four levels; can topple onto foes.
- 6. Blade Barrier:** Blades encircling you deal 1d6 damage/level.
- 7. Repel Metal or Stone:** Pushes away metal and stone.

8. Iron Body: Your body becomes living iron.

9. Iron Golem*: Create an iron golem to attack your enemies.

Lightning

The lightning domain allows a cleric to command some of the most destructive forces of nature. While not a common domain, it is very powerful.

OPEN GAME MATERIAL

Orisha: Geographic, Siana.

Granted Power: You gain 5 points of damage resistance versus electrical attacks.

Lightning Domain Spells

- 1. Shocking Grasp:** Touch delivers 1d8 +1/level electricity.
- 2. Sound Burst:** Deals 1d8 sonic damage to subjects; may stun them.
- 3. Call Lightning:** Directs lightning bolts (1d10/level) during storms.
- 4. Lightning Bolt:** Electricity deals 1d6 damage/level.
- 5. Lightning Strike*:** Smite foes with divine lightning (1d6/level).
- 6. Control Weather:** Changes weather in local area.
- 7. Chain Lightning:** 1d6 damage/level; secondary bolts.
- 8. Lightning Storm*:** Deals 1d6 electrical damage/level.
- 9. Storm of Vengeance:** Storm rains acid, lightning, and hail.

Love

Love is both wonderful and terrible, granting both ecstasy and despair. Most people distrust clerics with access to this domain, at least until their services are required.

OPEN GAME MATERIAL

Orisha: Easafa, Molamu..

Granted Power: You automatically know how to brew Love potions, even without the Brew Potion feat. If you learn the Brew Potion feat, the XP cost of creating the potion is reduced by 50%.

Love Domain Spells

1. **Charm Person:** Makes one person your friend.
2. **Enthrall:** Captivates all within 100 ft. + 10 ft./level.
3. **Suggestion:** Compels subject to follow stated course of action.
4. **Emotion:** Arouses strong emotion in subject.
5. **Charm Monster:** Makes monster believe it is your ally.
6. **Mass Suggestion:** As *suggestion*, plus one/level subjects.
7. **Lover's Curse*:** Subject radiates a harmful *charm* aura.
8. **Mass Charm:** As *charm monster*, but all within 30 ft.
9. **True Love*:** Two subjects share emotional bond.

Plague

The hated plague domain contains spells concerning the spread of disease, filth, and contamination.

OPEN GAME MATERIAL

Orisha: Sama/.

Granted Power: You do not take ability score damage from diseases, though you can still become infected and spread them. Diseases with other effects harm you normally.

Plague Domain Spells

1. **Summon Swarm:** Summons swarm of small crawling or flying creatures.
2. **Contagion:** Infects subject with chosen disease.
3. **Poison:** Touch deals 1d10 Con damage, repeats in 1 minute.
4. **Bestow Curse:** -6 to an ability; -4 on attacks, saves, and checks; or 50% chance of losing each action.
5. **Insect Plague:** Insect horde limits vision, inflicts damage, and weak creatures flee.
6. **Harm:** Subject loses all but 1d4 hp.
7. **Antilife Shell:** 10-ft. Field hedges out living creatures.
8. **Creeping Doom:** Carpet of insects attacks at your command.
9. **Bite of the Plague Rat*:** Your touch spreads a highly contagious disease.

Serpents

Snakes are considered signs of ill omens amongst the people of Nyambe, and casters with access to the domain of serpents are greatly feared.

OPEN GAME MATERIAL

Orisha: Zombi.

Granted Power: Rebuke or command animals (reptiles), dragons, and reptilian creatures as an evil cleric rebukes or commands undead. Use this ability a total number of times per day equal to 3 + your charisma modifier.

Serpent Domain Spells

1. **Magic Fang:** One natural weapon of subject creature gets +1 bonus to attack and damage (reptiles, dragons, and reptilian creatures only)
2. **Animal Trance:** Fascinates 2d6 HD of animals (reptiles only).
3. **Greater Magic Fang:** One natural weapon of subject creature gets +1 bonus to attack and damage per three caster levels (max +5) (reptiles, dragons, and reptilian creatures only).
4. **Poison:** Touch deals 1d10 Con damage, repeats in 1 minute.
5. **Animal growth:** One animal/two levels doubles in size, HD (reptiles only)
6. **Sticks to Snakes*:** Transforms pieces of wood into poisonous serpents.
7. **Snake Staff*:** Changes the end of a quarterstaff into the head of a poisonous snake.
8. **Animal Shapes:** One ally/level *polymorphs* into chosen animal (reptiles only).
9. **Shapechange:** Transforms you into any creature, and change form once per round (reptiles, dragons, and reptilian creatures only).

Wisdom

The wisdom domain is highly respected, and clerics with access to it often act as advisors to nobility.

OPEN GAME MATERIAL

Orisha: Ramaranda.

Granted Power: You gain a +1 insight bonus to all Wisdom-based skills.

Wisdom Domain Spells

1. **Identify:** Determines single feature of magic item.
2. **Locate Object:** Senses direction toward object (specific or type).
3. **Tongues:** Speak any language.
4. **Discern Lies:** Reveals deliberate falsehoods.
5. **Commune:** Deity answers one yes-or-no question/level.
6. **Find the Path:** Shows most direct way to a location.
7. **Vision:** As *legend lore*, but quicker and strenuous.
8. **Discern Location:** Exact location of creature or object.
9. **Foresight:** “Sixth sense” warns of impending danger.

New Spells

These new spells are designed especially for use in a *Nyambe* campaign, but they can be helpful in other game setting as well.

The Game Master has ultimate control over what spells are available to your character. Check with the GM before selecting any of these spells for your character.

Arrow of Slaying

Clerics and rangers extremely skilled in the craft of the hunt can transform magical arrows into even more powerful slaying arrows, also called *pintul* or “upside down arrows”. This spell is a closely guarded secret and never scribed onto scrolls or placed in wands or staves.

OPEN GAME MATERIAL

Arrow of Slaying

Transmutation

Level: Hunting 7, Ranger 4

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: One magic arrow/4 levels (*greater slaying*) or one magic arrow/3 levels (*lesser slaying*)

Duration: 10 minutes/level

Saving Throw: Yes (object, harmless)

Spell Resistance: Yes (object, harmless)

The caster can transform magical arrows of any sort into *lesser slaying arrows* or *greater slaying arrows*. One arrow can be transformed for every 3 caster levels into *lesser slaying arrows*, or one arrow can be transformed for every 4 caster levels into *greater slaying arrows*.

The caster designates the target type, but all transformed arrows must have the same target type. Transformed arrows lose all previous properties while transformed. Once transformed, the arrows must be used before the duration expires, or the enchantment is lost and the arrows revert to their previous type.

Babble

Followers of DuGuDu often use this spell to punish their enemies without physically harming them. Such tactics are typical of those that honor the fiendish orisha of madness.

OPEN GAME MATERIAL

Babble

Enchantment (Compulsion) [Mind-Affecting]

Level: Confusion 3

Components: V, S, DF

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Effect: 30-ft.-radius burst

Duration: Permanent

Saving Throw: Willpower negates

Spell Resistance: Yes

Victims of the *babble* spell lose the ability to speak, read, or write any meaningful language. Any attempt to speak produces unintelligible sounds, and any attempt to write produces only meaningless scribbles. The victims can still communicate using pantomime, empathy, or other means of non-linguistic communication. Due to the inability to form coherent speech, *babble* also prevents its subjects from casting any spells requiring verbal components.

The effect of this enchantment is permanent, but can be canceled by a *remove curse* or *heal* spell.

Bite of the Plague Rat

A single casting of this spell was responsible for a massive plague three generations ago that killed as many as 10,000 Kitunusi in the land of Mademba.

Luckily, only a vanishingly small number of spellcasters are powerful enough and evil enough to work such deadly magics.

OPEN GAME MATERIAL

Bite of the Plague Rat

Necromancy

Level: Plague 9, Druid 9, Wizard/Sorcerer 9

Components: V, S, M

Casting Time: 1 Action

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

Area: 30 ft. radius burst

Duration: Instantaneous

Saving Throw: Fortitude negates

Spell Resistance: Yes

All targets within the area of effect must make a Fortitude save or become infected with either *cackle*

fever or *mindfire* (caster's choice, but all targets suffer the same disease). Those that make the save are unaffected by the casting, but may have to make an additional saving throw if exposed to diseased individuals (see below).

These diseases have the normal 1 day incubation period, and the targets show no symptoms during that time. Despite the lack of symptoms, the victims become highly contagious the instant they contract the disease.

Any living creature that breathes the air within 30 feet of a diseased individual for more than 1 minute must make a Fortitude save against the normal DC for the disease (DC 16 for Cackle Fever, DC 12 for Mindfire), or contract it as well. Those that become sick from exposure to the target also become contagious.

Component: A small emerald worth at least 1,000 gp.

Drums of Panic

This spell is used to great effect by military-minded clerics of Tarango. Such war-priests cast the spell while leading their followers into battle, and laugh raucously as panic-stricken enemies are cut down in mid-flight.

OPEN GAME MATERIAL

Drums of Panic

Enchantment (Compulsion) [Mind-Affecting]

Level: Dance 5, Bard 4

Components: V, S, F

Casting Time: 1 round

Range: Personal

Area: All enemies in a 30-ft.-radius burst, centered on caster

Duration: Concentration, maximum 1 round/level

Saving Throw: See text

Spell Resistance: Yes

To cast *drums of panic*, the caster must have at least one rank in the Perform (drums) skill.

All applicable targets within 30 feet of the caster must make a Willpower save with a DC equal to the result of a Perform (drums) check or become panicked for 1d4 rounds.

If a target successfully saves, the caster can continue to play the drums for a maximum of 1 round

per level, re-rolling the Perform (drums) check and requiring a new Willpower save from those within the area each round.

Focus: A pair of masterwork drums.

Fertility Charm

This single spell is among the most popular in all of Nyambe-taanda. Those that can cast it will find their skills in high demand, especially in rural areas.

OPEN GAME MATERIAL

Fertility Charm

Transmutation

Level: Fertility 1, Druid 2, Cleric 2, Paladin 3, Bard 3

Components: V, S, F

Casting Time: 10 minutes

Range: Touch

Target: Adult creature touched

Duration: 1 hour/level

Saving Throw: Fortitude negates (harmless)

Spell Resistance: Yes (harmless)

For the duration of the spell, *fertility charm* allows any adult subject to father children (if male) or become pregnant (if female), regardless of physical condition or disease. *Fertility charm* will work on any creature capable of sexual reproduction be it humanoid, animal, or other.

As a side effect, the subject also gains free use of the Endurance feat for the duration of the spell.

Focus: A small, anatomically correct carving representing the subject's race and gender.

Flock of Eagles

This impressive spell allows the caster to summon an entire flock of giant eagles. These noble creatures are known throughout the mountainous regions of Nyambe-taanda, and commanding them is a sure sign that the caster is favored by the spirits.

OPEN GAME MATERIAL

Flock of eagles

Conjuration (Summoning)

Level: Birds 8

Components: V, S, M, DF

Casting Time: 1 round

Range: Close (25 feet + 5 feet/2 levels)

Effect: 12 giant eagles Duration: 1 round/level (D) Saving Throw: None Spell Resistance: No <i>Flock of eagles</i> summons a dozen giant eagles to do the caster's bidding. They appear where you designate and acts immediately on your turn. They attack your opponents to the best of their abilities. If you can communicate with them, you can command them not to attack, to attack particular enemies, or to perform other actions. Summoned creatures act normally on the last round of the spell, and disappear at the end of their turn. <i>Component:</i> A dozen dead mice.

Incantation of the Broken Limb

Despite its low level of power, this spell was a favorite weapon of Mobu Doba'ka, a sei that terrorized the people of Bashar'ka for many years. Eventually, Mobu was captured, but rather than burning him at the stake for practicing evil witchcraft, his arms and legs were broken with hammers, and he was left in the desert to die. His body was never found though, and rumors of his survival persist to this day.

OPEN GAME MATERIAL
Incantation of the Broken Limb Necromancy Level: Flesh 1, Sorcerer/Wizard 2 Components: V, S, M Casting Time: 1 Action Range: Close (25 feet + 5 feet/2 levels) Target: Living creature with an internal skeleton and limbs Duration: Instantaneous Saving Throw: Fortitude partial Spell Resistance: Yes <i>Incantation of the broken limb</i> uses variant rules for damage to specific areas. Targets without internal skeletons or limbs are not affected by the spell. The target of the spell suffers 1d4 points of damage per level of the caster (maximum 5d4), and must make a Fortitude save or suffer from an arm or leg injury (caster's choice). If an arm injury, the target has a -2 penalty to all

d20 rolls that involve use of the arm (attack rolls, Swim checks, etc.) If a leg injury, the target has a -2 penalty to all d20 rolls that involve use of the leg (Jump checks, Reflex saves, etc.) The penalties remain until the damage caused by the spell is fully healed. A target that makes a successful Fortitude save suffers only 1/2 damage, and does not suffer a limb injury. <i>Component:</i> The arm or leg bone of a small animal.
--

Iron Golem

This extremely powerful spell allows the caster to draw iron forth from the ground, and temporarily fashion it into an *iron golem*.

OPEN GAME MATERIAL
Iron Golem Conjuration (Creation) Level: Iron 9 Components: V, S, F/DF Casting Time: 1 full round Range: Close (25 ft. + 5 ft./2 levels) Effect: One summoned creature Duration: 1 round/level (D) Saving Throw: None Spell Resistance: No This spell magically creates an iron golem that attacks your enemies. It appears where you designate and acts immediately, on your turn. It attacks your opponents to the best of its ability. If you can communicate with the golem, you can direct it not to attack, to attack particular enemies, or to perform other actions. Summoned creatures act normally on the last round of the spell and disappear at the end of their turn. Iron golems are powerful creatures, and everytime this spell is cast, there is a 10% chance that the golem will immediately turn on you, attacking you to the best of its ability. <i>Focus:</i> A small iron statue worth at least 10 gp.

Lesser Water Breathing

Though an inferior form of water breathing, this spell is quite useful for situations where the caster only

needs to remain underwater for a short period of time.

OPEN GAME MATERIAL

Lesser Water Breathing

Transmutation

Level: Fish 2

Components: V, S, DF

Casting Time: 1 action

Range: Personal

Duration: 10 minutes/level

This spell allows the caster (and only the caster) to breathe water for a short period of time. It is otherwise identical to the *water breathing* spell.

Lightning Storm

Even more powerful than *lightning strike*, *lightning storm* can decimate entire groups of foes.

OPEN GAME MATERIAL

Lightning Storm

Evocation [Electricity]

Level: Lightning 7

Components: V, S

Casting Time: 1 full round

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

Area: Two 10-ft. cubes/level (S)

Duration: Instantaneous

Saving Throw: Reflex half

Spell Resistance: Yes

When a lightning storm spell is cast, the whole area is shot through with blue lightning bolts. All creatures or objects within the area take 1d6 points of electricity damage per caster level (maximum 15d6).

Lightning Strike

This spell calls down the wrath of the spirits in the form of divine lightning.

OPEN GAME MATERIAL

Lightning Strike

Evocation [Electricity]

Level: Lightning 5

Components: V, S, DF

Casting Time: 1 action

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

Area: Cylinder (10-ft. radius, 40 ft. high)

Duration: Instantaneous

Saving Throw: Reflex half

Spell Resistance: Yes

Lightning strike is essentially an electrical version of the spell *flame strike*.

A lightning strike produces a vertical column of divine blue lightning roaring downward. The spell deals 1d6 points of damage per caster level (maximum 15d6). Half the damage is electrical damage, but the rest results directly from divine power and is therefore not subject to being reduced by *protection from elements (electricity)* or similar magic.

Lobir

This spell creates an invisible construct known as a *lobir*. *Lobir* usually resemble a small insect such as a hornet or fly, but they can also appear as small animated cones of metal. A *lobir* seeks out and destroys the caster's enemies, burrowing under their skin and devouring them from within.

OPEN GAME MATERIAL

Lobir

Conjuration (Creation)

Level: Flesh 3, Bard 5, Sorcerer/Wizard 5

Components: V, S, M

Casting Time: 1 action

Range: Short (25 ft. + 5 ft./2 levels)

Effect: One Fine-sized construct

Duration: 1 round/level

Saving Throw: None

Spell Resistance: None

Casting this spell creates a *lobir*, a Fine-sized construct capable of flight and constantly warded by *improved invisibility*. A *lobir* seeks out whatever target the caster points at, and viciously attacks the target. If the *lobir* leaves the range of the spell before successfully striking its target, the construct does not vanish, but loses its animation and falls to the ground, visible.

If a *lobir* misses on its initial attack, the target hears a buzzing sound and becomes aware of an invisible presence. On a successful hit, the *lobir* burrows into the victim's flesh and begins devouring

her. This process inflicts 1d4 points of temporary Constitution damage every round until the victim is dead or the lobir is removed. A lobir that slays its chosen victim returns to the caster, and can be sent out again.

Removing a *lobir* requires a full round action, and a successful Healing check with a DC of 20. A success inflicts 1d6 points of damage to the victim and removes the *lobir*, which is helpless and can be easily destroyed. A failure inflicts 1d4 points of damage to the victim, and does not dislodge the construct.

Cure spells will not dislodge a *lobir*, though a *heal* or *regeneration* spell will. In addition, a lobir is subject to *dispel magic*, *anti-magic fields*, and the like.

Component: A dead stinging insect such as a bee, hornet, wasp, etc.

Lockjaw

This simple yet effective spell causes the jaw muscles in the chosen target to clench, making the person incapable of speech.

As a side effect of a clenched jaw, the target is unable to eat solid food, making eventual starvation a possibility as well.

OPEN GAME MATERIAL

Lockjaw

Necromancy

Level: Iron 1, Sorcerer/Wizard 2

Components: V, M

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One living creature

Duration: Special

Saving Throw: Fortitude Negates

Spell Resistance: Yes

Lockjaw makes its target mute and unable to speak or eat solid foods. The target can attempt a new saving throw every day, and once the save succeeds, the target has thrown off the effect of the spell. *Remove paralysis* will also counter *lockjaw*.

Component: A rusty nail.

Lover's Curse

According to legend, this spell was responsible for the death of the nefarious rogue Bugunda Arraya. Apparently the scoundrel became involved with the

wife of a famous ngoma and was punished with this spell. Within a few hours, Bugunda had been stoned to death by an angry mob.

OPEN GAME MATERIAL

Lover's Curse

Enchantment (Charm) [Mind-Affecting]

Level: Love 7, Bard 5

Components: V, DF

Casting Time: 1 action

Range: Medium

Target: One creature

Duration: Permanent

Saving Throw: Willpower negates

Spell Resistance: Yes

Lover's curse is a "backwards" charm spell, causing other individuals to regard the subject as a hated enemy.

All Charisma checks and Charisma based skills used by the target suffer from a -10 reaction penalty while under the influence of this spell. In addition, no NPC can have a reaction better than "friendly" toward an individual so cursed. Individuals who have a "hostile" reaction will usually attack the cursed individual on sight.

Remove curse will not automatically remove this spell, and should be treated as if it was a *dispel magic* instead. *Break enchantment* will work normally.

Phase Arrow

Both rangers and clerics of Shonamu the hunter can enchant normal arrows into magical *phase arrows* capable of passing through physical objects.

OPEN GAME MATERIAL

Phase Arrow

Transmutation

Level: Hunting 4, Ranger 2

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: 1 non-magical arrow/level

Duration: 10 minutes/caster level

Saving Throw: None

Spell Resistance: No

This spell transforms up to 5 normal arrows into *phase arrows* that travel through the ethereal plane. A *phase arrow* is a +1 arrow that ignores all modifiers for armor, natural armor, and cover. It can even pass through walls, but unseen targets get the usual benefits of concealment. The arrow returns to the material plane when it strikes its target.

The arrows revert to being non-magical at the end of the spell's duration.

Snake Staff

This disturbing spell causes the caster's staff to partially animate, transforming the head into that of a poisonous snake.

OPEN GAME MATERIAL

Snake Staff

Transmutation

Level: Serpents 7

Components: V, S, F

Casting Time: 1 action

Range: Touch

Target: Magical or non-magical quarterstaff

Duration: 1 round/level

Saving Throw: See text

Spell Resistance: No

A staff enchanted by this spell cannot be used as a double weapon. However, a successful hit by the snake staff inflicts 1d8 points of piercing damage, and requires the foe struck to make a Fortitude save versus the normal spell DC or immediately suffer 1d4 points of temporary Constitution damage. One minute after being struck, the foe must make an additional Fortitude save, or suffer an additional 1d4 points of temporary Con damage.

The *snake staff* does not run out of venom and can be used any number of times before the spell's duration ends.

Focus: A quarterstaff (magical or non-magical).

Solid Darkness

The magical darkness conjured up by this spell is often used by necromancers to heal undead minions.

OPEN GAME MATERIAL

Solid Darkness

Conjuration (Creation)

Level: Darkness 6, Sorcerer/Wizard 8

Components: V, S, DF

Casting Time: 1 action

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

Effect: Darkness that spreads in a 30-ft. radius, 20 ft. high

Duration: 1 minute/level

Saving Throw: None

Spell Resistance: No

A cloud of inky darkness billows out from the point you designate. The darkness completely obscures all sight, including darkvision. A creature within the cloud is considered to have full concealment (attacks suffer a 50% miss chance, and the attacker can't use sight to locate the target).

Solid darkness is so thick that any creature attempting to move through it progresses at one-tenth normal speed, and all melee attack and melee damage rolls suffer a -2 penalty. The darkness prevents effective ranged weapon attacks (except for magic rays and the like). A creature or object that falls into solid darkness is slowed, so that each 10 feet of darkness that the creature or object passes through reduces falling damage by 1d6.

Solid darkness is charged with negative energy, so any creature within it suffers 1 point of negative energy damage each round. Undead or other negative energy creatures within the darkness are instead healed 1 hit point per round.

Sticks to Snakes

Used by followers of the fiendish Zombi, this spell allows an evil priest to send the spirits of dead snakes into pieces of wood, bringing them to life.

OPEN GAME MATERIAL

Sticks to Snakes

Transmutation

Level: Serpents 6

Components: V, S, M, DF

Casting Time: 1 action

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

Effect: 3 fiendish small vipers/level

Duration: 1 round/level

Saving Throw: None

Spell Resistance: No

This spell allows the caster to transform a pile of small branches or twigs into fiendish small vipers. The caster can create a maximum of 3 snakes per caster level, provided sufficient components are available.

If you can communicate with them, you can command them not to attack, to attack particular enemies, or to perform other actions. Summoned creatures act normally on the last round of the spell, and disappear at the end of their turn.

Component: One twig or small branch for each snake created.

Tear the Open Wound

This spell is often used by evil spellcasters against good-aligned priests. A person so affected becomes unable to benefit from healing spells, and is much easier to defeat in combat. Since *tear the open wound* requires a pre-existing injury, a spellcaster intending to use this necromantic attack often opens a battle with thrown darts, javelins, or crossbow fire.

OPEN GAME MATERIAL

Tear the Open Wound

Necromancy

Level: Flesh 5, Sorcerer/Wizard 6

Components: S

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One living creature with an injury from a slashing or piercing weapon

Duration: Permanent

Saving Throw: Fortitude negates

Spell Resistance: Yes

This spell can only be cast upon a living creature that has sustained at least 1 point of damage from an edged or piercing weapon. With but a gesture, the caster then places a potent curse upon the target.

An individual affected by this spell is not affected by *cure* spells. Healing spells without the word *cure* in their name, such as *heal* or *restoration*, still function normally.

True Love

This extremely powerful love charm causes two persons to become hopelessly obsessed with each other. According to legend, this spell was cast upon The Hungering Lion by his enemies, charming him to love

a simple serving-girl named Toma. They married, grew to love each other without the magic, and the Lion never bothered to have the enchantment dispelled.

OPEN GAME MATERIAL

True Love

Enchantment (Charm) [Mind-Affecting]

Level: Bard 6, Love 9

Components: V, S, M

Casting Time: 1 action

Range: Long (400 ft. + 40 ft./level)

Target: Any two targets within range

Duration: Permanent

Saving Throw: Willpower negates

Spell Resistance: Yes

Two humanoids of medium-size or smaller regard each other as perfectly romantically matched. This spell functions regardless of the gender or race of the humanoids involved.

If either subject is being threatened or attacked by the other when targeted by the spell, both targets get a +5 bonus to their saving throws.

Since both subjects are *charmed*, neither will do anything that would harm or take advantage of the other.

If the subjects are separated from each other (unable to physically touch) for more than 24 hours while under the effect of the spell, their intense longing for each other causes both to sicken.

A sickened creature moves at half his normal speed and suffers –4 penalties on both Strength and Dexterity. He heals damage at one-tenth his normal rate and cannot benefit from any magical healing effects. A sickened creature must make a Fortitude save each day or become crippled. Once crippled, the subject is effectively disabled (as if he had 0 hit points) and can't choose to take strenuous actions. These effects end instantly when the two are united.

Component: A small diamond worth at least 100 gp.

Weaving Dance

The *weaving dance* spell grants the caster the ability to move about a battlefield with the grace of a dancer, deftly avoiding danger.

OPEN GAME MATERIAL
Weaving Dance Abjuration Level: Dance 9 Components: V, S, DF Casting Time: 1 action Range: Personal Duration: 1 round/level <i>Weaving dance</i> grants the caster a number of amazing movement-related powers. The caster gains a +1 dodge bonus to AC, and a +4 dodge bonus to AC when subject to attacks of opportunity (the +4 bonus supercedes the +1 bonus, and is not in addition to it). The caster's speed increases by +10 feet, provided she is wearing no armor, light armor, or medium armor (and not carrying a heavy load). Whenever subject to an attack that allows half damage on a successful Reflex save, the caster takes no damage on a successful save, and only half damage on a failed save. The caster maintains her Dexterity bonus to AC (if any) when caught flat-footed or struck by an invisible attacker (she still loses her Dexterity bonus to AC if immobilized). The caster cannot be flanked. This defense denies a rogue the ability to use a flank attack to sneak attack the caster. The exception to this defense is that a rogue of at least four levels higher than the caster can flank her (and thus sneak attack her). Finally, the caster gains a +4 bonus to Reflex saves made to avoid traps, and a +4 dodge bonus to AC against attacks made by traps.

Wings

This spell causes many clerics of Easafa to be mistaken for half-celestials. Though most are too modest to allow such a falsehood to spread, others actively encourage the misinformation.

OPEN GAME MATERIAL
Wings Transmutation Level: Birds 5 Components: V, S, M Casting Time: 1 round

Range: Personal Duration: 1 hour/level <i>Wings</i> causes a pair of feathered wings to sprout from the caster's back. These wings provide a speed of 90 feet (60 feet if the caster wears medium or heavy armor). The caster can fly up at half speed and descend at double speed. The caster's maneuverability is good. Flying requires as much concentration as walking, so the caster can attack or cast spells normally. The caster can charge, but not run, and she cannot carry aloft more weight than her maximum load plus any armor she wears. In addition, the caster gains free use of the Flyby Attack feat for the duration of the spell. If the duration of this spell ends while the caster is airborne, the magic fails slowly. The caster drops 60 feet per round for 1d6 rounds. If she reaches the ground in that amount of time, she lands safely. If not, she falls the rest of the distance (falling damage is 1d6 per 10 feet of fall). Since dispelling a spell effectively ends it, the subject also falls in this way if the spell is dispelled. <i>Component:</i> a feather from a bird of prey.
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APPENDIX A:

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