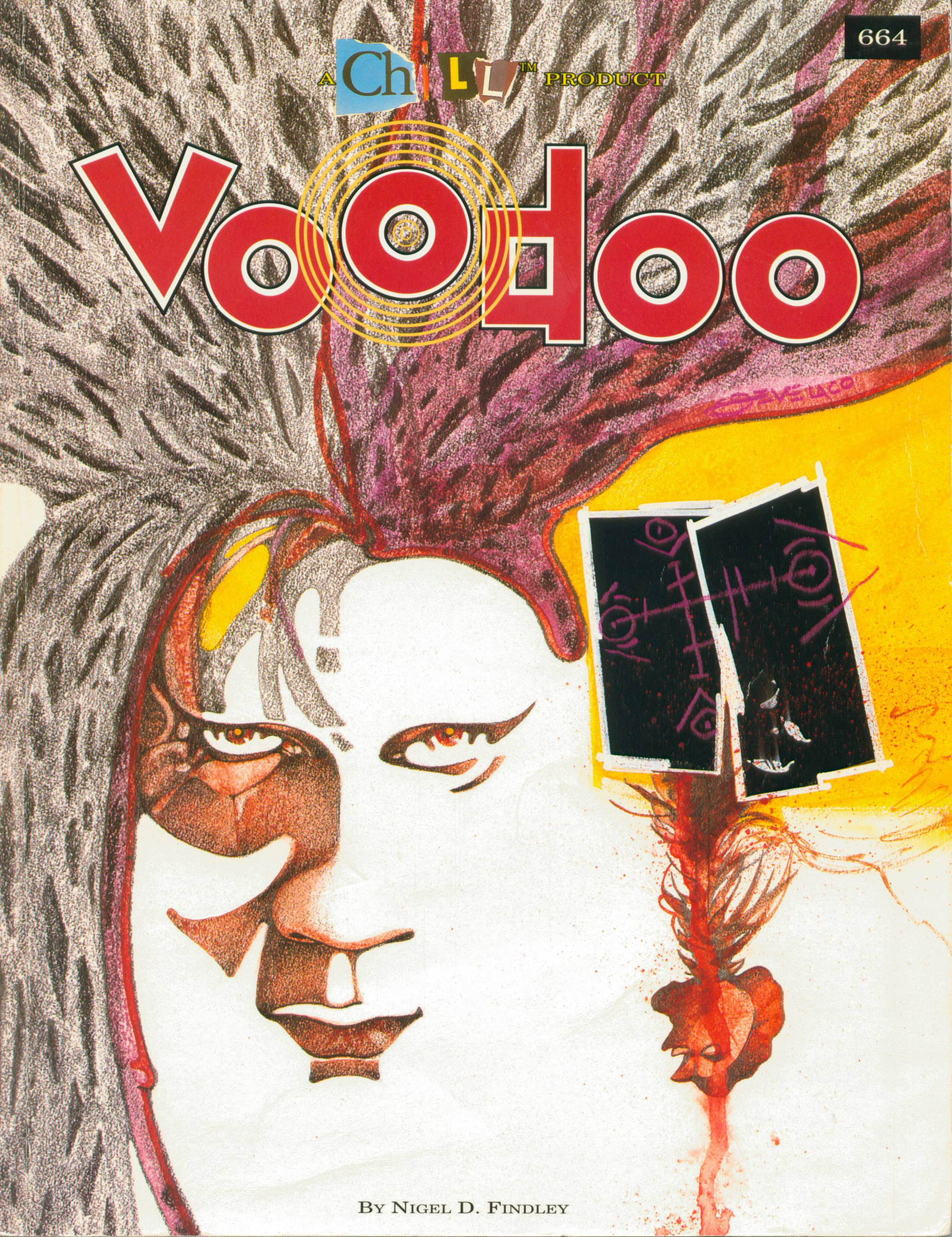


A ChILL™ PRODUCT

Voodoo



BY NIGEL D. FINDLEY

Voodoo

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A Note on Language

For the sake of convenience, the male gender is used as a neuter term throughout this product. This does not imply any chauvinism on our part; it takes up less space and makes for smoother reading.

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HOW TO USE THIS BOOK

The rules of *Chill* are like a language. The ideas that follow will teach key words and phrases to those whose characters journey to a place where fear and terror are customary.

STANDARD TERMS

AN ACTION is what a PC or NPC does during a round of combat. PCs and NPCs can have more than one action per round.

THE ART is the ability to perceive or use the energies/forces of the Unknown, and includes the Evil Way. All forms of the Art are known as Disciplines.

ATTACKS (ATT) only apply to creatures and animals. This is the number of attacks an animal or creature can make in one round.

BASIC ABILITIES represent PC, NPC, animal, and creature characteristics. The Basic Abilities are: Agility (AGL), Dexterity (DEX), Luck (LCK), Perception (PCN), Personality (PER), Stamina (STA), Strength (STR), and Willpower (WPR). Neither creatures nor animals have a LCK Score, animals have no PER Score, and some creatures and animals have no DEX Score.

A CALLED SHOT allows an individual to specify an exact target in exchange for cutting his Target Number in half.

CHARACTER INSIGHT POINTS (CIPs) are what characters gain after successfully completing SAVE missions.

THE CHILL MASTER (CM) is the person who runs the game. The CM tells the players what's happening in the scenario and acts as the eyes, ears, and other senses of the PCs. He plays the part of all NPCs and creatures, and serves as the referee.

THE DICE used in *Chill* are ten-sided dice (D10). The abbreviation D means die or dice. 1D10 means roll one ten-sided die, 2D10 means rolls two ten-sided dice, etc. A roll of "0" on a ten-sided die is read as "10."

THE NOTATION D% indicates that a percent roll is to be made using 2D10; one die represents the tens digit, and the other die represents the ones (two "0s" are read as "100"). Which die represents which digit is decided by the person rolling the dice before the beginning of the game. For example: a player is making a percent roll using one red ten-sided die and one blue ten-sided die. Before the scenario begins, he declares that the blue die would be his tens die. He rolls a "2" on the blue die, and a "5" on the red die, which results in a roll of "25."

DISCIPLINES are forms of the Art, including the Evil Way. Characters use Art Disciplines, and creatures use Evil Way Disciplines.

EDGES AND DRAWBACKS are personal advantages and disadvantages which characters may possess.

THE EVIL WAY is a branch of the Art that creatures use.

AN EVIL WAY SCORE (EWS) applies to creatures only and is used to figure the base chance of success when using Evil Way Disciplines.

FEAR is the modifier used when a character comes into contact with a creature or animal. The Fear modifier is applied to the character's Current Willpower when making a Fear Check.

A FEAR CHECK is a Specific Check required of any character that meets or senses creatures of the Unknown. In some cases, characters must also make a Fear Check when they meet animals. Fear Checks are always rolled against a character's Current Willpower Score. A Fear Check is made the instant it is required, regardless of the sequence of play.

A GENERAL CHECK is the act of rolling a percent and comparing the number rolled to the Target Number. As with all checks, a player (or the CM) is only successful if the number rolled is equal to or less than the Target Number.

MOVEMENT (MV) is how far an individual can move in one round. Rates are given for movement on land (L), in the air (A), and in water (W). Some creatures move incorporeally (I). This means the creature has no physical form, and can therefore move anywhere—on land, in the air, or under water—at the rate shown.

SENSING THE UNKNOWN is the Score a character uses to find out if someone or something from the Unknown is nearby.

SKILLS represent specific proficiencies that characters may learn. Players use characters' skills at specific levels as follows:

Student (S), Teacher (T), and Master (M).

SOCIETAS ARGENTI VIAE ETERNITATA (SAVE) is a secret organization dedicated to protecting the Known world from creatures of the Unknown.

A SPECIFIC CHECK is the act of rolling a percent and comparing the number rolled to the Target Number. A Specific Check is made when a specific result is needed (for instance, determining the amount of damage the creature took from a gunshot). As with all checks, a

player (or the CM) is only successful if the number rolled is equal to or less than the Target Number.

A STRIKE RANK (SR) determines the range of damage a particular weapon is capable of.

A SURPRISE CHECK is a General Check used to determine whether a character can respond immediately to an unexpected attack or situation.

THE TARGET NUMBER (TARGET# OR T#) is the number which is ultimately rolled against in a given check.

THE UNKNOWN is the "dimension" where creatures come from, and pertains to that which cannot be explained in terms of the everyday world.

WOUND BOXES (WB) are used to determine the amount of damage an individual can take before dying.

ABBREVIATIONS

A	.....Air
AGL	.....Agility
ATT	.....Attack(s)
CIP(s)	..Character Insight Point(s)
CM	.....Chill Master
C	.....Corporeal
D%	.....Percent roll
D10	.....Ten-sided die
DEX	.....Dexterity
EWS	.....Evil Way Score
G	.....Gaseous
I	.....Incorporeal
L	.....Land
LCK	.....Luck
M	.....Master
MV	.....Movement
NPC(s)	...Non-Player Character(s)
PCN	.....Perception
PER	.....Personality
PC(s)	.....Player Character(s)
rnd	.....Round
SAVE	.....Societas Argenti Viae Eternitata
STA	.....Stamina
STR	.....Strength
SR	.....Strike Rank
S	.....Student
T#, Target#	.....Target Number
T	.....Teacher
W	.....Water
WPR	.....Willpower
WB(s)	.....Wound Box(es)
Wnd(s)	.....Wound(s)

SPECIFIC CHECK RESULTS

L	.....Low result
M	.....Medium result
H	.....High result
C	.....Colossal result
K	.....Knockdown result



INTRODUCTION

The night is still. Darkness, heavy and humid, lies over the jungles, the hills, the entire island of Haiti. The air is redolent with the cloying scent of tropical flowers, of trees that could never survive around my home in New England. But beneath everything is a disturbing underpinning, the odor of decay.

March 21, 1911

I've walked in those jungles by day, guided by natives. Birds and animals chatter and cry in the foliage overhead. It's easy at such times to imagine that Haiti is a close approximation of the Earthly paradise, the Garden of Eden.

Surely, some of my guides share this sense of innocence, at least during the daylight hours. Unlike many of my contemporaries and colleagues from America and Europe, I talk to my guides. I engage them in conversation, I ask their opinions and beliefs, and share with them mine. My colleagues, I am ashamed to say, typically ignore them, or treat them as children or as those retarded. When they speak to them at all, it's only to give orders.

I have learned to speak the strange tongue that they use—Creole, they call it, a fascinating combination of African tongues and French, strangely truncated to fit the meter and cadence of West African speech. I have earned their trust, some of them, and have even established the basis for true friendship.

They've told me how it is to live in Haiti, this land with its strange duality. In the cities, it seems almost European: French is the official language, and Roman Catholicism the official religion. But in the countryside, things differ greatly. The language is Creole, and the Haitian farmer's allegiance is to people and groups other than the government in Port-au-Prince.

And the religion of the countryside? That's what I find the most fascinating about Haiti. Voodoo. Voodoo is the religion, and the philosophy, and the very life of the countryside.

This is no surprise, of course. I have studied the sparse—and largely supercilious—literature on voodoo. I understand, intellectually at least, its genesis: an amalgam of many diverse African traditions, leavened with a healthy infusion of Catholic thought. I understand that it is a religion, yet so much more than that. I understand that the practitioners of voodoo make much less of a distinction than do Europeans or Americans between the sacred and the secular, the holy and the profane, the natural and the supernatural. Voodoo is not a religion that can be honored more in the breach than in the observance. It is a way of life, a way of thought, a schema by which to order and understand the universe. And as such it is dignified, and rich—as much so as the "traditional" religions practiced by so many of my colleagues. It is not something to be written off as "primitive," a "tribal" or "cult" practice. It is something to be experienced, cherished, and above all respected.

Yet, having said that, I must in all conscience add that I've learned some things that disturb me. The religion of voodoo seems to be undergoing a profound change. There appears to be a schism. The traditional religion of voodoo continues unchanged. But there are those practitioners, and those groups, who seem to be adding a much darker tone to the tenor of voodoo observance. There are rumors that in the hills, the traditional voodoo sacrifices (domestic animals and fowl) are being replaced by other sacrificial victims. . . perhaps humans. Some of the secret societies—traditionally, defenders of Haitian peasantry—have become scourges on the countryside, no longer protectors. Even stranger, rumors tell of a new form of secret society, arising solely to combat the depredations of those sects that have become rapacious.

Even though the word is much out of favor, particularly among my colleagues in the anthropological and sociological sciences, it is my belief that Evil has started to infiltrate the periphery of voodoo observance. Evil, which to this point has been totally absent from the world of voodoo. But I have written about this in earlier entries.

Drums. Drums in the night, a high-pitched, frenetic tempo. As I listen, I feel my pulse accelerate, as if my heart were trying to match its cadence to that of the drums.

According to my native friends, the drums are calling the members of a secret society to a meeting. On those nights when the drums sound, those who are not members of any such society should not stray from their homes. But if I stay indoors, how will I learn that which I find I am driven to know?

I know the lay of the land here, around my house. It should be an easy task to observe the actions of the secret society without them in turn observing me. When I return, I will record here all that I have learned.

Final entry in the personal journal of Professor Derek Mortimer

The world of voodoo is a dark and mysterious world, little understood by all but those who practice the religion. Typically speaking, voodoo is misunderstood, suspect, and feared. In most of North America and Europe, our perception of voodoo comes largely from overwrought novels or sensationalistic movies; portraying the "dark island of Haiti." In reality, voodoo is very different from the "evil rite" portrayed in these venues.

But that's in reality. How about in the world of *Chill*? In this dark and dangerous world, slightly but disturbingly different from our own, voodoo has been influenced by the same Evil that's becoming more and more prevalent in every country. The Unknown has reared its ugly head and has—at least partially—perverted the spirit of the voodoo religion, turning it more and more into the hideous and rapacious cult popularized by fiction and film.

Using This Book

This book is intended as a resource for *Chill* Masters (CMs) who wish to incorporate the elements of fictional voodoo into their *Chill* campaigns. As such, it describes the origin of the real tradition of voodoo and the separation of this false or fictional voodoo from the true tradition. It also provides background information on voodoo powers—new Disciplines of both the Art and the Evil Way—new creatures of the Unknown, and items of power. Finally, it advises CMs on how to incorporate this new information into a current *Chill* campaign and on setting up an entire campaign based largely or solely on voodoo.

DISCLAIMER

It is important to realize that "voodoo" is actually a real religion, practiced by many in Haiti, Cuba, the Dominican Republic, and other regions of the world. As such, it should not be ridiculed or diminished in any way. Such is not the intention of this book.

Works of fiction and cinema have created a false picture of voodoo. The intention of this book is to concentrate on this fictional, counter-factual perception of voodoo. Although this fictional tradition—and

hence this book—shares certain terms and concepts with the real voodoo religion, the reader must maintain the distinction in his own mind. To assist in this distinction, when this book refers to the real religious tradition, it uses the spelling vodoun. This spelling has been used by a number of researchers, including Wade Davis, author of *The Serpent and the Rainbow*. When this book refers to the fictional tradition, it uses the spelling voodoo.

SPELLING AND ORTHOGRAPHY

Both vodoun and voodoo are largely oral traditions; there is very little in written form and even less using the Roman alphabet. For this reason, there is often great variation in the spelling of common terms. For example, some researchers record the term for a vodoun temple as hounfour; others spell the word humfort, while yet others favor the spelling oum'phor. For the purposes of this book, the author has arbitrarily selected a system of spelling and has attempted to remain consistent. Other spellings for many of the terms herein appear in a number of other sources and are just as "correct" as the spellings used here.



[illegible]

As with any religion or philosophy, the environment in which vodoun and voodoo arose had an incredible effect on their current form. In other words, had voodoo arisen elsewhere in the world, or at a different juncture in history, it would be very different.

Geography

With few exceptions, the practice of vodoun and voodoo is limited to the Caribbean Sea and a few regions around it. Vodoun came into being on the French colony of Saint Domingue—the island that later split into the countries Haiti and the Dominican Republic. Today, vodoun is practiced predominantly in Haiti, although it is also common in the Dominican Republic, Cuba, and many other islands of the West Indies. It is also practiced—albeit much less widely—in Brazil, and in the southern United States, specifically in the regions around New Orleans, Charleston, and Galveston.

Voodoo, the fictional offshoot of the vodoun religion, is practiced widely in much the same locales as the true form. As the individual CM rules, however, it might have spread much farther afield than vodoun has in the real world or might be much more popular in certain regions. For example, an individual CM might decide that his campaign requires hot-beds of voodoo worship in the bayous of Louisiana, in the back streets of Montreal, and in Manhattan.

There are few restrictions on the geographical spread of voodoo. Vodoun is limited, because it depends strongly on certain social conditions that are rare outside Haiti and the Caribbean region. In the case of voodoo, however, popular acceptance and understanding isn't anywhere near such an important

issue. Voodoo can give its practitioners powers that they can use to great personal benefit. People are much more likely to ignore social censure or condemnation if they stand to gain wealth and personal power.

Nevertheless, where ever they may be, practitioners of voodoo are likely to keep their beliefs and their rituals inviolably secret. Those followers of voodoo who as yet don't understand the evil influences that caused it to split away from vodoun still recognize that most people fear what they don't understand and often kill what they fear. Some people recognize voodoo as being created and orchestrated by agents of the Unknown but practice it anyway because of the promise of great personal power. These people are even more careful about keeping their actions secret.

HAITI

The modern country of Haiti covers the western one-third of the island of Hispaniola, which lies between Cuba and Puerto Rico. The other two-thirds of the island is the Dominican Republic.

Haiti is a rugged and mountainous land, with many deep river valleys. In fact, the name Haiti comes from an Indian word meaning "big ground." Two rugged mountain chains running east-west across Haiti form the two peninsulas at the west end



of the island. Between these two ranges is the wide valley of the Artibonite River.

Most of the land is undeveloped and covered with cedar and mahogany forests. Haitian farmers cultivate as much of the land as they can, however, including some slopes so steep that the workers have to anchor themselves to the hillsides with rope to avoid sliding downhill.

The population of Haiti is about 6 million, with a population density of 500 people per square mile. Ninety percent of the people live in rural areas, and fifty percent are farmers who own less than two acres of land, barely enough to support their families.

Port-au-Prince is the capital of Haiti and the country's biggest city.

Haiti boasts a mild tropical climate. Along the coastline, temperatures range from 70° to 95° F (21° to 35° C), while in the mountains the range is 50° to 75° (10° to 24° C). Annual rainfall ranges from about 80 inches (2,032mm) in the north to less than 40 inches (1,016mm) in the south. The island is at risk of hurricanes between June and October.

History

Vodoun—and hence voodoo—traces its history to the manifold religions of West Africa. As far back as the 1500s, and even today, different nations and different tribes within a single nation had very different religious traditions. The Ibo worshiped different gods than did the Congolese, while the tribes of Dahomey used rituals very different from those of the Fon. Virtually all West African religions had one major element in common, however. Most were pantheistic; they revered a number of different gods. Most were also animistic, which meant that they believed spirits were responsible for many facets of their lives and for natural events. Thus, as in many early European religions, there were water gods, tree spirits, gods of the sky, spirits of the thunder, etc. The pantheons of many West African traditions were huge.

Despite this similarity, there was little significant diffusion between different traditions. Certainly it occasionally happened that one tribe would “adopt” or “discover” a god worshiped by another tribe or that the rituals practiced by two neighboring tribes would gradually become more similar. But overall there was no observable tendency for all the diverse traditions of West Africa to coalesce into a single, monolithic West African religion, without a precipitating factor, at least.

This precipitating factor arose in the form of the slave trade. Throughout the Fourteenth through the Eighteenth Centuries, slavers shipped literally millions of Africans from their homes on the west coast of the continent to plantations and other establishments throughout the world.

SAINT DOMINGUE

A major importer of slaves—and the most significant factor in the story of vodoun—was the French colony of Saint Domingue in the Caribbean. By the end of the Eighteenth Century, Saint Domingue was the jewel in France's crown. Some 36,000 whites and as many free mulattos (persons of mixed African and European heritage) dominated a slave force of almost 500,000. The small island exported cotton, indigo, coffee, cacao, hides, and sugar and was responsible for two-thirds of France's overseas trade.

Of course, Saint Domingue didn't spring to its position of dominance overnight. Its plantation economy had been in place and virtually unchanged since the late 1500s. During its existence as a slave-owning colony, Saint Domingue imported an incredible number of African slaves. Estimates range from over 900,000 to in excess of 2 million African slaves. These slaves brought with them their own cultures and religions, in their hearts and minds at the least, even if they were forbidden to practice them.

Initially, the plantation owners were relatively unconcerned what religions and ceremonies their slaves practiced, but this changed in the middle of the Seventeenth Century. The Catholic Church, which was a major force on the island of Saint Domingue, became concerned about the proliferation of “savage religions” among the slaves. The plantation owners, too, came to view religion as a potentially subversive element. In 1664 and 1665, versions of the so-called Code Noire required plantation owners to have their slaves baptized Catholic. This attempt to stamp out all traces of African religions failed.

For several hundred years, the Saint Domingue colony was a sterling example of the viability of the slave economy. But then in 1791, two years after the French revolution, one of the only successful slave rebellions in history destroyed the colony. Plantation slaves arose and slew their masters, assisted by organized groups of escaped slaves who had been hiding in the mountains. The economy of Saint Domingue, as it had existed for centuries, disappeared.

Rebellion

Rebellion wasn't accomplished overnight. In fact, the war lasted a dozen years. And, predictably, France didn't suffer the destruction of its prize colony gladly. In December, 1801, two years before the Louisiana Purchase, Napoleon sent forth the largest military expedition ever to sail from the coast of France. Its main stated purpose was to take control of the area around the Mississippi, thus constraining the expansion of the fledgling United States, and re-establishing the dominance of "New France" in the region. En route, however, the expedition had orders to quell the slave uprising on Saint Domingue.

Napoleon's brother-in-law, Leclerc, was the commander of the first wave of the invasion force, consisting of 20,000 veteran troops. It was destroyed, virtually to a man, and Leclerc himself was killed. Of the 34,000 troops who landed in the first waves, within twelve months only 2,000 remained in service. The others died, deserted, were wounded beyond their ability to serve, or simply disappeared.

On the death of Leclerc, command of the invasion force fell to one Rochambeau, who immediately declared a war of extermination. The French force resorted to incredible atrocities in an attempt to break the will of the slaves and to extract the identities of the revolt leaders from captives and non-combatants.

It was all to no avail, however. In November, 1803, the French evacuated Saint Domingue, having lost more than 60,000 veteran troops.

Aftermath

The leaders of the slave revolt on Saint Domingue—people like Toussaint L'Ouverture, Henri Cristophe, and Jean-Jacques Dessalines—have often been portrayed as public-spirited individuals of libertarian and lofty ideals. In truth, however, they seem to have had no motives higher than reordering the social structure so that they, personally, were on top. After the successful war against the French, those French who remained on the island wanted to re-establish an agrarian society dedicated to the production of export goods. (In other words, they wanted to return to business as usual and as fast as possible.) Recognizing that the revolutionary leaders had great influence with the populace, they turned to L'Ouverture, Cristophe, Dessalines, and others to help them force the ex-slaves back to the land, back

to the plantations. The people had tasted freedom, however, and weren't enamored with the idea of getting back into the traces, no matter who held the reins. Within a couple of years, they showed their disagreement with this idea by killing their one-time leaders. This ended the last attempt to re-establish a plantation economy.

The interesting point of the matter was that the French plantation owners had, quite literally, sown the seed of their own downfall. While the plantations had been in full operation, the major problem for the owners had been feeding the many slaves. The owners had tried to ameliorate the problem by granting slaves their own land, allowing them to work it in their spare time in order to support themselves. To add further incentive, the owners allowed the slaves to sell any surplus they grew.

After the slave revolt, the problem was obvious. Why would the ex-slaves return to the plantations, to produce export goods whose sale would benefit only a very limited elite, when they could work their own land for their own profit?

It's interesting to examine where the black population came from. Some, certainly, were the descendants of slaves who had been shipped to Saint Domingue from Africa as early as the 1500s. But in the last quarter of the Eighteenth Century, France shipped an unprecedented number of new slaves to the colony. In the last fourteen years of uncontested French rule, more than 375,000 Africans arrived on the island. This meant that the majority of the black population had been born in Africa and still remembered the religions and traditions of their homeland. To quote Wade Davis, in *The Serpent and the Rainbow*, "The germ of modern Haitian peasantry was born in Africa."

Some historians have criticized the government of the erstwhile colony, pointing to it as an example of the inability of ex-slaves to govern themselves. As a matter of fact, the post-French government proved highly effective. Granted, the level of export from the island dropped precipitously, to the point where some sugar had to be imported from Cuba, but this was a result more of a reorganizing of the economy than of incompetence. What once had been an external, export-based economy took on an internal focus, concentrating on meeting the needs of its own citizens rather than the demands of an export market.

Duality

In the years after the revolution, a marked split developed between the urban elite and the rural peasantry. The urban elite, comprised mainly of free mulattos, enjoyed the rights and privileges of French citizenship. These people were generally well-educated and often well-traveled; they spoke French and professed a belief in Roman Catholicism.

The rural peasants, in contrast, were ex-slaves. Many of them were born in Africa and still clung to the traditions of their homeland. They spoke African languages, such as Fon, but many also used a degraded form of French. This "gutter language" became Creole, a form of French, leavened with African elements and truncated to match the cadence and rhythm of West African speech. Creole, the only language many ex-slaves shared with those from other tribes who had now become their fellow citizens, became the language of the countryside.

Haiti became a fascinating melting pot for traditions and religions. Congolese worked shoulder to shoulder with Ibo, and the rituals and traditions of many tribes converged, the distinctions between them blurring. Most of the ex-slaves had also been indoctrinated, to various degrees, with the Roman Catholic faith. As they merged the different West African traditions into something exclusively Haitian, so too did they incorporate elements from Catholicism. The result was vodoun, which quickly became the religion of the countryside. Very few "pure strain" African religions remained, and the society of rural Haiti developed along African lines, rather than following the European model seen in the cities.

Involvement of the Unknown

As discussed later, the religion of vodoun revolves around serving the Loa—spirits, or manifestations of god. In the world of *Chill*, some time around the turn of the century, new elements began to appear in ceremonies and rituals. In certain parts of Haiti, groups of worshippers began to change their focus. They still served spirits that claimed to be the familiar Loa, but services became darker and more brutal. A schism developed within the "body" of vodoun. The new, upstart form of the religion is what SAVE has come to label voodoo.

Professor Derek Mortimer, a sociologist who came to Haiti from the University of Massachusetts to study the vodoun religion, was first to make the distinction between voodoo and vodoun. His intention, apparently, was to write a scholarly paper for presentation to the Faculty of Arts at his alma mater.

Unfortunately, he never even wrote the paper. On the night of March 21, 1911, after having spent six months in Haiti, Prof. Mortimer vanished. No body was found, nor any clue as to his fate.

His personal journal, which he left behind, proved that the good professor was a disciplined and observant scholar. Its almost-daily entries recorded something that seems to have escaped the notice of all other researchers and visitors to Haiti. And perhaps it was this reason why the journal was ignored for so many years. The very fact that Prof. Mortimer recorded a significant change in the practices of vodoun, while nobody else had noticed such a shift, reflects badly on all other observers. Rather than accepting Mortimer's observations as valid, it was much easier to ignore them.

It wasn't until the mid-1940s that Mortimer's journal resurfaced. Fortunately, it was a member of SAVE who discovered the journal in a dusty back room at the University of Massachusetts. The SAVE member, Sarah Danforth, quickly recognized the importance of Mortimer's observations and recognized that the professor had provided a possible explanation for the strange and horrible tales coming out of Haiti.

According to Mortimer's observations, many Haitians were no longer serving the Loa of the vodoun religion, though they thought they were. In fact, Mortimer suspected that they were serving different spirits entirely—spirits that, for their own purposes, were masquerading as the familiar Loa of vodoun. He labelled these spirits as "False Loa," and this term is widely used within the SAVE organization. Mortimer died before he could make the next intellectual step, totally differentiating this new "religion" from the old. It was Sarah Danforth who first made the distinction between vodoun and voodoo.

SAVE research teams found that the situation in Haiti had crystallized into the duality still found today. The vast majority of rural Haitians follow the true path of vodoun. Most practitioners of voodoo don't realize they're following a false path; the change was too gradual for them to notice. Some do sense that the tone of the tradition has changed, becoming darker and more apocalyptic, but most assume this is just a whim of the Loa, who have always been somewhat capricious.

There are those who know that the path they follow is not that of vodoun, however. They know that the spirits they serve aren't the true Loa and that they're practicing an evil tradition. These practitioners, by far the most frightening and dangerous, simply couldn't

care less about moral or ethical behavior or whether the spirits with which they deal are benign or malign. All they care about is that these spirits provide them with great power and influence.

Since the 1940s, the practices of voodoo seem to have grown even darker and more evil. The number of practitioners of the voodoo tradition seems to have grown, but not drastically. Followers of the False Loa are still few and greatly outnumbered by practitioners of vodoun. The followers of voodoo, however, are beginning to organize more, which increases their influence. As discussed later, there are several secret societies (labeled black sects to differentiate them from the red sects of true vodoun) that follow the dark way of voodoo.

Now, too, there seems to be a third tradition or group emerging, apparently in direct response to the growing power of voodoo. This group consists of Haitians who have somehow acquired some of the powers possessed by practitioners of voodoo and who are using those powers to oppose and combat the evil that is growing in the country.

Although SAVE has yet to make official contact with this red sect or others who might oppose the spread of voodoo, this will probably occur if the power of voodoo continues to grow.

Chronology

According to the journal of Prof. Mortimer and more recent research by SAVE envoys, it seems that the False Loa—the malignant spirits, creatures of the Unknown, impersonating the spirits of vodoun—appeared on the scene in 1899 or 1900. (There is a folk tale that the new, darker Loa first made their presence known at midnight, New Year's Eve, at the turn of the century. No concrete evidence has yet emerged to confirm or deny this, although the symbolism is compelling.)

By 1905, there were a number of temples, or hounfour, serving the False Loa. Apparently, at this point nobody knew or even suspected that the spirits served in these temples were false. It was 1908 or 1909 that some Haitians started to sense a major change in the traditions followed by some hounfour. By 1910, the year of Prof. Mortimer's arrival in Haiti, the division between vodoun and voodoo was strong enough for many Haitians to sense it, even if they didn't label it as such. The year 1910 also marks the first recorded appearance of a secret society, or black sect, devoted to the practice of voodoo.

In or about 1914, a new class of voodoo practitioner surfaced: a sorcerer, or bokor, who had

supernatural abilities never seen before on Haiti. Such an evil sorcerer was called a veau bokor (a truncation of nouveau bokor, or new bokor). SAVE scholars believe that veau bokor know that they are consorting with creatures of the Unknown, and not Loa, but simply don't care. SAVE experts are convinced that the supernatural powers exhibited by veau bokor are Disciplines of the Evil Way, bestowed upon them by the False Loa.

During the two decades after the appearance of the veau bokor, resistance to the spread of voodoo began to mount. Some houngan (vodoun priests) and other practitioners of vodoun began to strive against the growth of the new tradition, but with little success. It wasn't until 1935 that the first effective opposition to voodoo appeared. This was in the form of a red sect called the Bazingo, led by individuals known as nou houngan (a corruption of nouveau houngan, or new houngan). These nou houngan can wield supernatural powers quite similar to those exhibited by the veau bokor. SAVE researchers classify most of these powers as distinctly Haitian variants of Disciplines of the Art.

Some fascinating reports seem to indicate nou houngan can use certain disciplines that to this point were considered to belong only to the Evil Way. How nou houngan, who aren't the evil pawns of creatures of the Unknown as are veau bokor, can use such powers is as yet a mystery. Haitians call such Disciplines of the Evil Way, which are usable by nou houngan, "powers of the twilight" (The implication that the powers are on the margin between dark and light hints that at least some Haitians understand very well what is happening in their land.)



THE PRACTICES OF VODOO

Sometimes it may seem difficult to differentiate between the true religion of vodoun and the false path of voodoo. After all, the traditions share many terms, and—most confusing of all—many basic concepts. Whenever SAVE sends envoys on a mission that might involve voodoo, the organization goes to great lengths to make sure the envoys can make the distinction between the two traditions.

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Loa

At the center of both vodoun and voodoo is the concept of the Loa. Linguistically speaking, Loa is a Congolese word meaning "spirit." (Loa is both singular and plural; one Loa, two Loa.) There is also an interesting hint that Loa might be a mispronunciation of the French word "loi," or "law."

In any case, the Loa are the dominant spirits of the vodoun tradition. Although some early scholars claim that Loa are considered gods by vodoun practitioners, this isn't the case.

Vodounists believe that the universe was created, and ruled by, a single god. There is a direct correspondence between this single deity and the Catholic or Christian god, to the extent that some vodoun sub-traditions use the name "Jehovah" to describe the supreme being. In the vodounist's view, however, this deity is very distant and totally removed from human affairs. Directing prayers to this deity is pointless, in the vodounist's view, since He is too concerned with weightier, more cosmic matters to respond. Certain vodoun sub-traditions also revere Jesus Christ and the Virgin Mary but hold that they, too, are too distant to be concerned about earthly matters.

This is where the Loa come in. They are described as spirits, or sometimes as manifestations of godhead, and dwell in the "middle ground" between humanity and the deity. They are divine, or supernatural, but they are close enough—philosophically speaking—to be concerned about day-to-day activities.

Vodoun tradition holds that there are more than 200 Loa. The pantheon is large, and always expanding. There are ways for outstanding mortals—such as powerful houngan or great Haitian national heroes—to become Loa. Not all Loa are revered in every hounfour (or temple), however. Within the body of vodoun, there are many different "sub-traditions," which vary slightly in philosophy and in the content of their ritual ceremonies. Some scholars classify these different traditions based on which West African national religion they most resemble, but these distinctions seem more scholarly than practical.

The overlap between the vodoun tradition and Catholicism extends to more than the identity of the central deity. Some sub-traditions include Loa that very obviously correspond to Catholic saints. Other sub-traditions actually consider the saints to be Loa. It's interesting that most Haitians believe there to be no

conflict between vodoun and Catholicism: one can be both a serviteur, or follower of vodoun, and a Catholic.

INDIVIDUAL LOA

Although not strictly gods, the Loa share many of the characteristics of the deities from West African religions. In fact, the Loa rather are obviously derived from an animistic tradition. Each Loa has a certain sphere of influence. For example, the Loa Agwe is the spirit of the sea, while Erzulie is the spirit of love.

The names of many Loa are identical to those of West African gods. Others have obvious derivations from other languages. For example, "Agwe," spirit of the sea, has an obvious connection to "agua," the Spanish word for water. Similarly, the name of another Loa—the spirit of the forest—is "Grans Bwa," which has an obvious connection with the French phrase "grand bois," or "big woods."

Not all Loa are of African derivation; some are of obviously European origin. An example is Mademoiselle Charlotte, a Loa who has the personality of a Caucasian woman. She exhibits European manners and is extremely fastidious about the correct observance of all ritual protocol. She also prefers to speak Parisian French.

Some Loa serve various roles, taking on different characteristics to match their symbolic functions. For example, the Loa named Legba has at least three personae. As Legba Pié Cassé, he is a man with paralyzed legs and crooked arms. As Legba Avarde, he is a vagabond. And as Legba-Carrefour, he is the Loa of the crossroads and the patron of all ceremonies of vodoun magic.

Each Loa has his or her own, very distinct personality, with strengths and character flaws like those of a human, except often somewhat exaggerated. In addition, each Loa has particular clothes that he favors and often preferred food and drink. For example, Erzulie, the Loa of love, is beautiful and elegant, with gentle and kind sensibilities. She loves to wear jewelry and fine silks, either of bright colors or purest white. Erzulie brings help to good people and dislikes those tainted by evil. She enjoys flirting but is always regal in her bearing.

To the vodounist, there is no reason to infer the characteristics and preferences of a Loa from myths and stories. The vodounist experiences, first-hand, the nature of the Loa through the process of possession, which is described in a later section.

PARTIAL LIST OF LOA

As mentioned earlier, there are more than 200 Loa, and the pantheon of spirits is constantly growing. Following is a list of perhaps the most well-known Loa and those that are most often revered in the hounfour.

Agwe	sovereign of the sea
Ayida Wedo	image is a rainbow, mate Damballah Wedo
Ayizan	patroness of marketplace, mate of Loco
Baron Samedi	protector of the cemetery
Damballah Wedo	image is a serpent, mate of Ayida Wedo
Erzulie	spirit of love
Grans Bwa	spirit of the forest
Guede	spirit of the dead
Legba	spirit of communication between all spheres, lord of the ways, lord of the crossroads
Loco	spirit of vegetation
Ogoun	spirit of fire and the metallurgical elements
Shango	spirit of lightning
Sobo	spirit of thunder
Zaka	spirit of the earth

RADA AND PETRO LOA

Loa can be divided into two classes, the Rada and the Petro. Rada Loa have clear African origins. They share the name and characteristics of deities from various West African religions. The word Rada is a corruption of Allada, an area in Dahomey.

Petro Loa, on the other hand, arose strictly in Haiti. The new Loa, the ones who used to be houngan or Haitian national heroes, are generally Petro. According to Haitian tradition, the first of the Petro Loa was, in life, an evil-spirited priest named Dom Pedro. When it came his time to die, Dom Pedro refused to give up his spirit to God. Furthermore, he died while being ridden by a Loa (see **Possession by Loa**, following). Vodoun tradition says that anyone who dies with the spirit of a Loa within him becomes a Loa himself. Since Dom Pedro was an evil man in life, he became an evil Loa.

Tempting though it may be, it would be incorrect to classify all Rada Loa as good and all Petro Loa as evil. In general, a particular Loa can be either good or evil depending on circumstances and on the purposes of

the houngan or bokor running the service revering the Loa. For example, Damballah Wedo is usually a powerful and beneficial Loa, but he can become extremely, and dangerously, jealous. Baron Samedi, as another example, is generally beneficent in his persona as guardian of the cemetery; however, it is to Baron Samedi that evil bokor turn when they wish to create an evil wanga (spell or influence) to kill someone.

In general, ceremonies revering Petro Loa are likely to demand more spectacular or even violent rituals, such as walking on coals or handling fire.

POSSESSION BY LOA

Perhaps one of the most fascinating aspects of vodoun tradition is the phenomenon of possession. During a vodoun ceremony, one, several, or many of the celebrants present become possessed by a Loa. The person so possessed is referred to as the "cheval," or "horse," of the Loa (as in "the horse of Legba"), and the possession as being "ridden" by a Loa. Based on this, the Loa are sometimes referred to as "the Horsemen."

While the horse is being ridden, he takes on the personality and characteristics of the Loa doing the riding. This transformation is independent of gender and age and many other physical constraints. A young woman ridden by Legba, for example, would move and talk as an old, virtually crippled man. An arthritic old man ridden by Ogoun would dance athletically and with abandon, seeming to be a young and energetic warrior. A horse ridden by Madame Charlotte would speak Parisian French, apparently whether or not the horse himself is fluent in the language.

When a Loa rides a horse, the horse's first request is usually to ask for the Loa's appropriate costume, props, and favorite types of food. The Loa, in the body of the horse, then converses with the houngan and with the other celebrants.

During possession, the horse frequently gains an incredible resistance to physical damage and to pain. (This is particularly true with Petro Loa.) There are many documented reports of horses walking on hot coals, of putting their hands into boiling water, and of handling or even swallowing burning coals, and of surviving the experience totally unscathed. Within the vodoun tradition, this resistance to damage is a consequence of the supernatural or divine powers of the Loa. When the period of possession ends, the horse invariably suffers from complete amnesia, remembering nothing of his actions while being the horse of the Loa.

It is probably the phenomenon of possession that best exemplifies the lack of distinction in vodoun between the sacred and the secular. While the followers of most other religions can do little more than direct prayers and worship to their deities, vodounists can become the Loa. When riding a horse, the spirit of the Loa supplants that of the horse, and therefore entitles the horse to the respect and awe that the Loa deserves.

False Loa

The preceding section describes the Loa of the true vodoun religion and the characteristics of possession by such spirits. In the Unknown-influenced tradition of voodoo, it seems at first that the same spirits are active. Voodooists revere spirits that they call Loa and often submit to possession by them during voodoo ceremonies. Where, then, is the difference?

SAVE researchers have determined that there is, indeed, a huge difference. The "spirits" revered in voodoo rituals, in the world of Chill, are actually creatures of the Unknown, incorporeal beings that SAVE scholars have named False Loa.

The False Loa have many of the powers traditionally attributed to the authentic Loa of vodoun, most importantly the ability to possess or ride a host and to endow that host with certain supernatural abilities. No one, within SAVE or outside the organization, knows exactly when the False Loa first entered the Known world. Some theorists believe that the False Loa are behind many of the traditional tales of demonic possession that arise in many traditions throughout the world. Other specialists believe that they have only recently emerged from the Unknown, perhaps appearing for the first time soon after the turn of the century.

Whichever is the case, the creatures must have considered the tradition of vodoun a perfect cover and a ripe opportunity for causing trouble. Here, ready-made, was a pervasive tradition that incorporated possession into its everyday ceremonies, that took as gospel truth anything said by a practitioner who was possessed. All the False Loa had to do was possess some practitioners of vodoun themselves and then pretend to be the true Loa revered by vodounists. What made this impersonation so easy was that the personalities of all the traditional Loa are so well-known and well-defined. Using their Evil Way Disciplines, the False Loa could easily replicate all the phenomena associated with true vodoun possession. It was no wonder that those vodounists who witnessed or experienced possession

by the False Loa assumed that the spirits riding the horses were the true Loa.

Psychologists and sociologists within SAVE have been studying the details of the split between vodoun and voodoo, and have raised an important question: If the False Loa were able to counterfeit the actions of the true Loa so perfectly, why didn't they saturate vodoun tradition and take it over entirely? Why did they concentrate their efforts on a small subsection of the tradition and cause only the schism that is seen today?

Theoreticians have come up with two possible answers. The first is that the False Loa are very few in number, greatly limiting their scope of action. The creatures influenced as many people as they could. The second theory is that the False Loa were concerned about the possibility of response from the true Loa!

This latter theory matches another recorded fact: most of the houngan who followed voodoo when it first split away from vodoun were somewhat suspect to begin with. Many of these houngan were more or less charlatans—to use the Haitian term, they were houngan macoute. A great number had "taken the asson"—that is, assumed the title of houngan (from the name of the calabash rattle, the asson)—without going through the ceremonies of initiation that create a true houngan. Some were relatively good-hearted but deluded—houngan wannabees. Others were cynical frauds, purveyors of religion interested only in lining their own pockets. The False Loa apparently concentrated on both these types of target, the former because they were easily deluded and the latter because the charlatans simply couldn't care less about the source of their power as long as the power was forthcoming. Some SAVE scholars believe that the False Loa concentrated on these people because the creatures would thus avoid coming into direct contact and conflict with the true Loa.

At first, it seems that the False Loa were very careful to match their behavior, and the ceremonies and rituals they demanded, to that associated with traditional vodoun. Presumably, the False Loa were concerned that their followers might come to suspect that they weren't the true Loa and turn against them. This situation has changed somewhat in the decades since the original schism. So secure are the False Loa in their position that they have altered the nature of voodoo to suit their own purposes. Instead of an almost direct parallel to vodoun, which it was in the early days, it now resembles a twisted image of vodoun viewed in a dark, distorting mirror. Voodoo today is darker, more apocalyptic, and thoroughly

more evil than it was at the outset. The symbolism used in its ceremonies has become blacker, and there are rumors that human sacrifice has begun to replace the sacrifice of chickens in voodoo rituals.

Almost as disturbing is the fact that voodoo has been around long enough for second- and even third-generation houngan to be taking the assen. Initially, the houngan who presided at voodoo ceremonies were charlatans, houngan macoute, or deluded fools. The worshippers who attended the ceremonies performed by these houngan didn't know this, of course; they believed in their houngan and never suspected that the spirits possessing them were actually False Loa. Since the schism, there has been enough time for two generations of these followers to have progressed to the point where individuals from the congregation have been initiated as houngan themselves. These houngan trom (from houngan trompé, or deluded houngan) fully believe that they are serving the true Loa of vodoun, while in fact they are serving the False Loa of voodoo. Many members of SAVE are grimly certain that the False Loa derive great satisfaction and evil humor from the fact that they are so completely deluding otherwise good and honest people.

POSSESSION BY THE FALSE LOA

The creatures of the Unknown labeled by SAVE as the False Loa are able to use Disciplines of the Evil Way to possess, or ride, people. The "host" can be either willing or unwilling; it is much easier for the False Loa to possess willing hosts, however.

As described in more detail in the chapter on new Evil Way Disciplines, Possession allows the False Loa to control the host's body. The False Loa can speak through the host's mouth and can control the host's muscles to an extent that is sometimes beyond the capabilities of the host himself. For example, a host who is normally too arthritic to move quickly can appear very athletic while being ridden by a False Loa. This is because, in large degree, the host's limitations on movement are a result of pain: the host could exhibit greater range of motion than he normally does, but doing so would simply hurt too much. The possessing creature simply ignores the pain signals from the host's body as totally irrelevant. Fortunately, the False Loa can't read the memories of the host, access the host's knowledge or skills, or use Disciplines of the Art that the host might possess. During possession, the host is effectively

unconscious; on being freed by the False Loa, the host remembers absolutely nothing of what occurred during the possession.

During voodoo rituals, when a False Loa rides a worshipper, the creature always feigns the personality of one of the true Loa. For example, the creature might claim to be the Loa Erzulie, demanding her gowns of brightly-colored silk and acting like a beneficent queen. Using its Disciplines of the Evil Way, the creature gives its horse the resistance to pain and damage characteristic of vodoun possession.

The section of this book entitled **Creatures of the Unknown** includes a more complete description of the False Loa and several examples of personalities that the creatures frequently assume to impersonate the true Loa of vodoun.

PURPOSES OF THE FALSE LOA

It seems obvious to SAVE that the creatures of the Unknown called the False Loa have some purpose in mind. The split of voodoo away from vodoun and the dark developments within the new tradition since that time point to some overall plan. The creation and maintenance of voodoo seems entirely too well-organized and too complicated to be a spontaneous thing. Voodoo is the result of some hidden agenda of the False Loa. Unfortunately, no one within SAVE can do more than guess what that hidden agenda may be.

One theory is that the False Loa are attempting to build a climate in which they can operate more openly. According to this theory, the creatures are attempting to rebuild the culture of rural Haiti to suit themselves. Once they have an established base of operation, presumably the creatures will turn their attentions elsewhere and attempt to expand their sphere of influence. Admittedly, there are many within SAVE who dislike this theory simply because it sounds too much like, "Today Haiti, tomorrow the world!"

Other, more cynical members of SAVE hold that the term "False Loa" is misleading, implying as it does that the creatures are only active in Haiti. These SAVE theorists point to outbreaks of "fringe religions," cults, and pseudo-science groups the world over. They also claim that so-called False Loa actually orchestrate many such occurrences in an attempt to destabilize rational and scientific society. After all, they argue, doesn't "channeling" sound very much like the Possession Discipline (described on p. 40), and spoon-bending like Gnarl?

Ceremonies of Voodoo

To a great extent, the ceremonies and rituals of voodoo resemble those of vodoun. This only makes sense, since voodoo is a creation of the False Loa based on vodoun. It seems that few creatures of the Unknown exhibit true creativity. Instead, they seem to prefer mimicking something that already exists and perverting it in some way.

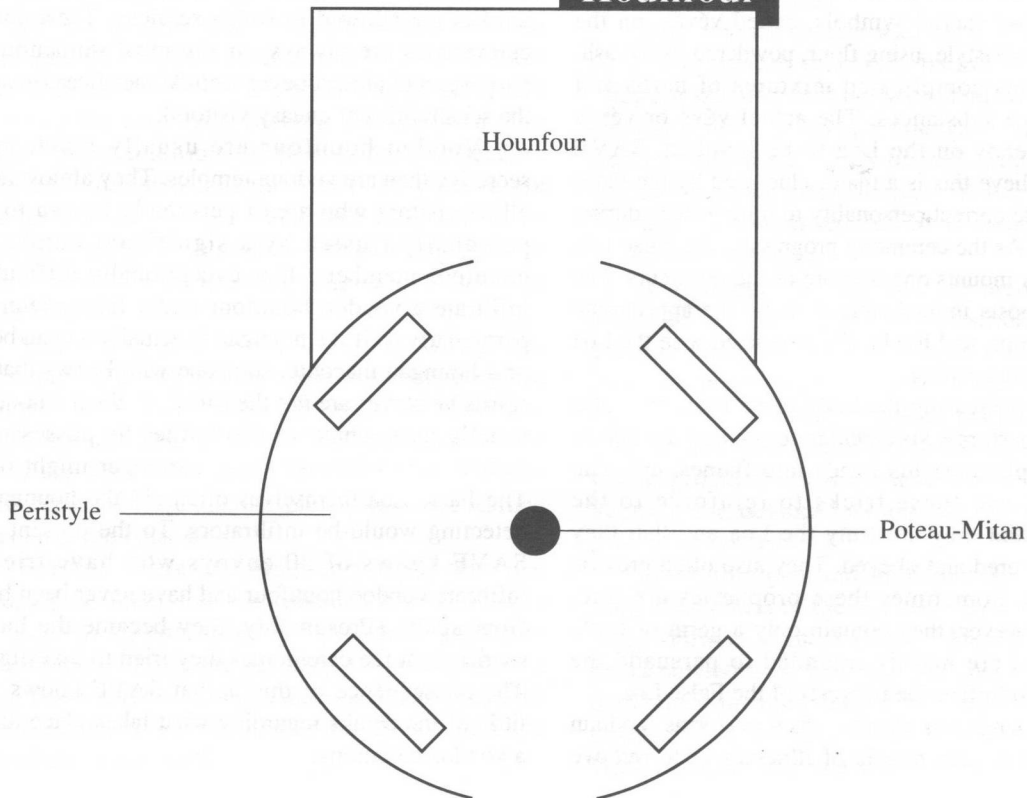
A voodoo ceremony takes place at night in a temple called a hounfour. The main "working area" of the temple, called the peristyle, is roughly circular and only partially enclosed, with an angled, thatched roof called the tonnelle. At the center of the peristyle is the wooden center-post that supports the tonnelle, called the poteau-mitan. Symbolic items, most notably a small wooden boat, which is sacred to the Loa Erzulie, hang from the ceiling of the peristyle.

The poteau-mitan, which itself is symbolic of the Loa Legba, is set into a circular pedestal of masonry on the floor of the peristyle. This pedestal is called the socle. In some hounfour, there is a low altar or altar stone, called the pé, on which for sacrifices to

the Loa. The peristyle also contains benches for members of the congregation, who are called serviteurs. Within Haiti, and even elsewhere in the world, the peristyle contains a picture of the president of Haiti. Within vodoun, this represents the fact that African kings held their position by divine right of the gods, which equate directly to the Loa of vodoun. Nobody knows exactly why this tradition has carried over to voodoo, although some SAVE specialists believe it to be just window-dressing, an attempt to make voodoo ceremonies look as much like vodoun ceremonies as possible.

Adjoining the peristyle is an enclosed building, which is the hounfour proper. The houngan (or his female equivalent, the mambo) considers this the "holy of holies," and is generally the only person allowed to enter. Surrounding the hounfour is a yard that sometimes holds the sacrificial animals. A small bonfire burns perpetually in the hounfour yard. In the center of this fire is planted an iron bar, which is supposed to have fallen from the sky, signifying cosmic sexual desire. This fire is known as "the forge of Ogoun."

Hounfour



Several trees usually grow in the hounfour yard. These trees are called reposoirs, traditionally, the dwelling place of the Loa. In many vodoun hounfour, a harmless trained snake, symbolic of the Loa Damballah, lives in one of these trees. If the hounfour is dedicated to voodoo, however, this snake is usually venomous and has been summoned and controlled, using Evil Way Disciplines, by either the houngan or a False Loa.

The houngan or mambo of the hounfour symbolically leads Voodoo ceremonies. The actual "master of ceremonies," however, can be an initiate other than the houngan. The master of ceremonies is called Laplace.

All vodoun and voodoo ceremonies start with an invocation of the Loa Legba, in his office as opener of the ways. The ceremony itself consists of rhythmic chants and songs, often echoed back and forth between Laplace and the serviteurs. Drums of various sizes, calabash rattles (assons), bells (ogans), and triangles accompany the chants. Voodoo ceremonies often include vigorous dances, in which all the serviteurs take part.

The actual details of the ceremony depend entirely on the Loa which the houngan wishes to invoke and on the purpose of the invocation. Usually, the houngan or mambo draws sacred symbols, called vèvés, on the floor of the peristyle, using flour, powdered chalk, ash, or sometimes complicated mixtures of herbs and psychoactive substances. The actual vèvè or vèvés drawn depends on the Loa to be invoked. SAVE theorists believe this is a major clue used by the False Loa as to the correct personality to impersonate during possession. As the ceremony progresses, the False Loa possesses or mounts one or more of the serviteurs. The possessed hosts immediately demand the appropriate costume, props, and foodstuffs associated with the Loa they are impersonating.

While possessing the body of its host, the False Loa often performs spectacular acts—walking across hot coals, plunging his hands into flames, etc. The False Loa use these tricks to reinforce to the serviteurs that they are truly the Loa and that they must be revered and obeyed. They also often provide prophecies. Sometimes these prophecies are true; usually, however, they contain only a germ of truth, if that, and are mainly intended to persuade the serviteurs to further the interests of the False Loa.

The houngan or mambo often performs Vodoun ceremonies to cure people of illnesses or to remove

curses. Within voodoo, and less commonly within vodoun, some rituals also inflict curses and diseases on those who have wronged members of the hounfour.

In vodoun, depending on the purpose of the ceremony, some rituals prescribe the slaughter of domesticated animals (like bulls) or fowl (like chicken), their blood and bodies offered as sacrifices to the Loa. Within voodoo, sacrifices are much more common, simply because the False Loa seem to enjoy witnessing death, even the deaths of animals. In some remote hounfour, far from the cities, it is said that human sacrifices are becoming more common. This is one of the major differences between vodoun and voodoo: human sacrifices never occur in vodoun ceremonies. The houngan often kills the sacrificial chickens with his bare hands. He kills larger animals, such as bulls, with a single stroke of a machete or sometimes in voodoo ceremonies he uses a ritual knife called a ku-bha-sah, or "sword of Laplace." Some SAVE scholars believe that the ku-bha-sah is sometimes an item with significant mystical power.

Some houngan allow visitors to witness vodoun ceremonies but bar them from entering the peristyle itself, restricting them to watching from outside. These visitors are most often trusted friends of members of the hounfour, although sometimes tourists are allowed to watch services. These tourist ceremonies are always for the most innocuous of purposes and almost never include sacrifices (to spare the sensibilities of queasy visitors).

Voodoo hounfour are usually much more secretive than are vodoun temples. They almost never allow visitors who aren't personally known to and personally trusted by a significant number of hounfour members. It is exceptionally difficult to infiltrate a voodoo hounfour under false pretenses, particularly so if the houngan is actually a veau bokor or a houngan macoute, someone who knows that the spirits he serves are not the true Loa. Such a houngan usually uses whatever disciplines he possesses to authenticate whatever story a stranger might offer. The False Loa themselves often aid the houngan in detecting would-be infiltrators. To the present day, SAVE knows of 20 envoys who have tried to infiltrate voodoo hounfour and have never been heard from again. (Presumably, they became the human sacrifices at the ceremonies they tried to investigate.) The consequence of this is that SAVE knows very little of the details regarding what takes place during a voodoo ceremony.

Practitioners of Voodoo

SERVITEURS

As mentioned before, the vast majority of the followers of voodoo are totally unaware of the False Loa or their evil schemes. These serviteurs believe that their houngan and mambo, the leaders of their hounfour, are just like all the other honest priests and priestesses who hold vodoun ceremonies throughout Haiti. Why would they think otherwise? They have no knowledge of or belief in creatures of the Unknown; the spirits that possess them and their fellow serviteurs claim to be the familiar Loa, and show the same personality traits. They have no reason to suspect that they are actually being possessed by otherworldly creatures.

Many of the serviteurs who unwittingly follow the tradition of voodoo have noticed a change in the tenor of the ceremonies they attend. The prophesies made by the Loa are frequently darker, tinged with hints of disaster and death. Some serviteurs find this highly disturbing, particularly when the Loa demand human sacrifices.

There are generally two responses to this change. Many serviteurs just accept it: the Loa are the Loa, after all, by nature whimsical and arbitrary, and who are the serviteurs to question the wishes of the spirits? Other serviteurs struggle with an ethical dilemma. Throughout their entire lives, they have been indoctrinated with the traditions of servi Loa ("serving the Loa," i.e., vodoun). Do they turn their backs on the traditions of their homeland because they have decided that the spirits they serve are crueler than they'd ever imagined? Most serviteurs manage to suppress this ethical question, unwilling or unable to turn aside from the religion in which they were raised.

Some very rare individuals see through the imposture of the False Loa; somehow they recognize that the spirits their fellow serviteurs are following aren't the true Loa. It is this small percentage who form the nou houngan and nou mambo, those individuals who use the disciplines they have learned to combat the False Loa.

Further, there are some serviteurs who see through the sham, but who consider the situation to be a great opportunity for personal gain and advancement. These are the people who become the veau bokor and the houngan macoute, who spread the evil influence of voodoo further throughout Haiti and elsewhere in the world.

PRIESTS AND PRIESTESSES

Those in the vodoun tradition call the priest of a hounfour a houngan, while a priestess is a mambo. The voodoo tradition retains this terminology with only slight differences.

There is a basic distinction to be made among houngan and mambo of voodoo. Some of these practitioners are totally unaware that they are serving creatures of the Unknown. They believe that the False Loa to whom they make obeisance are actually the true Loa of vodoun. These deluded individuals are referred to as houngan trom or mambo trom, where "trom" is a contraction of "trompé," French for "deluded." Some few houngan (or mambo) trom can use simple Disciplines of the Art, but the majority have no such arcane powers.

The second class of voodoo practitioners know or at least suspect that the spirits they serve are actually False Loa. These are the cynical, dangerous individuals who use the tradition of voodoo to benefit themselves, to acquire personal wealth and power. They know that it's in their best interest to maintain the illusion that they follow the true Loa and to keep the serviteurs deluded. There is a further distinction to be made within this group.

Houngan Macoute

Most voodoo priests who know the truth about the False Loa are relatively harmless individuals. They are satisfied with the status and power that they possess simply by being a houngan. Their ambition and their vision are strictly limited: they simply can't see any further possibilities. These small-time charlatans are often referred to as houngan macoute (or mambo macoute).

A houngan macoute and the members of his hounfour can be dangerous opposition for a small group of envoys. However, to earn the enmity of the houngan macoute, the envoys would have to do something that directly threatens his personal power base. In addition, the houngan macoute's response would probably be direct and somewhat obvious. Subtlety and deviousness are rare qualities for this class of individuals.

Most houngan and mambo macoute possess some Disciplines of the Art and may even be able to wield "Powers of the Twilight," Disciplines that can be associated with both the Art and the Evil Way, depending on their use. These individuals never possess the more dangerous Disciplines of the Evil Way. However, the majority of houngan and mambo

macoute have some form of contact with veau bokor or with secret societies, on which they can call in time of direst need.

Veau Bokor

Much more dangerous are those individuals called veau bokor ("veau," a contraction of nouveau; bokor, a Haitian word for an evil sorcerer). Veau bokor, like houngan macoute, are well aware that the spirits they revere in their ceremonies are False Loa. What separates them from the houngan macoute, however, is the scope of their vision. While houngan and mambo macoute are small-time charlatans, veau bokor have much more grandiose interests and plans. Veau bokor are often prominent in the organization of evil secret societies ("black sects") and use this influence to further their aims.

These aims are almost always much more extensive than those of houngan macoute. While a houngan macoute might have, as his eventual goal, total domination of a rural village, a veau bokor would aspire to control an entire commune (county) or even an arrondissement (district). Veau bokor frequently have some kind of influence over the houngan macoute within their area of control. This influence can be direct, or so covert that the houngan macoute isn't even aware of it.

Veau bokor frequently have contact with criminal elements in their vicinity (e.g., bandits within Haiti, drug-runners around Galveston, smugglers in Jamaica, etc.). As with houngan macoute, the veau bokor often have some degree of influence, whether covert or overt, over these criminal elements.

All veau bokor possess some Disciplines of the Art and several Powers of the Twilight. In addition, many have struck some kind of deal with the False Loa that endows the veau bokor with Disciplines of the Evil Way. Such deals also often provide the veau bokor with some otherworldly servitor creatures.

Veau bokor are very careful not to show the full range of their powers to the serviteurs who are members of their hounfour. As far as the serviteurs are concerned, the veau bokor are nothing but wise and knowledgeable houngan or mambo. The veau bokor work directly with the False Loa to maintain the fiction that voodoo is actually vodoun.

Veau bokor are much more dangerous opponents for SAVE envoys than are houngan macoute. The veau bokor are much more aware of threats, or even potential threats, to their plans, and their response to such threats is fast, sophisticated, and deadly. SAVE strongly suspects that many of the envoys lost in

Haiti and other voodoo-dominated areas were killed through the machinations of veau bokor even before the envoys were aware that they had been detected.

VOODOO INITIATION

In vodoun, before a would-be houngan or mambo may "take the asson," he must go through a stringent ceremony of initiation performed by one who is already a houngan or mambo. This is also the case in the tradition of voodoo.

The ceremony that creates a houngan trom is thought to be quite similar to the true vodoun initiation ritual. This only makes sense, since the houngan trom thinks he is becoming a true houngan. The details of the ceremony vary from one hounfour to another, but there seem to be several consistent elements. During the multi-day ceremony, the candidate for initiation must fast and remain sequestered within the enclosed portion of the hounfour. Toward the end of the initiation, the candidate is laid out like a corpse, washed with scented water, and marked with ritual symbols and vèvés. This symbolizes the ritual death of the candidate. When he emerges from the hounfour, he is symbolically reborn as a houngan. As part of the ceremony, the new houngan may perhaps be taught certain Disciplines of the Art and Powers of the Twilight. Throughout the entire process, there is no hint whatsoever that the tradition is anything other than the true vodoun religion.

The process for the creation of a houngan macoute or a veau bokor is thought to be quite different. Admittedly, SAVE has little hard information about what the ceremony involves. Presumably, the ritual fasting is the same, possibly accompanied by other, more unpleasant, rites of passage. It seems that no supervisory houngan is necessary for the initiation of a houngan macoute or veau bokor. A candidate for initiation needs the presence of only one other person. The False Loa possesses this other person so that the spirit can communicate "face-to-face" with the candidate. During the period of initiation, the False Loa uses its disciplines to test and evaluate the candidate to determine if he is worthy of receiving the powers he desires. Nobody knows exactly what happens to a candidate who is judged unworthy by the False Loa, but the consequences are probably highly unpleasant: the odds are good that the False Loa kills the unsuccessful candidate. Killing an unsuccessful candidate would present several advantages to the False Loa. Firstly, knowledge of the consequences of failure would dissuade all but the best candidates' from assaying

initiation. Secondly, it would avoid the potential problems represented by bitter failed candidates' spreading truths that the False Loa would like to see remain secret. And thirdly, the death of the failed candidate would satisfy the False Loa's cruel whims.

SAVE scholars believe that a candidate to be a houngan macoute or veau bokor must swear a binding oath to the False Loa, promising life-long obedience. Some theorists believe that the False Loa seal this bargain by using Hound on the candidate, allowing the creature to track his movements and creating an easy way for the creature to wreak retribution on the candidate should he break his oath. (It's almost certain that the False Loa re-establish the Hound Discipline on a regular basis so they don't lose track of their "pawn"). Its after the candidate has sworn this binding oath that the False Loa might use the Evil Way Discipline, Endowment, to give the candidate the ability to use Evil Way Disciplines.

As a grisly conclusion to the ceremony, the new initiate must sacrifice to the False Loa the other participant in the ritual.

SAVE believes that the details of the initiation ceremony vary depending on the creature performing it and on that creature's whims of the moment. Initiation is thought to be a harrowing and utterly terrifying experience, one that some candidates don't survive. (As CM, if you need to detail an initiation, pull out all the stops and make it as horrible and blood-freezing as you can.)

Note that no SAVE envoy would even consider undergoing this evil ceremony, nor would an envoy survive the experience. The False Loa would quickly determine that the candidate's allegiance was to SAVE and that he was simply not evil enough to be a worthy initiate. The creature would then certainly kill the envoy although perhaps not quickly.

Opponents of Voodoo

There are those in Haiti and elsewhere who have seen through the sham of voodoo and who know the evil False Loa for what they are. Many of these people can use Disciplines of the Art and even Powers of the Twilight. They are known as nou houngan or nou mambo.

Nobody knows exactly how the first nou houngan or mambo gained his powers. Some people speculate that the first nou houngan was actually an initiated houngan macoute, or even a veau bokor, who had a change of heart and then somehow managed to escape the vengeance of the False Loa. Presumably, this individual was able to use the

Endowment Discipline and thus was able to pass on the ability to use Powers of the Twilight to others. According to this theory, all of the nou houngan or nou mambo in existence can trace their spiritual heritage to this one individual.

Another theory in vogue within SAVE holds that one or several individuals discovered that an item of power called a pierre tonnerre (thunder stone) could, with the proper ritual, Endow someone with the ability to use Powers of the Twilight. This individual, or these individuals, passed the powers on to others and formed the origin for all nou houngan and nou mambo in existence today.

A third hypothesis rises from the Haitian folk tale that some decades ago, a powerful houngan managed to summon and control a Loa, extracting from the spirit some major concessions. Proponents of this theory within SAVE believe that the tale implies a houngan somehow tricked or forced a False Loa to Endow him with the use of Powers of the Twilight.

In summary, then, nobody knows exactly how nou houngan and nou mambo originated. That they do exist, however, is undeniable.

The term nou houngan or nou mambo implies that these individuals are priests or priestesses of hounfour. This is not necessarily true, though. Some nou houngan and nou mambo do hold true vodoun ceremonies and act as leaders of vodoun temples. There are many, however, who have no direct connections with hounfour. These people seem to have dedicated their lives to combatting the spread of the false tradition of voodoo and the growing influence of the False Loa. They practice anywhere within Haiti or any other region where voodoo is prevalent. Sometimes they operate openly, trying to convince the serviteurs of voodoo temples that they are following a false and evil fiction. More often, however, they work behind the scenes, keeping their nature and identity secret.

Nou houngan and nou mambo are frequently members of "red sects," secret societies dedicated to combatting the evil of voodoo. As such, they can draw on considerable resources to help them in their struggle.

As far as SAVE knows, all nou houngan and nou mambo are Haitian by birth and upbringing. Further, it is very rare for a nou houngan to admit his identity to outsiders. These people seem to consider voodoo a Haitian problem, to be solved by Haitians. Envoys who have tried to join red sects or to work alongside the nou houngan and nou mambo in other ways report that it is almost impossible to earn the trust of these fighters against evil.

Initiation

Only the most devout serviteurs of vodoun can take the asson as nou houngan or nou mambo. SAVE, however, knows very little about the ceremony of initiation that creates a nou houngan or nou mambo. Such ceremonies are always closed to outsiders; only regular members of the hounfour, and then only those invited by the candidate, may attend. Further, much of the ceremony takes place in the enclosed part of the hounfour, where spectators can't witness the rituals. Part of the initiation seems to be an oath to keep inviolably secret the details of the ceremony. To SAVE's knowledge, not one initiate has broken this oath.

SAVE scholars speculate that the initiation of a nou houngan or nou mambo largely follows the same pattern as the initiation of any vodoun priest or priestess. If there are any differences, they're presumed to be in that the rites involved are even more "pure" than usual. Such an initiation is purest vodoun, without the slightest taint of voodoo.

Only a nou houngan or nou mambo can initiate another. This is simply because part of the ceremony involves the use of the Endowment Discipline, by which the new initiate gains the ability to use Powers of the Twilight.

MALFACTEURS & WILD TALENTS

The quote, "A little knowledge is a dangerous thing," is definitely true when it comes to voodoo. There are those who use the powers normally associated with voodoo without believing whatsoever in the tradition or fitting within the strictures of voodoo society.

Most of these dilettantes are more or less malign individuals, usually referred to as malfacteurs. Nobody within SAVE knows where they gained them, but many such people show the ability to use certain disciplines. Some of these individuals could conceivably have Endowed themselves with this ability, using pierre tonnerres and the appropriate rituals. SAVE believes that most, however, gained this ability directly from the False Loa, although nobody can do more than guess at why the creatures are bestowing abilities on people over whom they have little direct control.

Most malfacteurs are small-time thugs, comparable in a way to houngan macoute. Malfacteurs rarely are regular practitioners of either vodoun or voodoo, and many simply don't believe in either tradition. The majority of malfacteurs support themselves as "hedge-row poisoners," providing toxins for a fee, or acting as assassins.

There are some malfacteurs who have more imagination and ambition than this. These people, sometimes called gran malfacteurs, are more comparable to veau bokor, and they can be very influential and dangerous. The common malfacteur is a rural peasant. Gran malfacteurs, in contrast, are frequently members of the urban elite, although they can often move freely in both urban and rural society. When they are in the city, gran malfacteurs usually keep their abilities secret and frequently pretend to be nothing more than businessmen. In the countryside, however, they often pretend to a belief in vodoun or voodoo. Gran malfacteurs are often crime magnates and deal in drugs and other smuggled goods. The most powerful gran malfacteurs sometimes have close ties to the veau bokor and black sects in the region, making them very influential and dangerous.

Fortunately for SAVE, and for the world, not all dilettantes are malign. Some individuals have acquired some of the abilities associated with voodoo but use them to combat the spread of the evil tradition. As with malfacteurs, the origin of these individuals' abilities is a mystery—an even greater mystery, in fact, since there seems to be no reason for the False Loa to Endow individuals who then use their abilities to combat the creatures. Making the mystery even deeper, many of these individuals themselves don't know where they got their powers! Possibly, nou houngan or nou mambo might have used the Endow Discipline on them without their knowledge, but this doesn't seem overly likely. The theory currently in vogue throughout SAVE is that these individuals are examples of "wild talent": their abilities to use Disciplines of the Art, and even Powers of the Twilight, are entirely spontaneous. Nobody is truly comfortable with this theory, but nothing better has yet come along.

These wild talents vary widely in their dedication to fighting the evil influence of voodoo. Some have committed their lives to the task; a few of these have even become envoys. Conversely, some are more interested in living their own lives and use their abilities only if voodoo or other manifestations of the Unknown directly threaten them or their loved ones. The majority, however, are somewhere in the middle: they help when they can but still try to live their own lives in their own way. Wild talents rarely believe fully in vodoun. Although the vast majority of them were born into the Haitian culture, they eventually turned away from the religion. Wild talents rarely have any connection with each other, so there are no networks of such individuals. (SAVE is

often the only connection between them.) Most wild talents are Haitian or were raised in the Cajun sub-culture in Louisiana, although there are some who come from cultures with virtually no vodoun or voodoo influences.

Secret Societies

Secret societies hold a very important place in Haitian society. They are perhaps one of the most misunderstood facets of vodoun. Popular fiction, and even rumors within urban Haiti, describe them as evil and as a threat to life and limb. Vodoun secret societies aren't like that at all. While they can be dangerous to people who get on their wrong side, the societies are far from the murderous and cannibalistic mobs that have frequently been reported.

The secret societies trace their history back to when Haiti was still Saint Domingue, and hundreds of thousands of slaves worked the French plantations. Slaves were always escaping from the plantations, running into the mountains, where they could hide out. Quite naturally, slaves got together into groups and societies, often based on tribe or nation of origin. These groups represented mutual support for the escaped slaves, a safe environment to practice religions—such as vodoun—that were outlawed on the plantation, and even became a kind of “underground” that occasionally staged raids on the white plantation owners and their families.

One of the major services the societies could provide to a newly escaped slave was to remove the brand that identified his owner. This sometimes involved cutting or burning away the branded skin, but some societies provided a better method. They used the juice of a toxic plant, called acajou, which caused disfiguring welts when it was applied to the skin, welts that could obliterate the brand.

Today in Haiti, in the world of Chill, there are three distinct kinds of secret societies: the true vodoun societies, the black sects, and the red sects.

VODOUN SOCIETIES

The true vodoun societies in Haiti form a kind of underground network that runs the countryside. The societies are dedicated to protect the rural Haitian culture, which of course includes the practice of vodoun, and to protect individuals who live within the society's territory. The secret societies provide justice, settling disagreements, and bringing judgment against people who have committed crimes against the unwritten social laws. The rural peasantry

who have been wronged would much rather take their case to the societies than to the police or the government. In their office as disseminators of justice, the secret societies can level many penalties on those judged as guilty of crimes. These penalties can include death, and the ultimate social sanction in vodoun society: zombification.

There are many vodoun societies within Haiti. Most of the time they're autonomous and independent, although channels of communication often do exist between different societies. In time of need, they could theoretically band together, forming a network of influence that would wield much more power than the government in Port-au-Prince. Vodoun societies include such groups as the Zobop, San Poel, Mandingue, Macandal, Vinbrindignes, and Cochon Grise.

The members of a vodoun society meet at night, called to the hounfour by a high-pitched drumbeat that is characteristic of the society. A society's meeting is often something like a cross between a vodoun ceremony and a semi-formal business meeting. As with standard vodoun rituals, chanting and dancing form a great part of a society's meeting. Sometimes the society members march forth from the hounfour, travelling the nearby country roads, saluting the Loa at each crossroad and cemetery.

Each society has its own distinct rituals, passwords, secret handshakes, flags, songs, chants, and drumbeats. Different societies revere different groups of Loa, although all invoke Legba to start their ceremonies. Vodoun societies have strictly hierarchical structures, and the titles of their officers are based on French civil and military rankings. A single society might have any or all of the following officers: president, king, queen, general, courtier, adviser, minister, and many more. Membership in a secret society is by invitation and initiation. Membership is of life-long duration (“once in, never out”), and the initiation ritual always includes an oath to keep the activities of the society, its rituals and passwords, inviolably secret. Breaking of this oath is punishable by death or zombification. There are stories that tell of apostate society members' being hunted down, no matter where in the world they have fled. Because of this secrecy, SAVE knows very little about the initiation and other rituals of these societies.

The vodoun societies meet at night, which makes nighttime a very unwise time to be abroad for those who aren't members of a society. Each society issues each of its members a “passport,” a folded piece of parchment bearing a mot de passage (password) and

magical symbols. Should a society member be unable to present a passport, he is punished. This punishment varies from group to group and according to circumstances, but rarely causes any lasting harm, physical or otherwise.

Justice

As bringers of justice, vodoun societies sometimes settle major conflicts between individuals. If a society member feels he's been wronged by someone else, he has the option of "selling" that person to the society. This involves taking his claim to the leaders of the society and explaining why he feels he has been wronged.

Both the "plaintiff" and the "defendant" then receive a coup poudre, a kind of magical powder that is said to separate the soul from the body. The souls of both plaintiff and accused are then brought before a tribunal within the society. If the accused is found guilty, his soul is never returned to the body; the person is dead, and a candidate for zombification.

Selling someone to the society is a real risk, and a society member only takes this step if he is certain of the validity of his case. This is because if the accused is found innocent, the plaintiff is considered

guilty of false accusation and suffers the consequences. The concepts of coup poudre, the vodoun definition of the soul, and zombification are all dealt with in more detail in a later section.

BLACK SECTS

As voodoo is a twisted reflection of vodoun, so are the black sects twisted analogues of the vodoun societies. Black sects are organized along the same lines as vodoun sects, with the same hierarchical structure. The president or emperor of the sect is always a houngan (or mambo) macoute or a veau bokor. The serviteurs who are members of the society usually have among their number several other houngan or mambo macoute or veau bokor of lesser power, and these individuals often take the positions of officers within the society. The rest of the serviteurs are common rural folk and are generally totally unaware that their society is different from the true vodoun societies.

The ceremonies performed at a black sect meeting are little different in form from those performed by vodoun societies. The symbolism used in those ceremonies is usually much darker, however, in keeping with the nature of the False Loa revered in the rituals.



Black sects use the same panoply of distinctive drumbeats, ritual handshakes, chants, and songs as vodoun societies. The recognition codes, passwords, and ritual exchanges used to identify members of the society are generally more stringent. The reasons for this tightened security are somewhat unclear, since black sects are usually more tightly knit than vodoun societies, and members frequently know all other members personally.

As do vodoun societies, black sects frequently take to the country roads at night in great processions, led by ritual drummers and the officers of the sect. These processions stop at each crossroad to revere the (False) Loa Legba and usually end up at a nearby graveyard. Here the officers lead a ceremony honoring the (False) Loa Baron Samedi, guardian of the graveyard, and Guede, spirit of the dead. While the lesser officers take the opportunity to collect the unpleasant materials needed for potions and powders—bones and body parts, largely—the president of the society calls to Baron Samedi to send the sect a “goat without horns” for its sacrifice. (A “goat without horns” is a human sacrifice.) If no innocent victim is forthcoming, the lesser officers of the sect go forth from the cemetery to waylay anyone unfortunate enough to be on the roads at night. Sometimes the officers even kidnap a victim from a nearby house. In exceptional cases, the False Loa impersonating Baron Samedi sometimes uses its Evil Way Disciplines to provide a victim.

Once the officers capture the “goat without horns” they kill him with a machete stroke and offer his blood as a sacrifice to the Loa. There are some unconfirmed rumors that some black sects practice cannibalism. The sects collect and use the body parts from the sacrifice in potions and powders.

Predictably, black sects share a high level of secrecy with vodoun societies. Membership in a black sect is by invitation; a prospective member must be personally known to the majority of the sect's membership, and the officers have final veto. The president uses disciplines to examine the prospective member. A candidate who fails the test—whatever it may be—is killed out of hand. The ritual of initiation into a black sect includes a blood-freezing oath of secrecy; if the candidate for initiation is to become an officer, a False Loa usually reinforces this by using the Hound Discipline on the individual. Breaking this oath of secrecy is punishable by death of the forsworn, and sometimes by the death of his immediate family and circle of close friends as well. Black sects are even more militant when it comes to hunting down and

punishing oathbreakers than are vodoun societies. SAVE has heard of one individual who was initiated into a black sect in Galveston and later ran from the group to New York. The individual was found dead in Manhattan, killed in such a way that strongly implies the involvement of the black sect.

Each black sect claims a territory in the countryside and exercises a variable level of control over everything that goes on within that area. The smaller, less ambitious sects are satisfied with being the unofficial government of the commune or arrondissement in which they reside. Larger and more-powerful sects frequently control much of the criminal activity within their territories and frequently work to subvert the official government of their region. It is suspected that some of the largest black sects in Haiti have strong connections to members of the government in Port-au-Prince.

Black sects communicate among themselves, using both mundane and supernatural means. The level of communication, and cooperation, between black sects is greater than that between vodoun societies.

Nobody knows how many black sects there are in Haiti, although it's certain that there are far fewer such sects than there are vodoun societies. Estimates of the number of black sects in Haiti range from a dozen to almost forty, most of which are smaller and less influential. Outside Haiti, black sects are much less common. There are thought to be a handful in Cuba and maybe another dozen or so scattered throughout the islands of the Caribbean. Brazil is probably home to five or six, while there are thought to be only two or three in each of the voodoo enclaves within the United States: the areas around Charleston, Galveston, and New Orleans.

Cochons Sans Queues

The Cochons Sans Queues, or Pigs Without Tails, is a black sect known to operate in the Artibonite Valley in central Haiti. SAVE learned of this sect from a group of envoys who succeeded in infiltrating a village in the sect's territory. The envoys were unable to penetrate the sect itself, and several died in the failed attempt. The following information was current as of 1987, when the envoys were in Haiti. There have probably been changes since then, so envoys should take this information with a grain of salt and definitely not to bet their lives on its accuracy today.

The membership of the Cochons Sans Queues numbers about fifty individuals. Of these, seven are officers, holding the ranks, in descending order of

authority, of emperor, president, king, queen, général, ministre, and conseiller. The emperor, president, and king are veau bokor of significant power, while the other officers are houngan and mambo macoute. All other members are thought to be serviteurs, unaware of the evil nature of the black sect. The sect is in contact with several malfacteurs in the region. The SAVE envoys who investigated the sect couldn't learn the identities of the officers, and it is thought that they might operate under pseudonyms.

Regular ceremonies are held monthly, on the night of the new moon, and officers can call other meetings as needed. Such special meetings are announced by a high-pitched drumbeat, the rhythm of which is specific to the Cochons Sans Queues, that calls members to the sect's hounfour, thought to be outside the town of Mirebalais. Monthly meetings include ritual processions to several nearby cemeteries. The officers, wearing ritual masks and uniforms of red and black usually lead these processions. Flag-bearers carrying large banners of red and black escort ritual drummers.

All members of the Cochons Sans Queues have an identifying mark: a circular welt on the left chest, over the heart, caused by application of the juice of the toxic acajou plant. SAVE scholars speculate that this ritual mark dates back to when acajou was used to remove the identifying brand of a slave. This seems to imply that the Cochons Sans Queues existed as a secret society while Haiti was still the French colony of Saint Domingue and that it was later subverted by the False Loa and other creatures of the Unknown.

The Cochons Sans Queues seem to revere only the darker of the (False) Loa, specifically Guede (spirit of the dead), Baron Samedi, Ogoun (spirit of fire), and Carrefour (apparently an aspect of Legba, and spirit of crossroads). Rituals are very dark and death-oriented, and human sacrifice is quite common.

The officers of the sect are believed to possess several mystical items of significant power, including one or more pierre tonnerres (thunder stones), a fwet kash (a sisal whip with mystical powers), and a ku-bha-sah (ritual knife used to kill sacrifices). At the center of all sect ceremonies is a small ritual coffin, called a sekey madoulé. This item is suspected to have some mystical powers, but the details are unknown.

The Cochons Sans Queues sect claims a territory covering about 100 square miles around the western tip of Lake Péligre, and it exercises strict control of all activity within that area. Peasants who live in this territory, but who aren't members of the society, look on the sect as a protector of the Haitian rural way of

life and are generally unaware of its darker activities. The sect is known to have close contact with a group of bandits that operate on the roads of the Artibonite Valley, and these outlaws frequently serve the sect as troops and executioners. It is thought that the envoys who died in the region were killed by these bandits. In return for this service, some people suspect, the sect has provided the leader of the bandits with a ku-bha-sah to be used as a weapon. The sect is known to have several fields devoted to growing a plant called the "zombi cucumber" (concombre zombi, actually the species *Datura stramonium*). This plant is highly psychoactive. In small concentrations, it is a major component of many voodoo potions and powders; in higher concentrations it can cause severe neurological damage, or death. In addition, the Cochons Sans Queues act as procurers of zombis, which they sell to unethical farmers and businessmen to use as manual laborers.

The sect is known to have some kind of power over the civil government of the arrondissement (district). It is unclear whether this power is supernatural in origin or based on more mundane techniques such as intimidation or blackmail. Furthermore, SAVE strongly suspects that the Cochons Sans Queues have close contact with a larger, more powerful black sect—as yet unidentified—which has some influence over members of the national government in Port-au-Prince.

SAVE believes that the Cochons Sans Queues is near average in size and influence compared to other black sects.

RED SECTS

As the growth of voodoo and the emergence of veau bokor and houngan macoute spurred the appearance of nou houngan and nou mambo, so has the growing power of the black sects initiated the creation of new secret societies dedicated to fighting them. These new societies are known as red sects.

Red sects are invariably much smaller than the black sects that they combat. This is largely because so few people recognize that voodoo is something that must be opposed and, ideally, eliminated. A typical red sect has fewer than a dozen members, all of whom are nou houngan and nou mambo. Sect members frequently are priests and priestesses of their own hounfour, which have their own congregations of serviteurs. As far as SAVE can tell, however, these serviteurs are never members of the red sect itself and in fact rarely know of its existence. In general, the very existence of red sects is not widely known.

People who live in an area where a red sect is active either are totally unaware of it or assume that it is a normal vodoun society. As with vodoun societies and black sects, membership in a red sect is by invitation and initiation. Red sects are exceedingly careful about whom they invite for membership, presumably because they fear infiltration by evil practitioners of voodoo. It is an unwritten law of red sects that candidates for initiation must be personally known, trusted, and respected by all current members of the group. As with vodoun societies and black sects, once a person is a member of a red sect, he is a member for life. Red sects demand an oath of secrecy and fealty from their initiates, but this is thought to be more a symbolic matter than a practical one. To be invited for membership, the candidate must be fully dedicated to combatting the spread of voodoo and the evil influence of the black sects. Such a person is unlikely to leave the group and even less likely to betray it.

No one outside such a sect knows the details of initiation or of the society's ceremonies and rituals. Specialists within SAVE suspect, however, that the rituals practiced by the group adhere strictly to the precepts of the true vodoun religion. The red sects presumably have identifying drumbeats, chants, and songs, as do vodoun societies. Since all sect members know all other members, security is not so much an issue, so it is thought that identifying passwords, handshakes, and ritual responses are at a minimum and are probably more symbolic than practical. Outsiders never witness a red sect meeting. The sects seem to vary in their response to would-be intruders. Some sects are very cold-blooded about eliminating anyone trying to penetrate their secrets, seeming to assume that anyone who tries to infiltrate the group must have evil intentions. Others are more merciful, simply driving intruders away and then keeping them under close surveillance until their intentions are better known. If an intruder can be proven to be aligned with the evil tradition of voodoo, however, all red sects are quick to use zombification as a punishment.



Red sects generally hold their ritual meetings twice a month, on the nights of the half-moon. Sometimes they meet in regular hounfour; more often, however, the meetings take place in out-of-the-way locales like clearings in a forest or in mountain caves. It is thought that no red sect practices the ritual processions typical of vodoun societies and black sects.

There is frequent communication and cooperation among red sects operating in a particular area. These societies also occasionally work with others, outside the group, who are as dedicated to fighting voodoo as they are. Before such cooperation occurs, however, all members of the sect must be confident that the outsiders are to be trusted, and that their goals match those of the sect. This occurs quite rarely, since members of red sects are, out of necessity, cautious and even somewhat paranoid. More

often, a red sect passes information to those who fight the spread of voodoo but keep secret the source of that information. Several SAVE envoys have received this kind of covert aid from red sects, and it is suspected that still more have received help that red sects were oblivious to their activity.

Red sects rarely confront black sects directly, preferring instead to counter the effects caused by the evil societies. Thus, for example, they prefer to return to normal life someone who has been zombified by a black sect, rather than operating openly enough to prevent the zombification in the first place. This is a consequence of their small numbers and the requirements of secrecy. Where possible, the groups use mundane techniques, such as education or the exposure of black sect activity. Only when this action is ineffective the members of the red sect use their Disciplines of the Art and Powers of the Twilight.

Some members of red sects select potential candidates to become nou houngan or nou mambo and help those candidates who prove worthy to take the asson. The sect sometimes invites these newly initiated nou houngan or nou mambo to join the sect, although this is not always the case.

So far, red sects are known to exist only within Haiti. Some members of SAVE suspect that red sects exist elsewhere in the world, including within the United States, but so far there is no evidence to prove suspicion.

Bazingo

In 1987, when a group of SAVE envoys attempted to learn more about the Cochons Sans Queues black sect, they received covert aid, in the form of information, from a red sect called the Bazingo. The envoys learned very little about this group, even less than they discovered about the Cochons Sans Queues, but further research, and guesswork by SAVE scholars, has somewhat fleshed out this information.

The Bazingo is a small sect, with a membership of less than half a dozen. All members are known to be nou houngan or nou mambo, and the president of this society is thought to be a priest of exceptional power and wisdom. Some SAVE members believe that the president is actually the houngan who presides at the hounfour in the village of Mirabeau, on the shore of the western tip of Lake Péligre. The sect operates in the Artibonite Valley, in the same territory as that claimed by the Cochons Sans Queues. It isn't known whether the group possesses any items of mystical power.

The Bazingo are thought to revere only the most beneficent of (true) Loa, including Legba, Damballah Wedo, Ayida Wedo, Erzulie (spirit of love), Loco (spirit of vegetation), and Zaka (spirit of the earth). They are also thought to revere Baron Samedi and Guede, but only in their aspects as protectors of the dead.

The Bazingo are relatively hard-headed when it comes to punishing anyone who tries to penetrate their secrets. If they suspected that the person trying to investigate the sect might not be directly connected to voodoo, they would probably warn him off. If the person ignored that warning, however, they would be quick to convert him into a zombi to eliminate the risk to their group. If there's evidence that the person is connected with voodoo or with a black sect, however, they don't bother with the warning.

When members of the Bazingo meet with people not of the sect, they always wear masks to conceal their identities.

BANDITS

In addition to the organized red and black sects, there are other groups in Haiti that envoys visiting the island should be aware of. Chief among these are the bandits that still prey on travelers through the lesser-traveled byways of the island.

Perhaps the most widely known band of brigands that still bedevil Haiti are the bandits of the Desdunnes Valley. This rugged area is home to rapacious warriors who have an almost mythic reputation. The Desdunnes bandits fall upon travelers without warning, slay them, and take everything of value on their bodies, including gold fillings from their teeth.

Many of the tales told about the Desdunnes bandits are akin to myth, generally discounted by sociologists. Various stories describe them as primitives who wear nothing but loincloths and wield swords that can deflect bullets. Other tales describe them as being able to become invisible at will. One of the most frequently recurring tales of the Desdunnes bandits is that this group fought with great success against the US Marines who occupied Haiti around the turn of the century and, in fact, are said to have zombified the commander of the American force!

SAVE has analyzed these tales and has come to the somewhat surprising conclusion that the majority of them have some basis of truth. The stories of bullet-deflecting swords are obvious exaggerations of the protective benefits bestowed on the wielder by the ritual sword, or ku-bha-sah, while invisibility and the other strange abilities seem very much like familiar Disciplines of the Evil Way and Powers of the Twilight. SAVE's conclusion is that the bandits of the Desdunnes Valley are actually members of a modified secret society, and the band's leaders are actually veau bokor of some considerable power.

Nobody has ever been able to infiltrate the brigands' organization. Several people have tried, but none has survived the attempt, so nobody knows exactly how the group is organized. Many SAVE members assume that it is organized along the same lines as any other black sect, but others believe that such unwarranted assumptions are very dangerous. There is some evidence linking the bandits of the Desdunnes valley with drug smuggling, extortion, and assassination.



Voodoo POWERS

Before discussing the powers associated with voodoo, it's important to review some of the theoretical bases of "magic" within the tradition of vodoun. This is because most practitioners of voodoo powers must disguise these abilities as those associated with vodoun. To do this, they must describe and explain their powers in terms that fit with the philosophy and theory of vodoun.

Vodoun Abilities

Scholars who study vodoun make a strict distinction between two classes of vodounist abilities. The first class relies entirely on the pharmacological properties of certain plants and animals indigenous to Haiti (and elsewhere). A vodoun bokor can kill a human or convert him into a zombi, using a vast array of potions and poisons. These concoctions contain psychoactive and toxic chemicals derived from plants such as *Datura stramonium* or from the secretions of animals such as the crapaud de mer (sea toad, species *Bufo marinaris*). The actions of these concoctions aren't always fully understood by pharmacologists and other researchers, but such actions are entirely natural. One doesn't have to be a bokor, or even believe in vodoun, to concoct a poison based on sea toad venom or on juice of *Datura*.

The second classification consists of more magical effects. These effects, such as stealing the soul of a man from his living body, are intimately tied with the vodoun religion. Only a bokor or houngan (or mambo, of course) can exhibit such powers. Within the vodoun tradition, these powers aren't considered to belong innately to the practitioner who exhibits them; the Loa bestow these powers on the practitioner. To create a wanga, or evil influence (an "evil spell"), the bokor must invoke the Loa and beseech them for permission and aid. For example, to create a wanga that will kill an enemy, the bokor must invoke both Guede and Baron Samedi, and both Loa must agree. If any of the Loa withholds permission, the wanga fails, and there is nothing that the bokor can do about it.

It's important to note that this distinction is a tool of theoreticians and scholars; those who believe in the vodoun tradition don't make this distinction. Followers of vodoun believe that the creation and application of a poisonous powder is just as magical as the casting of a wanga and that both involve the cooperation and acquiescence of the Loa. Thus, a bokor concocting a poison does so as part of a vodoun ceremony, in which he invokes the Loa for aid. This is an example of the linkage between the sacred and the secular, the holy and the natural, that is an important part of vodoun philosophy.

Parts of a Human

It's also important to understand the different elements that, in vodoun tradition, make up a human. These are the z'étoile, the gros bon ange, the ti bon ange, the n'âme and the corps cadavre. A single human contains all of these elements.

The corps cadavre is the physical body itself, the flesh and blood. The n'âme is the spirit, or soul, that allows the body to live and function. The z'étoile is the individual's "star of destiny" and resides in the sky, the only part of the person that isn't physically present with the body.

The ti bon ange (from "petit bon ange," or "little good angel") and the gros bon ange ("big good angel") are the two parts of the person's soul. The gros bon ange is considered the life force of a sentient being. It arises at conception and keeps the body alive, giving it the power to act. Upon death, the gros bon ange returns to god, who gave it existence. The ti bon ange is directly associated with the individual; it represents the personality, hopes, and desires and is what makes every person a distinct individual. It's also the element of the person that experiences life and records experiences and wisdom. Sometimes the ti bon ange is equated with a person's aura. The gros bon ange and the ti bon ange are closely linked, but quite distinct. An analogy commonly used by vodounists to describe these two elements is the shadow of a person. The ti bon ange is the faint penumbra that surrounds the shadow, while the gros bon ange is the dark center core of the shadow, the umbra itself.

SAVE scholars make no statements one way or the other, whether or not this vodoun view of the individual is correct. Regardless of the truth, it's a useful description and gives an insight into the vodoun view of reality.

Different powers in vodoun and voodoo target different elements of a person. For example, a coup n'âme is a "soul spell," a mystical attack that targets an individual's spirit.

The major target of vodoun or voodoo magic, however, is the ti bon ange, because that is thought to be the most vulnerable part of the human. In vodoun thought, the ti bon ange is part of the person, but it sometimes leaves the body. When a person dreams, his ti bon ange is thought to have left the body and to be traveling elsewhere in strange and mystical dimensions.

Recalled dreams are actually memories of the ti bon ange's travels. When a person is scared or startled, he sometimes experiences a momentary sense of emptiness. Vodounists believe that during this moment of emptiness, the ti bon ange has temporarily left the body and is vulnerable. When a Loa rides a serviteur, the spirit of the Loa displaces the person's ti bon ange.

There are many activities in both vodoun and voodoo that are said to affect the ti bon ange. A bokor or veau bokor can steal the ti bon ange from a

living person and capture it in a clay jug called a canari. Without the ti bon ange, the corpse cadavre (or physical body) is a husk; though it continues to live, it is without will or personality and called a zombi cadavre. Stealing the ti bon ange is said to be one of the ways of creating a zombi. The bokor who has captured the ti bon ange can question it or torment it as he sees fit.

On the other side of the coin, a houngan or nou houngan can also transfer a person's ti bon ange to a canari, but with the intention of protecting it from sorcery. In this case, the ti bon ange can continue to control the body, and the person feels no different than he normally would. The houngan protects and stores the canari containing the ti bon ange in the depths of the hounfour, safe from sorcerous interference.

Note that it is basically irrelevant whether this philosophical description is true or not; the powers of voodoo, described later, do work. SAVE metaphysicians, those scholars who try to learn exactly how the Art and the Evil Way operate, have other theories, unrelated to the vodoun beliefs regarding the ti bon ange and the other elements. These theories are discussed in the individual descriptions of Disciplines of the Art, the Evil Way, and Powers of the Twilight.

Zombis

In vodoun and voodoo, there are a number of different types of zombis. These zombis are different from those described in the *Chill* hardcover.

There are two very distinct classes of zombi: physical zombis—created by pharmacological means—and spiritual zombis. False Loa or individuals using the disciplines described later can create spiritual zombis.

PHYSICAL ZOMBIS

It has long been known that certain concoctions of psychoactive ingredients, such as juice from the datura plant and the secretions of various toxic creatures, can cause a profound coma that is virtually indistinguishable from death. It's these concoctions that are used to create physical zombis.

A person affected by such a concoction falls into a deep coma. The heart rate and rate of breathing slow so much that they are often undetectable, and

even the brain waves (recorded by an EEG) flatten out to the point where the person is judged dead. Many researchers have claimed in the past that victims are declared dead only as a result of the primitive medical knowledge prevalent in rural Haiti, but recent research, including that by Wade Davis, recorded in *The Serpent and the Rainbow*, indicates that this isn't the case. So powerful are the effects of some of these concoctions that the victims are sometimes declared dead even by well-trained doctors in European- or American-style hospitals.

Once the victim is declared dead, he is buried. Since dead bodies in Haiti are rarely embalmed, in most cases the victim continues to live, still in a deep coma, while in his grave.

A night or two after burial, the bokor who originally applied the concoction, accompanied by assistants, visits the graveyard and exhumes the "body." Frequently by this time, the victim has emerged from the coma; if this isn't the case, an antidote is administered that returns the victim's metabolism to at least a semblance of normality. So powerful are the psychoactive elements in the "zombi powder," however, that the victim suffers long-term psychological and neurological effects. These effects, coupled with the profound psychological trauma of being buried alive (particularly if the victim wakes while in his coffin), leave the victim as more or less a mindless puppet, susceptible to any strongly given orders. The new "zombi" is led from the graveyard to begin his new life, often as a mindless slave working a farmer's field. (The characteristics of a physical zombi are described in the accompanying box.)

The scientific basis for this kind of zombification is understood, although the actual ingredients of the "zombi potion" are still not known. There are several authenticated cases of this kind of zombi recorded in the scientific literature. Vodounists and most practitioners of voodoo see things differently from scientists, however. They believe that the victim of the zombi powder is truly dead and has been resurrected by the mystical powers of the bokor.



PHYSICAL ZOMBI

AGL: as character* -30 (minimum 10)
 DEX: as character* -20 (minimum 10)
 PCN: (2D10) or 15
 PER: 5
 STA: as character* -15 (minimum 20)
 STR: as character* -5 (minimum 20)
 WPR: as character* -30 (minimum 15)
 EWS: N/A
 ATT: 1; (15 + 2D10) or 30
 SR: as per weapon
 WB: as character
 Fear: -5**
 MV: 45' (L); 10' (W)
 Type: Servitor
 Class: C
 Disciplines: none

*The ability is that of the character before he was turned into a physical zombi. The ability can't be decreased lower than the listed modifier unless the character's base score was already less than the minimum.

**Unless the viewer believes the physical zombi to be some other kind of zombi, in which case the other zombi-type's Fear modifier is used.

The physical zombi has a death-like pallor, its eyes are glazed and empty, and its expression is slack-jawed and vacant. All its movements are slow and appear clumsy.

Physical zombies never speak and seem incapable of understanding all but the simplest commands. They usually understand only the languages they spoke before their zombification, although those who have been zombies for a while might have learned to understand a smattering of other languages. They also understand simple gestures (like those in a game of charades).

The zombi can't be ordered to fight or to do something that is a direct threat to it. The key issue here is that the zombi must recognize the order as life-threatening. While the zombi won't walk off a cliff, he might attempt to swim a swift river, unaware that the current will sweep it away to its doom.

If a physical zombi receives an order that goes directly against its belief system while alive (CM discretion), the CM makes a General WPR Check for the zombi, with a successful result meaning the zombi stands dully, ignoring the order. If he fails, the zombi mindlessly follows the order.

Zombification of this kind is strictly illegal in Haiti. In fact, Article 249 of the Haitian penal code

strictly prohibits "the use of any substance that induces a lethargic coma indistinguishable from death." If the victim of such a poison is buried, whether or not he survives the experience, the crime is considered murder.

Regardless of the illegality of the procedure, vodoun secret societies use zombification as a punishment—the ultimate social sanction—for people guilty of crimes. (In fact, two of the authenticated cases of zombification involved people who wronged members of their village.)

Many vodoun houngan, mambo and bokor, along with most veau bokor and some houngan macoute and mambo macoute, know how to concoct zombi powder to create this kind of zombi. A few malfacteurs know the ingredients and means of preparation of the concoction. SAVE thinks that some nou houngan and nou mambo also know how to create the zombi potion. Those who know keep the formula of the poison secret; it's almost impossible for an outsider to learn the true ingredients, means of preparation, and means of application. (The zombi powder is discussed further in Chapter 6, p. 75.)

It's vital to remember that a physical zombi is still alive; a physical zombi isn't a creature of the Unknown, despite appearances. Zombis created in this way can be cured and returned (almost) to normal. The procedure is long and complicated, however, involving treatment with drugs and extensive psychiatric care. Such treatment can be obtained only in fairly modern sanatoriums or hospitals. An individual who was a physical zombi but was cured of the condition (see following) is sometimes referred to as a zombi savane.

Zombification as a Social Sanction

It's tempting to consider the creation of a physical zombi as an evil act, regardless of the circumstances involved. In rural Haitian society, however, this isn't the case. Vodoun secret societies and red sects commonly use zombification as a form of punishment. These groups see zombification as any other form of capital punishment, the only difference being that the process can be reversed. Thus, Haitians look on zombification as part of the social fabric, when it's performed by someone with the proper social authority (an officer of a secret society, for example).

This has led to some conflict between SAVE envoys operating in Haiti and members of red sects and vodoun societies. Envoys decry zombification as an evil practice, while the societies view it as an unpleasant but necessary part of dispensing justice.

Curing Zombification

In game terms, a character undergoing such a cure is "out of action" for six months of game time. At the end of this period, the CM makes a Specific STA Check, with a +1 modifier for each week the character has been a zombi. The results of the check are as follow.

- Failure** Character is cured but permanently loses 2D10 points of PCN, PER, and WPR.
- L result** Character is cured but permanently loses 1D10 points of PCN, PER, and WPR.
- M result** Character is cured but permanently loses 1D10 points of WPR. In addition, he temporarily* loses 1D10 points of PCN and PER.
- H result** Character is cured but temporarily* loses 1D10 points of PCN, PER, and WPR.
- C result** Character is cured but temporarily* loses 1D10 points of PER.

*Temporary losses return at the rate of 1 point per day.

Haitians shun physical zombis, not because they fear them, but because such ostracism is part of the punishment associated with zombification. The interesting corollary of that is that in Haiti the great fear isn't of zombis, but of becoming a zombi.

SPIRITUAL ZOMBIS

The second class of zombis are true creatures of the Unknown. False Loa, veau bokor, or others who possess the appropriate discipline (described later) can create these creatures. These creatures were once alive and still retain more or less the appearance they had before their death, which sometimes makes it difficult to distinguish them from physical zombis.

Unlike physical zombies, these creatures are dead and can't be "cured": they can only be fought



and destroyed. This poses a problem for SAVE envoys: is the creature they're about to attack a physical zombi, who could be reclaimed from his fate, or one of the deadly spiritual zombis? A wrong decision could lead to the death

of an innocent victim or to dire consequences to the PCs if they hesitate too long.

The three types of spiritual zombi—the zombi cadavre, the zombi astral, and the greater zombi—are described in Chapter 5, **Creatures of the Unknown**, p. 50.

Vodounists believe that any individual slain by sorcerous means has the potential for being raised as a zombi. For this reason, when people die under unnatural circumstances, they are often "killed again." A knife is driven into their breasts before they are buried, or their heads, hands, and feet are cut off. This is thought to prevent them from ever becoming a zombi. (It's disturbing to speculate how many living people, suffering from the effects of a pharmacologic zombi potion, have been killed in this manner.) Vodounists are correct in this belief, since only an intact corpse can be turned into a zombi.

Evil Way Disciplines

Following are a number of disciplines that are, as far as SAVE knows, only used by the False Loa and other creatures associated with voodoo.

COMMUNICATIVE DISCIPLINES

Base: (EWS + PER) ÷ 3

Prophecy

Cost: 50 WPR/use

Range: Sight

EWS: 135+

Roll Required: S

Area: 1 character

"The words spoken by the 'horse' of the Loa—in a voice totally different from that individual's normal voice—chilled me to the core. How much more chilling it was when events played out exactly as that unearthly voice had foretold. . . ."

This discipline allows a creature of the Unknown to predict the future of the individual upon which the discipline is used. (Note that the creature can use Prophecy on itself.)

Prophecy provides limited information only on the most important coming event and can penetrate only limited distances into the future. The amount of detail provided and the distance into the future that the creature can sense depends on the results of its Specific Prophecy Check, given below.

- L result** 30 minutes, virtually no detail.
- M result** 6 hours, limited detail.
- H result** 24 hours, reasonable detail.
- C result** 48 hours, complete information.

Interpreting the Results: At the lower result levels, the creature can predict the general nature of an important event that will happen to the subject in the next period of time. For example, with an M result, the creature knows that the subject will suffer an accident in the next few of hours. With a C result, however, the creature knows the details of the accident: the subject will be threatened by a speeding car at a the corner of State St. and Pleasant Ave. in downtown Port-au-Prince.

Alternatively, with an M result the creature would know that the subject will take hostile action against the creature five hours from now, but won't know how. A C result, however, would tell the creature that the subject will try to burn down the hounfour in which it is hiding.

Creatures rarely use this discipline due to its high cost in WPR. They use it most often when they

suspect that a nearby individual will have some event of significance happen to them in the near future. Creatures like the False Loa sometimes use Prophecy and then announce the result through the horse they are riding, in an attempt to prove their power to the serviteurs at a service. This kind of use is rare, however, since it's usually much simpler for the creature to make up a false prophecy and then use other disciplines to make it come true.

CMs who are apprehensive about bringing prognostication into their game needn't worry. Firstly, this is a Discipline of the Evil Way and available only to creatures of the Unknown; as such, its use is entirely under the CM's control. Secondly, the future is a constantly shifting fabric, and this discipline can only reveal what may be, not what will be. Thus, in the first example above, the character can avoid his "fate" simply by not going to downtown Port-au-Prince on that day.

Finally, the discipline reveals the nature of an event, but not its outcome. Using the same example, all the creature knows is that the character will be at risk of being hit by a speeding car. It doesn't know whether or not the car will actually hit the character or what the result of such a collision would be.

DISTORTIVE DISCIPLINES

Base: (EWS + STA) ÷ 3

Coup N'âme

Cost: 65 WPR/use

Range: Sight*

EWS: 100+

Roll Required: S/O

Area: 1 character

"We knew the source of the foul affliction from which my beloved Mary suffered: that foul spirit we had faced in the dark forests of Haiti. But, even though we had destroyed the evil creature, still its blight seemed to lie on the soul of my wife, and there was nothing I could do to remove it. . . ."

*The range of this discipline is Sight unless the creature possesses some material that is intrinsically linked with the prospective victim (refer to the description of Sympathetic Magic, p. 37, for a further discussion of such material). If the creature possesses such material, the range is 10 miles.

This discipline allows a creature (or veau bokor) to inflict a wasting sickness on a victim. Once this sickness has taken effect, nothing can be done to prevent it from running its course. Even destroying the creature that used the discipline is ineffective.

This discipline is opposed by a Specific Current WPR Check. Its effects vary:

- The victim's player rolls a result level equal to or greater than your result level as CM: the attempt fails, regardless of ability.
- You roll a result 1 level higher than the victim's player: the disease progresses to stage 2 (see below) then ends.
- You roll a result 2 levels higher than the victim's player: the disease progresses to stage 3 then ends.
- You roll a result 3 levels higher than the victim's player: the disease progresses to stage 4 then ends.
- You roll a result 4 levels higher than the victim's player: the disease progresses to stage 6 then ends.
- You roll a result 5 levels higher than the victim's player: the disease progresses to stage 8 then ends.
- You roll a result 6 levels higher than the victim's player: the disease progresses to stage 10, then ends.

At Teacher Level, increase the effect by 1 result level, unless the original outcome is a Failure (for example, a result 2 levels higher becomes a result 3 levels higher).

At Master Level, increase the effect by 2 result levels, unless the original outcome is a Failure.

The effects of a Coup N'âme progress in stages, one stage per day. Stage one takes effect immediately; stage 2 takes effect 24 hours later; stage 3 takes effect 24 hours after that, and so on. When the effects have reached the maximum stage determined by the check above, the discipline ends. The stages are as follows:

Stage	Effect
1	Victim loses 1D10 WPR and suffers a SR 3 attack.
2	Victim suffers a SR 4 attack.
3	Victim suffers a SR 4 attack.
4	Victim suffers a SR 5 attack.
5	Victim suffers a SR 5 attack.
6	Victim suffers a SR 6 attack.
7	Victim suffers a SR 6 attack.
8	Victim suffers a SR 7 attack.
9	Victim suffers a SR 8 attack.
10	Victim suffers a SR 9 attack.

Although the effects of these stages are described in terms of attacks and Strike Rank, the victim isn't actually attacked by anything. The results of the attacks represent systemic damage inflicted by the wasting disease. In the intervals

between these stages, the victim can regenerate STA and heal Wounds normally.

Characters protected by the Spirit Protection Discipline or the Sphere of Protection Discipline are impervious to a Coup N'âme, while a victim under the influence of Mental Shield has his result level increased by 1 (e.g., from Failure to L, or from H to C). Once the Coup N'âme has taken effect, however, no discipline can help the victim.

Sympathetic Magic

Cost: 60 WPR/use

Range: Unlimited

EWS: 85+

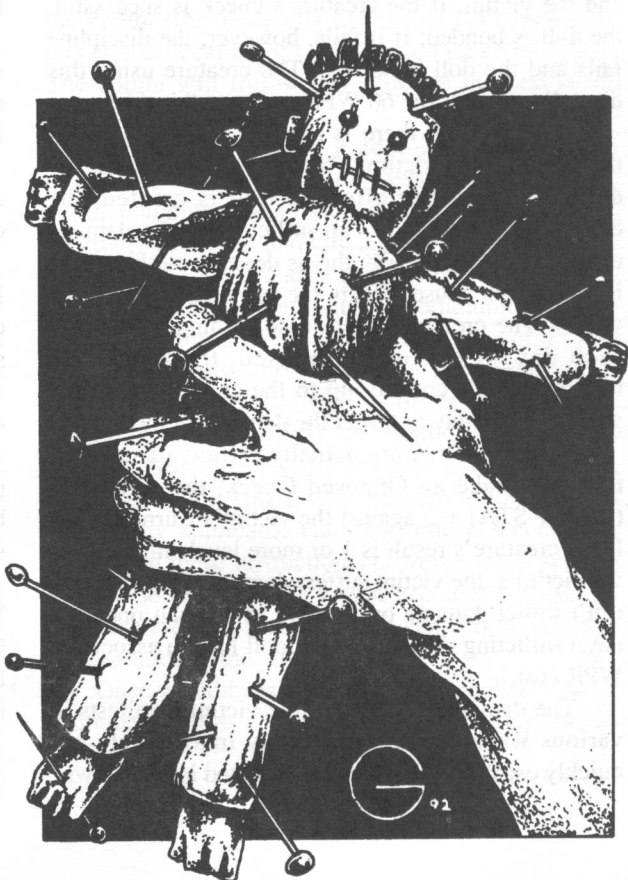
Roll Required: Special

Area: 1 character

"The obvious supernatural source of Gareth's afflictions was horrible enough. The horror was complete, though, when I saw the crude representation of Gareth—that rough doll—clutched in the hand of the voodoo priest. The doll literally bristled with pins. . . ."

With this discipline, a creature (or veau bokor with sufficient power) can cause prolonged physical harm to a victim at virtually any distance.

To use this discipline, the creature must first acquire some material that is intrinsically linked with



the prospective victim, preferably a part of the victim's physical body, such as nail parings, hair clippings, or a sample of blood. If this is impossible, the creature can substitute an item that is symbolically important to the victim and has been in close proximity to him for a protracted period (more than a couple of years). For example, a wedding ring stolen from the finger of a man happily married would definitely fit the bill. As CM, it's your call as to what might qualify.

Once the creature or veau bokor has acquired this material, the next step is to make a voodoo doll, constructed of wood, wax, cloth, or similar material. The doll doesn't have to resemble the victim closely, although some veau bokor seem to gain perverse satisfaction from making the doll a reasonable likeness. The creator must incorporate the material associated with the victim into the doll.

Once the doll is complete, the creature must "bond" the doll both to itself and, symbolically, to its victim. This process takes one hour of unbroken concentration. At the end of the hour, the creature makes a General Check against its (EWS + STA) + 3. This roll suffers a penalty of anywhere from 5 to 10 if the material used in the doll isn't from the victim's body; as CM, you decide the penalty based on how close the symbolic link is between the material used and the victim. If the creature's check is successful, the doll is bonded; if it fails, however, the discipline fails and the doll is useless. The creature using this discipline spends the 60 WPR points at this time.

At this point, there is a mystical bond between the doll and the victim. This bond is unaffected by distance. Each day after the doll is created, the creature or veau bokor can inflict symbolic damage on the doll (traditionally this is done by sticking pins into it). This abuse affects the physical body of the victim. The creature must do something to the doll each day; if one day is missed, the discipline terminates. It's entirely up to the creature or bokor when on each day to inflict the damage on the doll.

When the creature actually inflicts damage on the doll, make an Opposed Check, the creature's (EWS + STA) + 3 against the victim's Current STA. If the creature's result is 1 or more levels higher than the victim's, the victim suffers damage. (The creature can't inflict damage on the doll more than once per day.) Inflicting damage on the doll has no associated WPR cost.

The damage inflicted on the victim manifests in various ways. It starts relatively innocuously but quickly escalates. The damage inflicted is as follows.

Day	Damage
1-3	2D10 WPR.
4-6	3D10 WPR, 1D5 STA (Maximum for Student Level).
7-9	3D10 WPR, 1D10 STA.
10-12	3D10 WPR, 2D10 STA, 0 or 1 Wound (Maximum for Teacher Level).
13-15	3D10 WPR, 3D10 STA, 1 or 2 Wounds.
16+	3D10 WPR, 4D10 STA, 2 Wounds.

Obviously, Sympathetic Magic can inflict horrible damage on a victim. Victims who lose WPR and STA in this way can regain the lost points normally and can heal wounds in the standard manner.

So strong is the mystical link between the doll and the victim that neither the Mental Shield nor Sphere of Protection Disciplines can prevent the effects of this discipline. A character under the influence of the Spirit Protection Discipline is immune to Sympathetic Magic. If the discipline is already in place when the creature or bokor attempts to bond the voodoo doll, the bonding attempt fails. (The creature still expends the 60 WPR, however.) If the Spirit Protection Discipline is used on the victim after the process has started, the Sympathetic Magic Discipline immediately terminates.

The only other ways to prevent the ongoing damage is to kill or banish the creature that used the discipline or to destroy the voodoo doll. Otherwise, the discipline remains in effect until the victim dies.

Only the creature (or bokor) that created the doll can cause damage to the victim. Sticking pins into a doll created by someone else has absolutely no effect.

As a sociological note, it's interesting that there is nothing that even resembles the infamous voodoo doll in the true religion of vodoun. The voodoo doll seems to be entirely a creation of popular and sensationalistic journalism and fiction. (In the world of *Chill*, voodoo does include such things, while vodoun doesn't. This seems to imply a kind of reverse symbolism. So many people have come to believe in voodoo dolls that they have actually sprung into existence.)

Wanga

Cost: 25 WPR/use
Range: Sight
EWS: 85+

Roll Required: S/O
Area: 1 character

"I admit, I thought at first that I had gotten off lightly. The foul creature's attacks seemed to have

had no effect whatsoever on me. But as misfortune followed misfortune, I was forced to reconsider this conclusion. . . ."

This insidious discipline allows a creature (or veau bokor) to inflict bad fortune on a victim, temporarily decreasing his Luck Score.

When this discipline is used, make a Specific Current WPR Check for the victim. The results are as follow.

- The player rolls a higher result level than you, the CM, do for the creature: the discipline fails.
- You and the player roll equal result levels: the victim loses 1D10 points of LCK for 24 hours.
- Your result is 1 level higher than the player's: the victim loses 5 + 1D10 points of LCK for 48 hours.
- Your result is 2 levels higher than the player's: the victim loses 10 + 1D10 points of LCK for 5 days.
- Your result is 3 levels higher than the player's: the victim loses 10 + 2D10 points of LCK for 10 days.
- Your result is 4 levels higher than the player's: the victim loses 10 + 3D10 points of LCK for 15 days.
- Your result is 5 levels higher than the player's: the victim loses 15 + 4D10 points of LCK for 30 days.
- Your result is 6 levels higher than the player's: the victim loses 20 + 5D10 points of LCK for 6 months.

At Teacher Level, increase the effect by 1 result level, unless the original outcome is a Failure (for example, a result 2 levels higher becomes a result 3 levels higher).

At Master Level, increase the effect by 2 result levels, unless the original outcome is a Failure.

Zombification

Cost: 30 or 50 WPR/use * Roll Required: G or M**
Range: Touch or Unlimited** Area: 1 corpse
EWS: 100+

"The face of the peasant twisted with inhuman glee, and peals of harsh laughter tore from her throat as the creature that rode her relished our predicament. The woman reached out her hand and brushed the grave beside her. The earth churned as something moved below the surface. When the figure burst forth, we were all convinced our deaths—or something worse—were definitely at hand. . . ."

*If the creature creates a zombi astral or zombi cadavre, the WPR cost is 30; if it creates a greater zombi, the WPR cost is 50.

**If the creature using this discipline touches the grave of the corpse, only a General Check is required. The discipline can be used at unlimited range as long as the creature has a sample of dirt from the grave and

some material from the corpse (such as a lock of hair, nail parings, etc.). This use, however, requires a Specific Check with an M or higher result for success.

There are a number of restrictions on this discipline. Firstly, the corpse must be freshly dead. At Student Level, the corpse can have been dead for no more than 48 hours; at Teacher Level the restriction is 4 days, while at Master Level the restriction is 7 days. Secondly, the corpse must be intact; if it has been "killed again" (by decapitation or by a knife driven into its chest, for example), the body can't be turned into a zombi. And finally, the discipline works only at night.

This discipline allows a creature (or a powerful veau bokor) to convert a freshly dead corpse into a zombi astral, a zombi cadavre, or (in the case of creatures only) a greater zombi (see Chapter 5, **Creatures of the Unknown**, p. 50, for details). Before using the discipline, the creature must decide what kind of zombi it will create.

After the discipline is used, the zombi emerges from its grave. A zombi astral emerges instantly; a zombi cadavre takes 2D10 rounds to dig its way out, while a greater zombi takes only 1D10 rounds.

The zombi created by this discipline is automatically the Servitor of its creator. The creature that created it can communicate telepathically with the zombi (the Telepathy Discipline isn't required); this communication has a maximum range of 1 mile. The zombi will follow any order to the best of its physical capabilities.

It's possible to give a zombi standing orders, orders that control its actions even if its master isn't within communication range. Orders like, "Stay here, guard my hounfour, and kill anyone who approaches" would work. If the zombi is left without orders and its master exceeds the radius of communication, the zombi becomes free-willed and exercises the (generally unpleasant) personality appropriate to its type. All the creator has to do is come within communication range of the zombi to re-establish control, however. If the creator is destroyed or banished to the Unknown, the zombi continues to follow any applicable standing orders. Once it has discharged these instructions, however, or as soon as they cease to apply, the zombi becomes free-willed. Only the creature that created it can control a zombi formed through this discipline.

Once a zombi is created using this discipline, it continues to exist until destroyed. This discipline has no duration.

MENTAL DISCIPLINES

Base: (EWS + WPR) ÷ 3

Possession

Cost: 15 WPR/round*

Range: Sight

EWS: 135+

Roll Required: S/O**

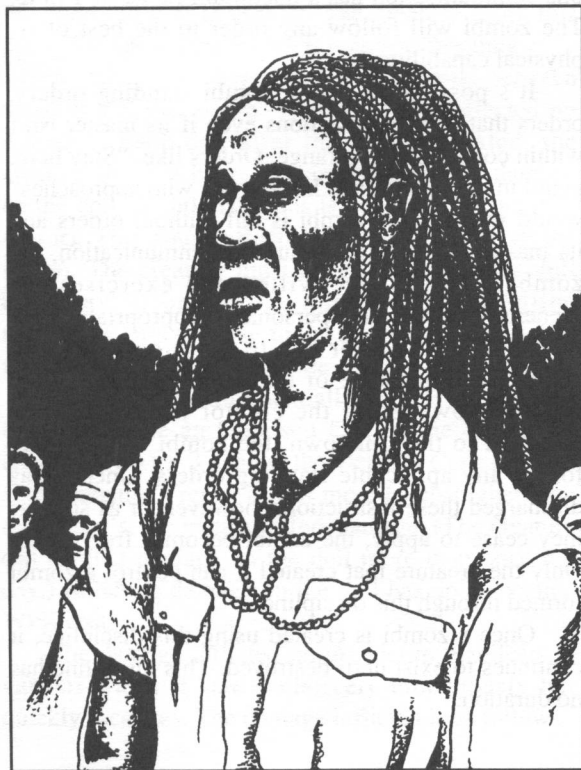
Area: 1 character

"I had heard tell of possession, of course, when a worshipper is 'ridden' by a spirit. But to see a frail old man possessed by a warrior-spirit, dancing wildly like a youth a quarter his age, was something yet again. . . ."

*This cost is only 2 WPR/round for a willing subject (such as a serviteur at a voodoo ceremony).

**Possession is opposed by WPR. In the case of a willing subject, only a General Check is required. If the creature succeeds on this roll, the result is automatically the same as if you, as CM, rolled a result 4 levels higher than the victim's player.

Through this discipline, an incorporeal creature can take control of a victim's body. The creature can force the victim to take any physical action and to speak, either with his own voice or one totally different. During the period of possession, the victim is a puppet, an automaton, with no will of his own. Horribly, the subject is completely aware of how his body is being used. At the conclusion of the period of



Possession, the creature usually uses the Steal Memory Discipline, limiting the amount of memory stolen to match the period of Possession. (Note that Possession decreases a character's WPR, as described in the following chart, making it easier for the creature to steal the victim's memory.) Followers of vodoun and voodoo don't expect to remember what occurred while they were Possessed; because of this expectation, this use of Steal Memory always succeeds without a roll required.

The degrees of control the creature can exercise are as follow.

- The victim's player rolls a result level equal to or greater than your result level as CM: the attempt fails.
- Your result is 1 level higher than the victim's player: the victim loses 5 + 2D10 points of Current WPR and temporarily loses 2D10 points of AGL and DEX.*** The target retains control of his body.
- Your result is 2 levels higher than the victim's player: the victim loses 10 + 3D10 points of Current WPR and temporarily loses 3D10 points of AGL and DEX.*** The target retains control of his body.
- Your result is 3 levels higher than the victim's player: the victim loses 10 + 4D10 points of Current WPR and can't move, speak, act, or use the Art for the duration of the Possession.
- Your result is 4 levels (or more) higher than the victim's player: the victim loses 15 + 4D10 points of Current WPR and falls under the complete mental control of the "possessor." The victim is Possessed until the creature releases him or is destroyed.

***Lost points return at a rate of 2 per round, starting at the end of the Possession. Current WPR lost returns normally.

If the WPR loss takes the victim's Current WPR down to zero or less, the victim is completely possessed, regardless of the actual results rolled.

At Teacher Level, increase the penalty by 1 result level, unless the original outcome is a Failure (for example, a result 2 levels higher becomes a result 3 levels higher).

At Master Level, increase the penalty by 2 result levels, unless the original outcome is a Failure.

While Possessing a victim, the creature in effect wears the victim's body like a coat. It can force the victim to take any physical action. (If an action is directly destructive to the Possessed victim, he receives a General WPR Check to resist. A successful

result means the victim doesn't perform the action. The victim remains possessed, however.)

This discipline doesn't give the creature any access to the victim's memory, knowledge, skills, or disciplines. So, when a Possessing creature attempts actions using the victim's body, only the creature's skills are used.

If the act depends on AGL, LCK, STA, or STR, use the victim's abilities. If the act depends on DEX, PCN, PER, or WPR, however, use the creature's abilities. (This reflects the indirect nature of Possession.)

The creature can use any Evil Way Disciplines it has, using the Possessed body as the origin of their effects (for line-of-sight or distance considerations).

A Possessed victim still feels pain normally, but the Possessing creature is unaffected. Because of this, reduce the SR of all attacks against a Possessed victim by 1. (This reflects the fact that a large part of the "damage" of an attack is in the form of pain and "wound shock," which the Possessing creature disregards.) Other than this, a Possessed person takes damage normally. When the victim falls unconscious or is killed, the Possession ends.

The Mental Shield Discipline prevents a character from being Possessed. If the creature attempts to Possess a Shielded individual, the creature pays the WPR cost for the first round of use, but Possession is not established. (This is true even of a willing subject within the area of effect of Mental Shield.) If Mental Shield is used on a character already Possessed, the character makes a General Current WPR Check to throw off the effects of the Possession.

Sphere of Protection, too, prevents the Possession of any character within its area of effect. If a Sphere of Protection is raised and includes an already-possessed character, the Possession is instantly terminated.

When the creature using this discipline is pretending to be a Loa, it frequently couples Possess with the Physical Protection Discipline.

Spirit Capture

Cost: 50 WPR/use

Roll Required: S/O

Range: Sight

Area: 1 character

EWS: 85+

"The vodoun priest told me that my ti bon ange had been wrested from me. Well, I accepted little of that. All I knew was that my decisiveness, my will, my determination, all were gone, leaving me feeling like half a man."

This discipline allows a creature to strip away the Willpower of a victim. The victim loses Current

WPR and suffers a decrease in his base WPR for the duration of the discipline. Vodounists describe the effect of this discipline as stealing the victim's ti bon ange (part of the soul) and confining it in a clay pot called a canari.

Before using this discipline, the creature (or veau bokor) must create a canari. This is a small clay pot, into which is poured a mixture of castor oil, powdered lizard, powder of decomposed corpse, and various other ingredients, all of which takes about an hour to concoct. (The formula for this concoction is vital; without the right ingredients and method of preparation, the discipline fails. The correct contents are a closely guarded secret of those able to use this discipline.) The creature must have the canari in its possession when it actually uses the discipline (which means that an incorporeal creature must either manifest itself physically or Possess a horse).

To use the discipline, the creature must be able to see the victim. Make a Specific Opposed Check, using the creature's (EWS + WPR) ÷ 3 against the victim's Current WPR. The results are as follow.*

- You and the victim's player roll equal result levels: the attempt fails.
- Your result is 1 level higher than the victim's player: the victim loses 2D10 Current WPR and his base WPR is decreased by one-fourth (round fractions down).*
- Your result is 2 levels higher than the victim's player: the victim loses 3D10 Current WPR and his base WPR is decreased by one-half (round fractions down).
- Your result is 3 levels higher than the victim's player: the victim loses 4D10 Current WPR and his base WPR is decreased by three-fourths (round fractions down).
- Your result is 4 levels higher than the victim's player: the victim's base WPR is reduced to zero. While the discipline is in effect, the character cannot regenerate Willpower.

*A character's Current WPR can't be greater than his modified base WPR.

Example: Elise, an experienced SAVE envoy, has a base WPR of 50 and a Current WPR of 46. Elise faces a False Loa, which uses the Spirit Capture Discipline on her. Elise's player rolls an L result, while the CM rolls a C result, a difference of 3 levels. Elise immediately loses 4D10 points of Current WPR; Elise's player lucks out, rolling 7, so Elise's Current WPR drops to 39. But Elise also has her base WPR reduced by three-quarters. Three-fourths of 50

is 37.5, rounded down to 37. For the duration of the discipline, Elise's base WPR is only 13 (which means that her Current WPR, which can't be higher than her base, is also reduced to 13). Elise has no further interest in facing the Unknown and wants nothing more than to return safely home

Once the creature has used this discipline, it can leave the area. It doesn't have to keep the canari with it and usually finds a safe place to hide it. The only ways of reversing the effects of the discipline are to destroy or banish the creature that used the discipline or to break the canari. At the moment either of these is accomplished, the victim regenerates Current WPR normally).

This discipline can't affect a victim under the influence of Sphere of Protection or Spirit Protection. If the victim is under the influence of Mental Shield when Spirit Capture is used, his result level on the Opposed Check is increased by 1 (e.g., from Failure to L or from H to C). A victim still under the effect of Spirit Capture can't be affected by a subsequent use of the same discipline. Once Spirit Capture has taken effect, no discipline can eliminate its consequences. (Thus, using Sphere of Protection on a character influenced by Spirit Capture has no effect.)

SENSORY DISCIPLINES

Base: (EWS + PCN) ÷ 3

Prise du Mort

Cost: 35 WPR/use
Range: 5'
EWS: 85+

Roll Required: S
Area: 1 corpse

"It is said that dead men tell no tales. Well, the foul creature facing us gave the lie to that assertion, gleefully revealing secrets that we knew had died with Dr. Morrison three days before. . . ."

This discipline allows a creature (or veau bokor) to read the memories from a freshly dead person. To do so, the creature must be within 5' of the body, which must be relatively intact; if the head has been cut off or if the head is badly disfigured, the discipline doesn't work. The amount of information that can be extracted from the corpse and the length of time the subject can have been dead depend on the result level of the creature's check.

L result Basic personal details only (sex, name, town or area of residence, age, career), plus physical appearance. Subject can have been dead for no longer than 36 hours.

M result As previous result, and: A sense of the subject's personality, to the level of a one-word description (e.g., scholarly, whimsical, irritable, etc.). Subject can have been dead no longer than 48 hours.

H result As previous results, and: Background on the major events of the subject's life to the degree that a close friend would know them. Subject can have been dead no longer than 5 days.

C result As previous results, and: Virtually anything and everything known to the subject while alive (CM discretion). Subject can have been dead no longer than 7 days.

Creatures such as False Loa frequently use this discipline to masquerade as the ghosts of dead people or to pretend that they have captured and questioned the ti bon ange of a dead person.

In vodoun tradition, it's said that the ti bon ange of a dead person doesn't leave the earth for 7 days after the death of the body. During that time it floats invisibly above the person's grave and is highly vulnerable to sorcery. Vodounists believe that creatures using this discipline are actually mentally interrogating the ti bon ange. SAVE metaphysicians generally withhold judgment on this interpretation.

Disciplines of the Art

Research into vodoun, voodoo, and the culture of Haiti has brought to light several new Disciplines of the Art hitherto unknown by SAVE. These disciplines are associated, almost exclusively, with people born and raised in Haiti or in a vodoun or voodoo enclave elsewhere in the world. The few exceptions known to SAVE are rare individuals known as wild talents. Nobody within SAVE can even speculate how these disciplines arose or why they're normally limited to certain people.

COMMUNICATIVE DISCIPLINES

(PCN + PER) ÷ 3

Aura Reading

Cost: 2D10 WPR/use
Range: 5'

Roll Required: M
Area: 1 individual

This discipline allows a character to sense whether the evil blight of voodoo has tainted an

individual's soul. To use the discipline, the character must remain within 5' of the subject for 30 seconds and must engage in no strenuous activity or any other use of the Art.

A successful check gives a positive indication if either or both of the following conditions are true:

- The subject is currently Possessed.
- The subject is a practitioner of voodoo and knows that the spirits revered in voodoo ceremonies are False Loa.

A failed check means the character gets no sense of blight, just the same sensation as if the subject is free of such taint. (As CM, you might consider making this roll secretly so your players won't automatically know how to interpret a negative result.)

This discipline gives the character no idea of the nature of the blight. The subject might just as easily be an innocent Possessed by a False Loa or an evil veau bokor plotting the character's death.

PROTECTIVE DISCIPLINES

(PCN + LCK) ÷ 3

Gad

Cost: 5D10 WPR/use

Roll Required: S

Range: Touch

Area: 1 individual

In vodoun tradition, a gad is a charm tattooed on a person that protects him from misfortune. SAVE has used this term to describe this discipline, which temporarily increases a character's LCK Score.

To use this discipline, a character must trace ritual symbols, or vèvés, on the subject's skin with a mixture of flour and water. (This is symbolic of the tattoos used in vodoun rituals.) This process takes 5 minutes, and if interrupted, the discipline fails.

The amount by which the subject's LCK is increased and the period for which this increase lasts depend on the result level received by the character's player.

- | | |
|-----------------|---|
| L result | Subject's LCK increases by 1D5 points for 1D10 days. |
| M result | Subject's LCK increases by 1D10 points for 5 + 1D10 days. |
| H result | Subject's LCK increases by 5 + 1D10 points for 5 + 2D10 days. |
| C result | Subject's LCK increases by 5 + 1D10 points for 5 + 3D10 days. |



Ideally, you as CM should make all rolls secretly and not inform the player of the increase to his character's LCK. This uncertainty adds spice to the game. Also, don't let any players know how long the LCK increase lasts.

Any single individual can have only one Gad in effect at one time. If a previous Gad is still functioning and the discipline is used again on the character, he loses all benefits of the first use, gains nothing from the second use, and loses 1D10 points of LCK for 1D10 days. (During this period, any other Gad used automatically fails.)

Increases and decreases in LCK do affect the chance of success of Protective Disciplines and of any skills that depend on the LCK attribute.

A character can use this discipline on himself.

Spirit Protection

Cost: 5D10 WPR/use

Roll Required: S

Range: Touch

Area: 1 individual

Spirit Protection allows a character to protect himself or another individual from certain voodoo-associated disciplines. This discipline isn't as powerful as disciplines like Sphere of Protection or even Mental Shield, but it has longer-term effects and is extremely useful for envoys planning to investigate voodoo activities.

A character under the influence of Spirit Protection is completely immune to Possession, Coup N'âme, and Wanga. (The character can allow himself to be Possessed, but this must be a conscious decision.) Spirit Protection immediately terminates the effects of Coup N'âme and Wanga. If the discipline is used on a character who is currently Possessed, the discipline automatically fails (although the character using the discipline doesn't necessarily know this).

The character using Spirit Protection must have in his hand a small clay pot (a canari) and must touch it to the subject. This establishes a link between the canari and the subject.

The duration of Spirit Protection depends on the result level of a Specific Check:

L result	Duration is 12 + 2D10 hours.
M result	Duration is 24 + 3D10 hours.
H result	Duration is 1 + 1D5 days.
C result	Duration is 5 + 1D5 days.

Ideally, you as CM should make all rolls secretly so the players don't know how long their characters are protected.

If a character already under the influence of Spirit Protection is the subject of another use of the discipline, the second use automatically fails (although neither user nor subject is automatically aware of this), and the initial use immediately terminates. The discipline also terminates instantly if the canari bonded with the subject is broken.

RESTORATIVE DISCIPLINES

(PCN + STR) ÷ 3

Exorcism

Cost: 1D10 WPR/round

Roll Required: S/O

Range: 5'

Area: 1 individual

This discipline allows a character to counteract the Evil Way Discipline Possession—in essence, to

expel the creature from the body it is possessing. This discipline is opposed by the Current WPR of the creature Possessing the body of the subject. The relative result levels of this check affect both the success of the discipline and the length of time the process takes (and hence the cost in WPR).

- The player rolls a result level equal to or less than the CM's: the discipline fails and costs the character 3D10 WPR.
- The player's result is 1 level higher than the CM's: the discipline succeeds but takes 5 rounds.
- The player's result is 2 levels higher than the CM's: the discipline succeeds but takes 4 rounds.
- The player's result is 3 levels higher than the CM's: the discipline succeeds but takes 3 rounds.
- The player's result is 4 levels higher than the CM's: the discipline succeeds but takes 2 rounds.

If the character runs out of Current WPR before the process is complete, the discipline fails.

During the process of Exorcism, neither the character using the discipline nor the Possessed subject can move. The character can't use any disciplines; the creature, however, is free to use any Evil Way Disciplines it wishes.

If the discipline is successful, the Possessing creature is cast out of the subject and is banished to the Unknown for a period of 12 hours (after which the odds are good it'll come back to settle accounts with whoever Exorcised it).

Exorcism is incredibly draining to the subject. If the discipline succeeds, the subject is immediately reduced to zero Current WPR.

Spiritual Healing

Cost: 3D10 WPR/use

Roll Required: S*

Range: Touch

Area: 1 individual

This powerful discipline allows a character to heal an individual of wounds. Spiritual Healing can also cure blindness caused by the Blind Discipline. In addition, it can temporarily halt deterioration from a disease or illness in the same way as the Restore Stamina Discipline. (In these latter two cases, the discipline must be used specifically and exclusively for these purposes. For example, when Spiritual Healing heals wounds, it doesn't also cure blindness or halt the progress of disease.)

*When a character uses this discipline to cure wounds, his player must make a Specific Check, using the following results. When a character uses this discipline to neutralize poison or halt the progress of a disease, he must make a General Check.

When the character uses Spiritual Healing to cure blindness, he makes a Specific Check; the check must end in a result level equal to or higher than the Blind Discipline that caused the blindness in the first place.

Spiritual Healing is not an instantaneous process. The person to be healed must first wash with a mixture of soap and water sweetened with herbs and leaves. The character using the discipline must then trace mystical symbols, or vésés, on the subject's body. At the end of this ritual, which lasts 30 minutes, the character spends the WPR and makes the Specific Check. The results of the check are as follow:

L result	Heals 1D5 wounds.
M result	Heals of 1D10 wounds.
H result	Heals 2 + 1D10 wounds.
C result	Heals 5 + 1D10 wounds.

Thus, on an M result, this discipline erases the marks in 3 to 12 Wound Boxes. Note, however, that it's impossible for this discipline to give a character more Wound Boxes than he normally has (i.e., it won't heal damage that the character hasn't taken).

A subject can be healed only once in any 24 hour period. If someone attempts to heal the subject a second time within that period, the second attempt automatically fails and the character using the discipline still loses the 3D10 WPR. This discipline can only cure humans.

Powers of the Twilight

SAVE envoys researching the voodoo tradition and the responses to it have discovered a new set of disciplines. These disciplines, when studied by SAVE specialists, have turned out to fit into the well-known schools of the Art by which known disciplines are described. What sets these disciplines apart is that they can be used, apparently equally well, by envoys (who come from the appropriate background, of course), followers of voodoo such as houngan and mambo macoute, and creatures of the Unknown themselves! Thus, these disciplines seem to blur the dividing line between the Art and the Evil Way.

These disciplines can all be used either for good or for ill. In contrast, it's nearly impossible to use Disciplines of the Art in a baneful way, while it's difficult to use Evil Way Disciplines to cause beneficial effects. This new classification of disciplines can be turned either way. This is very much in keeping with the vodoun world view, where good and evil are but two sides of the same coin and virtually any tool that can be used for good can also

be used for bad. To quote a distinction made by many vodounists, "A fire that can be used to cook a meal can also be used to burn an innocent victim." To reflect this duality—or, as some people see it, ambiguity—SAVE has chosen to label these disciplines with the nou houngan term: "Powers of the Twilight" (since, presumably, twilight is neither fully light nor fully dark).

On closer analysis, SAVE metaphysicians have discovered that using a Power of the Twilight for good ends carries with it a very significant risk. It seems that the False Loa have come to consider these disciplines as theirs, to be bestowed on houngan macoute through the Endow Discipline. Furthermore, the False Loa seem to be extremely sensitive to the exercise of these disciplines and can detect their use at extreme distances (perhaps as much as 10 miles). This detection seems somehow similar to the Discipline of the Art, Sensing the Unknown. As well as simply sensing the power-flow associated with using one of these disciplines, the False Loa also seem to be able to determine for what use the discipline was intended. If that use matches the goals and intentions of the False Loa, the creature takes little note. If, however, a character is using a Power of the Twilight to counter the plans of the False Loa or to do something else that the creature would obviously be displeased about, the creature might do something unpleasant to the character.

To simulate this, whenever a character uses a Power of the Twilight for a purpose opposed to the goals of the False Loa, you as CM must decide whether one of these creatures is within 10 miles. If so, the False Loa makes an Opposed Check using its PCN, opposed by the character's LCK. If the creature's result level is equal to or lower than the character's, the False Loa doesn't detect the discipline use. If the creature gains a result level higher than the character, however, it does detect the use. The False Loa's response depends entirely on circumstances. Generally it investigates, coming to the site of the discipline use as fast as possible. From there, it might attack the discipline-user directly, Summon servitor creatures, or attempt to Possess the character. If it realizes that the character is exceptionally powerful, protected in some way, or accompanied by colleagues who could possibly defeat the False Loa, the creature would probably slink off. The odds are, however, that it will keep track of the character in the future, waiting for an opportunity to catch him alone.

This makes using a Power of the Twilight risky, particularly in Haiti, which has a high concentration of False Loa. Some nou houngan and nou mambo seem to be able to use Powers of the Twilight more or less with impunity, but closer examination shows these individuals to either have an exceedingly high LCK Score—making it unlikely that a False Loa will detect their actions—or to be powerful enough in and of themselves to represent a real challenge to the False Loa. (Like many creatures of the Unknown, False Loa are basically bullies, preferring to terrorize or kill victims much weaker than themselves and avoiding opponents who could do them harm.)

Not all characters can use Powers of the Twilight. Most people who can use these disciplines, SAVE has discovered, have gained the ability through the use of the Endow Discipline. Nou houngan and nou mambo give this ability, if they don't already have it, as part of their initiation, as do houngan and mambo macoute and veau bokor. Because of the nature of voodoo tradition, the vast majority of initiates into any of these positions are Haitian by birth and upbringing or at least part of a voodoo-dominated culture. There are some wild talents, however, who are naturally able to use Powers of the Twilight, as well as Disciplines of the Art. Most of these individuals, too, are Haitian. There are few who come from other traditions entirely, however.

COMMUNICATIVE DISCIPLINES

$(PCN + PER) \div 3$ or $(EWS + PER) \div 3$

Command Snakes

Cost: 1D10 WPR/round Roll Required: G*
Range: 30', 60', 120' radius Area: Self

This discipline allows a character to issue commands to all natural snakes within the area of effect. This area is a sphere, centered on the character; its radius is 30' at Student Level, 60' at Teacher Level, or 120' at Master Level.

Note that the provision "natural snakes" excludes similar creatures like the borreau or creatures that can Change Self into the form of a snake. This discipline works on snakes that have been summoned by the Summon Snakes Discipline, even if the snakes were summoned by someone (or something) else.

Command Snakes allows the character to issue mental orders to all snakes within range. These orders must be simple, straightforward, and within the capabilities (and understanding) of a snake. It's up to the CM to judge whether an order is too complicated

for the snake to understand or beyond its capabilities. In response to orders, snakes do go against their nature, but only to a degree. Normally timid snakes attack, if ordered (although their damage potential is quite low). Snakes won't do anything that will obviously lead to their death (again, within the degree of comprehension of a snake). Snakes are afraid of fire.

The character can issue one simple order per round, but he can't give individual orders to different snakes: one order applies to all snakes within the area of effect. The snakes continue to follow orders only as long as the character maintains the discipline. As soon as the discipline terminates, the snakes immediately return to their normal behavior patterns. (Remember that these behavior patterns involve self-protection if they're in situations that threaten them.)

If two or more characters—or characters and creatures—are trying to Command the snakes in the same region, make an Opposed Check each round, using each opponent's base chance for using the discipline. If all opponents roll equal result levels, all snakes in the area are considered free of all control on that round, although all opponents spend the appropriate WPR for that round. On a round where one opponent rolls a higher result level, he (or it) controls the snakes for that round.

Summon Snakes

Cost: 3D10 WPR/use Roll Required: G
Range: 600' radius Area: Self

This discipline allows a character (or creature) to issue a mental summons that calls all natural snakes within six hundred feet of the character. Any snakes within his area heed the summons, heading toward the spot where the character issued it at their normal movement rate. They'll continue to move in that direction, unless prevented by impassable obstacles (rivers, fire, etc.), until they reach the point where the character issued the summons. As soon as they reach the point, the snakes revert to normal behavior patterns.

Snakes are summoned to the point where the character was when he used the discipline.

If two (or more) characters or creatures simultaneously try to Summon Snakes in the same area or try to Summon Snakes that are already responding to another summons, compare the result levels rolled by each individual. The snakes obey the summons of the individual who achieved the highest result level. If there is a tie for highest, the snakes obey no summons and immediately return to their normal behavior pattern. The same is true if someone tries to Summon Snakes Commanded by someone else, or vice versa:

just compare the result levels. If the result levels are equal, the snakes return to normal behavior.

The only exception is if a character Summons Snakes, then tries to Command them as soon as they enter his area of effect. Successful use of Command Snakes on snakes that the same character has Summoned automatically overrides the summons, regardless of result level. If the character fails in Commanding snakes he has Summoned, however, the snakes immediately revert to their normal behavior pattern.

INCORPOREAL DISCIPLINES

(PCN + STA) + 3 or (EWS + STA) + 3

NOTE: These appear to be quite different from the other two Incorporeal Disciplines described in the *Chill* hardcover—Incorporeal Attack and Leave the Body. These new disciplines have been included in this school because they depend on the same key ability, STA.

Coup Poudre

Cost: 2D10 WPR/use Roll Required: G

Range: Touch Area: Special*

*The area of this discipline is limited to a single dose of powder.

This discipline allows a character to "target" any of the "voodoo potions," discussed in a later chapter, so that they only affect a single specific person. For example, a bokor often applies the zombi powder by sprinkling it across the entrance to the victim's house. Normally, anyone who walks in this powder is affected, as it is absorbed through the bare feet. If the bokor uses the Coup Poudre Discipline, however, the powder is totally inert and harmless to anyone except the chosen victim.

There are several requirements. Firstly, the character must know the complete and true name of the intended victim. Secondly, the character must concoct the powder himself; if he uses powder from another source, the discipline is ineffective. And finally, when using this discipline, the character must place the powder somewhere where the intended victim will come in contact with it.

If the character succeeds in the General Check, the powder acts only on the intended victim. The discipline remains in effect for 48 hours. At the end of that time, if the powder is still in place, it is fully effective on anyone who comes in contact with it. If the character fails the General Check, the powder is fully effective on anyone who touches it, from the moment it is put in place. (You, as CM, should consider making this roll secretly so the character doesn't know if the discipline has succeeded.)

The victim at whom a powder is "targeted" using this discipline must be human.

Coup l'Aire

Cost: 2D10 WPR/round Roll Required: S

Range: Sight Area: 5', 10', 15' radius

This discipline allows a character to foul a volume of air with clouds of toxic smoke. The character can select the center of the area of effect to



be anywhere within his line of sight. The toxic cloud is spherical with a radius depending on the level of use: 5' at Student Level, 10' at Teacher Level, or 15' at Master Level.

The smoke created by this discipline is foul-smelling in the extreme and dense enough to cut visibility to 5'. Unlike normal smoke, the cloud is unaffected by winds of less than gale force, as long as the character maintains the discipline. The smoke vanishes immediately when the discipline terminates. If the wind reaches gale conditions, the discipline terminates immediately and the cloud dissipates.

The smoke cloud is motionless once created; the character can't cause the cloud to move.

The smoke is poisonous, the toxicity of that poison depending on the result rolled by the CM on a Specific Coup l'Aire Check:

Failure	No smoke forms.
L result	Strength 60 poison.
M result	Strength 80 poison.
H result	Strength 100 poison.
C result	Strength 130 poison.

The smoke must be inhaled to be toxic.

Endow

Cost: 6D10 WPR/use Roll Required: H
Range: Touch Area: 1 individual

This discipline allows a character (or a creature) to Endow another character with the ability to use the Disciplines of the Art associated with voodoo and Powers of the Twilight. If used by a creature, this discipline can actually endow a character with an Evil Way Score (EWS), allowing him to use some Evil Way Disciplines. To limit the use of this discipline, the cost in WPR and the chance of failure are high. Also, if the discipline attracts the attention of a False Loa, the high cost in WPR leaves the user extremely vulnerable. Furthermore, characters who already possess this discipline—most likely nou houn gan, houn gan macoute, or veau bokor—should be very selective over whom they Endow with abilities. For these reasons, CMs should find that this discipline isn't unbalancing to the game.

Generally speaking, characters who aren't born into the Haitian or voodoo tradition can't learn (i.e., purchase) the new Disciplines of the Art listed in the preceding section or Powers of the Twilight. This discipline can remove this restriction, allowing the subject to purchase (with CIPs) the voodoo-related

disciplines from this book. (This means a subject of this discipline can't use disciplines immediately.) The usual restrictions on discipline use still apply: the character must have an original WPR of at least 50 and a score of at least 60 in the basic attribute appropriate to the school of the discipline to be learned.

This discipline requires a vodoun-style ritual. In this ritual, the subject washes his body with soap and water sweetened with herbs and leaves, then traces ritual symbols (vévés) on his body with ash. This ritual takes one hour; if it's interrupted before that time is up, the discipline automatically fails.

Note that certain creatures can also use this discipline. A creature using this discipline has a choice (in other words, you as CM, role-playing the creature, have a choice). The discipline can either simply Endow the subject with the ability to learn/purchase Disciplines of the Art and Powers of the Twilight or can actually give the subject an EWS and the ability to purchase and use Disciplines of the Evil Way. This second use of the discipline costs the same in WPR and uses the same ritual. In addition, however, it temporarily decreases the creature's own EWS.

A creature can Endow a subject with an EWS of up to three-fourths the creature's own value. The CM, as the creature, must decide before using the discipline what value of EWS the subject is to receive. At the end of the ritual, and only if the discipline is successful, the creature temporarily loses 4 points of EWS for each 3 points of EWS it Endows the subject (round fractions up). This lost EWS regenerates at a rate of 1 point per hour. A single creature can use this form of the discipline no more than once in every two lunar months.

Example: A False Loa uses Endow on a follower to convert him into a veau bokor. The False Loa has an EWS of 140 and thus is able to Endow the subject with a maximum EWS of 105 (three-fourths of 140). The CM, role-playing the creature, decides to Endow the subject with an EWS of 100. This temporarily reduces the False Loa's EWS by four-thirds of 100: 133.3, rounded up to 134. After completing the discipline, the False Loa has an EWS of only 6. (If it's smart, it won't do anything for the next week but rest.) Regaining its full EWS takes 134 hours, or almost 6 days, during which time it's extremely vulnerable. (Predictably, this ensures a creature will only Endow characters that it trusts not to attack it in its weakened condition or over whom it has some kind of hold.)

As with the other aspect of this discipline, the subject must learn (purchase) Evil Way Disciplines before he can use them. The costs are the same as for purchasing disciplines of the Art: 1, 2, and 4 CIPs (for Student, Teacher, and Master Levels) for the first school, double that for a second school, and three times that for a third or subsequent school. Since only non-player characters will ever be receiving EWS scores, it's up to the CM to decide how many CIPs a character has with which to purchase Evil Way Disciplines. Remember, no envoy will ever be subject to this aspect of the discipline. No PC can ever receive an EWS.

PROTECTIVE DISCIPLINES

$(PCN + LCK) \div 3$ or $(EWS + PCN) \div 3$

Invisibility

Cost: Varies

Roll Required: M

Range: Self

Area: Self

This discipline is identical in effect to the Sensory Discipline of the Evil Way of the same name. Note that the version normally available to creatures is of the Sensory school and is much cheaper in terms of Current WPR. This is the only form of Invisibility that humans can possess.

At Student Level, the cost is 5 Current WPR/round.

At Teacher Level, the cost is 20 Current WPR/minute.

At Master Level, the cost is 5 Current WPR/minute.

Physical Protection

Cost: 1D10 WPR/round

Roll Required: G

Range: "Touch"*

Area: 1 individual

*To use this discipline, an incorporeal creature must pass through the subject. Note that a creature Possessing an individual is considered to be touching that individual.

This discipline allows a character (or creature) to endow a subject with limited protection against physical damage. To establish this protection, the character must touch the subject. After this initial touch, however, the character can maintain the protection as long as the subject remains within sight simply by expending 1D10 WPR per round.

While the discipline is in effect, the subject is immune to fire (although not to smoke inhalation) and to damage caused by extreme heat or cold. In

addition, the subject is almost totally immune to pain and to "wound shock" from physical damage. This has the effect of reducing the Strike Rank of any attack on the subject by 1 (to a minimum of SR 1). Physical Protection offers no benefit against damage inflicted by incorporeal attacks.

Creatures and veau bokor frequently use this discipline to simulate the resistance to fire and other damage exhibited by those being ridden by true Loa. A being can't use this discipline on him- or itself.

Powers of Special Individuals

In vodoun and voodoo tradition, certain individuals are thought to have special abilities. Specifically, identical twins—called marassa—are thought to have the ability to cause rain and otherwise affect the weather. In addition, the child born directly after a set of identical twins is said to share the same power. Such an individual is called a dosu (male) or dosa (female).

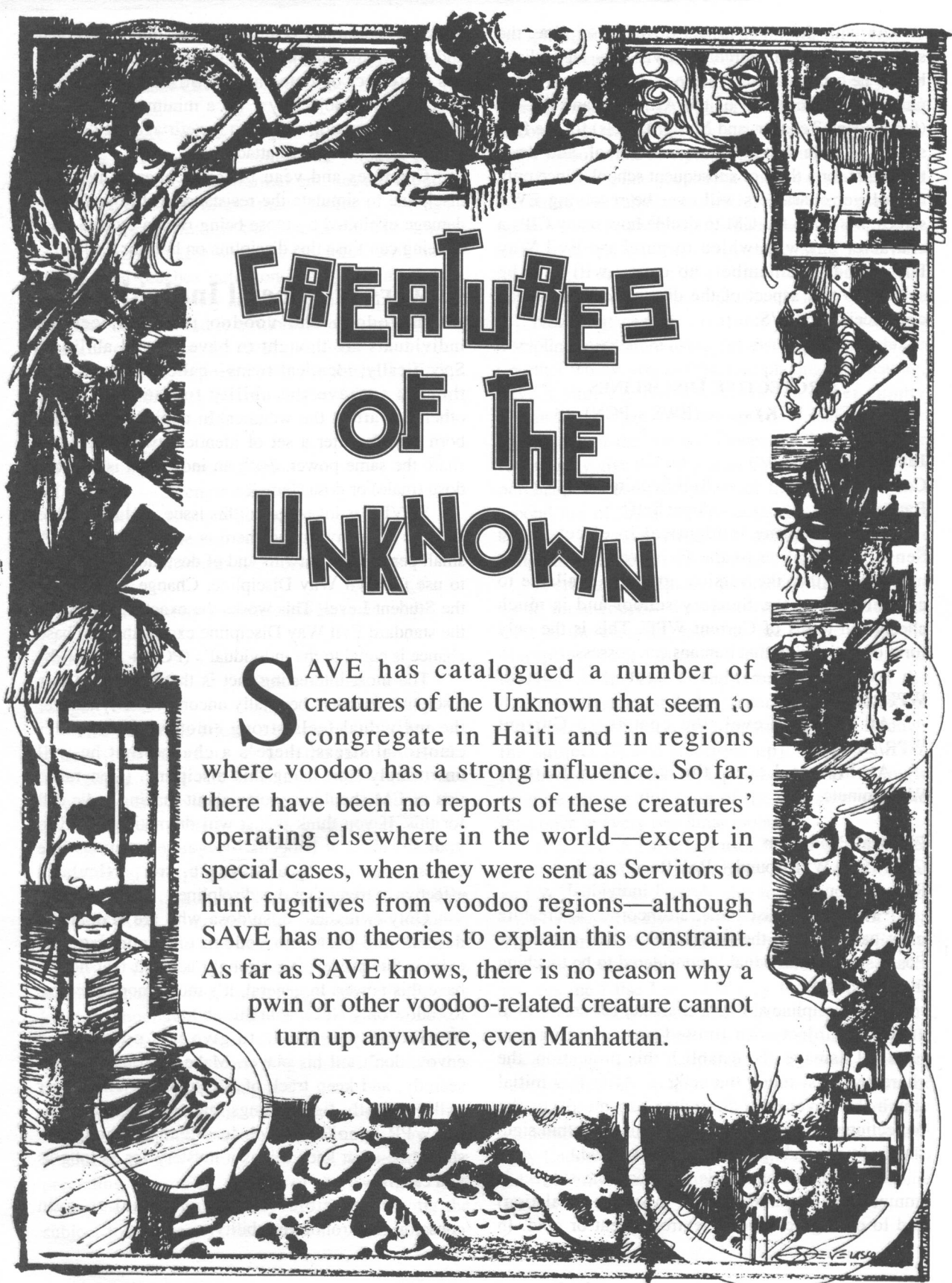
SAVE has investigated this issue, and has, to the surprise of many, found there is some truth to it. A small percentage of twins and of dosu/dosa seem able to use the Evil Way Discipline, Change Weather, at the Student Level. This works the exact same way as the standard Evil Way Discipline except that the base chance is equal to the individual's $(PCN + STR) \div 3$.

The most interesting fact is that the use of this discipline seems to be totally unconscious. Whenever the individual feels strong emotions or is under emotional stress, there's a chance that he will unwittingly start using this discipline. (Generally, you as CM shouldn't worry about making a die roll for this. If you think that it will dramatically add to your storyline, it happens.) Negative emotions like anger, bitterness, jealousy, etc. are particularly effective at triggering this discipline.

Only twins and dosu/dosa who are Haitian by descent and born into vodoun or voodoo society exhibit this power. It's strongly advised that no PC have this power. In general, it's much more effective to endow only NPCs with this ability.

Should you decide to give this power to an envoy, don't tell his player. Make all rolls yourself, secretly, and keep track of WPR losses. The player will eventually figure things out—as when he finds his WPR "pool" is much less than he thought it should be—but keep things a mystery for as long as you can.

It's impossible for an individual to gain conscious control of this ability.



CREATURES OF THE UNKNOWN

SAVE has catalogued a number of creatures of the Unknown that seem to congregate in Haiti and in regions where voodoo has a strong influence. So far, there have been no reports of these creatures' operating elsewhere in the world—except in special cases, when they were sent as Servitors to hunt fugitives from voodoo regions—although SAVE has no theories to explain this constraint. As far as SAVE knows, there is no reason why a pwinn or other voodoo-related creature cannot turn up anywhere, even Manhattan.

BAKA

AGL: (100 + 2D10) or 115 or *

DEX: N/A or *

PCN: (95 + 2D10) or 110

PER: N/A

STA: (80 + 2D10) or 95 or *

STR: (70 + 2D10) or 85 or *

WPR: (80 + 2D10) or 95

EWS: (95 + 2D10) or 110

ATT: 1; (85 + 2D10) or 100 or *

SR: 3 or *

WB: 25 or *

Fear: -25 if recognized or *

MV: 175' (L); 35' (W) or *

Type: Independent, Servitor

Class: C

Disciplines:

83/98/118 Breath of Pestilence,
Wound

80/95/115 Wave of Fog

88/103/123 Darken, Invisibility,
Quiet, Raise Perception

Automatic Unique Change Self

*In animal form, a Baka has the statistics of the form taken.

"A tiger. A tiger it was that faced us across the clearing in the Haitian jungle. Its lips drew back from teeth the size of small daggers, and its growl was a low rumble we felt in our chests as much as heard. We readied what few weapons we carried and prepared to defend ourselves.

"It was then that Melanie gasped, 'But there are no tigers in Haiti.' "

In its natural form, the Baka is a jungle cat similar in appearance to a small black panther. It has somewhat elongated jaws, filled with needle-sharp teeth. Its eyes are unrelieved black. Even without using its Quiet Discipline, it's as silent as smoke.

The creature can change its form to that of most other four-footed creatures, ranging in size from the smallest shrew to a full-grown grizzly bear (but no larger). When in animal form, many of its statistics match that of the creature whose form it has taken.

A Baka can Change Self as many as five times per day. Each time it changes form, it regenerates all Stamina it may have lost and heals all wounds it has suffered. If a Baka in another form is reduced to zero Stamina or "killed" by having all its Wound Boxes marked off, it's forced to assume its true form. (This



enforced change doesn't count against its five voluntary changes.) Once forced into its true form, it can only Change Self after it has rested for 10 uninterrupted hours. If a Baka is killed while in its true form, it is destroyed.

Even while in another form, the Baka can use its disciplines. For discipline use only, the creature uses its own AGL, STA, and STR Scores, regardless of its physical form.

As one of the least-powerful creatures associated with the voodoo tradition, Bakas are sometimes "lent" to a veau bokor as a minion.

BORREAU

AGL: (110 + 2D10) or 125
 DEX: N/A
 PCN: (115 + 2D10) or 130
 PER: (75 + 2D10) or 90 for Discipline use
 STA: (100 + 2D10) or 115
 STR: (75 + 2D10) or 90
 WPR: (110 + 2D10) or 125
 EWS: (120 + 2D10) or 135
 ATT: 2; (95 + 2D10) or 110
 SR: 2*
 WB: 30
 Fear: -35
 MV: 50' (L); 15' (W); 200' (I)
 Type: Servitor
 Class: C, I
 Disciplines:
 90/105/125 Empathy, Unique Hound
 90/105/125 Haywire, Wave of Fog
 101/116/136 Hallucinate, Sleep
 103/118/138 Darken, Quiet, Raise Perception
 Automatic Unique Corporeal Manifestation



"We all knew that our new colleague's life had become forfeit when he ran from the black sect of which he used to be a member. But little did we know the reach of the foul creature that used that society as its pawn."

"Walking the familiar streets of London, all of us had felt the unmistakable sensation of being watched. Yet all of us had written it off as a natural reaction to the stress we had been under while in Haiti. In hindsight, the appearance of the Borreau, the executioner, should have come as little surprise. As it was, however, the surprise and horror we felt was overwhelming."

*In corporeal form, the Borreau has two attacks: biting or constricting. Its bite inflicts SR 2 and injects a strength 150 poison. Treat a constricting attack as per the Wrestling Skill and Strangling. You must receive an M result or higher in order for the creature to grapple a character, but when it does so, it automatically inflicts M damage each round based on its initial roll. The attack to strangle is not a Called Shot. In addition, a Borreau can simultaneously bite and constrict a single target. If it's currently constricting its target, its bite attack automatically hits with a C result.

A Borreau (French for executioner) is a creature widely used by the False Loa as an assassin or executioner, and it's perfectly suited for this task. Normally it's incorporeal and invisible, although it can manifest itself corporeally with no cost in WPR. In corporeal form, it resembles a large, matte-black snake with faintly glowing red eyes. It's about 25 feet long and exceptionally powerful. It moves silently, but its characteristic odor, reminiscent of putrefaction, sometimes gives it away. (It has no such odor in incorporeal form.)

While in incorporeal form, the Borreau can attack a corporeal target only by using Disciplines. If fought by a character using Incorporeal Attack, the creature can make only one attack per round.

If the creature is "killed" or "knocked out" while in corporeal form, it's forced into incorporeal form. After remaining incorporeal for 8 hours, it can manifest itself corporeally once more with all STA regenerated and all wounds healed. If the creature is killed while incorporeal, however, it is destroyed. The False Loa that summoned it senses its destruction and knows roughly where it happened (within 50 miles). Whether the False Loa decides to do anything about it depends on the circumstances and CM discretion.

A Borreau has a scheming, malign intelligence, is exceptionally skilled at tracking its prey, and is single-minded when it's on the hunt. Once it has located its prey, it often plays with him before making the kill. Its first action on catching up with its prey is always to use its Hound Discipline. If this is successful, the prey can't get away.

A Borreau has the unique ability of "tying in" to the Hound Discipline used by the False Loa that summoned it. This works as follows: the False Loa uses its Hound Discipline (see p. 154 of the *Chill* hardcover) on an individual. If this is successful, the CM must make a Specific Hound Check for the Borreau. It can do this anywhere; it doesn't have to be near the subject. If its check is successful, the Borreau can Hound the target as if it had used the discipline directly on that target. (False Loa invariably use Hound as part of the initiation ritual to create a houngan macoute or veau bokor. For as long as that discipline lasts, the False Loa can summon a Borreau and send it to hunt that person, with a very good chance of success.)

CHASSEUR

AGL: (90 + 2D10) or 105

DEX: N/A

PCN: (100 + 2D10) or 115

PER: (65 + 2D10) or 80 for Discipline use

STA: (70 + 2D10) or 85

STR: (60 + 2D10) or 75

WPR: (105 + 2D10) or 120

EWS: (100 + 2D10) or 115

ATT: 1; (65 + 2D10) or 80

SR: 2

WB: 20

Fear: -30

MV: 40' (L); 5' (W); 200' (A)

Type: Servitor, Independent

Class: C

Disciplines:

80/95/115 Swarm, Shriek

78/93/113 Change Temperature, Change Weather, Haywire, Raise Winds, Wave of Fog

93/108/128 Deadly Dreams, Sleep

92/117/137 Appear Dead (Self), Darken, Ghostly Lights, Invisibility, Purified Shell, Raise Perception

"At last all of the zombies lay motionless around us, and we thought ourselves safe. But there was more danger in that humid Haitian night. Death was there, cruising through the blackness on membranous

wings, waiting for the right moment to swoop down on us."

The Chasseur (French for hunter) is a nocturnal creature similar in appearance to a huge bat. Its membranous wings have a span of up to 15' and are tipped with razor-sharp claws. Its body is typically about 3' long and very muscular. The Chasseur has an extended snout and exceptionally powerful jaws lined with a carnivore's teeth. Unlike most bats, it has no hair; its black skin is soft, clammy, and disfigured here and there by great sores and boils. The creature has large ears and uses echolocation as do normal bats. Unlike other bats, however, the creature also has excellent eyesight.

Chasseurs are nocturnal carnivores. They prey on virtually any animal they can catch, most often bats, although they seem to prefer the flesh of humans. They have an evil cunning and are difficult to trick. The creatures seem to enjoy foul weather and use their disciplines to create these conditions.

Chasseurs are usually solitary creatures, but there have been reports of "hunting flocks" of up to 8 individuals. Chasseurs are able to communicate





telepathically with each other (without using the Telepathy Discipline), although this mental communication doesn't extend to any other creatures.

A Chasseur attacks with a bite that inflicts SR 2 damage. In addition, a character bitten by a Chasseur has a base 10% chance of catching a strength 75 disease. The disease becomes obvious to the character in 1D10 days.

Chasseurs have been reported on Haiti and several other islands of the Caribbean. There are hints that a few of the creatures live in the bayous of Louisiana, but this has yet to be confirmed. Apparently, more-powerful creatures such as False Loa use Chasseurs as servitors and hunters. There are rumors that Chasseurs are sometimes "loaned" to veau bokor as minions.

DJAB

AGL: (80 + 2D10) or 95
DEX: (2D10) or 15
PCN: (100 + 2D10) or 115 [H: -50*]
PER: (75 + 2D10) or 90
STA: (110 + 2D10) or 135
STR: (100 + 2D10) or 115
WPR: (80 + 2D10) or 95
EWS: (80 + 2D10) or 95
ATT: 1; (85 + 2D10) or 100
SR: 4

WB: 45

Fear: -40

MV: 140' (L); 45' (W); 200' (I)

Type: Independent, Master

Class: C, I

Disciplines:

77/92/112 Summon, Command Snakes**,
Summon Snakes**

90/105/125 Animation of the Dead, Deadly
Remains

78/93/113 Steal Memory

78/93/113 Flight, Telekinesis, Teleport, Throw
Voice

85/100/120 Darken

Automatic Change Self, Unique Corporeal
Manifestation

*Minus 50 for hearing.

**These disciplines are described on p. 46.

"We had no idea what the creature was that pursued us, but after ten minutes of flight through the jungle, we were confident we had left it far behind. But then the voice—rough and horrible—sounded from the bush ahead of us."

Djab is an African word meaning devil, and it is a highly appropriate name for this creature. In corporeal form, the Djab appears as a twisted reptile, something like a deformed frog or toad, standing about 4 feet high. It has milky-white bulging eyes, a broad mouth filled with sharp teeth, and a long black tongue that splits into three near its tip.

Its skin is scaled and ranges from a dark bronze on its back to a sickly white on its underbelly. The creature's body is incredibly muscular. Despite its size and apparently cumbersome shape, it can run (not hop) at incredible speeds. Its forelimbs have small hands, each of which sports three fingers and an opposable thumb. Its dexterity with these hands is relatively low, but it certainly can use them to perform simple tasks (like turning a doorknob, for example). The Djab has acute senses of sight and smell; its sense of hearing is sub-standard.

Most Djabs can speak English and Creole, but some are limited to Creole. The creature's voice is guttural and harsh.

When it uses its Swarm Discipline, a Djab is limited to summoning a swarm of centipedes or the creatures called Ka; the discipline can summon no other kind of creature.

A Djab can assume either corporeal or incorporeal form as and when it wishes. The transition takes one round and costs no WPR. The creature often uses Change Self to assume the form of an animal indigenous to the region. If it enters combat and wants to make its attack really count, it assumes its true form (SR 4 bite).

If a Djab is "killed" or knocked unconscious while in corporeal form, it's forced to assume incorporeal form. After 6 hours of rest, it can manifest itself corporeally again, with all damage cured. If the creature is killed while in incorporeal form, however, it is banished to the Unknown for a period of 2D10 years. When it returns to the Known world, it will definitely seek vengeance.

Djabs sometimes work with and serve False Loa. The Djabs aren't under the control of the False Loa, however, and always have arranged some quid pro quo arrangement to make it worth their while.

To SAVE's knowledge, Djabs have only been sighted in Haiti.



KA

AGL: N/A

DEX: N/A

PCN: (60 + 2D10) or 75

PER: N/A

STA: (60 + 2D10) or 75

STR: (50 + 2D10) or 65

WPR: (80 + 2D10) or 95

EWS: (75 + 2D10) or 90

ATT: 1; (55 + 2D10) or 70

SR: 2

WB: N/A

Fear: -20 if recognized

MV: 100' (I)

Type: Independent, Servitor

Class: I

Disciplines:

70/85/105 Deadly Remains, Wound

70/85/105 Ghostly Lights, Purified Shell

"The Haitian peasants believe that the soul, or as they call it the ti bon ange, floats above the grave for seven days after a person has been interred. They also claim that some individuals can see this ti bon ange as a faint glow above the gravesite.

"Understandably, I gave this little credence. Great was my surprise, then, when I walked through the graveyard at night and saw a drifting shimmer of light hovering above a fresh grave. I approached to investigate, and that is when the horror began."

A Ka is an incorporeal creature that feeds on the newly interred bodies of the freshly dead; nobody knows exactly what form this feeding takes. Being incorporeal, the Ka requires no physical sustenance and can't feed physically in any case. Further, when the Ka is feeding, it floats a couple of inches above the surface of the grave. Some SAVE theoreticians believe the Ka feeds symbolically, somehow gaining spiritual sustenance from the process of decomposition going on within the grave. The

theoreticians point out that a Ka never feeds on an embalmed body.

A Ka appears as a patch of faint phosphorescence, like dimly glowing gas. It usually maintains a roughly spherical form, a little larger than a basketball, but it can change its shape quite drastically. SAVE knows no limits to this changing, but the creature seems to prefer a spherical form.

A Ka can dim its glow down to the point of total invisibility; this has no WPR cost. It usually remains invisible, although occasionally the creature becomes visible while feeding and must become visible when using disciplines or attacking incorporeally.

A Ka is strictly nocturnal, and nobody knows where it spends the daylight hours. Some speculate that it returns to the Unknown.

A Ka has little interest in the actions of humans. Its main goal is to feed from the freshly dead. If a mortal approaches within 10' of a feeding Ka, the creature might attack incorporeally, although it's much more likely to use its disciplines to drive the mortal off so it can continue with its feeding.

A Ka does obey the Summons of a more-powerful creature and does attack humans if ordered to do so.

A Ka attacks incorporeally, inflicting SR 2 damage. In addition, on any C result, it causes a wave of cold to pass through the victim's body, leaving him incapacitated for 1 round.

A Ka can only be destroyed in incorporeal combat.

LOA, FALSE

AGL: N/A; (110 + 2D10) or 125 (discipline use)

DEX: N/A; (90 + 2D10) or 105 for discipline use

PCN: (120 + 2D10) or 135

PER: (85 + 2D10) or 100

STA: (90 + 2D10) or 105

STR: (100 + 2D10) or 115

WPR: (100 + 2D10) or 115

EWS: (125 + 2D10) or 140

ATT: 1; only uses disciplines

SR: N/A

WB: N/A

Fear: -30 if recognized

MV: 150' (I)

Type: Master, Independent

Class: I

Disciplines:

155/170/190 Chill

95/110/130 Command Snakes*, Contact the

Living, Empathy, Hound, Prophecy**, Swarm, Summon, Summon Snakes*, Telepathy

97/112/132 Coup l'Aire*, Coup N'âme**, Deadly Remains, Endow*, Evil Eye, Inhabit, Second Light, Sympathetic Magic**, Wanga**, Zombification**

100/115/135 Change Temperature, Haywire, Wave of Fog

100/115/135 Confuse, Dreamsend, Hypnotize, Influence, Minion, Possession**, Sleep, Spirit Capture**, Steal Memory

103/118/138 Slam, Telekinesis

107/122/142 Appear Dead (Other), Blind, Darken, Physical Protection*, Prise du Mort**, Purified Shell, Putrefied Shell

*Described on pp. 46 - 49.

**Described on pp. 36 - 42.

"'Voodoo possession is simply a kind of mass delusion.' So stated my professors at the university. But how does delusion or psychosis explain the possessed subject's resistance to flame? And his knowledge of things that only a dead person could know? And his ability to work magic both helpful and baneful? It was to answer these questions that I began to work in the countryside of Haiti. And it was those answers that drove me to the very brink of madness."

The creature known to SAVE as the False Loa is unarguably the most powerful denizen of the Unknown associated with the false tradition of voodoo. It is, in fact, one of the most powerful creatures of the Unknown yet recorded.

The False Loa is fully incorporeal. While it can easily communicate with humans in a variety of manners, it is unable to manifest itself corporeally. The only way the creature can directly manipulate objects in the physical world is by Possessing a subject (riding a horse).

As was described earlier, the False Loa have, for several decades now, been impersonating the true Loa of the vodoun tradition. Using their Disciplines of the Evil Way and Powers of the Twilight, they duplicate the abilities that tradition ascribes to the real Loa. In this way, they've warped vodoun into a dark reflection of itself—voodoo. This plan illustrates some significant characteristics of the False Loa. Firstly, they're malignly intelligent and sly. They also have a very perceptive grasp of how the human mind works and Mankind's relationship with religion and other traditions. Similarly, the plan shows immense

subtlety, subtlety beyond the comprehension and capabilities of all but the most dangerous creatures of the Unknown. Finally, it illustrates that the False Loa are patient creatures; the scheme of warping the vodoun tradition into something that better suits the creatures' purpose has taken more than half a century, and the False Loa must have anticipated this from the outset. Creatures willing to wait decades for a plan to come to fruition are much more daunting opponents than those who always work for quick results.

PERSONALITIES OF LOA

Following are notes on some of the most widely known and widely revered Loa. The CM can use these personalities, or invent new ones, when the False Loa impersonate the true Loa of vodoun.

Ogoun

Ogoun is the spirit of fire and the metallurgical elements. As such, he has the wild and tempestuous personality of a young warrior. While riding his cheval, Ogoun frequently handles fire or burning embers; his horse is unharmed by these actions. Similarly, Ogoun is said to protect his worshippers from the wounds of bullets, machetes, and other weapons. (Both of these stories imply the use of the Physical Protection Discipline.) Ogoun is also said to bestow on his followers the power to cure illnesses, and the gift of prophecy.

Legba

Legba takes various roles and has various personalities, depending on when and where he is invoked and the purpose of his invocation. As Legba Pié Cassé, he is an old man with crooked arms and paralyzed legs. Legba Avarada is a vagabond, while Legba-Carrefour is the spirit of the crossroads and is considered by some to be the patron of vodoun or voodoo magic. In any or all of his aspects, Legba is honored at the start of every vodoun or voodoo service, because he is the "opener of the ways." Legba is also considered the guardian of the doors of every house, and of highways, paths, and crossroads.

Legba likes black and yellow clothes. He enjoys drinking rum and eating meat. (Certain SAVE specialists believe that a False Loa impersonating Legba sometimes makes its horse eat the flesh of human sacrifices.)

Erzulie

Erzulie is the spirit of love. She is a beautiful, elegant woman and always moves and acts like one regardless of the nature of her horse. She likes to wear silks of bright colors or of purest white and loves jewelry. She is gentle, kind, and sensitive to those who please her, and she brings such followers good fortune. However, she frequently becomes angry and brings harm to people who displease her. Erzulie can be something of a flirt.

Baron Samedi

Baron Samedi is one of the two best-known spirits of the dead. Specifically, he is revered as the protector of the cemetery and is frequently represented by a large cross placed over the grave of the person to be buried.

Baron Samedi is traditionally pictured as a dwarf who carries clanking chains. He is much feared by common folk. Bokor particularly revere Baron Samedi because they must gain his permission before they can slay—or sometimes even harm—someone through sorcery. Traditionally, a bokor must gain Baron Samedi's approval before he casts an evil influence on a victim; without the Loa's approval, the sorcerous working fails.

Guede

The bokor turns to Guede when he wants someone to die. As with Baron Samedi, a bokor must traditionally gain permission from Guede before he can slay anyone with magic. (Within vodoo, of course, this permission is largely symbolic and is granted easily anyway.)

Guede traditionally looks like a dead man, pale and slack of face. His garb of choice is a black robe, a high hat, and a knife. Guede has a harsh voice and talks through his nose. He also has a tendency to talk a lot. When Guede rides a serviteur at a ceremony where other Loa have possessed celebrants, he has a nasty habit of beating the horses of the other Loa.

When impersonating the true Loa of vodoun, the False Loa assume the personalities, apparent interests, and characteristics that are traditionally associated with these spirits. The accompanying box describes the personalities and trappings of some of the most well-known Loa. Remember that the "pantheon" of Loa is always expanding, and no one is overly surprised at the emergence of a new Loa.

Nobody knows exactly how many False Loa there are. If there were as many False Loa as there are true Loa in the vodoun tradition, upwards of 200—it seems likely that the entire island of Haiti, and every other area where voodoo has gained a foothold, would be under the total control of the creatures. Since this isn't the case, it seems logical that there are far fewer False Loa, perhaps as few as a dozen. (There are some SAVE members who think the number is fewer than that.)

SAVE is convinced that the False Loa, however many actually exist, don't correspond on a one-to-one basis to the personalities and identities of vodoun Loa. These identities are merely convenient "masks" the False Loa wear when it seems appropriate. At one time, a particular False Loa might pretend to be Legba and on another occasion pretend to be Ogoun. Meanwhile, a totally different False Loa might also be pretending to be Legba or Ogoun at a different hour four half an island away.

Incorporeal combat or other discipline use are the only ways to damage False Loa. If a False Loa's "death" is due to incorporeal combat (i.e., by reducing its WPR, STA, or EWS to zero), it is actually banished to the Unknown for 1D10 years. After that period, it's free to return to the Known world; its first priority always being revenge.

There is only one exception to the above statements. If a False Loa is Possessing a victim and is prevented from releasing its hold over its subject, the creature can be permanently destroyed. To so "bind" a False Loa to its possessed subject, the two big toes of the subject must be bound together with twine. Obviously, this is much easier said than done; as soon as the False Loa recognizes that its subject is going to have his toes bound, the creature usually terminates the discipline.

Once the subject's toes are bound together, the False Loa is bound to the subject's body and can't terminate the Possession. Furthermore, the False Loa can no longer physically control the subject's body; the subject is effectively catatonic. The creature can use any other disciplines during this time, within the limits of Current WPR.

To destroy the False Loa, envoys must wash the subject's body with water sweetened with fine herbs and prepare it as if for burial. They must then trace a five-pointed star on the subject's forehead with flour mixed with water and place the subject in a fresh grave. At the instant that the subject's body is lowered into the grave, the False Loa is destroyed, and the subject is freed from Possession.

The above considerations apply to False Loa only, not to any other individual or creature that might have the ability to use Possession.

To the best knowledge of SAVE, False Loa are able to Summon only those creatures associated with the voodoo tradition. Their Minion Discipline is known to have the capacity for creating Borreau, Chasseurs, and Djabs. There is always the possibility that the False Loa can create other creatures as well, of course.

False Loa are apparently immortal, unless destroyed by envoys or others. Thus, should it suit their fancy, they could engage in plans that take generations to reach fruition. (In fact, there are those within SAVE who believe that the entire voodoo tradition is but the first stage in some much larger plan masterminded by the False Loa.)

PWIN

AGL: N/A; (70 + 2D10) or 85 for discipline use
 DEX: N/A; (50 + 2D10) or 65 for discipline use
 PCN: (60 + 2D10) or 75
 PER: N/A; (85 + 2D10) or 100 for discipline use
 STA: (40 + 2D10) or 55
 STR: (50 + 2D10) or 65
 WPR: (80 + 2D10) or 95
 EWS: (85 + 2D10) or 100
 ATT: 1; (65 + 2D10) or 80
 SR: 0
 WB: 25
 Fear: -30 if recognized
 MV: 100' (A), 5' (L), 100' (I)
 Type: Servitor
 Class: C, I
 Disciplines:

72/87/107 Command Snakes*, Summon
 Snakes*, Telepathy
 57/72/92 Wanga**
 70/85/105 Haywire, Lightning Call
 80/95/115 Confuse, Dreamsend
 73/88/108 Appear Dead (Self), Ghostly Lights
 Unique Corporeal Manifestation

*Described on p. 46.

**Described on p. 38.

"We all heard the fluttering sounds in the air above our heads, and all instantly wrote them off as being the passage of harmless bats. That's when the harsh, mocking voice sounded from the sky and when the first lightning bolt crashed from the lowering clouds near our camp."

The Pwin is a small creature that often acts as servitor to False Loa and other, powerful voodoo-related creatures. Pwin are frequently assigned to powerful veau bokor as their personal servants. (Rumors state that certain nou houngan and nou mambo of great ability can summon Pwin and bind them to their service. This has never been proven; further, none of SAVE's metaphysicians can even comprehend how this might be achieved.)

A Pwin remains in incorporeal form most of the time, seeming to prefer this state. When required, however, it can manifest corporeally in one of two forms: a 6'-long black snake with red eyes or a red-eyed black bat with a 4' wingspan. Any transition—i.e., becoming corporeal or incorporeal or changing between its two corporeal forms—takes 1 round and costs 1 point of Current WPR.

In corporeal form, the Pwin can perform physical or discipline-using attacks. In bat form, its bite inflicts SR 0 damage. In snake form, its bite also inflicts SR 0 damage, but a successful bite also injects a strength 100 poison. While in incorporeal form, the Pwin can attack only by using disciplines.

Regardless of its corporeal form, the Pwin retains the capacity for speech, which is always harsh and inhuman.

The only way to permanently kill a Pwin is to attack it in its corporeal form and do enough damage to have the CM mark off all of its Wound Boxes. (Note that any wounds the creature has suffered remain with it regardless of which corporeal form it takes.) The Pwin can heal any damage it has suffered



merely by becoming incorporeal and resting for 12 uninterrupted hours.

If a Pwin is reduced to zero Current WPR, regardless of its form, it is instantly banished to the Unknown for a period of 3D10 weeks. Unlike most creatures of the Unknown, Pwin seem to retain an overwhelming fear of the individuals who banished them to the Unknown and don't hunt them down after this period of banishment.

If a Pwin in corporeal form is reduced to zero Current STA, the creature becomes incorporeal; reducing it to zero STA doesn't banish it.

Pwin are commonly regarded as cowardly bullies. They use their abilities to terrify victims incapable of fighting back but are thought to flee from foes capable of doing them harm. (There are those within SAVE who consider this belief to be a dangerous falsehood. Envoys are well advised not to depend on it.)



SHAPESHIFTER, HAITIAN

AGL: (70 + 2D10) or 85; *
 DEX: (70 + 2D10) or 85; *
 PCN: (90 + 2D10) or 105
 PER: (85 + 2D10) or 100; *
 STA: (70 + 2D10) or 85
 STR: (60 + 2D10) or 75; *
 WPR: (85 + 2D10) or 100
 EWS: (95 + 2D10) or 110
 ATT: 1; (65 + 2D10) or 80; *
 SR: 1; *
 WB: 35
 Fear: -40 if recognized
 MV: 100' (L), 10' (W); *
 Type: Independent, Servitor
 Class: C
 Disciplines:

Automatic Change Self

*As assumed animal form.

"The two scruffy ne'er-do-wells faced us, smiling nastily. They were unarmed, and I was in no mood to deal with ruffians, so I drew my revolver and showed it to them, suggesting that they step aside. If anything, their grins broadened. Then their bodies shifted, like images reflected in rippled water. One took the form of a huge dog, the other that of a jungle cat. As one they leapt."

The Haitian Shapeshifter is definitely a creature of the Unknown but is thought to have little or no connection with the creatures closely associated with voodoo. Folk tales dating from centuries back (long before the False Loa began working their evil plans) describe the Shapeshifter, hinting that these particular creatures greatly predate the arrival of the False Loa.

Haitian Shapeshifters are fully corporeal creatures but can change their form at will. They seem to prefer human guise, in which form they usually resemble scruffy, more or less feral, individuals. They have the power to assume other forms at will, however. A Shapeshifter can assume the form of any animal, insect, bird, or fish. The animal whose form the creature takes can't weigh more than twice the weight of a human adult (about 400 pounds) but can be as small as the tiniest insect. This transition takes 1 round and costs 2 points of Current WPR.

While in animal form, the creature has the movement and other characteristics of the shape it has taken.

A Haitian Shapeshifter can be killed as can any normal animal. There is one twist, however: each time a Shapeshifter changes form, it instantly heals 1 wound and regains 1D10 points of Current STA. It can heal all wounds and recover all lost STA by resting for 12 uninterrupted hours. Thus, it's unusually difficult to destroy such a creature.

Most Haitian Shapeshifters can speak and understand only one language: an archaic dialect of French. (This is further evidence that Shapeshifters have been around since Haiti was the slave colony of Saint Domingue, if not before.) Some are more or less fluent in Creole or English. Shapeshifters can talk clearly when in human form and somewhat less clearly when in animal form. The nature of their voice depends on the form taken, of course. They sometimes speak to their prospective prey in order to lead them to a place where the creatures can feed uninterrupted or simply to terrify and play with their victims before killing them.

Shapeshifters must eat fresh meat once per day. Although they can subsist by eating any animals, they prefer human flesh.

Haitian Shapeshifters generally hunt in groups of two to four. Occasionally they appear singly and even more rarely in larger groups. Nothing is known of their mating habits. Nobody has ever reported seeing an immature Shapeshifter.

Shapeshifters rarely serve a more powerful creature as a servitor. In any such case, the Shapeshifter honors the arrangement only so long as it's receiving some value from the other creature. This value may be in the form of human sacrifices, information, items of power, even monetary wealth.

WEREWOLF, HAITIAN

AGL: (50 + 2D10) or 65; *
 DEX: (65 + 2D10) or 80; *
 PCN: (85 + 2D10) or 100
 PER: (70 + 2D10) or 85; *
 STA: (75 + 2D10) or 90
 STR: (65 + 2D10) or 80; *
 WPR: (75 + 2D10) or 90
 EWS: (110 + 2D10) or 125
 ATT: 1; (60 + 2D10) or 75; *
 SR: 0; *
 WB: 25

Fear: -40 if recognized

MV: 100' (L), 5' (W); *

Type: Independent

Class: C

Disciplines:

85/100/120 Empathy

90/105/125 Raise Perception

Automatic Change Self

*Or as wolf.

"It was only after the fiercest fight of our lives that we drove off the massive, night-black creatures. One of our colleagues—Dr. Ames from Boston—lay dead, his throat torn out. We had no option but to bury him where he lay, erecting a rough cross at the head of his grave. None of us, of course, ever suspected that we would see Dr. Ames again."

The Haitian Werewolf is similar to the traditional type of Werewolf, but with enough differences to make it a dangerous foe. As with the standard variety, the Haitian Werewolf is a corporeal creature of the Unknown that prefers to take the form of a human most of the time. At will, however, the creature can change its form to that of a large black wolf. This transition takes 1 round and costs the creature 1 point of Current WPR.

In human form, Haitian Werewolves have certain distinguishing features. Their hair and eyes are always dark, and they have thick eyebrows that join over the nose. In wolf form, their faces are vaguely human-looking.

Haitian Werewolves can be wounded, incapacitated, and killed as can any normal animal.



Unlike Shapeshifters, to whom they may be distantly related, they don't heal wounds or regain lost STA when shifting forms. Also, unlike standard werewolves, Haitian Werewolves suffer no adverse reaction to silver bullets (as far as a Haitian Werewolf is concerned, a bullet is a bullet).

The creatures must feed on living flesh once per day. As do Haitian Shapeshifters, they prefer the flavor of human meat, although they can subsist on animal flesh. Furthermore, Haitian Werewolves relish the flesh and blood of young children above all. They're bound by a symbolic restriction, however, in that they must receive permission from the mother before they can feast on a child. The creatures are very sly at obtaining such permission, often doing so when the mother is distracted with other tasks or when she's half asleep.

While in human form, these Werewolves can speak normally, although their voices are usually harsh. Haitian Werewolves are more likely than Shapeshifters to be fluent in contemporary languages.



The worst feature about Haitian Werewolves, and the feature that separates them from the more traditional forms, is that any individual killed by such a creature becomes a Haitian Werewolf at the next sunset. For this to occur, the body must be relatively intact—in other words, it can't have been decapitated or dismembered. There is another way to prevent a corpse from becoming a Werewolf. The procedure is as follows: Dig a trough in the ground and place the body in it, then wash the body with a mixture of soap and water sweetened with herbs and leaves. Dry the body, then plug the nose and ears with cotton wool, and tie the mouth closed using cord knotted at the top of the body's head. (Traditionally, the cotton wool is to prevent the corpse from hearing anything that might disturb him in his grave; his mouth is shut to prevent him from saying anything that could bring harm to his family.) Finally, tie the corpse's big toes together (to make it difficult for him to walk). If these precautions are taken, the corpse can't become a Haitian Werewolf.

ZOMBI ASTRAL

AGL: N/A

DEX: N/A

PCN: (70 + 2D10) or 85

PER: N/A; (60 + 2D10) or 75 for
discipline use

STA: (65 + 2D10) or 80

STR: N/A

WPR: (70 + 2D10) or 85

EWS: (70 + 2D10) or 85

ATT: 1; (70 + 2D10) or 85

SR: 3

WB: N/A

Fear: -35 if recognized

MV: 225' (I)

Type: Servitor

Class: I

Disciplines:

68/83/103 Unique Contact the
Living, Write

"The shimmering form hung in the air above the still body of our fallen guide. In horror we watched as it came more and more to resemble that unfortunate. Then, on the order of the bokor who created it, the foul creature drifted toward us."

A Zombi Astral is one of the three kinds of zombi that can be created by the Evil Way Discipline, Zombification. A Zombi Astral is incorporeal and normally invisible. At will, it can use a unique form of Contact the Living to assume the appearance of the dead person from whose corpse it has been created. (Refer to the Zombification Discipline on p. 39 for more details.) Once created, the Zombi Astral is the Servitor of the creature or individual who created it. If the creator is destroyed or banished to the Unknown, the Zombi Astral follows any applicable standing orders; otherwise, it becomes free-willed and exercises its innate personality.

Unless otherwise ordered, a Zombi Astral's greatest joy is to

watch humans suffer. The creature usually tries to cause such suffering indirectly: by terrorizing a chosen victim's loved ones, by killing his farm animals, or even something as subtle as arousing suspicion that the victim is actually a bokor.

A Zombi Astral attacks with a chilling touch as does a ghost. The attack score is equal to the Zombi's EWS. The attack is the same as an unarmed melee attack, but any C result has the additional effect of causing a wave of cold to pass through the body of the victim, leaving him totally stunned and gasping for breath for 2 rounds, and unable to fight, move, or use the Art.

A Zombi Astral can be destroyed in two ways. The first is by reducing its Current WPR or EWS to zero by Incorporeal Attack or other Disciplines of the Art. The second is to prepare the corpse from which the Zombi Astral was created in a particular way. The corpse's head and body must be totally shaven, and its toenails and fingernails trimmed. The corpse must then be buried (or re-buried) in a coffin into which must be placed the hair and nail parings, a comb, a handkerchief, a rosary, and six pins or needles. When the grave is finally closed, the Zombi Astral is instantly destroyed. Unfortunately for envoys with this task in mind, a Zombi Astral can sense at any distance when such a procedure is begun on "its" corpse. The creature heads for the corpse at its top speed and does everything in its power to prevent the completion of the process.

In vodoun tradition, a Zombi Astral is actually the ti bon ange of a dead person, captured and controlled by a bokor. Predictably, SAVE experts have little to say on this philosophical background.

ZOMBI CADAVERE

AGL: (25 + 2D10) or 40

DEX: (20 + 2D10) or 35

PCN: (20 + 2D10) or 35

PER: N/A; (40 + 2D10) or 55 for discipline use

STA: (75 + 2D10) or 90

STR: (70 + 2D10) or 85

WPR: (70 + 2D10) or 85

EWS: (80 + 2D10) or 95

ATT: 2; (60 + 2D10) or 75

SR: 1

WB: N/A

Fear: -35 if recognized

MV: 50' (L); 10' (W)

Type: Servitor

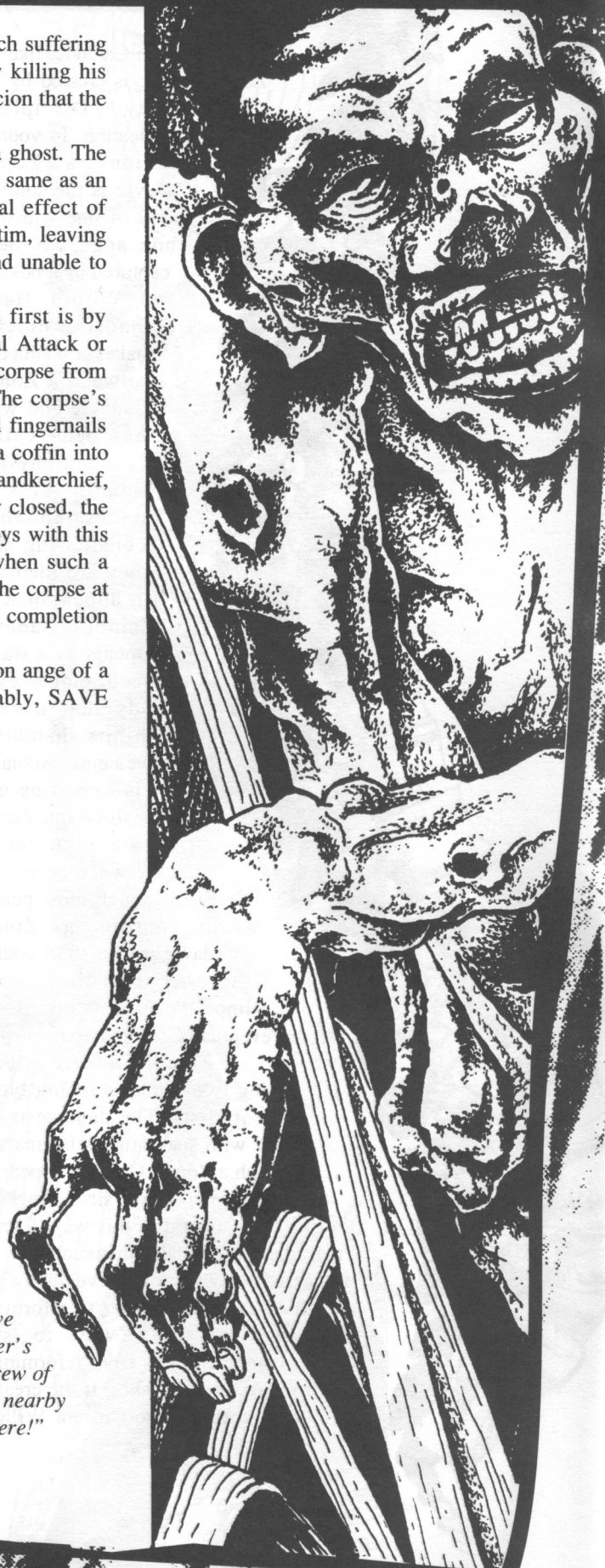
Class: C

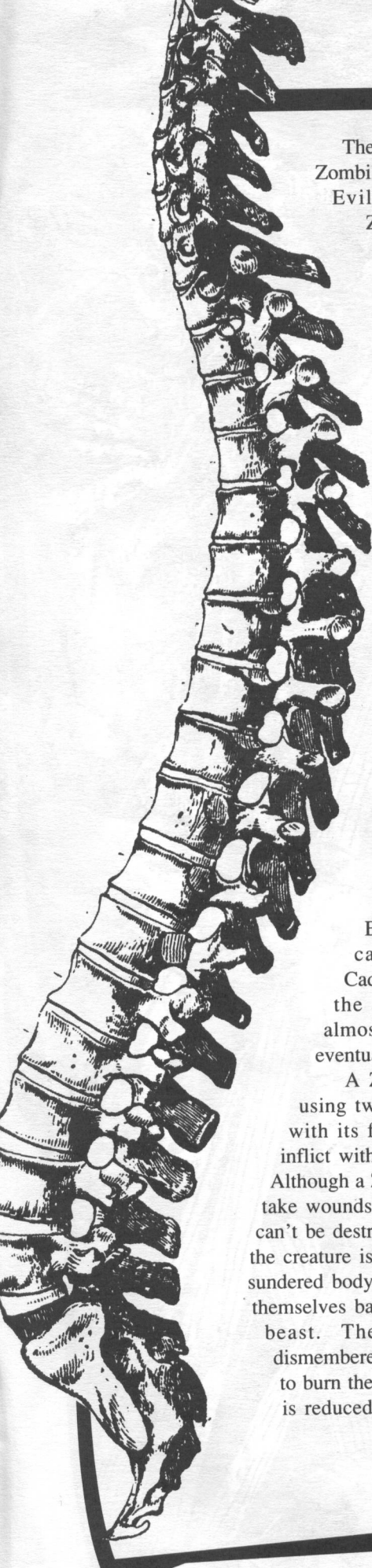
Disciplines:

65/80/100 Shriek

75/90/110 Breath of Pestilence

"When the shambling figure appeared out of the stand of sugar cane, we thought our search was over. Here, we believed, had to be the unfortunate victim of the poisoner's powder, his personality and will destroyed by that devil's-brew of drugs. All we had to do, we thought, was convey him to our nearby medical colleagues, and all would be well. How wrong we were!"





The Zombi Cadavre, like the Zombi Astral, is created by the Evil Way Discipline, Zombification. In vodoun tradition, a Zombi Cadavre is the soulless body of one whose ti bon ange has been captured by a bokor.

Within Haiti, almost nobody makes a distinction between a Zombi Cadavre and what has been called herein a physical zombi. This is understandable, considering that they are identical in appearance. A Zombi Cadavre appears as a slack-faced, empty-eyed body that usually exhibits shambling movements. Actually, this is something of a ruse, since the Zombi Cadavre can move quickly when necessary. Even though most people can outrun a Zombi Cadavre over a short course, the creature's tirelessness almost guarantees that it will eventually catch up to its prey.

A Zombi Cadavre attacks using two brutal clubbing blows with its fists. The damage it can inflict with such attacks is amazing. Although a Zombi Cadavre appears to take wounds from physical attacks, it can't be destroyed in this way. Even if the creature is totally dismembered, the sundered body parts can eventually pull themselves back together to reform the beast. The only way to stop dismembered parts from reforming is to burn them to ashes. If the creature is reduced to zero Current WPR or

STA, it collapses, apparently dead. After 1D10 rounds, however, it comes back to life, with its full complement of WPR and STA. The only effective way of destroying a Zombi Cadavre short of chopping it up and burning the pieces is to trim its left fingernails and toenails, place the parings in a small leather sack, and hang the sack around the creature's neck on a leather thong. When this is done, the Zombi crumbles to dust.

As with a Zombi Astral, a Zombi Cadavre is automatically the Servitor of the creature or individual that created it. If the creator is destroyed or banished to the Unknown, the Zombi Cadavre follows any applicable standing orders; otherwise, it becomes free-willed and exercises its innate personality. As does its incorporeal cousin, a Zombi Cadavre loves to inflict suffering on the living. It's much less subtle in this desire, however, preferring to destroy treasured possessions, kill loved ones, and inflict physical pain on its chosen victim.

ZOMBI, GREATER

AGL: (45 + 2D10) or 60
DEX: (30 + 2D10) or 45
PCN: (50 + 2D10) or 65
PER: (60 + 2D10) or 75
STA: (95 + 2D10) or 110
STR: (90 + 2D10) or 105
WPR: (100 + 2D10) or 115
EWS: (85 + 2D10) or 100
ATT: 2; (60 + 2D10) or 75
SR: 1
WB: N/A
Fear: -40 if recognized
MV: 70' (L); 15' (W)
Type: Servitor
Class: C

Disciplines:

73/88/108 Swarm, Shriek
85/100/120 Animation of the Dead, Breath of Pestilence, Coup N'âme*, Deadly Remains, Enormity, Wanga*
83/98/118 Feat of Strength, Wave of Fog
70/85/105 Darken, Purified Shell, Putrefied Shell

*Described on p. 36 and 38.

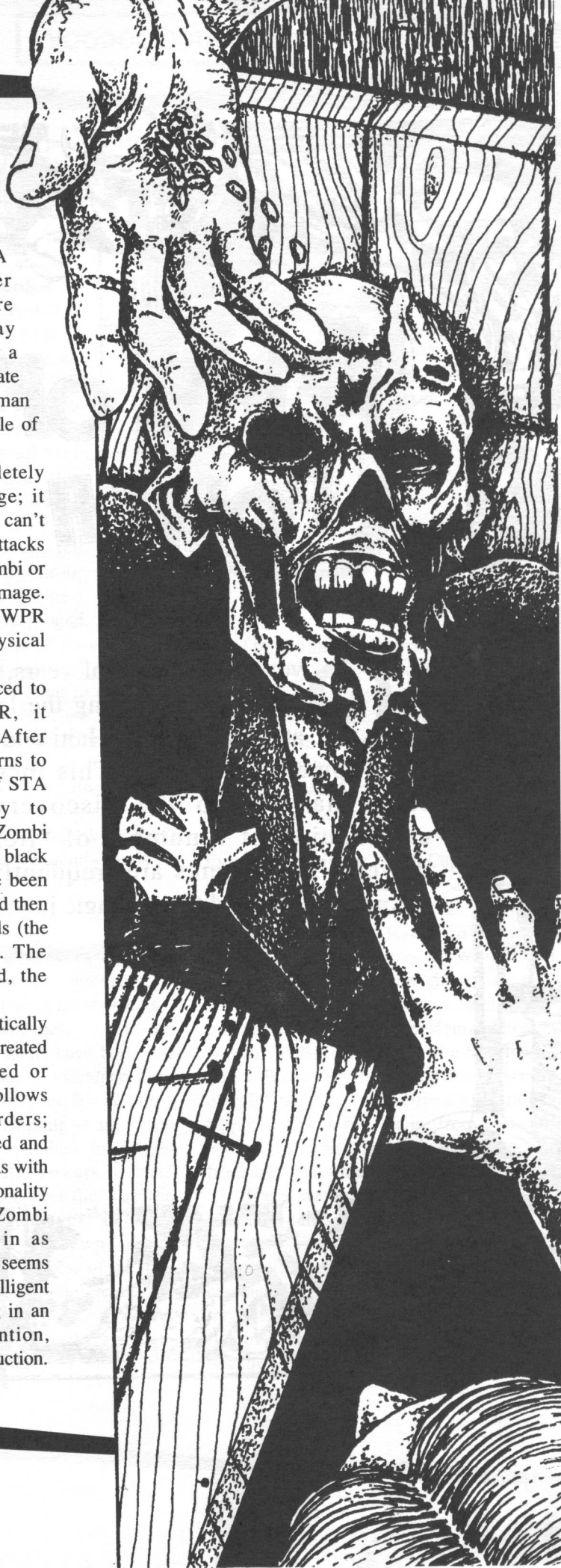
"... So it was a Zombi Cadavre that we expected to face, and it was for such a creature that we prepared. As battle was joined, however, we realized the magnitude of our mistake, a mistake that could well be our last."

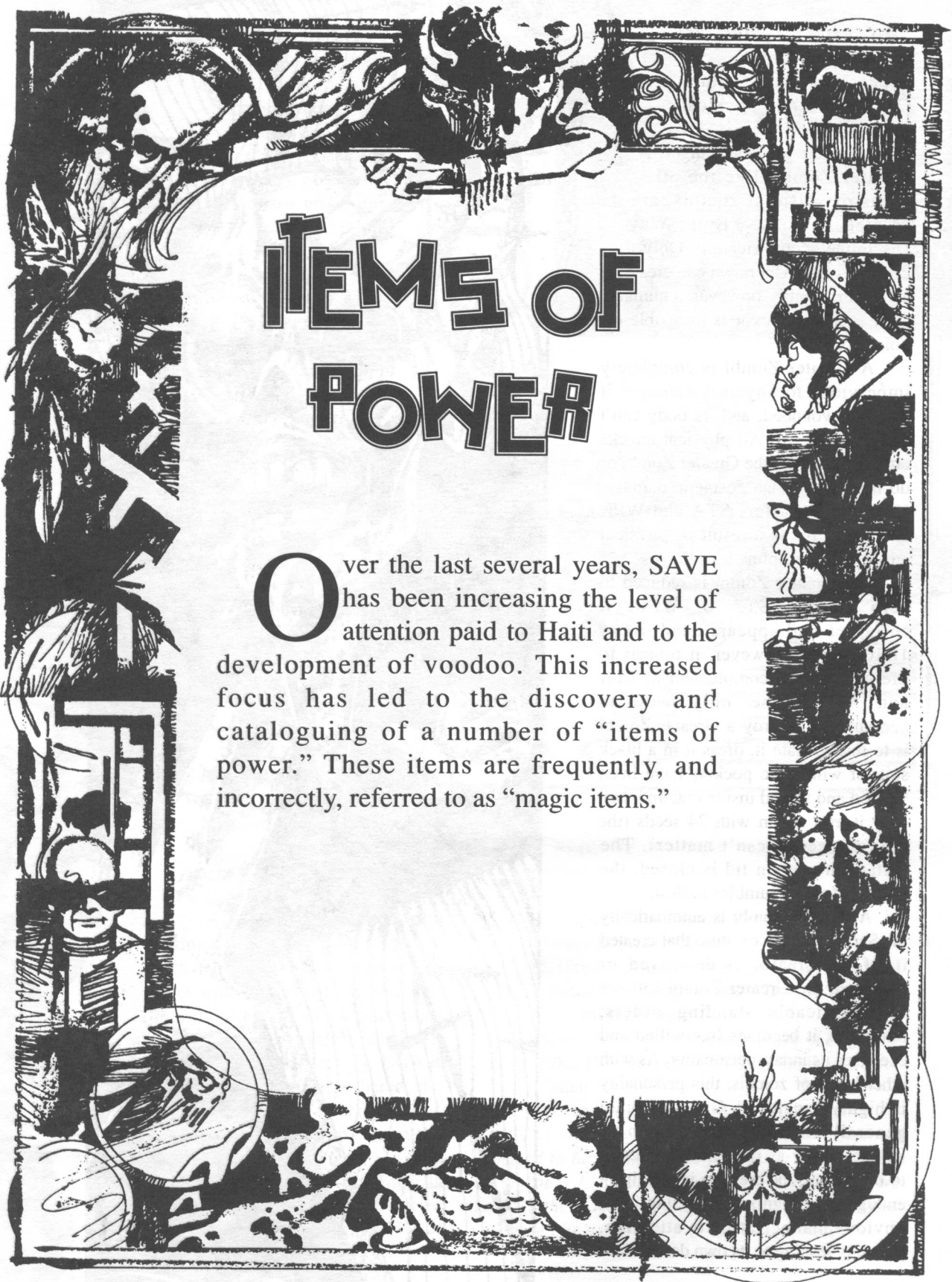
Greater Zombi are indistinguishable in appearance from Zombi Cadavres and physical zombis, and therein lies perhaps their greatest danger. A Greater Zombi, like the other kinds of spiritual zombis, are created by the Evil Way Discipline, Zombification. Only a creature of the Unknown can create a Greater Zombis, however; a human such as a veau bokor is incapable of doing so.

A Greater Zombi is completely impervious to physical damage; it can't be wounded, and its body can't be dismembered. All physical attacks either bounce off the Greater Zombi or do it no more than cosmetic damage. However, it suffers STA and WPR loss normally as a result of physical attacks and discipline use.

If a Greater Zombi is reduced to zero Current STA or WPR, it collapses and appears dead. After 1D10 rounds, however, it returns to life with its full complement of STA and WPR. The only way to permanently destroy a Greater Zombi is to incapacitate it, dress it in a black suit, of which the pockets have been slashed and turned inside out, and then bury it in a coffin with 24 seeds (the type of seed doesn't matter). The instant the coffin lid is closed, the Greater Zombi crumbles to dust.

A Greater Zombi is automatically the Servitor of the creature that created it. If the creator is destroyed or banished, the Greater Zombi follows any applicable standing orders; otherwise, it becomes free-willed and exercises its innate personality. As with other kinds of zombis, this personality is highly baneful. A Greater Zombi generally inflicts suffering in as indirect a way as possible. This seems to be because the creature is intelligent enough to recognize that acting in an obvious manner attracts attention, probably leading to its own destruction.





ITEMS OF POWER

Over the last several years, SAVE has been increasing the level of attention paid to Haiti and to the development of voodoo. This increased focus has led to the discovery and cataloguing of a number of "items of power." These items are frequently, and incorrectly, referred to as "magic items."

As SAVE metaphysicians have proven, neither the Art nor the Evil Way is magic. Disciplines are actually applications of energy dynamics, of the flow of energy. The only unique aspect is the nature of the energy that flows. The energy that drives both the Art and the Evil Way has never been recorded or analyzed in traditional physics, as it is a force outside the realm of the widely accepted natural laws. (This is not an unheard-of situation. The strong nuclear force and the weak nuclear force are both fundamental forces that had gone undetected and misunderstood until very recently.) The fact that a flow of this energy can cause effects in the physical world is no more surprising than the observation that a flow of high-voltage electricity—in the form of a lightning bolt—can be seen, heard, and can split a tree or start a fire when it strikes the ground.

From this perspective, items of power are in some way “conductors” for this energy flow. Either they spontaneously cause energy flow to occur, as Ben Franklin’s kite did when he flew it into a thundercloud, or they alter or augment flow that has been otherwise initiated.

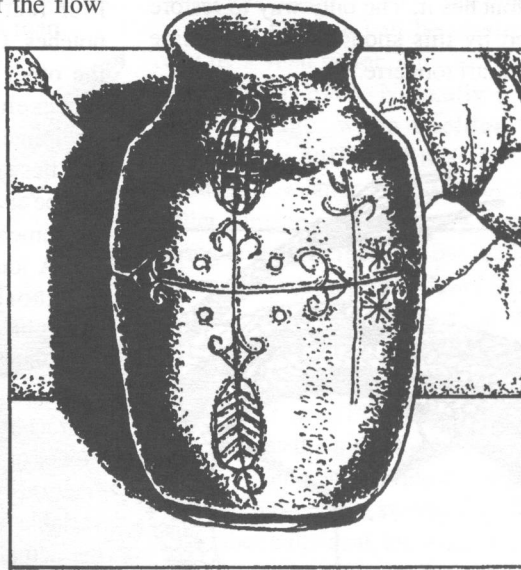
Despite this analysis, of course, most people assume that items of power are magical or enchanted items. The automatic disbelief, or the mistaken belief, associated with this assumption frequently leads to problems for SAVE envoys.

Physical Items

The following items are very rare. Most practitioners of vodoun and voodoo go through their whole lives without ever seeing one of these objects.

There are many experts who believe that the skills necessary to create these items have been lost with time, and the only examples in existence were created during the 1920s or even earlier. It’s certainly true that SAVE specialists, attempting to duplicate certain of these items they have studied, have been unable to replicate the originals’ powers. Certain metaphysicians have speculated that the way the items are created—for example, the order in which the line segments of the *vévés* are drawn—might have as much to do with the effectiveness of the item as the final shape of the symbols. If the creation of these items is not a lost art, there are only a handful of people who possess the secret, and they seem dedicated to maintaining it as a secret.

CANARI TONNERRE



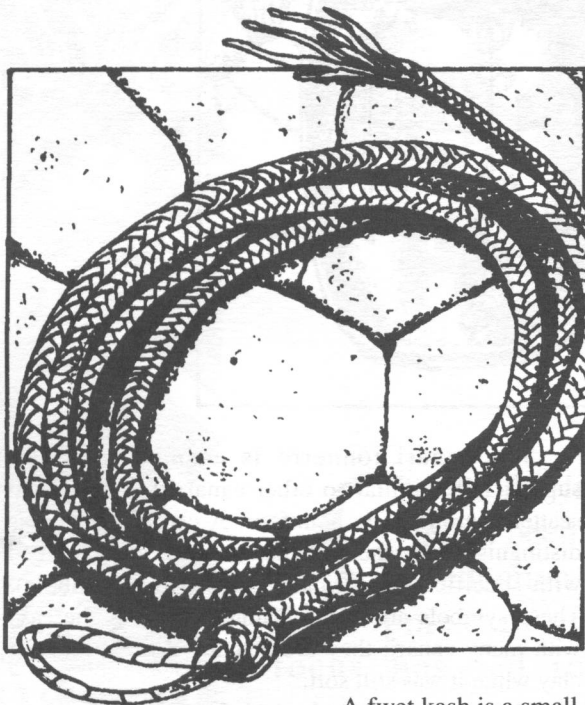
The canari tonnerre is a small clay jar, superficially similar to other canari that are found scattered around any hounfour. A canari tonnerre is distinguished by the fact that its sides are inscribed with specific and intricate *vévés* (ritual symbols). These symbols aren’t just painted on, as is the case with many canari; they are actually scribed into the clay while it was still soft.

A canari tonnerre greatly helps in the use of the Evil Way Discipline, Spirit Capture. Normally, to use this discipline, a creature or *veau bokor* must create a canari. If the discipline-user possesses a canari tonnerre, however, he (or it) can use that item. Using a canari tonnerre decreases the WPR cost of the Spirit Capture Discipline from 50 points to 20 points. Furthermore, using a canari tonnerre negates the protective benefits of the Mental Shield Discipline and diminishes the benefits of a Sphere of Protection: rather than totally protecting the subject, the Sphere merely increases the subject’s result level on the Opposed Check by 1 (e.g., from Failure to L). The Spirit Protection Discipline still protects the subject from the Spirit Capture Discipline.

There are unsubstantiated rumors that a canari tonnerre can spontaneously capture the spirit of someone who handles it and uses it in a voodoo ritual. It seems that each canari tonnerre has associated with it certain conditions under which this might happen—for example, if the item is used in a ritual on the night of the new moon. Should the CM decide that this occurs, the canari tonnerre

spontaneously uses the Spirit Capture Discipline, with a base chance of 100. The item can only affect an individual who touches it. The only way to restore a character affected by this spontaneous discipline use is to break the canari tonnerre.

FWET KASH



A fwet kash is a small whip made of sisal and used in

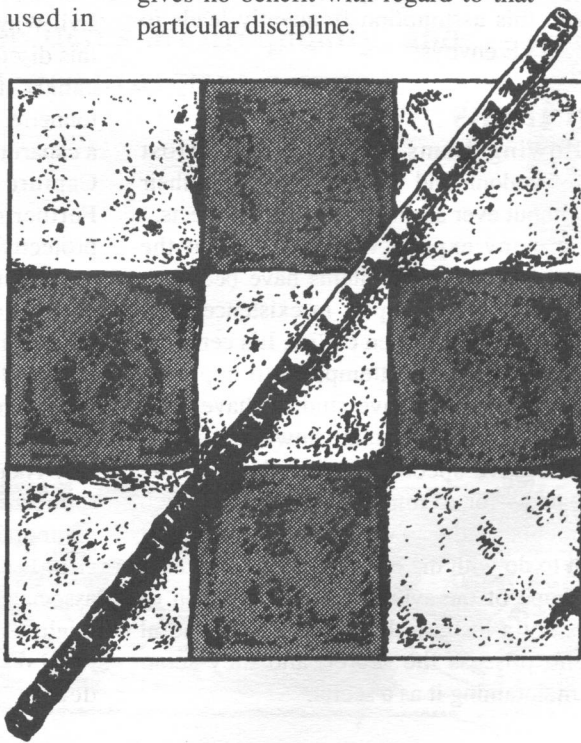
certain vodoun and voodoo rituals. A fwet kash has the ability to disrupt the use of any Discipline of the Art or of the Evil Way that is being sustained. The person possessing the whip simply has to crack it; the sound immediately terminates any sustained discipline (i.e., any discipline whose WPR cost is expressed in points per round) in the vicinity. The sound of the whip can be heard to a range of 50' and disrupts any sustained discipline within that radius. The whip can be cracked only once every 4 rounds; if used more frequently than this, it becomes inert for 24 hours.

Note that a creature can prevent a fwet kash from having any effect by using the Quiet Discipline before the whip is used. As long as the Quiet Discipline is maintained, the fwet kash is useless.

JOUKOUJOU

A joukoujou is a wooden staff between three and four feet long, bearing a regular arrangement of notches. One half of the joukoujou is painted black, the other half is painted white. This paint scheme represents the vodoun belief that a tool (or a discipline) can't be either good or evil; goodness or evil lies solely in how the tool is used. (Thus, a knife can be used to perform a life-saving operation or to slit someone's throat.)

A joukoujou makes it easier for an individual to use those Disciplines classed as Powers of the Twilight. (These disciplines show the kind of moral ambivalence symbolized by the joukoujou, in that they can be used either for good or evil.) When a character who is actually holding a joukoujou uses a Power of the Twilight, the WPR cost is halved (round fractions up). Note that Powers of the Twilight have variable WPR costs; roll the die or dice to determine the actual cost, then halve that figure. (For example, Command Snakes normally costs 1D10 per round. If the character using this discipline is holding a joukoujou, each round the CM rolls 1D10 and halves the result, rounding fractions up.) If the character is sustaining a discipline and somehow loses possession of the joukoujou, the discipline instantly terminates. Conversely, if a character has initiated a discipline without holding the joukoujou and is maintaining it when he gains possession of the joukoujou, the item gives no benefit with regard to that particular discipline.



There is a disadvantage to using a joukoujou: whenever a character employs the item to aid in the use of a Power of the Twilight, that character's LCK Score is considered to be 10 points lower than normal for the purpose of the Opposed Check used to determine if a False Loa notices the activity.

KU-BHA-SAH



A ku-bha-sah, also known as the "sword of Laplace," is a long-bladed knife or short sword used in voodoo rituals. It's usually made of iron, and its razor-sharp blade is serrated for at least part of its length. The grip is usually unadorned wood, although some examples have grips wrapped in sharkskin.

Normally, when a houngan or mambo kills a sacrificial animal, he strikes the fatal blow with a machete. In certain vodoun, hounfour, however, a houngan or mambo uses a ritual knife that resembles a ku-bha-sah; in fact, such a ritual knife is sometimes referred to as a ku-bha-sah. For the purposes of this discussion, however, a ku-bha-sah is a weapon endowed with certain powers. Some SAVE experts believe that False Loa can create a ku-bha-sah, but the process is so debilitating to the

creature that the implements are extremely rare; others hold that the secret of making a ku-bha-sah is lost to the False Loa, as it is to humans.

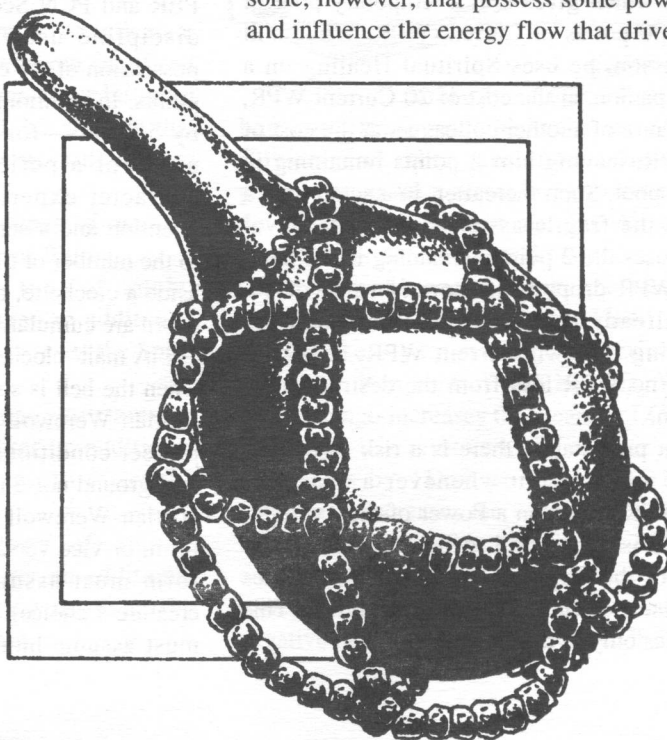
A ku-bha-sah can be used to its full potential only by a veau bokor, a human priest of voodoo who possesses an EWS. Normally a ku-bha-sah inflicts SR 4 damage; when wielded by a veau bokor, however, it inflicts SR 6 damage, making it a formidable weapon. In addition, the ku-bha-sah can inflict damage on incorporeal creatures as easily as it harms corporeal foes. (If the creature has no Wound Boxes, the weapon still inflicts STA loss.)

Finally, as long as the veau bokor is gripping the hilt of the ku-bha-sah, he is under the effect of the Physical Protection Discipline, at no cost in WPR. This protection terminates as soon as the individual releases the grip.

Only an individual with an EWS can use the full powers of a ku-bha-sah. When wielded by any other individual, the weapon can inflict damage on incorporeal creatures, but its SR is only 4. This is the only power that a PC can employ.

MAIT' ASSON

An asson is the calabash rattle used by houngan, mambo, and bokor in many vodoun and voodoo ceremonies. It's symbolic of one who has undergone initiation to become a voodoo or vodoun "priest," so symbolic, in fact, that the phrase "taking the asson" represents the act of becoming a priest. The vast majority of assons are simply symbols; there are some, however, that possess some power to augment and influence the energy flow that drives both the Art



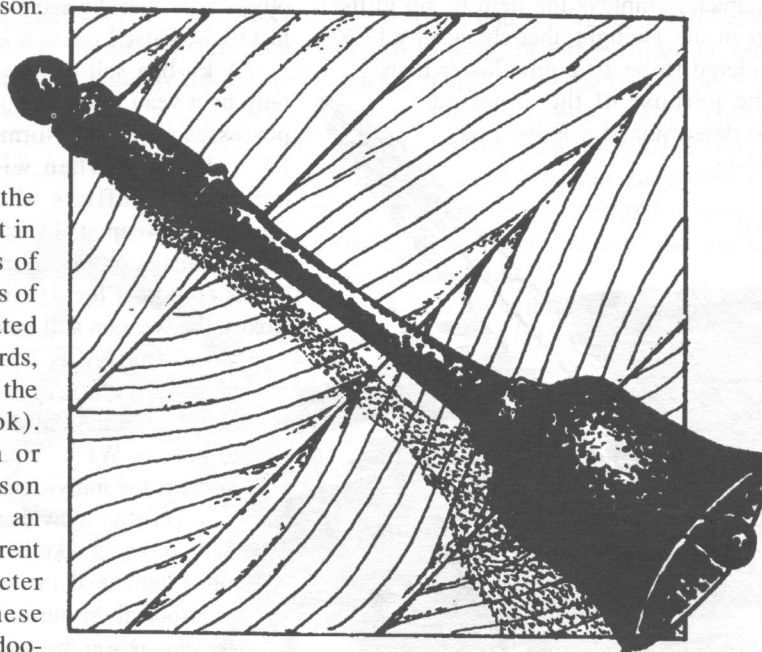
and the Evil Way. Such a rattle is called a *mâit' asson*. (*Mâit'* is a corruption of the French word "*mâitre*," or "master," a term sometimes used to refer to a *Loa*.)

A *mâit' asson* aids the character who possesses it in using any of the Powers of the Twilight or Disciplines of the Art directly associated with voodoo (in other words, all of the Disciplines of the Art listed in this book). Holding a *mâit' asson* or carrying it on his person gives a character an additional pool of 30 Current WPR points. The character can only expend these additional points on voodoo-related Disciplines of the Art or Powers of the Twilight. He takes the WPR points expended on these disciplines from this pool first. As soon as the character loses possession of the *asson*—by putting it aside, dropping it, etc.—he loses any of the pool points still remaining. A character can gain this additional pool of points only once per 24 hours.

Example: Duval, a *nou houngan*, has a WPR Score of 40; his Current WPR is also 40. He picks up a *mâit' asson*, which gives him a temporary pool of an additional 30 points of Current WPR. While still holding the *asson*, he uses Spiritual Healing on a wounded companion, at the cost of 20 Current WPR, and reads the aura of another colleague, at the cost of 8 Current WPR, leaving him 2 points remaining in his temporary pool. Soon thereafter, in a scrap with a Shapeshifter, the fragile *asson* is crushed. Duval immediately loses the 2 points remaining in his pool. His Current WPR drops to its normal value of 40. Had Duval already expended his total pool and started spending his own Current WPR, he would have suffered no WPR loss from the destruction of the *mâit' asson*.

Somewhat predictably, there is a risk associated with using a *mâit' asson*: whenever a character spends pool WPR points on a Power of the Twilight, his LCK Score is considered to be 10 points lower than normal for the Opposed Check that determines whether a False *Loa* has noticed the activity. (This decrease applies only to this check.)

MAIT' CLOCHETTE



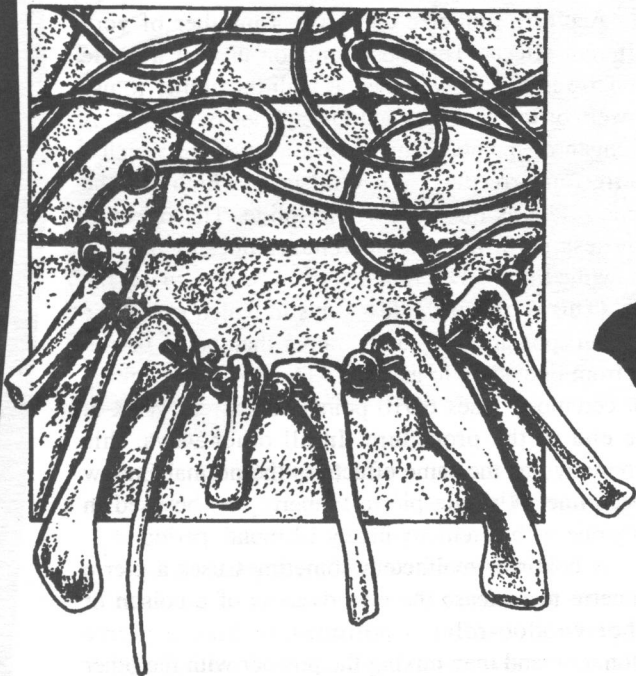
A *clochette* is an iron bell, slightly larger than a coffee mug, with a foot-long handle, that's used in many vodoun and voodoo rituals. As with *assons*, the vast majority of *clochettes* have no power associated with them and are ceremonial only. One of the few that does have innate power is referred to as a *mâit' clochette*.

A character who has a *mâit' clochette* in his physical possession gains a benefit of 10 points to his PER and PCN Scores, but only for the purposes of discipline use. As soon as he no longer has possession of the *clochette*, he loses the additional 10 points. In addition, his PCN is temporarily decreased by 5 points—for all purposes, not just discipline use—for a period of 6D10 x 3 minutes. (The character experiences this loss as a dulling of attention and a sense of tiredness.) There is no limit to the number of times a character can pick up and set aside a *clochette*, but the negative effects of setting it down are cumulative.

A *mâit' clochette* has one other significant power: when the bell is sounded, any Haitian Shapeshifter or Haitian Werewolf within range of the sound (50' in perfect conditions, decreasing to virtually zero if background noise is high) is forced to change form. A Haitian Werewolf in wolf form must assume human form, or vice versa. A Haitian Shapeshifter in human form must assume the form of an animal (the creature's choice); a Shapeshifter in any animal form must assume human form. This transition takes 1

round and costs the creature no WPR. A particular creature can be affected by the sound of a particular clochette only once in any 24-hour period. This power of the clochette is most useful for identifying shapechanging creatures. (The Quiet Discipline can negate the usefulness of a clochette.)

OUANGA



An ouanga is a protective amulet or talisman, usually made from the bones of a chicken sacrificed at a vodoun or voodoo ritual, which must be worn around the neck on a fine silk cord. It's thought that some older houngan and mambo are still able to create ouangas.

SAVE has categorized three types of ouanga, each with its own powers. These are as follow.

Ouanga Ti Bon Ange: This type of amulet automatically gives the wearer an additional level of success when trying to resist the Spirit Capture Discipline.

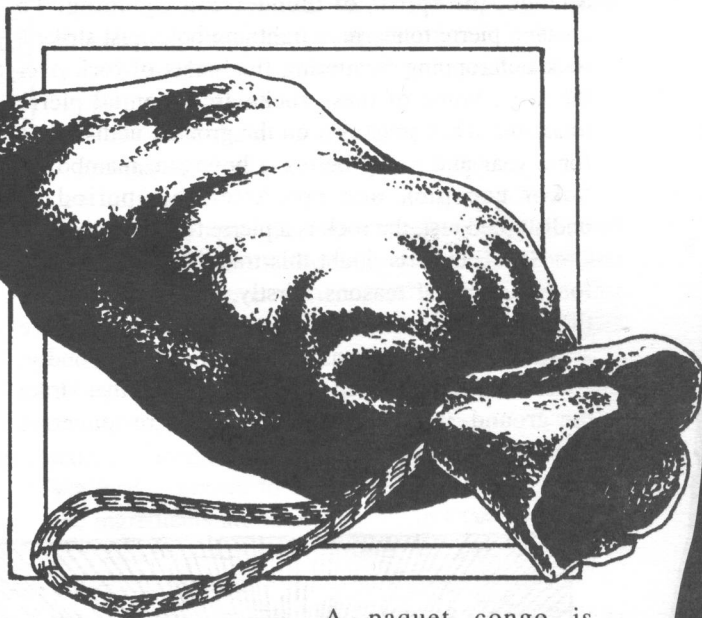
Ouanga N'âme: This type of amulet automatically gives the wearer an additional level of success when trying to resist the Discipline Coup N'âme.

Ouanga Cadavre: This type of amulet automatically gives the wearer an additional level of success when trying to resist the effects of any poison or disease.

An individual can gain the benefit of only one ouanga at a particular time. Should an individual wearing an ouanga don a second ouanga of a different type, both are ineffective until one is removed. If the character dons a second ouanga of the same type as the first, both instantly become inert.

Lastly, there is a potential disadvantage to wearing an ouanga. The amulet leaves a mark on the character's aura that is indistinguishable from the blight left by Possession (refer to the Aura Reading Discipline, in Chapter 4, p. 42).

PAQUET CONGO



A paquet congo is similar to a Cajun "hand," a small felt bag containing special herbs, dried leaves and flowers, and other substances. The contents of a paquet congo are a secret known only to very few of the oldest houngan and mambo. Apparently, some practitioners of vodoun and voodoo elsewhere in the world share this secret (unlike the secret of making ouangas, which seems limited to Haiti).

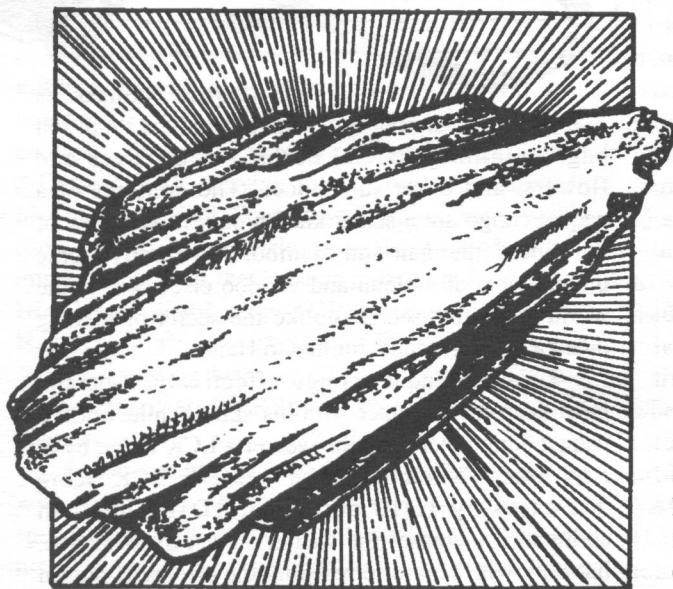
To use a paquet congo effectively, a person must keep it in contact with his skin. While worn, a paquet congo increases the wearer's LCK Score by 5. Any time it's removed, the wearer's LCK Score decreases by 1D10 points for 1D10 hours. In addition, it increases the wearer's STA by 10 points, but only with regard to resisting the effects of poison and disease. This benefit vanishes as soon as the wearer removes the paquet congo, but there is no negative backlash as there is with LCK.

Paquets congo and ouangas are mutually exclusive; an individual can gain the benefit of only one at any given time. If a person wearing a paquet congo dons an ouanga, or vice versa, both items are ineffective until one or the other is removed. (As far as the paquet congo's LCK effect goes, donning an ouanga is effectively the same as removing the paquet congo. If a character is wearing both, his aura still shows the mark described above, even though the ouanga is providing no benefit.)

PIERRE TONNERRE

Traditionally, a pierre tonnerre, or "thunder stone," is said to be forged by the Loa Sobo and Shango, the spirits of thunder and lightning. To create a pierre tonnerre, a lightning bolt must strike a rock outcropping, scattering fragments of rock over the area. Some of these rocks are potential pierre tonnerres. They must rest on the ground, undisturbed for a year and a day before a houngan, mambo, or bokor can pick one up. After this period of undisturbed rest, the rock is a pierre tonnerre.

SAVE experts doubt this traditional explanation for a number of reasons. Firstly, many of the rocks that have been described as pierre tonnerres are actually pre-Columbian stone axe-heads. Secondly, considering the number of lightning bolts that strike the ground, there should be more pierre tonnerres than there seem to be.



Most SAVE members believe that False Loa or other powerful creatures of the Unknown create pierre tonnerre. It's thought possible that the raw material for a pierre tonnerre must be struck by a lightning bolt, from the Lightning Call Discipline, but it seems impossible that this would be sufficient. So far, nobody knows exactly how a pierre tonnerre is created. All that is known is that the items are quite rare and fortunately so.

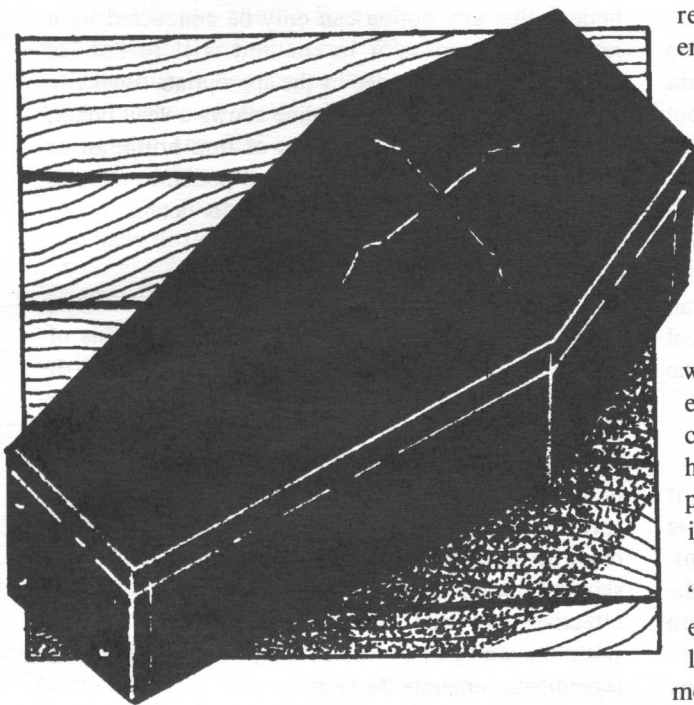
A pierre tonnerre can have a number of very different effects. The most common use for a pierre tonnerre is to endow someone with the ability to use Powers of the Twilight and Disciplines of the Art. A houngan or mambo can perform a ritual, in which a pierre tonnerre plays a central part, which has the same effect as the Endow Discipline. The priest or priestess performing the ceremony doesn't have to know the Endow Discipline or even be able to use the Art. (This is one of the few ways in which use of the Art can spontaneously arise, rather than being passed on from one adept to another.) The priest performing the ceremony loses 6D10 points of Current WPR at the end of the procedure. In all other ways, this ceremony has the same effects as the normal Endow Discipline. A single pierre tonnerre can be used in only one such ceremony in any 12-month period.

A bokor or malfacteur sometimes uses a pierre tonnerre to increase the effectiveness of a poison or other voodoo-related potion. Crushing a pierre tonnerre and then mixing the powder with the other ingredients of the potion automatically reduces the eventual subject's result level by 1 (to a minimum level of Failure) when resisting the potion's effects. (Obviously, since pierre tonnerres are so scarce—and hence valuable—this use is quite rare.)

Carrying a pierre tonnerre on the veau bokor's person when using the Zombification Discipline reduces the WPR cost for the discipline to 20. Furthermore, the bokor's level of experience is increased by one step (i.e., from Student to Teacher or from Teacher to Master) with respect to the length of time the corpse can have been dead.

Finally, a pierre tonnerre can become a weapon capable of destroying a False Loa, either bound to a shaft, forming a stone axe (SR 2), or used without a handle as a blunt knife (SR 1). Such a weapon can inflict STA loss on a False Loa, even though the creature is incorporeal. (Obviously, the weapon can't cause wounds.) If the pierre tonnerre reduces the False Loa's STA to zero, it destroys the False Loa instead of only banishing it to the Unknown.

SEKEY MADOULÉ



A sekey madoulé is a small ritual coffin, between three and four feet long, made from rare woods and painted or varnished black. A sekey madoulé is a vital part of the distinctive ceremonies of several black sects. SAVE believes that only a few of these coffins actually have any power, however.

A veau bokor or a houngan or mambo macoute can perform a private ceremony centered around the sekey madoulé. No one within SAVE knows the true nature of this ceremony, but it is known to take more than 30 minutes. At the end of this ceremony, the individual makes a General LCK Check. If the roll is successful, the individual's PER increases by 2D10 points for the next 6D10 x 2 minutes. Note that this improves the individual's chance to use disciplines or to employ any skills based on PER. It also increases the individual's charisma and sense of presence, generally ensuring that others will react in a more positive manner to anything he says or does. Veau bokor or houngan or mambo macoute frequently perform this ceremony immediately before holding services in their hounfour, simply to augment their leadership over their serviteurs.

An individual can benefit from this ceremony only once in any 24-hour period (counting from the moment the last PER increase ended).

There is some evidence that the ceremony and the PER increase somehow involves the participation,

or at least the awareness, of the False Loa. SAVE has recorded the fate of one nou houngan and two envoys, each of whom performed the ceremony (on different occasions, of course). In each case, before the ceremony was complete a False Loa attacked and slew the individual. SAVE is now very careful to warn its envoys not to attempt this ritual but to simply destroy any sekey madoulé they find.

Potions

In this context, the word "potion" refers to a wide range of concoctions designed to have an effect, usually malign, on anyone who consumes or comes into contact with them. These potions draw heavily on the pharmacopeia of medically and psychologically active plants and animals indigenous to Haiti.

Some of these potions, hereafter referred to as "pharmacological potions," depend for their effects entirely on the properties of their ingredients. So long as the formula, method of concoction, and method of use are known, anyone could create and apply such a potion. (Theoretically, even a machine could do so, given the correct programming.) There is absolutely no involvement of the Art, the Evil Way, or the Unknown in these potions. (As an example of this kind of potion, a mixture of *Datura* extract and the secretions of a particular species of sea toad is known to be extremely toxic. As long as the ingredients are known, it doesn't take a houngan or bokor to concoct the mixture. The potion is just as poisonous regardless of who mixes the ingredients.)

The second class of potion is referred to as "voodoo potions." In contrast to pharmacological potions, there is some involvement of the Evil Way, the Art, or the Unknown in voodoo potions. A pharmacological potion could be concocted anywhere—in a hounfour, in a hotel bathroom, or in a sterile chemistry lab—and the process involves no rituals. (As discussed later, however, many practitioners of vodoun and voodoo do surround the process with ceremony and ritual.) The person actually concocting the potion needs only to follow the formula and isn't required to have any particular set of beliefs.

Voodoo potions are different. Firstly, anyone capable of using Disciplines of the Art, the Evil Way, or Powers of the Twilight can create a voodoo potion. Secondly, the individual must know the correct ceremony or ritual surrounding the creation of the potion and must perform it perfectly. Finally, the

individual must believe, deep down in his soul, that the ritual is both necessary and effective.

These requirements put stringent limits on who can create voodoo potions. While a character could theoretically pay a chemical company to churn out great quantities of a pharmacological potion, this option isn't open for voodoo potions.

As described later, when creating a voodoo potion, there's a good chance of failure with potentially dire consequences. This, coupled with the restrictions above, makes voodoo potions rare. If an individual has the choice of using a pharmacological potion or a voodoo potion with the same effect, the wisest choice is the former.

PHARMACOLOGICAL POTIONS

As part of their training, many practitioners of vodoun and voodoo learn how to concoct some pharmacological potions and a few voodoo potions. Few of these people make any distinction between the two types of potions, however. In all cases, they learn the formulas—that is, the ingredients and their relative proportions—plus they learn a ritual or ceremony associated with the formulation of the potion. (For example, conventional wisdom might state that a particular poison can only be mixed at the gate of a graveyard on the night of a full moon.) SAVE has determined that, in the case of pharmacological potions, the ritual is totally irrelevant. (In the previous example, someone could concoct the poison anywhere, at any time, provided he got the formula right. The vast majority of vodoun and

voodoo practitioners don't accept this, however. They believe that any potion can only be concocted by a houngan, mambo, or bokor and will fail if its formulation isn't attended by the appropriate ritual.)

The Coup Poudre Discipline allows a veau bokor, houngan or mambo macoute, or nou houngan or mambo to target a pharmacological potion to affect a specific victim. See Chapter 4, p. 47, for details.

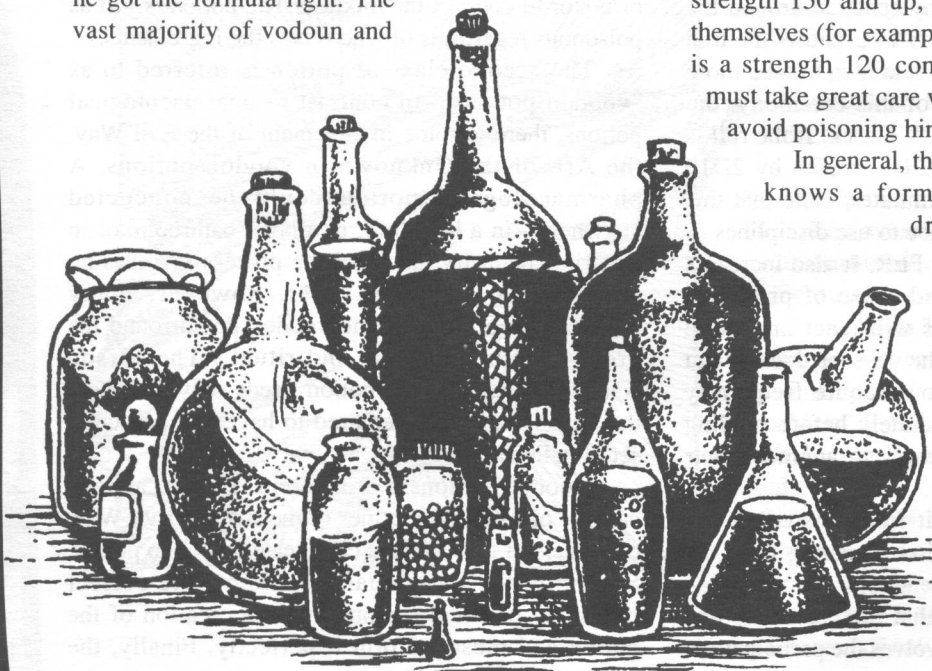
POISONS

Pharmacologists and those new specialists, "ethnopharmacologists," have catalogued dozens of different poisons that originated on the island of Haiti. These range from merely irritating (strength 10) to incredibly toxic (strength 180). Some poisons are "insinuating"—that is, they must enter the bloodstream and are often applied to a blade, a pin, or sprinkled as a powder into a break in the skin. Others must be ingested, either in food or drink. There are said to be some, in the form of a fine powder, that are effective if inhaled, and others so toxic that contact with the powder is sufficient, since the active ingredients penetrate the skin.

The formulas for these poisons range from simple and straightforward to complex and largely symbolic. Typical ingredients include extract from the *Datura stramonium* plant, human bone, decayed human flesh, venom from sea snakes, the skin secretion of the sea toad (*Bufo marinaris*), and various dried herbs, roots, and leaves. The individual ingredients of some of the more-toxic poisons, strength 150 and up, are quite poisonous in and of themselves (for example, the secretion of the sea toad is a strength 120 contact poison), so the poisoner must take great care when concocting the mixture to avoid poisoning himself!

In general, the CM can assume that someone knows a formula for any kind of poison dramatically required by the story: a strength 140 insinuating poison, a strength 25 ingestive poison, a strength 100 contact poison, or whatever. The issue might be finding the person who knows the formula, of course, and persuading him to divulge the secret.

In Haiti, and in vodoun or voodoo cultures elsewhere in the world, poisons are quite



common. Their use is an accepted way of life (and death). Envoys should be aware of this and take appropriate precautions. (Regardless of its acceptability in voodoo culture, use of poison is still strongly frowned upon by SAVE.)

There are few antidotes known to Haitian poisons. CMs can rule that antidotes exist, but finding the formulas of such antidotes is usually extremely difficult.

ZOMBI POWDER

The best-known—yet, paradoxically, least understood—pharmacological potion is zombi powder. It's this powerful mixture that causes the deathlike coma that leads to the creation of a physical zombi (see Chapter 4, p. 33).

SAVE experts and other pharmacologists have been working for years to determine the exact formula for the zombi powder. So far, however, they have identified only a few of the ingredients and haven't been able to ascertain the relative proportions of those components. The following ingredients have been confirmed to be part of the zombi powder: an extract of the plant called *concombres zombi* ("zombi cucumber," actually *Datura stramonium*); the secretions of the *crapaud de mer* (sea toad, actually *Bufo marinus*), and powdered human bone. Some SAVE pharmacologists think that there might be a number of different formulations of zombi powder, including other diverse ingredients like dried tarantula and dried snake or lizard.

Once concocted, the zombi powder is incredibly powerful and can be applied in various ways. It can be mixed with food or drink, insinuated into the body through a wound (like a pin prick), sprinkled onto an area of broken skin, or spread on the ground where the victim is likely to walk on it with bare feet. The powder's strength depends on how it's applied:

Contact	Strength 120
Ingestive	Strength 130
Insinuate	Strength 170

If a character has been exposed to zombi powder, the CM immediately makes a Specific Check for the powder's "attack" against the character. The player opposes this result with a Specific original STA Check and compares his result level to the poison's result level. Use the following table to determine the result.

Zombi Powder Results Key

- The player's STA Check is 4 result levels higher than the powder's check: the character is unaffected by the powder.
- The player's STA Check is 3 result levels higher than the powder's check: the character loses 1D10 Current STA.
- The player's STA Check is 2 result levels higher than the powder's check: the character loses 2D10 Current STA.
- The player's STA Check is 1 result level higher than the powder's check: the character immediately loses 3D10 Current STA. Within 1D10 minutes, he becomes drowsy and incapable of action for 1D10 minutes unless given an antidote or restored by the Restore Stamina Discipline. (A successful General Restore Stamina Check neutralizes the powder but restores no Current STA.)
- Both checks have an equal result level: the character immediately loses 3D10 Current STA. Within 1D10 minutes, he passes out and can't be wakened for 1D10 hours unless given an antidote or restored as previously described.
- The powder's check is 1 result level higher than the player's STA Check: the character immediately loses 4D10 Current STA. Within 1D10 minutes, he passes out and can't be wakened for 2D10 hours unless given an antidote or restored as previously described.
- The powder's check is 2 or more result levels higher than the player's STA Check: the character immediately loses 5D10 Current STA. Within 2D10 minutes, he lapses into a coma, which lasts for 2D10 + 12 hours. So close to death is this coma that there is a chance the character might die. Three hours into the coma, the player must make a General original STA Check with a 25% modifier (to a maximum of 90). A Failure means the character dies.

When (and if) the character wakes, he is a physical zombi as described in Chapter 4, p. 33. The coma can be prevented by applying an antidote or by restoring the character as previously described. Once the character has fallen into a coma, however, there is nothing that can be done but to let the coma run its course. The condition of being a physical zombi can only be reversed as described in Chapter 4.

It's difficult to tell that a comatose character is actually alive. Only characters with the Medicine

Times Concocted	Level	Modifier
0-8	Student	+15%
9-20	Teacher	+30%
21+	Master	+50%

Skill have a chance of determining that a comatose character actually lives, and that character needs an H or C result on a Specific Check. (If a person performs the examination in a well-equipped hospital, the check requires an M result or higher.)

VOODOO POTIONS

These potions depend on more than physical ingredients for their effectiveness. Certainly, their components might have some innate activity—for example, *Datura* extract is always psychoactive and toxic regardless of what potion it's used in—but the effect of the completed potion is greater than the effects of the sum of its parts. In all cases, few people know the ingredients and the rituals necessary to create these potions, and they generally go to great lengths to keep these details secret.

Creating a Voodoo Potion

As mentioned above, an individual who wants to concoct a voodoo potion must know both the physical formula and the appropriate ritual or ceremony for the potion. Furthermore, individual potions might have to be concocted in specific places, in a hounfour, for example, or in a graveyard.

To concoct a voodoo potion, an individual must first gather the ingredients. Sometimes there are specific restrictions on how or where some ingredients are gathered (for example, the *concombre zombi* must be picked on the night of a new moon). Then he mixes the ingredients while performing the appropriate ceremony, a process that takes 6D10 + 45 minutes.

As far as SAVE metaphysicians can tell, the ritual somehow creates and channels a flow of the otherworldly energy that drives the Art and the Evil Way. This energy flow alters the properties of the potion's ingredients, either augmenting their effects or endowing them with new properties.

Concocting a voodoo potion isn't a sure thing: there is always a chance of failure. The base chance for an individual to create a potion is equal to (PER + LCK) + 4; for a creature, the base chance is (PER + EWS) + 4. (A *veau bokor*, with both LCK and an EWS, uses whichever attribute is higher.) This base chance is modified by skill level (i.e., Student, Teacher, or Master) depending on how many times the individual (or creature) has concocted that particular potion before, as follows.

Make a General Check to determine whether the process was successful; a successful result means the potion works as expected. If the character (or creature) fails the roll, the potion is inert. Optionally, you may decide that if the character fails the roll by a big enough margin (by 25, perhaps), the potion has a totally unpredictable effect; feel free to make up something dramatic. (Remember that the character concocting the potion shouldn't know before he uses it whether it will work or not. Therefore, make the success roll secretly.)

VOODOO POISONS

SAVE has recorded several cases where voodoo rituals have been used to create poisons of incredible lethality. It's known that there are formulas and rituals for poisons ranging from strength 150 to strength 200! In all these cases, the major ingredients are highly toxic in and of themselves, generally strength 135 and up. It's only through the ritual-focused flow of otherworldly energy, however, that the toxicity can be raised to the level recorded. These poisons can be insinuate, ingestive, or contact.

Creating a poison of strength 180 or higher is incredibly risky. If the poisoner fails the success roll described above by a margin of 25 or more, it means he has poisoned himself with his own compound!

There are no pharmacological antidotes to any voodoo poisons.

Voodoo Lamps

Certain voodoo potions are effective only if they're burned and their smoke inhaled. Traditionally put in small clay lamps, hung where the intended subject is likely to breathe the smoke. In most cases, the individual who concocted the mixture is immune to the effects of its smoke.

In general, the smoke of a voodoo lamp is so faint as to be virtually invisible. It permeates a hemispherical volume around the lamp and can't be dispersed by winds of anything less than hurricane force. (This is a consequence of the smoke's otherworldly nature.)

There are many stories of voodoo lamps, having a wide range of effects. Following are three that are best-understood by SAVE.

DISASTER LAMP

The chief constituents of this potion are lime juice, unrefined castor oil, soot, and the gall bladder of an ox. The smoke is sweet and somewhat cloying, with a faint underpinning of corruption. Whenever anyone breathes this smoke, the CM immediately makes a Specific Check for the smoke's "attack" against the character (just like a poison); the smoke is strength 140. The player opposes this with a Specific original STA Check and compares his result level to the smoke's result level. The results are as follows.

- The player's STA Check is 1 or more result levels higher than the smoke's check: the smoke has no effect.
- Both checks have an equal result level: the character loses 1D10 points of LCK for 1 hour.
- The smoke's check is 1 result level higher than the player's STA Check: the character immediately loses 1D10 points of LCK for 1D10 hours.
- The smoke's check is 2 result levels higher than the player's STA Check: the character immediately loses 2D10 points of LCK for 1D10 hours.
- The smoke's check is 3 or more result levels higher than the player's STA Check: the character immediately loses 2D10 + 5 points of LCK for 3D10 hours.

A disaster lamp burns for 30 minutes; its smoke permeates a hemisphere with a 50' radius.

BLACK LAMP

A black lamp is said to be able to cause discord in politics, to disrupt a family, or to cause an enemy to lose his job or even to die. The actual effects are less overwhelming but still highly significant.

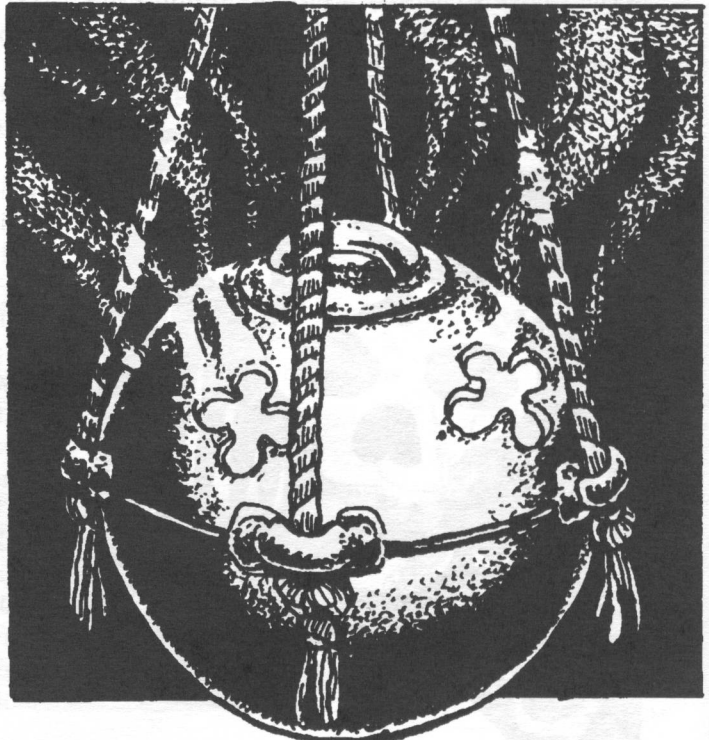
The chief ingredients are castor oil, guinea pepper, powdered lizard, powder of decomposed corpse, iron oxide, and soot. The smoke is sharp-smelling but not distasteful.

Whenever anyone breathes the smoke, the CM immediately makes a Specific Check for the smoke's attack against the character (just like a poison); the smoke is strength 120. The player opposes this result with a Specific original WPR Check and

compares his result level to the smoke's result level. The results are as follows:

- The player's WPR Check is 1 or more result levels higher than the smoke's check: the smoke has no effect.
- Both checks have an equal result level: the character immediately loses 1D10 points of Current WPR, and his original WPR is reduced by 1D10 for 1 hour.
- The smoke's check is 1 result level higher than the player's WPR Check: the character immediately loses 2D10 points of Current WPR, and his original WPR is reduced by 1D10 for 1D10 hours.
- The smoke's check is 2 result levels higher than the player's WPR Check: the character immediately loses 3D10 points of Current WPR, and his original WPR is reduced by 2D10 for 2D10 hours.
- The smoke's check is 3 or more result levels higher than the player's WPR Check: the character immediately loses 4D10 points of Current WPR, and his original WPR is reduced by 2D10 for 3D10 hours.

A black lamp burns for 15 minutes; its smoke permeates a hemisphere with a 40' radius.



CHARM LAMP

As its name implies, this lamp is said to have the ability to charm others. In fact, the smoke from this kind of lamp merely decreases a character's PCN and PER. (Granted, this frequently makes the character seem more gullible.)

The chief constituent are portions of a sheep's brain, castor oil, iron oxide, and soot. The smoke is fragrant and extremely calming.

Whenever anyone breathes this smoke, the CM immediately makes a Specific Check for the smoke's attack against the character (just like a poison); the smoke is strength 130. The player opposes this result with a Specific original PER Check and compares his result level to the smoke's result level. The results are as follow.

- The player's Personality Check is 1 or more result levels better than the smoke's check: the smoke has no effect.
- Both checks have an equal result level: the character immediately loses 1D10 points each of PCN and PER for 1D10 hours.
- The smoke's check is 1 result level higher than the player's PER Check: the character immediately loses 2D10 points each of PCN and PER for 2D10 hours.
- The smoke's check is 2 result levels higher than the player's PER Check: the character immediately loses 2D10 + 5 points each of PCN and PER for 3D10 hours.
- The smoke's check is 3 or more result levels higher than the player's PER Check: the character immediately loses 2D10 + 10 points each of PCN and PER for 5D10 hours.



A charm lamp burns for 25 minutes; its smoke permeates a hemisphere with a 50' radius. Multiple exposures to the same lamp don't cause cumulative losses, although exposure to more than one lamp does (to a minimum PER and PCN Score of 5).

Antidotes

There is no known pharmacological antidote to the zombi powder discussed in the preceding section. There are recurring rumors, however, that certain houngan, mambo, and bokor can concoct such an antidote, and SAVE has even determined some of the major ingredients of this compound. The ingredients are all pharmacologically inert, however, and should be unable to cause any kind of metabolic or physiological effect. The implication seems to be that the antidote is a voodoo potion, a compound that depends for its effects on a flow of the energy that drives the Art and the Evil Way.

SAVE believes that certain people in Haiti and in vodoun and voodoo societies elsewhere know the formulation and ritual to create this antidote to the zombi powder. It's thought to be a tightly held secret, because so many secret societies, both black and red sects, use zombification as a punishment and social sanction. The threat of zombification would no longer be so much of a deterrent if the antidote were widely available. The process for creating the antidote is thought to be much the same as for any other voodoo potion.

This antidote can prevent the victim of the zombi powder from slipping into a coma. If injected into a comatose victim, the antidote rouses him from coma in 6D10 minutes. The victim will be incredibly weak—Current STA and Current WPR each of 1—but won't be a physical zombi. Once the victim has wakened normally from the coma, however, this antidote has no effect; the victim is a physical zombi and must be cured of this condition normally.

The section on voodoo poisons stated that no mundane or standard antidote can counter the effects of such a poison. As with the zombi powder, however, it's thought that there are voodoo potions that can act as antidotes to these poisons. SAVE specialists presume that these antidotes are prepared in much the same manner as other voodoo potions. So little is known about them, however, that no one within SAVE can even speculate as to the possible ingredients. (In other words you, as CM, are free to make up whatever outré ingredients suit your fancy.) These antidotes are kept secret, again because wide knowledge of their existence would decrease the utility of voodoo poisons.

CHARACTER TYPES

This chapter provides background information on the different “types” of characters who practice voodoo. While most of these character types appear as non-player characters to oppose the players, there are two character types, the nou hongan* and the wild talent, who can (at the CM’s discretion) be used as player characters.

Chill doesn’t use the concept of “character classes”; these are more like professions, but with added elements of background and world view.

*Within this chapter, the term *houngan* is used to refer to both males and females. This is for convenience only; there is no gender-based restriction implied. Elsewhere in this book, the proper term of *mambo* is used.

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Nou Houngan

If the CM so wishes and it suits the campaign and scenario, players may create characters that are nou houngan.

BACKGROUND

The vast majority of nou houngan are natives of Haiti, born and raised in the vodoun or voodoo tradition. Since both vodoun and voodoo are largely rural traditions, it's most likely that the nou houngan hail from a peasant agrarian background. This isn't always the case, however: vodoun and voodoo are practiced in the city, so it is conceivable that the nou houngan is urban in background, possibly even one of the urban elite.

A character becomes a nou houngan knowingly to counter the spread of voodoo and to fight its evil influences. This implies, of course, that the character knows the distinction between voodoo and vodoun and recognizes that the former is an evil creation of the False Loa. Some nou houngan will have been houngan trom, deluded individuals who served the False Loa while thinking they actually served the true Loa of vodoun, who somehow learned their mistake. Others will have been serviteurs at one or more hounfour. Possibly the hounfour they were originally part of was involved in voodoo, but they eventually learned the truth and joined a hounfour presided over by a nou houngan.

A nou houngan must be initiated into the position by another nou houngan. Obviously, the priest performing the initiation is very selective when it comes to candidates and must implicitly trust anyone he allows to take the asson as a nou houngan. It's highly unlikely that the character can earn this kind of trust without being part of the initiating priest's hounfour for some time.

There are nou houngan in other parts of the world, but they're much less common than they are in Haiti. To SAVE's best knowledge, most nou houngan actually came from Haiti after they were initiated, drawn by a growth of the voodoo tradition elsewhere and by a desire to fight it. Granted, there are some nou houngan who were born and raised outside Haiti and then initiated by these expatriate priests, but they are few. (SAVE thinks that there are perhaps a dozen of these second-generation nou houngan in Louisiana, but the organization has no clue as to their identities.)

SAVE knows of no nou houngan who weren't born and raised within the Haitian culture or some

closely related culture. One reason for this is that the nou houngan's serviteurs are almost always Haitian-derived, and they are less likely to trust and follow a foreign priest. (This doesn't mean that such nou houngan don't exist, however. If you, as CM, want one or more non-Haitian nou houngan, you can certainly have it so.)

RESTRICTIONS

As part of his initiation, a nou houngan is Endowed with the ability to use disciplines, if he wasn't born with this ability. The usual minimum attribute levels for the different Schools of the Art apply as normal.

Almost all nou houngan are fluent in the Creole language. Not all are fluent in English, however.

WORLD VIEW

A nou houngan is almost always a dedicated opponent of the False Loa and the voodoo tradition they're trying to spread. (If he weren't, he wouldn't have become a nou houngan in the first place.)

It is possible for a nou houngan to lose some of his dedication, his drive, or perhaps his courage. While such an individual might be an interesting non-player character or a challenging role-playing opportunity for a player, this unmotivated nou houngan should be rare.

All nou houngan know that their opponents, the False Loa, are much more powerful than they are, and in possession of greater resources. This knowledge sometimes leads to paranoia: anyone expressing interest in the nou houngan's actions or offering to help might be a servant of the False Loa setting up the nou houngan for betrayal. Most nou houngan are extremely cautious about admitting their nature and identity to strangers. Furthermore, Haitian rural society and vodoun or voodoo cultures elsewhere in the world are notoriously closed to outsiders, often to the point of xenophobia. (If a player wants his character to be a nou houngan, he should come up with some acceptable reason for overcoming this natural tendency.) For this reason, even though SAVE and the nou houngan are working toward the same goal and fighting the same enemy, the nou houngan have been slow to trust SAVE.

Each nou houngan knows at least one other houngan: the one who initiated him. Initiation generally leads to a close bond between the two.

PROFESSION TEMPLATE

Nou Houngan

Skills:	Student	Teacher	Master
Dagger/Knife	S	S	T
Familiarity	T	M	M
(vodoun/voodoo)			
Stealth	S	S	T
Survival	S	S	S
Tracking	S	S	T
Information. Sources:	1	2	3
Cost:	6	10	16
Salary:	P	S	C
Time Commitment:	L	L	L

Resources: Most nou houngan have hounfour and the ritual equipment associated with them. Houngan receive no salary from a central "church" or organization, depending instead, on their serviteurs for support. (Of course, most of these serviteurs are poor or struggling themselves and can't provide much.)

SAMPLE CHARACTER

Jean Duval—Nou Houngan

AGL: 25

DEX: 35

LCK: 65

PCN: 60

PER: 50

STA: 30

STR: 63

WPR: 70

Skills:	Level	Base	Score
Dagger/Knife	S	44	59
Familiarity	M	65	115
(vodoun/voodoo)			
Creole	M	65	115
English	T	65	95
Stealth	S	50	65
Survival	S	57	72
Tracking	S	65	80
Disciplines:	Level	Base	Score
Exorcism	S	41	56
Restore STA	S	41	56
Restore WPR	S	41	56
Spiritual Healing	S	41	56

Movement: 28

Sprinting: 78

Unskilled Melee: 22

Sensing the Unknown: 12

Initiative: 2 + 1D10

Wounds: 23

Edges & Drawbacks

Concentration

Improved Willpower Recovery

Hunted (False Loa)

Right-Handed

Haitian—35 years, 5'10", 145#, black hair, brown eyes

Jean is a slender and handsome black man, with a pleasant voice and a strong Haitian accent. Creole is his native language, but he is fairly fluent in English. He was born in Haiti, but his family moved to Florida when he was 3 and then to the Galveston area when he was 8. Jean's father, Claude, was a nou houngan, so the boy grew up understanding the basic difference between vodoun and voodoo and the nature of the False Loa. When Jean turned 15, his father initiated him as a nou houngan.

Claude dedicated himself to combatting the spread of voodoo in the Galveston area and gave his life in the struggle. He came into direct conflict with a False Loa and was killed and zombified by the creature. Jean, then only 16, had the unpleasant task of destroying the zombi that had been his father, then hunting down and banishing the False Loa. He succeeded in both, but the False Loa has since returned to the Known world from its banishment and is attempting to hunt Jean down.

Because he spent most of his life in the United States, Jean is less xenophobic about non-Haitians than many of his nationality. He still has difficulty with trust issues, although he's coming to believe that any alliance with SAVE would be a boon.

Wild Talent

If the CM so wishes and it suits the campaign and scenario, players may create characters who are wild talents.

BACKGROUND

For the purposes of this discussion, a wild talent is a person who is spontaneously able to use Disciplines of the Art and the Powers of the Twilight that are directly associated with voodoo. A wild talent doesn't have to undergo initiation as a houngan or bokor and doesn't have to be the subject of the Endow Discipline.

Strictly speaking, there's nothing much to separate a wild talent from those SAVE envoys who can use the standard Disciplines of the Art. Such envoys are, in a way, wild talents as well, in that they spontaneously come by their ability to use disciplines. The only difference is in the selection of disciplines open to an individual: a traditional SAVE

envoy can initially use only the standard disciplines, while a wild talent can initially use only voodoo-related disciplines.

As far as SAVE can determine, there is little rhyme or reason behind the emergence of wild talents. Many are Haitian or from other cultures where vodoun or voodoo is strong. This has led some SAVE theoreticians to believe that the ability to use these disciplines is genetic. (Presumably, only certain people receive the discipline gene whatever it might be or only particular individuals ever recognize their abilities and learn to control them.) Some experts have gone so far as to say that the high level of energy flow that surrounds and permeates a culture where voodoo disciplines are widely used somehow induces the ability to use such disciplines. (An analogy in physics would be a piece of iron becoming magnetic itself when placed in a strong magnetic field.)

In spite of these theories, however, there are some wild talents who have no Haitian blood and were born and raised in cultures where there is no vodoun or voodoo influence. Generally speaking, at some point in their lives these "foreign" wild talents recognize that they're somehow different from those around them: they feel strange stirrings or sense things hidden to others. Most wild talents go through a period when they are seriously troubled, as they try to come to terms with their abilities. Some suppress their abilities and never learn how to control them. (There are those in SAVE who think that the incidence of wild talents is constant throughout the world. The only difference is that those born into a Haitian background have a cultural framework that helps them better-understand and accept their abilities. The vast majority of non-Haitian wild talents never understand their skills and abilities, and successfully suppress them so they are never identified as wild talents.)

Other wild talents explore their abilities and try to find a mental framework to describe and control them. These individuals may spend years as "seekers," exploring different philosophies, traditions, and religions, trying to find a "fit." Eventually, however, some of these individuals come to vodoun or voodoo, and there they find a mindset that helps them understand and take control of their natural abilities.

A few are lucky (or unlucky) enough to meet up with organized practitioners of vodoun or voodoo—in the form of a vodoun or voodoo houngan, a black sect, or a red sect. The development of these people depends

largely on the nature of the group they get involved with. Obviously, a wild talent associated with a black sect will probably progress along a path very different from that of someone associated with a red sect. Thus, a wild talent can develop into a follower of the False Loa or into a dedicated foe of voodoo.

There are many wild talents who never come into contact with practitioners of vodoun or voodoo, however. Some of these can still learn how to use their abilities. This path is much more difficult and involves research and lots of trial and error. SAVE has recorded three independent cases of wild talents who taught themselves to use and control voodoo-related disciplines simply by studying books and articles on vodoun and voodoo practices!

RESTRICTIONS

There are virtually no restrictions on wild talents, other than that they must have at least one ability high enough to qualify them for one school of Disciplines. Players who would like to role-play a wild talent should work closely with the CM to create a reasonable background for the character, explaining when and how he came to terms with his potential.

Wild talents who exploited their potential with the help of a vodoun or voodoo group can initially purchase voodoo-related disciplines for the standard costs (see p. 47 of the *Chill* hardcover for details). The player and the CM must come up with some kind of rationale for why the character has split with the group and joined SAVE.

A wild talent who wasn't associated with a vodoun or voodoo group is assumed to have learned how to control his disciplines through individual study. This takes immense effort and dedication, which couldn't help but impact other facets of the character's life. To reflect this, this type of wild talent pays double the standard CIP cost for disciplines purchased at the time of character creation. Disciplines purchased subsequently—that is, with CIPs earned during play—can be purchased at the standard cost.

Note that a wild talent is limited to voodoo-related disciplines when starting out. After play has started, however, a player of such a character can purchase any of the standard disciplines at the standard cost. (This assumes he finds other SAVE envoys to train him.)

Players who enjoy a challenge might enjoy role-playing a wild talent still in his "seeker" phase. Such a character knows he's different from

most people but hasn't established exactly how. Such a character would have no disciplines at the outset but would be able to buy them later at the standard cost.

WORLD VIEW

Wild talents vary in their world view almost as much as humans in general. The only exception is that they know there's something in the world beyond what most people recognize as real.

Wild talents might become houngan macoute or a veau bokor if they fall in with practitioners of voodoo. They might also join or lead a black sect. Conversely, a wild talent who becomes associated with a nou houngan might become a nou houngan himself, going so far as to join or found a red sect.

Probably the most interesting characters are those wild talents who learned how to handle their potential without help. The range of world views expressed by such people is almost unlimited. A wild talent might become a criminal mastermind, keeping the source of his super-normal abilities secret from his colleagues. Conversely, he might become a solitary vigilante, combatting evil and injustice wherever he finds it. Some wild talents might take the asson, pretending to be initiated houngan, forming their own hounfour and manipulating their serviteurs to suit themselves. More self-focused and pragmatic wild talents might simply use their abilities in private to better their own lives. This kind of character provides the CM with many interesting options.

PROFESSION TEMPLATE

By nature, a wild talent has no true profession template. A wild talent can be anything—a student, a businessman, a crook, a cop . . . anything. There are only a few restrictions here. Firstly, every wild talent is assumed to have learned a significant amount about vodoun or voodoo (otherwise how could he be in control of his disciplines?). To reflect this, a wild talent must purchase the Familiarity (vodoun/voodoo tradition) Skill at Teacher or Master Level.

Secondly, a wild talent who was trained as part of a vodoun or voodoo group must purchase at least one Information Source (representing the individual who trained the wild talent).

Other than these minor restrictions, a wild talent can be of any profession and learn any other skills. Time Commitment, Salary, and Resources depend on the other choices made about the character.

SAMPLE CHARACTER

Doug Gregson—Wild Talent (Policeman)

AGL: 50

DEX: 35

LCK: 60

PCN: 55

PER: 40

STA: 50

STR: 60

WPR: 35

Skills:	Level	Base	Score
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Blackjack (nightstick)	T	55	85
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Revolver	M	35	85
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Rifle/Shotgun	T	35	65
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Driving	T	45	75
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Familiarity (City/Precinct)	M	50	100
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Investigation	S	55	70
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Running	S	*	**
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Disciplines:	Level	Base	Score
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Gad	S	38	53
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Spirit Protection	S	38	53
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Movement: 36

Sprinting: 100

Unskilled Melee: 27

Sensing the Unknown: 11

Initiative: 5 + 1D10

Wounds: 27

Edges & Drawbacks

Curiosity

Impulsiveness

Overconfidence

Left-Handed

American (Irish)—33 years, 5'11", 180#, brown hair, green eyes.

* Current STA

** Current STA + 15

Born and raised on the east side of Chicago, Doug Gregson grew up quickly, and he grew up tough. Among his peer group, there were only two standard ways of leaving the neighborhood: in a police car on the way to jail or in a body bag on the way to the morgue. Doug was peripherally involved with the gangs that ran in his area, but by the age of 15 he'd seen too many of his friends die due to drugs or other gangs. He knew he had to get out. His choice of a way out showed the iconoclastic nature that has always been his: he became a cop.

When he was a boy, Doug always considered himself somehow different from those around him. He was more sensitive to the thoughts and feelings of

others, and sometimes he seemed to know things intuitively. His dreams, too, were unusually intense and seemed strangely symbolic. Despite his pragmatic career, he continued to feel the sense of difference.

Things came to a head when he was in his mid-20s and working on a serial murder case. He was involved in detaining a suspect and the moment he set eyes on the man, realized, deep in the core of his being, that there was something "not right," something unnatural about the man. His curiosity drove him to investigate further, and he eventually discovered that the suspect was actually a creature of the Unknown.

At this point, Doug Gregson became a "seeker," trying to find a philosophical framework to fit around what he felt and what he'd learned. Eventually, he read a book on vodoun, and everything fell into place.

Beginning to practice vodoun wasn't something that an Irish-American kid from the wrong side of the tracks could do lightly, of course. It took him several years of soul-searching before he finally decided that this was the philosophy that he had to follow. For obvious reasons, he keeps his practices secret from his colleagues and his friends. (His practices have also made it impossible for him to have honest, long-term romantic relationships.)

Every day before he goes on duty, Doug uses the Gad Discipline to help protect himself from the dangers of the street. He has also learned and practiced the Spirit Protection Discipline, just in case he encounters another creature of the Unknown.

Doug knows no other practitioners of either vodoun or voodoo and doesn't understand the distinction between the two traditions.

Malfacteur

Don't use the malfacteur as a player's character.

BACKGROUND

Malfacteurs are similar to wild talents in that their ability to use Disciplines and Powers of the Twilight appears to arise spontaneously. The major difference between the two lies in how they use their abilities.

Almost all malfacteurs are Haitian by birth and upbringing

and well understand the traditions of vodoun or voodoo, although they may not believe in those traditions. Because of this, it's much easier for the average malfacteur to understand and learn how to use his talents. Most malfacteurs spend at least some time as serviteurs, members of either a vodoun or voodoo hounfour. Some individuals break away, while others maintain contact with the hounfour.

Most malfacteurs are selfish and malign, caring much more for their own comfort than for anything else. Such a typical malfacteur recognizes that he has some abilities that set him apart from the crowd and that he can theoretically parlay into more money than he could ever earn in an honest job. Thus, he becomes a potion-maker for hire, or a "hedge-row poisoner," or perhaps even an assassin. Fortunately—or unfortunately, depending on what point of view one takes—most malfacteurs aren't very good at anything they try.

Some malfacteurs have greater skills and have more ambition than average. Such individuals rise above the rest of their ilk, maybe becoming small-time crime lords or leaders of bandit gangs.

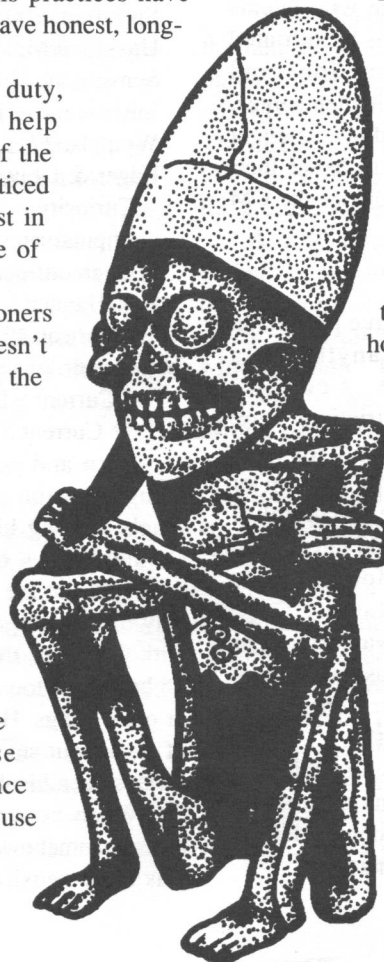
These people are described as gran malfacteurs. (Note that this distinction is totally subjective and somewhat arbitrary. There is no substantive difference between a gran malfacteur and a typical malfacteur.)

Some malfacteurs have the knowledge and the skill to become houngan macoute and lead a hounfour. The vast majority simply don't have the drive or the charisma to do so, however.

RESTRICTIONS

A malfacteur must have obtained at least Teacher Level in the Familiarity (vodoun/voodoo tradition) Skill. He must have at least one ability high enough to entitle him to use one or more schools of the Art. Since he is Haitian, he almost certainly speaks Creole as his native language. He may or may not know English.

A malfacteur can learn and use voodoo-related Disciplines of the Art and Powers of the Twilight. He can't learn standard Disciplines of the Art (unless he



can find someone to teach him), and he can't learn or use Disciplines of the Evil Way.

WORLD VIEW

Malfacteurs, even gran malfacteurs, have a very small and self-focused world view. They use their abilities in any way they can think of to benefit themselves. With very few exceptions, however, their scope of vision is very limited.

SAMPLE CHARACTER

Giles Batiste—malfacteur

AGL: 55

DEX: 50

LCK: 20

PCN: 20

PER: 15

STA: 60

STR: 25

WPR: 45

Skills:	Level	Base	Score
Dagger/Knife	T	40	70
Familiarity (vodoun/voodoo)	M	28	78
Filching	M	30	80
English	S	32	47
Running	S	*	**
Stealth	T	31	61
Survival	M	34	84
Disciplines:	Level	Base	Score
Coup Poudre	M	26	56

Movement: 38

Sprinting: 105

Unskilled Melee: 20

Sensing the Unknown: 4

Initiative: 5 + 1D10

Wounds: 21

Edges & Drawbacks

Keen Vision (+10)

Poison Resistance (+1 result level)

Cowardice (-10)

Right-Handed

Haitian—24 years, 5'5", 110#,
black hair, brown eyes.

* Current STA

** Current STA + 15

Giles is small and wiry with a face like a weasel and a personality to match. His parents died when he was very young, and he was raised by a kindly old hounigan named Jean-Jacques. At first, Giles wanted to take the asson and be a hounigan like his foster-father, but he quickly discovered

how much dedication and effort that would take, and his ambition faded.

The practical uses of vodoun and voodoo, such as the creation of poisons and potions, continued to fascinate Giles. Soon he saw that they represented a way of getting what he wanted out of life without the effort involved in becoming a hounigan. He learned everything he could from Jean-Jacques and became skilled at concocting poisons, zombi powders, and voodoo potions. As soon as he thought he knew everything he needed to know, he walked out on the kindly hounigan and never saw him again.

Since then, Giles has been supporting himself by selling potions and poisons in the Haitian countryside. He couldn't care less who wants his creations or why, as long as he gets paid for them. He knows that his concoctions have been used to kill or zombify more than half a dozen people, but this doesn't bother him one whit. Between "contracts," Giles supports himself by petty thievery. Although he dreams of more wealth and a more comfortable lifestyle, he simply doesn't have the self-discipline to work towards his goals.

Houngan Macoute

Don't use the hounigan macoute as a PC.

BACKGROUND

As described in Chapter 3, hounigan macoute know that the False Loa aren't the true Loa of vodoun tradition and that voodoo is a perverted reflection of the real tradition of vodoun. But they simply don't care. Serving the False Loa and helping to spread their falsehoods gains them benefits they would never otherwise see.

Some hounigan macoute started off as hounigan trom, properly initiated priests or priestesses who honestly believed that the spirits they served were the true Loa. When they discovered the truth about the creatures they were serving, they decided to "go along with the gag" because it benefitted them personally. Others, in contrast, were never initiated properly, but took the asson under false pretenses, knowing from the start that they were following a false tradition but simply not caring.

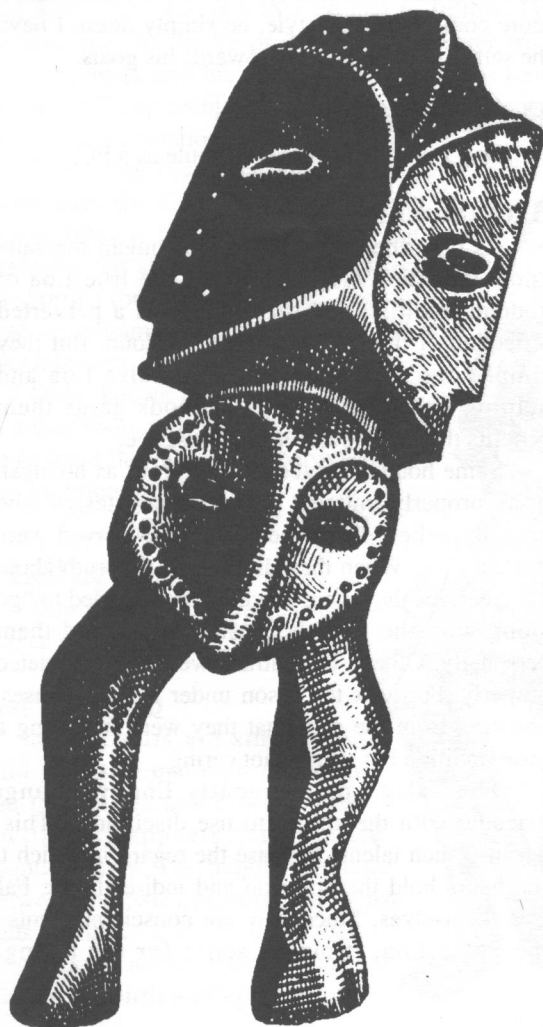
The False Loa frequently Endow hounigan macoute with the ability to use disciplines. This is because such talents increase the regard in which the serviteurs hold the hounigan and indirectly the False Loa themselves. Since they are conscious agents of the False Loa, it makes sense for the hounigan

macoute to have a fair amount of power. (The False Loa have to be careful here, since if they give some individual too much personal power, that individual may use it for his own benefits rather than to further the goals of the False Loa. For this reason, the creatures almost always bind the houngan macoute to an oath, reinforced by the Hound Discipline.)

Almost all houngan macoute are Haitian or live in areas where voodoo has a strong presence. SAVE believes that there are some houngan macoute elsewhere in the world, however, presiding over small, secret hounfour and working their ill will behind the scenes.

RESTRICTIONS

A houngan macoute must have the Familiarity (vodoun/voodoo tradition) Skill at Master Level. He must also have high enough abilities to qualify for at least one school of the Art (see pp. 34 - 42 of the *Chill Hardcover* for ability restrictions and the Art).



WORLD VIEW

Most houngan macoute are satisfied with the benefits of being the leader of a hounfour and have little ambition for anything greater. (Even though these benefits might not seem that great to others, they are certainly much more attractive than the life of a rural peasant or of a malfacteur.) They'll defend themselves and their interests from outsiders but generally act only when the threat to their power base, or to their person, becomes direct.

Houngan macoute are naturally cynical, and often heartless, individuals. (Who else would knowingly serve the False Loa?)

SAMPLE CHARACTER

Michelle Saint-Dupuis—Mambo Macoute

AGL: 25

DEX: 65

LCK: 60

PCN: 60

PER: 55

STA: 15

STR: 15

WPR: 55

Skills	Level	Base	Score
Dagger/Knife	M	20	70
Familiarity (vodoun/voodoo)	M	58	108
Creole	M	57	107
English	T	57	87
Stealth	S	48	63
Disciplines	Level	Base	Score
Coup Poudre	M	25	75
Command Snakes	T	33	63
Summon Snakes	S	33	48

Movement: 28

Sprinting: 75

Unskilled Melee: 10

Sensing the Unknown: 12

Initiative: 2 + 1D10

Wounds: 7

Edges & Drawbacks

Concentration

Improved Willpower Recovery

Night Vision

Right-Handed

American (Haitian)—65 years, 5'2", 200#, black hair, brown eyes.

Michelle is a grossly fat woman, so obese as to look virtually incapable of movement. Her face is that of a sweet old lady, however, and her dark eyes seem to twinkle with merriment. She has an easy and infectious laugh.

Behind this rather charming exterior, however, lurks an evil soul. Her personality is harsh and cynical, even though she's skilled at hiding it. She couldn't care less about anyone other than herself and sacrifices anyone to improve her own position. Fortunately, Michelle is lazy and too concerned about her own creature comforts to make the effort to spread her influence beyond her own hounfour.

Michelle was born and raised in Haiti, but her family moved to the United States when she was 10. For the last 55 years, she's lived in various small Cajun communities in Louisiana. Creole is her native language, and she's never had the dedication to become fluent in English. When she was 15, she joined a hounfour led by a houngan trom. It didn't take her long to realize that the spirits the hounfour was serving were not the true Loa that she'd learned about while in Haiti. That didn't bother her; on the contrary, it gave her some interesting ideas.

Michelle cultivated a friendship with the houngan and eventually became his lover. He, in turn, taught her everything he knew. With her basic understanding of the man's delusion, she filtered what he told her and quickly came to realize exactly what was going on. She used some of the techniques he'd taught her to attract the attention of the False Loa and offered them her devotion in return for power. One of the False Loa took her up on her offer but demanded a demonstration of her dedication. For her demonstration, Michelle had to kidnap the houngan trom who'd been her mentor and lover and sacrifice him. This she did without the slightest qualm. In return, the False Loa Endowed her with the ability to use disciplines. She moved on to another small community, set up her own hounfour, and never looked back.

Veau Bokor

Don't use a veau bokor as a player's character.

BACKGROUND

In many ways, a veau bokor is simply a "new and improved" houngan macoute. They usually have very similar backgrounds and come upon their knowledge in much the same ways. The only real difference between the two is in their scope of vision. While a houngan macoute is usually satisfied with running his own hounfour and receiving the respect and attention of his serviteurs, a veau bokor is after much bigger game.

Most veau bokor serve as priests of their own hounfour, since this provides them with "cover" and

with serviteurs to manipulate into doing their bidding. Their interests usually lie far outside the confines of the hounfour, however.

Because of their ambition and drive, veau bokor are much more valuable to the False Loa. For this reason, the creatures frequently Endow such individuals with the ability to use certain Disciplines of the Evil Way. There is a down-side, however: the veau bokor's ambition makes him much more likely to "go freelance" and stop working for the False Loa, unless the creatures have some kind of hold on him. For this reason, the False Loa always bind a veau bokor with an oath and reinforce it with the Hound Discipline. Frequently, they also force the veau bokor to provide them with a sample of blood, through which they can assault him with the Sympathetic Magic Discipline should he cease following instructions.

Most veau bokor live in Haiti or in other areas where voodoo is prevalent. There are veau bokor elsewhere, though. SAVE has documented the existence of veau bokor in areas that are generally thought to have no voodoo activity whatsoever. These veau bokor are often the leaders of black sects that keep their existence a secret from everybody and carry out their evil schemes in the deepest of shadows. Such sects usually contain mixtures of true believers and those who know the False Loa for what they are. These sects are frequently involved in criminal activity. SAVE envoys have broken up two active groups, one in Seattle and one in San Francisco. There are thought to be others, however.

RESTRICTIONS

A veau bokor must have the Familiarity (vodoun/voodoo tradition) Skill at Master Level. He must also have high enough abilities to qualify for at least one school of the Art. (See pp. 34 - 42 of the *Chill* hardcover for ability restrictions and the Art.)

WORLD VIEW

As described earlier, a veau bokor's ambitions invariably extend far beyond running his own hounfour. Exactly how far they extend depends on the individual. A veau bokor often has his fingers in many pies. His information network quickly detects anyone trying to investigate him, and his reaction to such prying is usually fast and ruthless. A veau bokor often depends on intimidation to keep his subordinates in line and takes any opportunity to demonstrate how dangerous he is to cross.

SAMPLE CHARACTER

Geoffrey Kingston—Veau Bokor

AGL: 55

DEX: 60

LCK: 55

PCN: 60

PER: 75

STA: 75

STR: 70

WPR: 70

EWS: 95

Skills	Level	Base	Score
Dagger/Knife	T	62	92
Automatic Pistol	M	60	110
Art Criticism	T	65	95
Graphology/Forgery	T	60	90
Familiarity (vodoun/voodoo)	M	61	111
Savoir-Faire	M	65	115
Disciplines	Level	Base	Score
Coup Poudre	T	57	87
Coup l'Aire	S	57	72
Sympathetic Magic	T	57	87
Zombification	T	57	87
Spirit Capture	M	55	105

Movement: 38

Sprinting: 105

Unskilled Melee: 31

Sensing the Unknown: 12

Initiative: 5 + 1D10

Wounds: 36

Edges & Drawbacks

Concentration

Improved Willpower Recovery

Impulsiveness

Right-Handed

American (Jamaican)—46 years, 6'5", 240#, black hair, brown eyes.

Geoffrey Kingston is a massive mountain of a man, all muscle and bad attitude. He has broad shoulders, biceps the size of many men's thighs, and a face like a gorilla. He keeps his head shaved bald, which makes him look even more Neanderthal. In contrast to his appearance, however, Geoffrey Kingston is an incredibly intelligent man.

He was born in Jamaica and raised in the vodoun tradition. When he was 16, however, he was wooed away from his hounfour by a traveling mambo macoute who saw the young man's potential. She Endowed him with the ability to use disciplines and became his mentor (and lover). Although she tried to keep up the pretense that she was serving the true

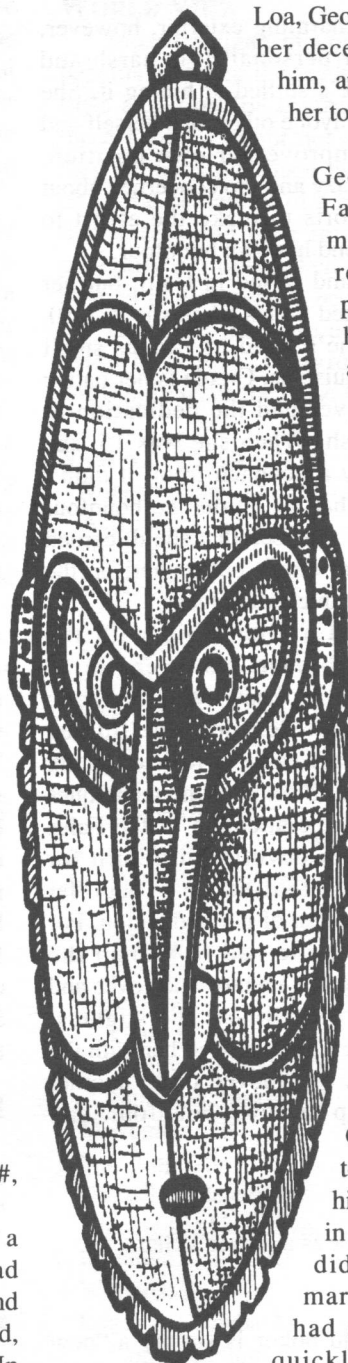
Loa, Geoffrey quickly saw through her deception. This didn't deter him, and he told her so, leading her to speed up his training.

When he was 20, Geoffrey was ridden by a False Loa. As had his mentor, the creature recognized the man's potential and Endowed him with an EWS and the ability to use Evil Way Disciplines. Geoffrey Kingston had become a veau bokor.

Geoffrey's sole interest in the world was making life better for Geoffrey. He was by nature incredibly ruthless about this, so ruthless, in fact, that the False Loa "gave him his head" and let him follow his own path in the world. (The creature was apparently confident that Geoffrey, without guidance, would spread as much trouble in the world as he would under the direct control of the False Loa.)

When he was 25, Geoffrey Kingston moved to New York City. It took him a while to find his feet in the big city but when he did he started making his mark. Geoffrey had always had a talent for art, and he quickly became a broker and agent for some of the best art forgers

on the east coast. Over the next two decades, he grew very wealthy and surrounded himself with like-minded individuals. His "gang" has now spread from the art forgery business and is involved in many illegal industries. Geoffrey is always guarded by trusted associates, but he reinforces this protection with a couple of zombis astral—all that's left of some of the people unwise enough to cross him.





CM'S NOTES

This book should provide the CM with the information necessary to describe voodoo in terms of the *Chill* system and to make it work within the game. But how does one incorporate this information into a campaign? There are basically two options.

Incorporating Voodoo Into a Campaign

This should be relatively easy for CMs who are currently running a *Chill* campaign. Assuming that the PCs are operating in North America, odds are they've never come across any evidence of voodoo activities before. Of course, just because they haven't noticed it doesn't mean that voodoo doesn't exist.

It's a relatively easy task to involve the envoys in a mystery that includes elements of voodoo—ritual sacrifices, *vévés* traced on the floor of abandoned warehouses, that kind of thing. These elements can be stage dressing and atmosphere, with no important connection to the plot of the mystery. Alternatively, it might well be that voodoo activity is at the core of the mystery.

In the first case, your players will probably become interested enough in voodoo to send their characters to the library or to information sources

within SAVE (if applicable). That way, they can learn enough about the traditions and practices of voodoo so they'll be prepared when you stick them in a story in which voodoo is the key element.

In the second case, you can structure the scenario so the players learn what their characters need to know as game-play progresses. The accompanying scenario, **Drums in the Night**, is an example of such a situation.

Another option is to devise a scenario that takes place in Haiti or entirely within another voodoo culture and throw the envoys into the deep end to sink or swim as they might. This option can be highly enjoyable since it forces the players to contend with a totally foreign, mysterious culture. Much of what they've learned to that point is useless, and they must quickly come to terms with new "ground rules" if they want to succeed, or just survive.

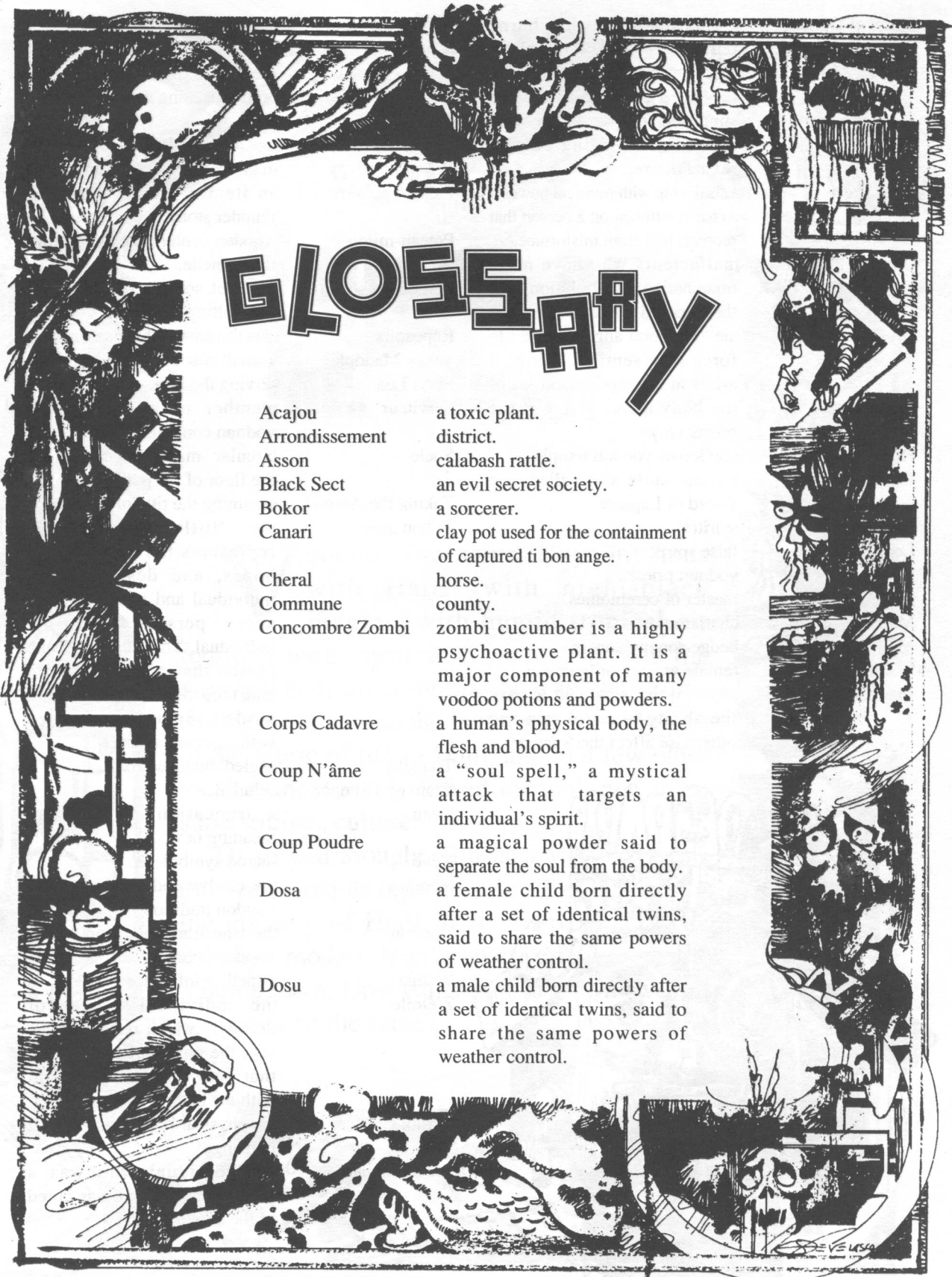
This strangeness also represents the major difficulty, however. You as CM must learn enough about the culture in which you set the scenario to be able to flesh it out and make it seem real. Obviously, such deep background is beyond the scope of this book. If you decide to do research and make it work, however, the satisfaction you'll feel and the excitement your players will experience when entering a new world will be more than worth it.

Creating a Voodoo Campaign

This is similar to the case above but taken one step further. Some CMs might feel inspired to create a totally new *Chill* campaign that takes place almost exclusively in Haiti or somewhere else where voodoo is prevalent. Players will take the roles of characters native to this culture: *serviteurs*, *nou houngan* and *mambo*, or just locals.

While this can also be very satisfying, it requires a lot of work from both CM and players. Not only must the CM learn enough about the locale to make the campaign work, but the players must learn enough to be able to role-play characters from another culture. (At least in the options discussed above, the players are role-playing characters who are more or less in the dark about voodoo culture and must learn as they go along.) One of the major advantages of the *Chill* system is its flexibility, allowing you, as CM, to develop exactly the campaign you want.





GLOSSARY

Acajou
Arrondissement
Asson
Black Sect
Bokor
Canari

Cheral
Commune
Concombre Zombi

Corps Cadavre
Coup N'âme
Coup Poudre
Dosa
Dosu

a toxic plant.
district.
calabash rattle.
an evil secret society.
a sorcerer.
clay pot used for the containment
of captured ti bon ange.
horse.
county.
zombi cucumber is a highly
psychoactive plant. It is a
major component of many
voodoo potions and powders.
a human's physical body, the
flesh and blood.
a "soul spell," a mystical
attack that targets an
individual's spirit.
a magical powder said to
separate the soul from the body.
a female child born directly
after a set of identical twins,
said to share the same powers
of weather control.
a male child born directly after
a set of identical twins, said to
share the same powers of
weather control.

Cheral
Commune
Concombre Zombi

Coup N'âme

Dosa

a toxic plant.
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clay pot used for the containment
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horse.
county.
zombi cucumber is a highly
psychoactive plant. It is a
major component of many
voodoo potions and powders.

a human's physical body, the flesh and blood.

a "soul spell," a mystical attack that targets an individual's spirit.

a magical powder said to separate the soul from the body. a female child born directly after a set of identical twins, said to share the same powers of weather control.

a male child born directly after a set of identical twins, said to share the same powers of weather control.

Forge of Ogoun a small bonfire that burns perpetually in the hounfour yard. In the center of this fire is planted an iron bar, which is supposed to have fallen from the sky, signifying cosmic sexual desire.

Fwet Kash a sisal whip with mystical powers.

Gad a charm tattooed on a person that protects him from misfortune.

Gran Malfacteur malfacteurs who have more imagination and ambition than the standard malfacteur.

Gros Bon ange the "big good angel" is the life force of a sentient being. It arises at conception and keeps the body alive, giving it the power to act.

Hounfour voodoo or voudon temple.

Ku-Bha-Sah a ritual knife also called the sword of Laplace.

Loa spirit(s).

Loa, False false spirit(s).

Houngan vodoun priests.

Laplace master of ceremonies.

Macoute charlatons.

Malfacteurs hedge-row poisoners.

Mambo female version of houngan.

Marassa identical twins thought to have the ability to cause rain and otherwise affect the weather.

Mot de Passage password.

N'âme the spirit, or soul, that allows the body to live and function.

Nou prefix meaning new.

Ogan bell.

Pé low altar or altar stone.

Peristyle main working area of a temple.

Pierre Tonnerre an item of power meaning thunder stone.

Poteau-miton wooden center pole supporting the tonnelle.

Red Sect a secret society dedicated to combatting the evil of voodoo.

Reposoirs trees that grow in the hounfour yard.

Sekey Madoulé a small ritual coffin.

Servi Loa serving the Loa.

Serviteur member of a voodoo or vodoun congregation.

Socle circular, masonry pedestal on the floor of the peristyle.

Taking the Asson assuming the title of houngan.

Ti bon ange the "little good angel" represents the personality, hopes, and desires of an individual and is what makes every person a distinct individual. The element of the person that experiences life and records experiences and wisdom. Sometimes equated with a person's aura.

Tonnelle angled, thatched roof.

Trom or Trompé deluded.

Veau a truncation of nouveau meaning new.

Vévé sacred symbol.

Voodoo the Hollywood version of the vodoun tradition.

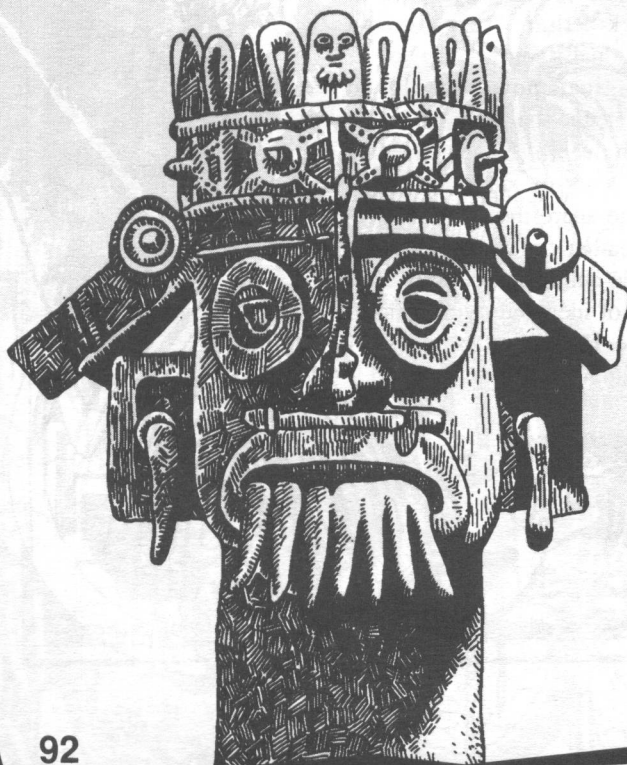
Voudon the true tradition upon which voodoo is based.

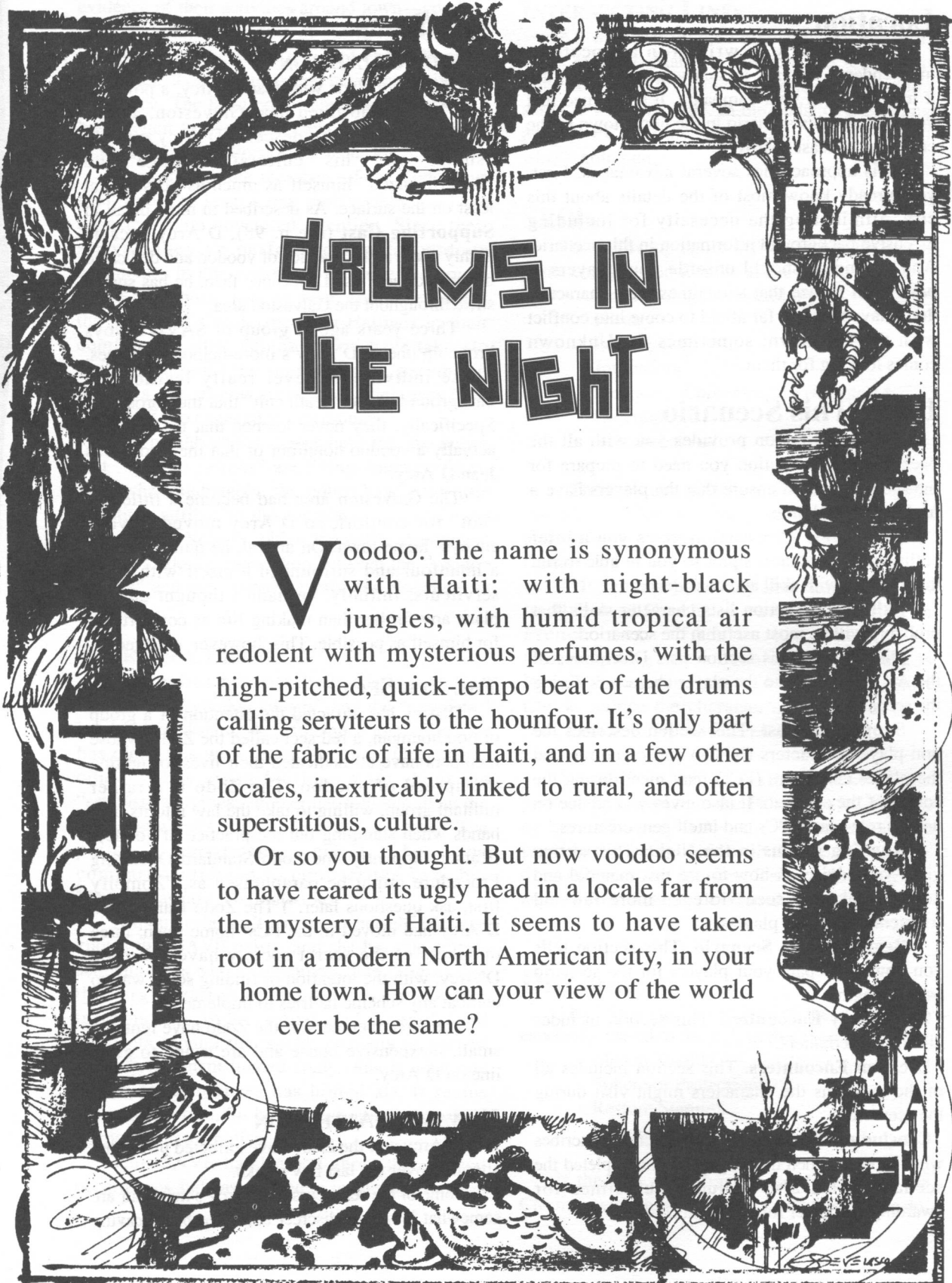
Wanga a spell or influence.

Z'étoile the individual's "star of destiny," which resides in the sky, the only part of a person that isn't physically present with the body.

Zombi Cadavre the physical body without its ti bon ange.

Zombi Savane an individual who was a physical zombi but was cured of the condition.





DRUMS IN THE NIGHT

Voodoo. The name is synonymous with Haiti: with night-black jungles, with humid tropical air redolent with mysterious perfumes, with the high-pitched, quick-tempo beat of the drums calling serviteurs to the hounfour. It's only part of the fabric of life in Haiti, and in a few other locales, inextricably linked to rural, and often superstitious, culture.

Or so you thought. But now voodoo seems to have reared its ugly head in a locale far from the mystery of Haiti. It seems to have taken root in a modern North American city, in your home town. How can your view of the world ever be the same?

Location

This scenario is written in a "location-independent" manner, so that you as CM can use it in any city in your campaign. It's assumed that you'll locate this scenario in the home town of the envoys or at least nearby.

This approach has several advantages. First, you already know most of the details about this city, eliminating the necessity for including extensive background information in this scenario. And second, it should unsettle your players to have them realize that sometimes their characters don't have to travel far afield to come into conflict with the Unknown; sometimes the Unknown comes looking for them.

Using This Scenario

This introduction provides you with all the background information you need to prepare for the scenario and to ensure that the players have a frightfully good time.

The Story. This section gives you a brief outline of the scenario's plot so you're able to run the scenario with skill and confidence.

Skills. This section lists character skills that probably will be most useful in the scenario.

Disciplines. This section lists Disciplines of the Art most useful to the player characters during the scenario.

Supporting Cast. This section describes the non-player characters (NPCs) and creatures that the player characters (PCs) may meet during the course of the scenario. It also gives you advice on how to role-play NPCs and intelligent creatures.

Running Drums in the Night. This section gives you advice on how to use this material and how to make the scenario even more fun and frightening for your players.

Beginning the Scenario. This section tells you how to prepare your players for the scenario as play begins.

Chronology Encounters. This section includes all timed encounters.

Location Encounters. This section includes all of the locations the characters might visit during the scenario.

Concluding the Scenario. This section describes what happens when the players have completed the scenario. This also includes guidelines for awarding Character Insight Points (CIPs).

The Story

OUT OF GALVESTON

This story starts with Jean D'Arcy, a powerful veau bokor who lived near Galveston, Texas. Although Haitian by descent, D'Arcy quickly "shook off" his cultural heritage and "Americanized" himself as much as possible, at least on the surface. As described in more detail in **Supporting Cast** (see p. 98), D'Arcy became highly adept at the practice of voodoo and dedicated himself to the False Loa. Since then, he has spread strife throughout the Galveston area.

Three years ago, a group of SAVE envoys broke up one of D'Arcy's more-heinous schemes. These individuals never really learned the background of the "death cult" that they broke up. Specifically, they never learned that the cult was actually a voodoo hounfour or that the leader was Jean D'Arcy.

The Galveston area had become a little too "hot" for comfort, so D'Arcy moved to your envoys' home town. On arrival, he quickly set up a hounfour and surrounded himself with loyal serviteurs. Initially, he hadn't thought out his plans any further than making life as comfortable for himself as possible. This, however, changed.

THE RED SECT

D'Arcy has attracted the attention of a group of nou houngan, a red sect called the Zodo, whose members have all dedicated their lives to fighting the spread of voodoo. The Zodo is a rather militant group, willing to take the law into its own hands when stamping out the practice of voodoo. (Rather flippantly, the Zodo Standard Operating Procedure might be paraphrased as, "Zombify first, ask questions later.") The Zodo learned that D'Arcy had moved to the PCs' home town; three members of the secret society have followed D'Arcy, with the intention of finding some way to combat any scheme he tries to implement.

The three members of the Zodo have rented a small, inexpensive house and are trying to get a line on D'Arcy.

UNWANTED ATTENTION

D'Arcy and the Zodo have attracted unwanted attention over the last few weeks.

Some of the serviteurs in D'Arcy's hounfour are somewhat less than discreet and have been leaving

evidence of their activities around town—voodoo-related symbols, remains of sacrificed chickens, etc. Many of the local residents have become concerned about satanists and have complained to the police. The local police have taken notice and have begun to investigate, albeit slowly and with limited resources allocated to the task.

Even though the members of the Zodo have been trying to keep a low profile, they too have attracted some unwanted attention. Since their arrival, they've performed regular vodoun ceremonies in the basement of their rented house. Some neighbors, who've been concerned about the arrival of Creole-speaking Haitians in their comfortable little neighborhood have taken to sneaking around the rented house, peering in windows. On several occasions, prying eyes have seen the Zodo engaged in ceremonies.

The neighborhood snoops have told the police that "voodoo cultists" are living amongst them. Somewhat predictably, the police have paid little attention, attributing the complaints to racism and xenophobia. Nobody within the police department has yet made the connection between the "voodoo cultists" and the "satanist" activities elsewhere in the area.

ENTER THE PRESS

The police haven't made the connection between the "voodoo cultists" and the "satanists," but Marlene Talarczyk, a freelance journalist who has close ties with the police, has. One of her contacts has given Marlene a tip about the "satanist" activities; another has told her about the racist neighbors and the "voodoo cultists." The police department might be too compartmentalized to connect the two, but Marlene has no such limitations.

Although she isn't a member herself, Marlene knows that SAVE exists, and she has one or two acquaintances who are members. She believes that the organization's mandate is to collect information about weird and unexplained incidents around the world, possibly as part of some government-funded study (this is what one of her acquaintances has hinted at). It seems logical, therefore, for her to pass along what she's learned from the police.

Thus SAVE has learned about the unusual occurrences and has decided to investigate further.

INTERSECTING LINES

All of these diverse elements are about to come together. Marlene will soon get a little too close to the Zodo, while the police investigation starts to worry D'Arcy. In the midst of everything are the PCs, doing what they can to find out what's going on.

Skills

The following skills will be especially useful to the characters in **Drums in the Night**.

- Anthropology/Archaeology*
- History*
- Investigation
- Journalism
- Language, Contemporary (Creole)**
- Legend/Lore*
- All combat skills

*These skills will help the PCs learn the necessary background information about voodoo and vodoun, in other words, the information in this book.

**It's unlikely that any non-Haitian PC will be fluent in Creole. A character skilled in French has a reasonable chance of understanding some Creole, since Creole is largely based on French, but for each Skill Check, reduce the character's result level by 1 (i.e., from C to H) to reflect the differences.

Journalism or Investigation will be particularly valuable to the PCs. If no PC has one or both of these skills, the CM may wish to provide the party with an NPC who does. For dramatic reasons, Marlene Talarczyk won't do; another NPC must be developed.

Disciplines

The following Disciplines of the Art will be especially useful to the PCs in this scenario.

- Mental Shield
- Sphere of Protection
- Restore Stamina
- Restore Willpower

If the PCs don't have these disciplines, the CM may wish to provide them with NPCs who do.

Supporting Cast

Each NPC entry lists only the skills needed for smooth game play. If, as CM, you see a need to flesh out any NPC, do so.

For example, Marlene Talarczyk is a journalist. However, it isn't important to list her Journalism Skill. On the other hand, Marcel Pepin's lack of the English Skill may play an important part in the scenario; therefore, it's mentioned in this section.

Marlene Talarczyk, Freelance Journalist

AGL: 55

DEX: 60

PCN: 80

PER: 55

STA: 45

STR: 40

WPR: 50

Marlene is an attractive, petite blonde in her late 30s. She's a successful freelance journalist and has exceptional people skills. She's hard-nosed in her disbelief of anything supernatural and is bright and curious, as any journalist should be.

Lt. Tom Dobbins, Police Officer

AGL: 60

DEX: 50

PCN: 65

PER: 60

STA: 45

STR: 45

WPR: 35

About 40 years old, Dobbins is small and wiry, with the build of a distance runner. He's been in the police force for half his life, and he's seen all the unpleasantness the world has to show, or so he thinks. He normally has a strong, somewhat abrasive manner, although he can moderate this when necessary.

Lt. Theresa Worth, Police Officer

AGL: 45

DEX: 40

PCN: 55

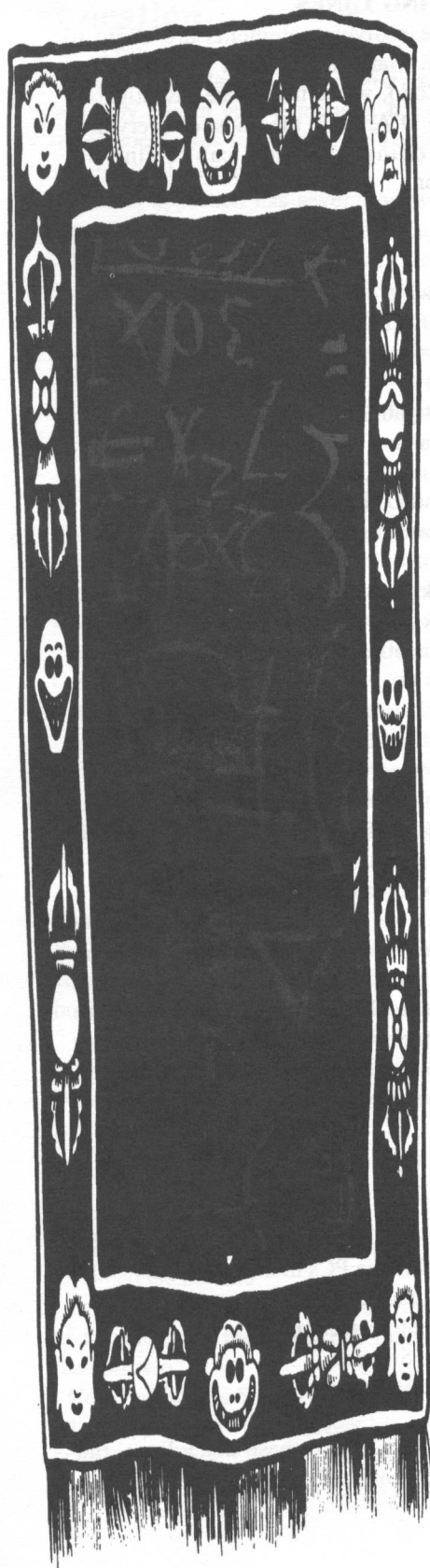
PER: 35

STA: 60

STR: 65

WPR: 50

Thirty-five years old, Worth is a tough-looking woman—tougher than many men. She's not much over five feet tall and is built like a fireplug without an ounce of fat on her body. She has blond hair cropped close to her head and piercing blue eyes. Most of the time she's as abrasive as Dobbins; the difference is she doesn't know how to change that, or simply couldn't be bothered.



THE ZODO

The Zodo are dedicated, independent, self-involved, and cautious about trusting strangers.

Marcel Pepin, Nou Houngan

AGL: 45
DEX: 65
LCK: 80
PCN: 60
PER: 45
STA: 35
STR: 40
WPR: 75
ATT: 1; 72
SR: 4 (dagger)
WB: 18

Skills:

Creole/M 117
English/S 82

Disciplines:

65 Command Snakes, Summon Snakes
96 Invisibility
61 Physical Protection

Pepin, the Haitian leader of the Zodo, is over six feet tall and weighs less than 160 pounds. He speaks Creole fluently and English poorly. (He understands more English than he usually lets on.)

He's suspicious of strangers almost to the point of xenophobia. He's intelligent but sometimes finds it advantageous to hide that fact from others. Pepin always carries a concealed dagger.

Celinne Masse, Nou Mambo

AGL: 65
DEX: 45
LCK: 75
PCN: 55
PER: 25
STA: 55
STR: 50
WPR: 75
ATT: 1; 87
SR: 4 (dagger)
WB: 26

Skills:

Creole/M 105

Disciplines:

57 Aura Reading
67 Coup Poudre, Coup l'Aire
58 Invisibility



Masse is a small, wiry Haitian, about five feet tall and weighing about 100 pounds. Subtlety and consideration are null concepts to Masse; she says what she thinks and if that bothers people, too bad. She speaks Creole but no English. She's even more xenophobic than Pepin and very quick to anger. She always carries a dagger.

Luc Tabernac, Nou Houngan

AGL: 50
DEX: 65
LCK: 70
PCN: 70
PER: 65
STA: 40
STR: 45
WPR: 80
ATT: 1; 77
SR: 4 (dagger)
WB: 23

Skills:

Creole/M 125
English/T 105

Disciplines:

60 Aura Reading

Tabernac, the junior member of the Zodo, is of medium height and medium build, with an open, friendly face and manner. He's fluent in Creole and speaks the best English of anyone in the Zodo group. His opinion carries little weight with Pepin and none at all with Masse. He always carries a dagger, although he's loath to use it.

Jean D'Arcy, Veau Bokor

AGL: 70
DEX: 65
PCN: 65
PER: 75
STA: 50
STR: 55
WPR: 85
EWS: 95
ATT: 1; 112
SR: 4 (dagger)
WB: 26
Skills:

Creole/M 125
English/M 125

Disciplines:

78 Coup Poudre, Coup l'Aire
98 Sympathetic Magic, Wanga
103 Physical Protection

D'Arcy is in his mid-40s, just short of six feet tall, and of medium build. His light brown skin hints at mixed Caucasoid and Negroid heritage. He is handsome and appears outgoing, and harmless—almost naive at times. This is a facade. In reality D'Arcy is an evil man who frequently exhibits signs of paranoia and is cold and calculating. He'll sacrifice anything to get what he wants.

Nathan, Serviteur

AGL: 60
DEX: 45
PCN: 45
PER: 15
STA: 40
STR: 50
WPR: 20

ATT: 1; 80
SR: 2 (blackjack)
WB: 22
Skills:

Blackjack/T 85

Nathan is about 5'6" and has the face of a weasel. He's a coward but will fight like a cornered rat to save his life. His voice is a perpetual irritating whine. He carries a blackjack in a jacket pocket just in case someone threatens him. He joined D'Arcy's hounfour for wealth and power.

Other Serviteurs

AGL: (35 + 2D10) or 50
DEX: (30 + 2D10) or 45
PCN: (35 + 2D10) or 50
PER: (25 + 2D10) or 40
STA: (35 + 2D10) or 50
STR: (30 + 2D10) or 45
WPR: (30 + 2D10) or 45

This motley assortment of ne'er-do-wells, street people, and all-around losers was attracted to the hounfour by promises of wealth and power. They feel no loyalty toward D'Arcy and won't risk anything to protect him. They're controlled by fear, however, and so won't actively betray him.

Running Drums in the Night

This section will help you organize the preceding information so you can keep the game interesting and frightening for your players. After all, the fun of a good *Chill* scenario is having it come to life for everyone involved.

There are two kinds of encounters in this scenario: Chronology Encounters and Location Encounters.

Chronology Encounters occur only at specific times on particular days. These encounters are summarized at the beginning of that section; be familiar with the summary before you begin play.

Location Encounters occur only if the PCs visit particular places (such as the house rented by the Zodo). Since this scenario is intended to be "city-independent," no map is provided. You, as CM, can place the various locations wherever you see fit in the PCs' home town. The description of each location gives some guidelines to help in this; for example, the house rented by the Zodo is in an inexpensive neighborhood.



If a Chronology Encounter is scheduled to occur while the PCs are involved with a Location Encounter, the Chronology Encounter occurs immediately after the PCs leave the location. Don't have Chronology Encounters occur within Location Encounters. Obviously, the overriding factor in all of this is common sense. If the PCs' actions have invalidated a Chronology or Location Encounter, don't play it.

To make sure you don't give away too much information, only blocks of italicized text are to be read aloud to the players. The rest of the text is for the CM only. Keep in mind, however, that players can obtain some non-italicized information by doing the right things or asking the right questions.

Unlike some other *Chill* scenarios, events in **Drums in the Night** are highly dependent on the PCs' actions. For example, if the PCs decide to investigate the "voodoo cultists" before looking into the "satanists," things will probably develop differently than if they do the converse. Keep things loose and go with the flow. Don't feel that it's necessary to channel your players' characters into particular avenues of investigation. There are many ways in which they can get from the beginning to a successful conclusion.

It's important to be prepared. If you read this scenario thoroughly before attempting to run it, game play will be that much smoother.

And remember, the CM's most important job in a *Chill* scenario is to make sure everyone has fun. Pleasure is contagious, so if you're obviously enjoying yourself while running **Drums in the Night**, your players should have a good time, too.

Beginning the Scenario

If the players are using pre-existing characters, have them make sure that their characters' statistics are organized to their liking. They may want to make use of unspent Character Insight Points (CIPs) they've gathered from previous scenarios.

If the players are to use the PCs included with this scenario, hand out the characters and let the players familiarize themselves with them before game play begins.

GETTING UNDERWAY

Remember, since this scenario takes place in the PCs' home town, certain descriptions are left vague.

When your players are ready, read them the following (remember that italicized blocks of text in the scenario are to be read aloud to the players).

Each of you has received a letter from SAVE.

Now, hand the players a copy of **Player Aid 1**, or read it to them aloud. Allow them to discuss the letter before proceeding. When the players are ready, continue reading.

MEETING MARLENE

Marlene Talarczyk lives in an attractive condominium in one of the more expensive parts of town. See the map on p. 118 for details.

When the PCs arrive for their appointment with Ms. Talarczyk, read the following aloud.

The address given for Ms. Talarczyk's home leads you to a new, attractive condominium. You know that property in this area is pretty expensive, which tells you that Marlene must be very good at her job.

You reach her front door and knock. After a moment, you hear multiple locks click back, and the door opens. A young woman—blond, pert, and attractive—faces you.

She looks you over with a wry grin. "So you're the 'fact-finding' group are you?" she says. "Well, I guess everyone's got to have a career. Come on in. I'm Marlene Talarczyk, but please call me Marlene." She ushers you into her condominium.

"Take a seat," Marlene tells you. When you're all comfortably settled, she hands you a cellular phone and says, "Well now, what can I do for you?"

Marlene is willing to answer any questions the PCs ask. Throughout the conversation, she'll throw out "jabs" like, "*You doing this for Geraldo?*" or "*Is SAVE a subsidiary of Harpo Enterprises?*" Such questions should force the players to think fast on their feet and role-play right from the scenario's start.

If the players don't answer the questions quickly—making up the answers on the spur of the moment, without the input of other players—Marlene asks more questions, as she can tell the PCs are making things up or are holding back information. Her questions become more direct (i.e. "*What does 'SAVE' stand for?*" and "*Is SAVE a secret, government-based organization?*").

If the players answer the questions in a satisfactory manner (CM discretion), she suspects that there's more to SAVE but doesn't ask any further questions. However, if one of the PCs lets something slip about SAVE's true activity, read the following aloud.

You know that you've "misspoken." Marlene doesn't say anything, but her smirk tells you that she thinks you said more than you should have.

When the PCs question Marlene about any of the incidents or any contacts she may have, refer to the following section, **What Marlene Knows**.

WHAT MARLENE KNOWS

Although she's quite curious, Marlene has been too busy working on other projects to investigate the occurrences, or at least so far.

When the PCs start asking Marlene about the "satanist" and "voodoo" occurrences, read the following aloud.

Marlene hands you a sheet of paper with her computer-printed notes on them.

Give the players **Player Aid 2** and continue reading the following aloud.

"I must apologize for the informal nature of my notes," she says, "but they should contain most of the information you need. I've been too busy working on other projects to do in-depth investigation, but here's what few details I know.

"The first reported incident took place about three weeks ago, in the industrial part of town. A property manager took a prospective client to view a vacant warehouse that was open for lease. When they went inside the warehouse office, they found strange symbols drawn on the floor in what turned out to be a mixture of flour and water. I haven't seen these or any other symbols, so I can't tell you anything about them. Maybe the police can help you out.

"The second incident occurred five days later, in another warehouse in the same area of town. Similar symbols were found on the floor, but this time they were traced in blood. Sorry to say, I don't know what kind of blood it was.

"The third incident was three days later, in a middle class area of town. An elementary school in the area was due for expansion and remodeling, and one of the older buildings was condemned and scheduled for demolition. When workmen went into the closed building, they found the same strange symbols traced in blood on the floor. There were also scorch-marks on the floor, presumably from candles that had been placed around the symbols. I find this case particularly disturbing, because school was in session, including night classes, while the strangeness was going on.

"The final incident took place only two days ago, in St. Peter's Catholic Church. When the priest opened the church in the morning, in preparation for early mass, he found the now-familiar symbols traced

on the altar, using a mixture of flour and water. In the midst of the symbols was a dead chicken, drained of blood.

"I find it interesting that the symbols were traced in flour and water, when it's obvious that there was a source of blood—the chicken—close at hand.

"Also, I have contacts in the police force: Lt. Tom Dobbins, involved in the "satanist" investigation—what there is of it—and Lt. Theresa Worth, involved in the "voodoo cult."

"The two officers can be reached at the local police station.

"And finally, my phone number is 555-1238. I'll be here most of the time, but if I can't come to the phone, leave a message on my machine. I'll get back to you via your cellular phone."

(Note: The major significance here is that Marlene has a computer and uses it to make notes for herself. This will become relevant later.)

Marlene tells the PCs how to get in touch with Dobbins and Worth but won't phone her contacts herself.

Should the PCs want to interview either of the officers, refer to **Interviewing the Police**, following. Otherwise, let the players talk amongst themselves to decide what their characters are going to do next. Then, go to the section that is most appropriate to the players' decision.

INTERVIEWING THE POLICE

Even though the PCs know the names of Lt. Dobbins and Lt. Worth, getting to talk to them on the phone is impossible, and setting up an appointment is anything but easy. (After all, much of the bureaucracy within a police department is designed to shelter officers from time-wasting phone calls and visits.)

If you want to role-play the PCs' attempts to get in touch with Dobbins or Worth, by phone or in person, "playing up" the aggravation of dealing with a large bureaucracy (not to stop game play, of course), go to **Let's Talk?** following.

Alternatively, if you want game play to progress more rapidly or if you consider this information too trivial to role-play, just ask your players for Specific Journalism, Investigation, or Savoir-Faire Skill Checks. Then consult the results key below for the results, altering the text according to the situation.

Lastly, if you use the *Chill Companion*, remind the players that they can spend LCK points (see p. 28 of the *Chill Companion* for details) to enhance their dice rolls.

L - H result *"I'm sorry, the Lieutenant can't be disturbed at this time. However, you might try back here in an hour or so."*

If the characters check back in 1 hour of game time, refer to this section and repeat this process until the players get a C result or give up.*

C result The PCs meet the Lieutenant and receive the information listed under all of the result levels in the appropriate section below. (See **Lt. Dobbins** or **Lt. Worth** for details.)

*As CM, you can augment the checks by 1 result level or whatever. Remember, don't let the scenario slow game play or frustrate the players too much!

Other Officers

If the PCs ask any other officers about Lieutenants Dobbins or Worth or their current cases, read the following aloud to the involved players, altering the text according to the situation.

"I think the Lieutenant is a good officer. Beyond that, I can't help you. I don't know him well enough to know anything else," the officer says. "I wish I could help you further, but I can't."

Let's Talk?

If the players have taken you, the CM, here, they either wish to call or visit Lts. Dobbins and Worth.

Due to space restrictions, the text furnished is for when the PCs visit the police station. It is assumed that they speak to a police officer—not Lieutenants Dobbins or Worth. If the PCs call instead, alter the text accordingly.

Now, ask the player of the inquiring character to make a Specific PER Check. The results key for the check is as follows.

L result *"The Lieutenant isn't available at the moment," the officer states. "You might want to try back in a couple of hours. He's supposed to check back in then."*

If the PCs come back in 2 hours, they can talk to either or both of the Lieutenants. In this case, go to the appropriate section (either **Lt. Dobbins** or **Lt. Worth**, following).

M result *"The Lieutenant isn't available at the moment," the officer states. "You*

might try back in an hour. He's supposed to check in then."

If the PCs come back in 1 hour, they can talk to either or both of the Lieutenants. In this case, go to the appropriate section (either **Lt. Dobbins** or **Lt. Worth**, following).

H result *"The Lieutenant is currently in interrogation. He should be out to meet with you in about 30 minutes," the officer states. "You can sit here until the Lieutenant is through or you can come back in a half hour."*

If the PCs are here in 30 minutes, they can talk to either or both of the Lieutenants. In this case, go to the appropriate section (either **Lt. Dobbins** or **Lt. Worth**, following).

C result *"The Lieutenant is currently in interrogation. He should be out to meet with you in about 15 minutes," the officer states. "You can sit here until the Lieutenant is through. Coffee, pop, and snacks can be purchased over there." The officer points to a small alcove across the room. "Please make yourselves comfortable, but please don't disturb the officers. Thank you"*

If the PCs are here in 15 minutes, they can talk to either or both of the Lieutenants. In this case, go to the appropriate section (either **Lt. Dobbins** or **Lt. Worth**, following).

Ask for Specific Journalism, Investigation, or Savoir-Faire Checks (whichever is applicable), and refer to the following paragraphs to determine what information the officers are willing to reveal.

If the PCs ask a question, but don't roll a high enough success to learn the answer, either officer tells them it's "police business"—in other words, none of theirs! Neither officer knows about the other case and neither really cares.

Lt. Dobbins

Now, ask for Specific Journalism, Investigation, or Savoir-Faire Checks (whichever is applicable), and refer to the following results key to determine the information the characters can learn.

L result

Nobody within the police force knows what the "satanic" symbols mean. In each case, the symbols were fresh, probably drawn the night before they were discovered. This is definitely true with the church.

M result

The previous result, and: In all cases, nobody reported hearing or seeing anything out of the ordinary before the symbols were found.

H result

The previous results, and: The blood used to draw the symbols was, in both cases, chicken blood. In all cases, the doors of the buildings were locked; the locks were simple, however, and quite easy to open. All of the symbols were almost identical.

If asked, Dobbins tells the PCs the addresses of the buildings where the symbols were found.

C result

*The previous results, and: This is a sketch of what the symbols look like. Give the players **Player Aid 3**, p. 119. Dobbins tells the PCs the addresses of the buildings where the symbols were found. The CM should determine, write down, and give the addresses to the players. This is so the addresses fit into the campaign.*

Dobbins won't take the PCs to the sites or personally help them.

If the PCs press Lt. Dobbins, read the following aloud:

You can tell you've upset Lt. Dobbins. He clears his throat and says: "That's all I can tell you. The rest is strictly police business. And whatever you do, don't interfere with police business. I've got to get back to work now, please excuse me."

Lt. Worth

Now, ask for a Specific Journalism, Investigation, or Savoir-Faire Check (whichever is applicable), and refer to the following results key to determine the information the characters can learn.

L result

A police officer visited the house in question but didn't see anything even the slightest out of the ordinary. (The officer had no authority to go inside, however.)

M result

The previous result, and: There were

H result

two men and one woman living in the house. It seems that one of the men is the leader of the three.

The previous results, and: According to the rental office, the three people are visiting from Haiti. (Maybe one of the neighbors knew that, and that's what started this "voodoo cultist" stuff.) According to the neighbors' report, the "knife" they saw was actually the size of a short sword and had a partially serrated blade. There is no evidence of a crime, so we're not doing anything about it (there's nothing illegal about playing with a sword in the privacy of your own basement.)

C result

The previous results, and: The PCs learn the address of the house.

No matter how hard they try, Worth won't take the PCs to the house or otherwise personally help them.

If the PCs press her, read the following aloud.

You can tell you've upset Lt. Worth. She clears her throat and says: "The rest is strictly police business and therefore, I can't give you any additional aid. Now, please excuse me. Duty calls."

RESEARCHING THE SYMBOL

If the PCs have managed to acquire the symbol from Lt. Dobbins, they might want to try and discover what it means. This requires a visit to a well-stocked library and 1 hour of research per result level (i.e., 4 hours for an L result, 3 hours for an M result, etc.).

Researching the symbol requires a Specific Anthropology/Archaeology, History, or Legend/Lore Check.

Refer to the following key to determine what the character learns.

L result

The symbol is similar in form to "power symbols" found in many native traditions throughout the world.

M result

The previous result, and: However, it looks a lot like a Haitian vevé (a sacred symbol used in the voodoo and vodoun traditions).

H result

The previous results, and: It is similar to vevés used to represent the Loa (spirit) Baron Samedi, the protector of the cemetery.

C result The previous results, and: *The vévés used to represent individual Loa have changed over time. This is quite a recent version of the symbology.*

This could lead the characters to investigate the traditions of vodoun and voodoo. In this case, go to **Researching Voodoo and Vodoun**, following.

RESEARCHING THE HAITIANS

The PCs might decide that the first order of business is to visit the Haitians. If they didn't get the address of the house from Lt. Worth, however, this should be quite a difficult undertaking. Even though they know the area where the house is located, presumably the neighborhood is large enough that it would take a long time to search it street by street. Should they decide to wander around the area, they'll still have their work cut out for them to spot the right house. After all, it doesn't have a sign out front that reads, "Haitians live here"; it looks just like any other house in the area.

Particularly ambitious PCs might try knocking on doors or talking to residents in the neighborhood. If they want to try this, let them, but make sure to require Investigation, Journalism, or Savoir-Faire Checks to learn anything. Even if they make their rolls, the characters won't learn anything unless they happen to hit on one of the few nosy neighbors who peered in the windows of the rented house. (In other words, don't "stonewall" your players—that leads to frustration—but give them every opportunity to decide that there are better ways to spend their time.)

The PCs know that the house is rented, which might lead them to trying to get information out of the local rental agencies, an endeavor that leads to a dead end.

RESEARCHING VODOO AND VODOUN

NOTE: If the players want their characters to do in-depth research on voodoo and vodoun traditions, they're wasting precious time. However, if you don't mind your player's taking a long time on research, proceed to the following paragraph. Otherwise, tell the players that they'll gain nothing by this research, and move on.

The PCs must visit a well-stocked library and must spend 1 hour of research per result level (i.e., 4 hours for an L result, 3 hours for an M result, etc.).

All of the information should be easily accessed—after all, the PCs know where to look for voodoo and vodoun source material. However, the player of the researching character must make a

Specific Luck Check to see if some of the needed books are checked out.

Refer to the following key to determine what the character learns:

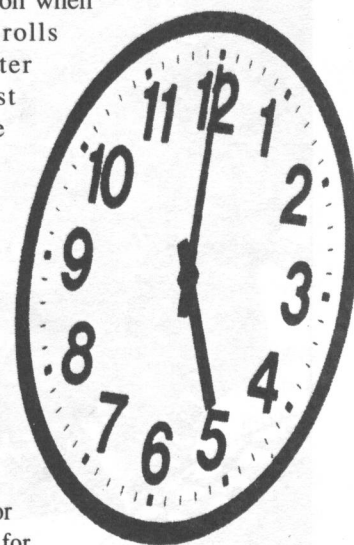
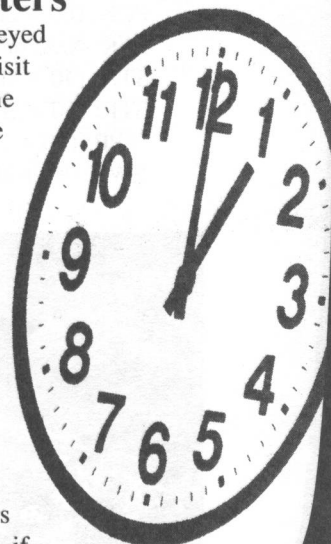
- L result** No books on this subject can be found.
- M result** The player can read **Chapter 2** of this book.
- H result** The previous result, and: **Chapter 3** of this book.
- C result** The previous two results, and: **Chapter 4**, through **Zombis**.

Chronology Encounters

All of these encounters are keyed off the time that the PCs first visit either one of the sites where the symbols were found or the Haitians' house. That is "Hour Zero." The encounters described in this section are scheduled from that time.

Certain encounters occur only when the PCs are in a suitable location. For example, a particular encounter may occur only when the PCs are alone. If at the scheduled time the situation doesn't fit the criteria, the encounter occurs as soon as the criteria are met. Thus, if a chronology encounter requires that the PCs be alone but they're in the middle of a police station when the appointed time rolls around, the encounter occurs at the first moment the PCs are alone. These "context-dependent" encounters are identified with an asterisk (*), and their descriptions include a discussion of the required context.

A summary of Chronology Encounters appears on page 121, listed as **CM Aid 1**. Photocopy the summary or remove it from the book for quick reference.



THE ENCOUNTERS

Hour 3*

This encounter can occur whenever the PCs are outside and alone.

You hear a bird fluttering overhead. Idly, you glance upward.

But it isn't a bird that's diving out of the sky directly at your faces: it's some kind of hideous black bat, each of its wings looking almost as long as your arm. It shrieks its challenge as it attacks.

PWIN

AGL: N/A; or 85 for discipline use

DEX: N/A; or 65 for discipline use

PCN: (60 + 2D10) or 75

PER: N/A; or 100 for discipline use

STA: (40 + 2D10) or 55

STR: (50 + 2D10) or 65

WPR: (80 + 2D10) or 95

EWS: (85 + 2D10) or 100



ATT: 1; (65 + 2D10) or 80

SR: 0

WB: 25

Fear: -30 if recognized

MV: 100' (A), 5' (L), 100' (I)

Type: Servitor

Class: C, I

Disciplines:

72/87/107 Command Snakes*, Summon Snakes*, Telepathy

57/72/92 Wanga**

70/85/105 Haywire, Lightning Call

80/95/115 Confuse, Dreamsend

73/88/108 Appear Dead (Self), Ghostly Lights

Unique Corporeal Manifestation

*Described on p. 46.

**Described on p. 38.

As explained in the Location Encounters section (see p. 108), D'Arcy stationed a Pwin at each site where voodoo symbols were found, just in case somebody showed up who seemed more of a threat than the police. Obviously, the PCs fall into this category, particularly if they used Sensing the Unknown or other disciplines while there. D'Arcy has decided to test his potential enemies by sending a Pwin to attack them.

The creature's first attack is a shrieking swoop from above, intending to strike fear into the PCs' hearts. After that, it fights using its abilities. By nature, the creature won't fight to the death, and D'Arcy's orders haven't overruled its sense of self-preservation. As soon as it looks like the fight has turned against it, the Pwin becomes incorporeal and flees. D'Arcy doesn't care much about the fight's outcome.

(If the Pwin destroys the PCs, that solves D'Arcy's problem right there. If the PCs drive off the creature, he's learned a lot about their capabilities.)

Hour 6

Read the following aloud to the player whose character has the cellular phone.

Your cellular phone rings. You answer it.

It's Marlene Talarczyk. She sounds excited. "I think I've got something," she tells you quickly, "something you might be interested in. I've got one last thing to check out, but why don't you meet me at my place in . . . let's say six hours? Okay? See you then."

She hangs up.

Marlene is in a real hurry and doesn't stay on the line long enough to be questioned.

Hour 12

This encounter occurs when the PCs go to Marlene's condo (preferably 6 hours after her call.)

If the PCs go to Marlene's condo before the 6 hours are up, skip this section for now and go to **Marlene's Condo**, on p. 118, for a description of her "non-occupied" condominium.

For a map of Marlene's condo, go to **CM Aid 2** and remove or copy it. Also, allow the players to see the map throughout this encounter.

You arrive at Marlene's condo and walk toward the front door.

Suddenly, you realize there's something very wrong: the front door is ajar.

You remember when you first visited the condo. Marlene had to release several locks to open the door. Someone that concerned about security isn't going to leave the front door open for anyone—or anything—just to walk in.

The PCs can enter the condo anyway they see fit. The easiest way in, of course, is through the open front door.

When the PCs enter Marlene's condo, use the following description of the area the PCs are in. Only those areas that aren't "normal" are listed in this section.

Living Room

When the PCs enter the living room, ask each player to make a General PCN Check. If any character succeeds, read the following to the player.

There's movement on the floor, amongst the furniture. Something's crawling on the floor: snakes! Maybe half a dozen of them.

There are five snakes in the living room, Summoned by one of the Zodo, just as a warning to anyone who enters the condo. The snakes are harmless varieties, such as grass and garter snakes, but the PCs might not recognize this fact. (Consider asking for a General Life and Physical Science Check for snake identification or a General PCN Check to notice that the snakes aren't poisonous—they have no fangs.) The PCs can deal with the snakes in whatever manner they see fit (but be sure to play out any consequences if they do anything drastic).

The Bedroom

When the PCs enter the bedroom, read the following aloud.

The curtains are drawn, and the room is dark. The light seems to be broken. In the dimness you see a human-shaped figure shambling clumsily toward you.

This shambling figure is the unfortunate Marlene Talarczyk, converted into a physical zombi (see Chapter 4, p. 33). She was investigating the "voodoo cultist" angle and managed to get a line on the Zodo. Unfortunately for her, the Zodo found out she was getting too close to them and decided to do something about it. The Zodo slipped into her condo and used a pharmacologic zombi powder to turn her into a physical zombi.

The PCs might not be aware of the difference between physical zombies and spiritual zombies, attacking her as though she were a creature of the Unknown. If the PCs take the time to Sense the Unknown, they might get a clue as to what's happening: there is only the faintest sense of the Unknown, centered on the living room (resulting from the Zodo's summoning of the snakes).

Also, it should be mentioned to the players as their characters attack that the zombi doesn't fight back or defend itself.

Marlene Talarczyk, Physical Zombi

AGL: 25
DEX: 40
PCN: 15
PER: 5
STA: 30
STR: 35
WPR: 20
EWS: N/A
ATT: none
SR: N/A
WB: 21
Fear: -5
MV: 45' (L); 10' (W)
Type: Servitor
Class: C
Disciplines: none

Should the PCs attack and kill Marlene, you as CM should make sure to remember legal repercussions. The PCs did kill a very alive Marlene Talarczyk, and a legal defense of, "Well we thought she was a zombi" won't hold much water.

If the PCs don't kill Marlene, they've got to figure out what to do with her. Obviously, the best option is to take her somewhere for treatment. ("Curing" a physical zombi is described in Chapter 4, p. 35.)

There are some clues in Marlene's condo, should the PCs search it. These are discussed in the section Marlene's Condo, on p. 118.

Hour 17

Read this aloud to the player whose character has the cellular phone.

Your cellular phone rings. You answer it, to hear an unfamiliar female voice.

"I'm officer Sheilla Jones, a colleague of Lt. Tom Dobbins'," the voice tells you. "Tom asked me to call you. He's tracking down some leads at the moment, but he wanted me to ask you to call him at the station in two hours. Thank you."

If the PCs question the caller, read the following aloud.

"I don't know exactly what Lt. Dobbins is checking up on, but I assume it's something to do with the satanist crap he's been working on. I don't know what he wants to talk to you about, I'm only doing Tom a favor by making this call."

After this, she hangs up.

Hour 19

The PCs will probably try to call Dobbins at the designated time. If they do, read the following aloud.

It's time to phone Dobbins. You place the call, and someone answers. Not Dobbins: you recognize the voice as that of officer Jones. "Lt. Dobbins' line," she says.

If the PCs question the woman about Dobbins' whereabouts, read the following aloud.

The woman is quiet for a moment. You sense worry in her manner, even though she tries to keep her voice businesslike. "He's not in the building," she tells you. "He was supposed to be back an hour ago, but . . ." She trails off, and you get the unmistakable feeling that she's holding something back.

To worm any more information out of the woman requires a successful General Investigation, Journalism, or Savoir-Faire Skill Check. If the check is successful, read the following aloud.

The woman hesitates, then continues quietly, "I shouldn't be telling you this, but . . . A patrol car found Tom's car. Somebody had smashed in the windshield, and there was blood on the driver's seat. They also found Tom's service revolver on the floor of the car. Four shots had been fired."

If the PCs ask, she tells them where the car was found. The address is about a block away from D'Arcy's hounfour. (The CM should pick a suitable place for the car within that area.)

If the PCs decide to investigate Dobbins' car, go to **Lt. Dobbins' Car** on p. 112.

Hour 20*

This encounter occurs as soon as any or all of the PCs return to their homes (perhaps to sleep). It's possible that the PCs will split up, each going to his or her own home. If so, alter the text where necessary.

Home at last. You pull out your key and go to unlock your front door.

Have each player whose character is attempting to open a door make a General PCN Check. If the check fails, go to the third italicized paragraph, following.

If the check is successful, read the following aloud.

You reach for the doorknob . . . then suddenly stop. You notice something strange: a glint, as if light is reflecting off metal, just beside the doorknob. You look closer.

There's a needle glued to the door beside the knob. The needle is point outward, in such a position that you couldn't avoid pricking yourself on it when you grab the doorknob.

If the player fails the check, read the following aloud:

You grasp the doorknob and feel a sharp pain in your hand. You snatch your hand back with a muffled curse. Something's pricked you; there's a scratch on your hand, a drop of blood welling up from it. You look at the doorknob for whatever it was that stuck you.

There's a needle glued to the door beside the knob. The needle is point outward, in such a position that you couldn't have avoided pricking yourself on it when you grabbed the doorknob.

In either case, the PC can easily remove the needle. He can examine it, but there's nothing to learn: it's just a needle.

Your players might become paranoid about poison, thinking perhaps that the needle was envenomed. Let them get as frightened as they like. In fact, none of the needles was poisoned (although positively proving the nonexistence of poison is relatively difficult).

Various serviteurs from D'Arcy's hounfour were ordered to place the needles as a way of getting samples of blood from the PCs. Presumably, some blood might drip on the floor, or perhaps an envoy would use a towel to wipe the wound clean. A serviteur could then later break into the building and acquire something stained with the spilled blood.

D'Arcy would then be able to use Sympathetic Magic against that particular PC.

You, as CM, have to judge how effective this plan is, depending on the actions of the PCs. If a blood stain is left behind, D'Arcy will have it in his possession in 6 hours and will immediately thereafter start using Sympathetic Magic against the unfortunate character.

When each PC enters his home, read the following aloud.

As you enter your home, you notice a strange smell. It takes you a moment to place it: blood. You look around. There, drawn on the floor near the front door, is a strange symbol. It certainly looks—and smells—as though the symbol was drawn with blood.

Show the players **Player Aid 3**, or if they have already seen this Player Aid, read the following aloud.

This symbol is the same as the one that Lt. Dobbins gave you.

The PCs will probably decide to carefully search their homes, just in case the person—or thing—who drew the vèvè is still around. In all but one case, the home is empty.

One character's home, however, still has an unwanted visitor. This is Nathan, a serviteur from D'Arcy's hounfour.

Nathan, Serviteur

AGL: 60

DEX: 45

PCN: 45

PER: 15

STA: 40

STR: 50

WPR: 20

Skills:

Blackjack/T 85

ATT: 1; 85

SR: 2 (blackjack)

WB: 22

Nathan was just finishing the vèvè when he heard the character's key in the front door. Now he's taken cover, waiting for a chance to make his getaway. If he's found, he'll fight for freedom, using his blackjack as long as the odds look reasonably even. If he's outnumbered, if the envoy is armed, or if he has other reasons to think he's going to get his butt kicked, he'll throw down his weapon and plead for mercy. In this case, go to **Interrogating Nathan**, following.

Interrogating Nathan

Nathan represents a great way for the PCs to find out about D'Arcy's activities. The weaselly man is a member of D'Arcy's hounfour and knows where and when the next official service is.

As a member of the hounfour, however, he's been sworn to secrecy. Normally, an oath wouldn't mean much to Nathan, but he's so impressed with—and terrified by—D'Arcy's power that he won't willingly reveal anything, not at first anyway.

The only way Nathan will divulge any information is if he becomes convinced that he's in more danger from the PCs for not talking than he would be from D'Arcy for talking.

If the PCs attempt to interrogate Nathan, read the following aloud.

You decide that interrogation is the only way you will get anything out of this weasel. As you start your questioning, a 25-foot-long, matte-black snake with faintly glowing red eyes materializes in your midst.

With the snake comes the odor of putrefaction.

Now, have the players make Surprise Checks for their characters.

BORREAU

AGL: (110 + 2D10) or 125

DEX: N/A

PCN: (115 + 2D10) or 130

PER: (75 + 2D10) or 90 for discipline use

STA: (100 + 2D10) or 115

STR: (75 + 2D10) or 90

WPR: (110 + 2D10) or 125

EWS: (120 + 2D10) or 135

ATT: 2; (95 + 2D10) or 110

SR: 2*

WB: 30

Fear: -35

MV: 50' (L); 15' (W); 200' (I)

Type: Servitor

Class: C, I

Disciplines:

90/105/125 Empathy, Unique Hound

90/105/125 Haywire, Wave of Fog

101/116/136 Hallucinate, Sleep

103/118/138 Darken, Quiet, Raise Perception

Automatic Unique Corporeal Manifestation

*See p. 52 for details.

D'Arcy has learned, through otherworldly sources, that Nathan has been captured. The veau bokor fears



that his cowardly serviteur will spill his guts. Therefore, he's sent a Borreau to silence Nathan forever.

The Borreau has a specific mission: kill Nathan, then return to D'Arcy to confirm the man's death. It has no real interest in the PCs, except as potential obstacles between it and its prey. If the PCs get in its way, the Borreau gladly attempts to kill them; if they stand back and leave Nathan to his fate, however, the Borreau ignores them. (The PCs don't know this, of course and will probably react as though the Borreau were after them.)

If the PCs manage to save Nathan's life, he gladly tells them everything they want to know. After all, Nathan recognizes that D'Arcy has tried to kill him, something guaranteed to decrease anybody's

sense of loyalty. In this case, read the following aloud to the players.

"Now, seeing how D'Arcy sent the Borreau to kill me, I'll tell you all about the organization I belong to.

"I'm a member of a hounfour, a voodoo temple, headed by Jean D'Arcy. Until recently, we had about 24 members, the majority of which are small-time criminals, approached by D'Arcy and recruited by his promises of power and wealth.

"So far, I haven't received any power, and I haven't even seen a penny. I would have left, but I've seen D'Arcy use awesome, supernatural abilities.

"We meet irregularly, roughly every two weeks, but the meeting place is always the same: the upper floor of a warehouse building owned by D'Arcy.

"At each service, we perform a series of rituals, usually culminating in the sacrifice of a chicken. During the ritual, D'Arcy usually demonstrates some of his unnatural abilities. One of the serviteurs is usually ridden by a loa; I haven't had the honor, yet.

"A small group of serviteurs recently got a little impatient for the power and wealth that D'Arcy promised them. I heard rumors that this clique was performing voodoo rituals of their own, emulating what they saw D'Arcy doing and trying to gain for themselves the powers he could wield. As far as I know, their attempts didn't work. But, since about two days ago, nobody has heard from or seen any members of the clique. I think they're dead, killed by D'Arcy for their presumption.

"The next scheduled service will take place at midnight, tomorrow."

If the PCs ask Nathan for the address of the Hounfour, read the following aloud to the players.

"I'll give you the address, but you're going to have to kill me to get me back there again. D'Arcy already tried to kill me once. Now, my first and only goal is to get out of town while I'm still breathing."

The CM should make up the addresses, to fit his campaign, jot them down on a piece of paper, and give them to the players.

Location Encounters

This section describes many of the locations of interest that the PCs might visit throughout this scenario.

If the PCs visit a location not listed below, carefully think of how such a location should look and "feel," and go from there. It should be easier than it sounds.

VOODOO OCCURRENCES

The PCs might want to investigate the sites where the evidence of voodoo activity was found.

The first two sites were deserted warehouses. The third was the condemned school building, and the fourth was a downtown Catholic church. In all four cases, the symbols and other evidence of voodoo activity have been cleaned up. The first three locations are deserted; the church is operating normally, however.

If any character uses his Sensing the Unknown ability while in any of the four locations, he senses the presence of a creature, although not strongly. In fact, as soon as D'Arcy found out that some of his serviteurs were attempting to use voodoo powers, he dispatched an incorporeal Pwin to watch each location, just in case the areas attract more attention than a lackadaisical police investigation. In each place, the Pwin hangs around only long enough to get a look at the PCs and see how they're conducting their investigation. Then the creature returns, still incorporeal, to D'Arcy and passes on what it has learned.

If a PC senses the presence of a Pwin and tries to combat it incorporeally, the creature flees immediately.

Other than the Pwin, there's little of interest to be found in any of these locations.

MARLENE'S CONDO

Marlene lives comfortably, if not lavishly, in a well-off area of town. Her condo is in fact half of a duplex; the neighboring condo is the mirror image of Marlene's.

(Her neighbors are on vacation.) For a map of Marlene's condo, go to **CM Aid 2**, on p. 118, and remove or copy it.

The front door of the condo is secured by two deadbolts, a regular door lock, and a sliding bolt. All windows are locked, as is the sliding door that leads into the kitchen, and all are further secured by a bar placed in the window frame, making it impossible to open the window without first removing the bar.

The PCs are free to enter the condo in any way they see fit.

As the PCs know from their first meeting with Marlene, she owns a computer and uses it to keep notes. Her computer is upstairs in her office: a powerful IBM-compatible machine that she always leaves running.

When the PCs find that Marlene has been zombified, they might try to find out what leads she was following up that might have led to her fate. Fortunately for the PCs, Marlene is incredibly organized, and her computer disk files are well-labeled. Finding her

"current leads" file requires a successful General Computer Check, with a 15% modifier.

If the character finds the file, give the players **Player Aid 4**, and continue the scenario. Note that the CM must fill out the address of the rented house.

ZODO HOUSE

The three members of the Zodo red sect have rented a small house in an inexpensive suburb (see the map on p. 110).

If the PCs manage to acquire the address of the house near the beginning of this scenario, they could theoretically pay it a visit before Marlene is zombified. Should they do so, they find the house deserted (the Zodo are out trying to get a line on D'Arcy). The Zodo are very suspicious and fear that some of D'Arcy's serviteurs or servitor creatures might be trying to track them down. Before they return to the house, they use stealth and guile—and the Power of the Twilight, Invisibility—to make sure that nobody is staking out the place waiting for their return. If they detect anyone (or anything), they don't return to the house until the watcher is gone.

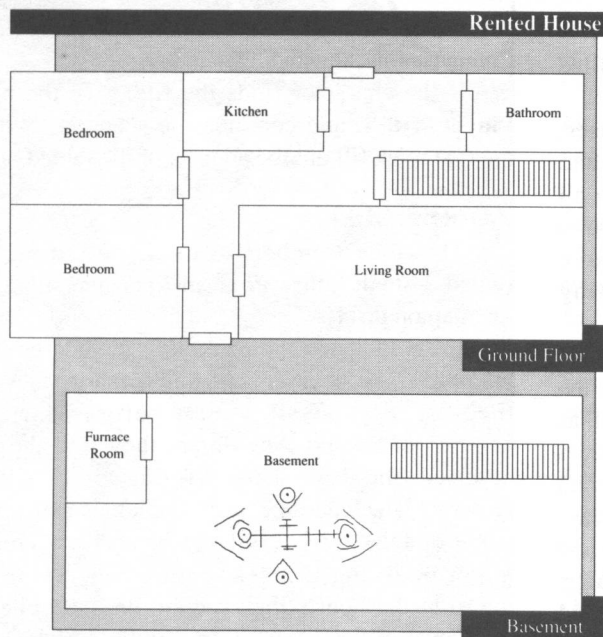
It's much more likely, however, that the PCs learn the address of the rented house from Marlene's computer notes. In this case, the Haitians have taken precautions to protect themselves. (After all, they know that Marlene has tracked them down. Even though they've dealt with her, through zombification, there's no guarantee that somebody else won't find them.) If this is the way it works out, the three members of the Zodo society will be in the basement, in the windowless furnace room, when the PCs arrive. (The Haitians have figured out that the neighbors might have seen what they're up to and have decided to take a few obvious precautions.)

If the PCs are visiting the house after Marlene's zombification, several objects in the house have been treated with pharmacological contact poison, strength 120: the front doorknob, the rear doorknob, and the knob of the door that leads to the basement stairs. If anyone touches any of these objects with his bare hand, he suffers the effects of the poison.

If the PCs are visiting before Marlene's zombification, there is no poison present. (Note that Sensing the Unknown doesn't warn a PC about the presence of the poison. The contact poison is entirely pharmacological in nature, with no taint of the Art or of the Unknown.)

When the PCs enter the house, read the following aloud to the players.

The house is well-decorated and quite clean.



There are few signs of occupancy: few if any clothes in the bedroom, little food in the kitchen. It seems that the residents, if they're still here, are living very simply.

If a PC successfully uses his Sensing the Unknown Discipline while in the house, read the following aloud.

You sense the lingering after-effects of the Unknown coming from the basement.

The after-affects are actually coming from the furnace room.

There are only two rooms in the house of any interest to the PCs: the unfinished basement area and the furnace room. These are described following.

Unfinished Basement

This unfinished area contains some cheaply made objects. A 4'-by-4' beam of wood has been installed as a pillar in the center of the room. At the foot of this pillar is a rough altar made of stacked cinder-blocks. Hanging from the ceiling beam is a roughly made wooden boat about two feet long. Hanging on the wall opposite the stairs is a portrait of the president of Haiti. There is a large symbol, roughly drawn on the concrete floor in mixed flour and water.

A door is located across from the basement stairs.

Now, give the players **Player Aid 5**, see p. 119.

This area serves as a make-do hounfour. The pillar in the center of the room is the poteau-mitan. At the foot of the pillar is the pé. The rough wooden boat is sacred to the Loa Erzulie.

If the PCs research the vevé, they find that it's a "new" version of a symbol dedicated to the Loa Erzulie, spirit of love.

Furnace Room

Remember, if the PCs visit the house after Marlene's zombification, the three members of Zodo will be in the furnace room when the PCs arrive. In this case, read the following italicized text aloud; otherwise go to **No One's Home**, following.

The door opposite the stairs is unlocked. It easily opens outward. As it swings open silently, three individuals, Haitians by the looks of them, ready for attack. You are startled but not surprised.

Now, have the players roll initiative for their characters.

The Haitians' assume that the PCs are serviteurs from D'Arcy's hounfour, come to destroy them. Consequently, they fight with whatever weapons or abilities they have. Unless the PCs can somehow break off hostilities long enough to talk to the Zodo (CM discretion), the red sect members fight to the death, believing that surrendering to their foes is far worse than death.

Marcel Pepin, Nou Houngan

AGL: 45
DEX: 65
LCK: 80
PCN: 60
PER: 45
STA: 35
STR: 40
WPR: 75
ATT: 1; 72
SR: 4 (dagger)
WB: 18
Skills:

Creole/M 117

English/S 82

Disciplines:

65 Command Snakes, Summon Snakes

96 Invisibility

61 Physical Protection

Pepin, the Haitian leader of the Zodo, is over six feet tall and weighs less than 160 pounds.

Celinne Masse, Nou Mambo

AGL: 65
DEX: 45
LCK: 75
PCN: 55
PER: 25
STA: 55
STR: 50
WPR: 75
ATT: 1; 87
SR: 4 (dagger)
WB: 26

Skills:

Creole/M 105

Disciplines:

57 Aura Reading
67 Coup Poudre, Coup l'Aire
58 Invisibility

Masse is a small, wiry Haitian, about five feet tall and weighing about 100 pounds.

Luc Tabernac, Nou Houngan

AGL: 50
DEX: 65
LCK: 70
PCN: 70
PER: 65
STA: 40
STR: 45
WPR: 80
ATT: 1; 77
SR: 4 (dagger)
WB: 23

Skills:

Creole/M 125

English/T 105

Disciplines:

60 Aura Reading

Tabernac, the junior member of the Zodo, is of medium height and medium build.

Thirty seconds—6 rounds—after battle has been joined, a Djab corporeally manifests itself and attacks the PCs. It takes the Zodo only 1 round to recognize what the creature is and what its presence means. After that 1 round, the Haitians join with the PCs, doing whatever it takes to defeat the attacking Djab.

DJAB

AGL: (80 + 2D10) or 95
DEX: (2D10) or 15
PCN: (100 + 2D10) or 115 [H: -50]
PER: (75 + 2D10) or 90
STA: (110 + 2D10) or 135
STR: (100 + 2D10) or 115
WPR: (80 + 2D10) or 95
EWS: (80 + 2D10) or 95
ATT: 1; (85 + 2D10) or 100

SR: 4

WB: 45

Fear: -40

MV: 140' (L); 45' (W); 200' (I)

Type: Independent, Master

Class: C, I

Disciplines:

77/92/112 Summon, Command Snakes*,
Summon Snakes*

90/105/125 Animation of the Dead, Deadly
Remains

78/93/113 Steal Memory

78/93/113 Flight, Telekinesis, Teleport, Throw
Voice

85/100/120 Darken

Automatic Change Self

Unique Corporeal Manifestation

Assuming the combined group can banish or destroy the Djab, the Zodo give the antidote to any of the PCs affected by the contact poison placed on the doorknobs throughout the house.

The Djab's attack has sufficiently established the PCs' as enemies of D'Arcy's hounfour so that the Zodo will trust the PCs, at least partially. Therefore, read the following aloud to the players.

"We are members of a red sect—the Zodo—who have dedicated our lives to the eradication of all voodoo-related things," the tallest of the group says. "We have come to this town to destroy Jean D'Arcy, a veau bokor, who has set up a hounfour and is recruiting members for evil doings. At this point, we don't know where the hounfour is located.

"We do know about the voodoo symbols found in the warehouses, school, and church, however. The symbols were created by a sub-group within D'Arcy's hounfour, probably an attempt to gain at least some of D'Arcy's power for themselves.

When you came here, we thought you were D'Arcy's serviteurs come to destroy us. However, when the Djab attacked you, we knew you, too, must be D'Arcy's enemy."

No matter how much the PCs push or plead, the Zodo will not agree to any cooperative action. By upbringing and of necessity, the Zodo are self-reliant to the point of obsession and suspicious of others to the point of xenophobia. They won't put their lives in the hands of people they don't know personally and trust implicitly. Furthermore, they have a plan that they won't share with the PCs: they're hoping that the PCs will stumble about, attract the attention of D'Arcy, and draw him out of the shadows . . . probably to kill the PCs. The Zodo will then be able to deal with D'Arcy.

If the PCs ask about Marlene's zombification, read the following aloud.

"We zombified the female. We feared that she was working for D'Arcy. We acted out of self-preservation. We took the most merciful course open to us; the alternative to zombification was killing her."

The Zodo tell the PCs how to cure a physical zombi and how long the procedure takes. The Zodo don't supply the PCs with any poisons or zombi powders; SAVE frowns on the use of such compounds anyway.

No One's Home

This windowless space looks like a work room. Rough wooden shelves are attached to the walls and hold unmarked earthenware jars and flasks with strange contents: dried herbs and leaves, noxious-smelling liquids, etc.

On top of the furnace itself, presumably to keep warm, are two identical, earthenware containers, stoppered with wax.

On one of the shelves is a long knife; its blade is razor-sharp and serrated for part of its length, and its grip is wrapped in sharkskin.

The Zodo sect use this space as a work room.

The unmarked earthenware jars and flasks hold the ingredients of various potions, both voodoo and pharmacological (Datura extract, sea toad venom, etc.).

The containers atop the furnace contain two different substances. One holds contact poison—strength 120 if touched with bare skin, strength 100 if ingested—and the other holds the antidote for the poison. While extensive chemical analysis, requiring

several hours in a well-equipped lab, will distinguish one from the other, a character can tell them apart on the spot only by achieving a C result on a Specific Familiarity (Vodoun/Voodoo Tradition) Skill Check.

On one of the shelves is a sword of Laplace. It has no mystical power.

Lt. DOBBINS' CAR

Since this scenario is being placed in your characters' "home town," you should furnish your players with a detailed map of a 3-block by 3-block area. This map should include Lt. Dobbins' car and cordoned area, local streets and buildings, and D'Arcy's hounfour.

Lt. Dobbins' car was found within a block or two of wherever you, as CM, locate D'Arcy's hounfour.

When the PCs approach the crime scene, read the following aloud.

The car and the area directly around it are cordoned off with police tape, and police specialists are going over the area looking for clues.

If the characters attempt to question or converse with a police specialist, have the player of the conversing character make a Specific Investigation, Journalism, Savoir-Faire, or PER Check (whichever is applicable), and refer to the following results key for the information learned.

L result

"The windshield of the car is completely smashed in, a feat that requires tremendous strength. The car doors were shut and locked, so it seems that whoever attacked the Lieutenant also dragged him out of the car through the shattered windshield."

M result

The previous result, and: *"There are bloodstains on the front seat; although they haven't been typed yet, we're assuming the blood to be Lt. Dobbins'. The amount of blood implies a serious, but not life-threatening, wound."*

H result

The previous results, and: *"Dobbins' service revolver was found on the floor of the car; four shots had been fired. We presume that Lt. Dobbins saw his assailant coming and fired on him. The absence of bloodstains outside the car imply that he missed—interesting, since Dobbins is known as one of the best marksmen in the department."*

C result

The previous results, and: *"Nobody knows what Lt. Dobbins was doing in this area. His assignment, to investigate the "satanist" occurrences, gave him considerable freedom of action. He did tell some colleagues at the station that he had a line on something important, but he didn't say exactly what he was going to do. Some people back at the station are trying to reconstruct his movements over the last day, hoping to find some clue as to what he was working on. We don't have any clues as to why Lt. Dobbins was kidnapped or as to who might have done it."*

If a PC successfully uses his Sensing the Unknown Discipline while near the car, read the following aloud.

You feel a strong sense that a powerful creature of the Unknown was recently here.

The PCs might try to track Lt. Dobbins and his Djab abductor by using their Sensing the Unknown Discipline. To do so, the PCs must successfully make 8 consecutive Sensing the Unknown Checks to follow the trail to D'Arcy's hounfour. Note that it doesn't have to be the same PC who succeeds on each check, as long as one member of the group does so. If all PCs fail on any check, they lost the trail.

Whenever the PCs make a successful trailing check, you should mark on the map where the trail has led them. (Remember to break the trail into eight sections, one section for each check.)

Alternatively, PCs might try to use the Tracking Skill to pick up the trail. This is an even more difficult undertaking. The PCs must achieve an H result on each of eight Specific Tracking Checks in order to follow the faint trail to D'Arcy's hounfour. Again, it doesn't have to be the same PC who succeeds on each of the eight checks, as long as someone does. If all PCs fail on any check, the trail is lost.

CM NOTE: The preceding two paragraphs make it very difficult for the PCs to trail Dobbins and the creature to D'Arcy. If the PCs were unable to keep the serviteur Nathan alive long enough to question him, you might consider fudging or altering the dice rolls for tracking attempts. (You should make sure that your players don't suspect that you're doing so, of course, and keep the level of suspense as high as possible.)

If altering dice rolls isn't to your liking and you have access to the *Chill Companion*, you can

use the variant Luck rules found on p. 27 to augment the dice rolls.

If the PCs can follow the trail, they "coincidentally" arrive at the hounfour while a service is underway. In this case, go to the following section, **Raiding the Hounfour**.

RAIDING THE HOUNFOUR

NOTE: This location is set up as a warehouse. If you, as CM, wish to change its design, be sure to alter the text accordingly. Also, you should design the physical description of the outside of this building to better fit into your setting.

There are two skylights in the ceiling (marked on the map as dotted lines) of the second floor. These can be opened from the outside on a successful General DEX Check.

D'Arcy's hounfour is located in the upper floor of a warehouse owned by D'Arcy.

When the PCs enter the building, a voodoo ritual is underway upstairs. Have each player make a General PCN Check. If any result ends in success, read the following italicized text aloud.

If no check ends in success, alter and read only the first two paragraphs.

A large, sliding garage door is the only accessible way into this two-story building; its windows were covered long ago.

The door easily slides open on its well-greased tracks. The space beyond is vast and dark.

You hear faint drum beats and chanting coming from the second floor.

When the PCs have a light source, read the following aloud.

The floor contains numerous crates and large boxes, stacked here and there, in no apparent order. A small office in the far right corner is dark; its windowless door still holding jagged shards of glass. Lastly, a set of stairs in the far left corner leads to the second floor.

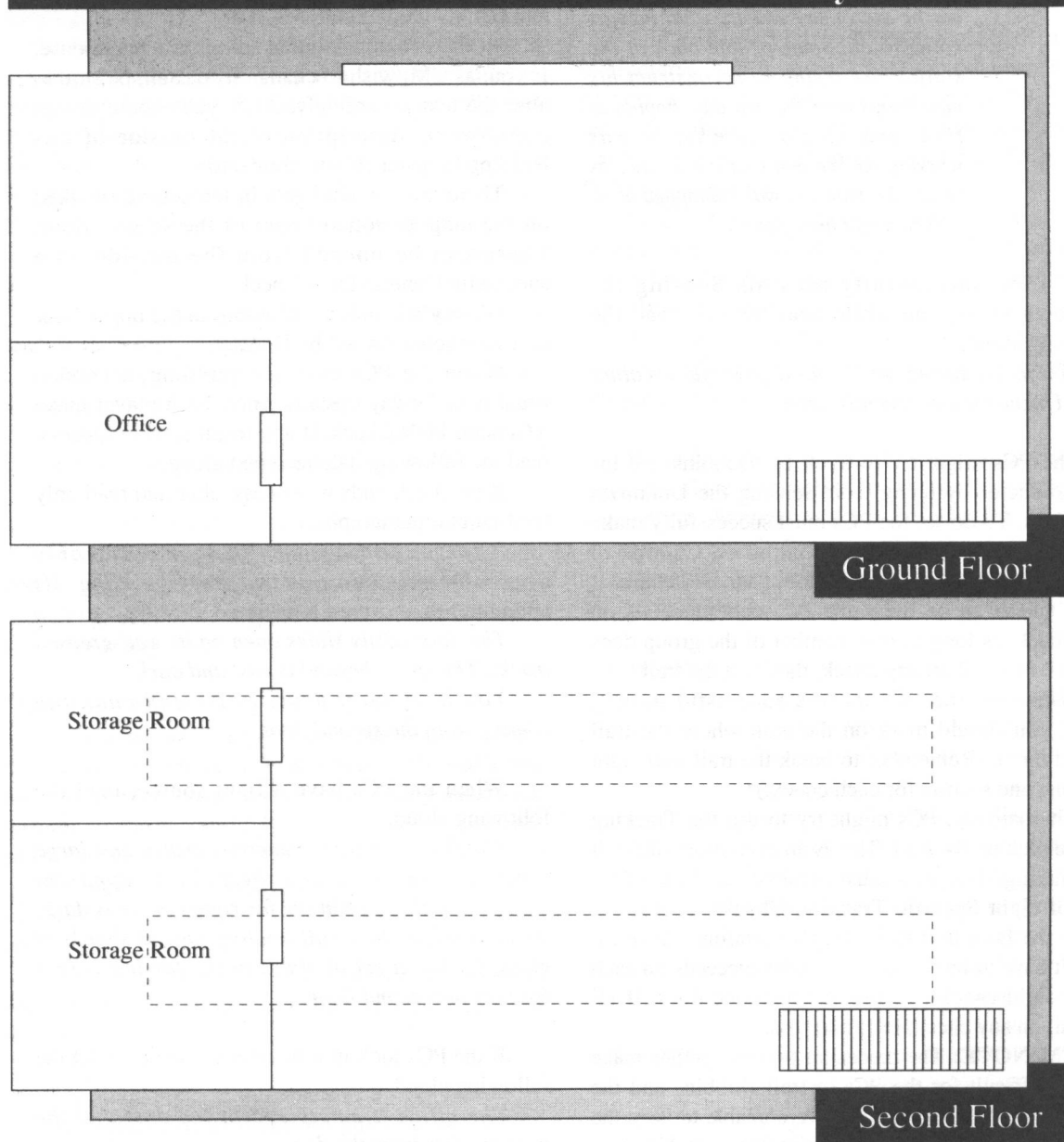
If the PCs look into or enter the office, read the following aloud.

The office is empty except for dust and the broken glass from the door.

The lower floor contains empty crates and boxes, stacked here and there for the sole purpose of making the place look used. The office is totally deserted.

When the PCs want to go upstairs, go to **Upstairs**, following.

D'Arcy's Hounfour



=Doors

Legend

=Skylight

Upstairs

As you reach the top of the stairs, you notice that most of this second floor is empty. However, traced on the center of the floor is a large vévé, identical to those that the police found in the other locations. The only source of light up here is from torches placed around the periphery of the vévé.

Two doors are located at the far, left-hand side of the second floor. Two skylights stretch for most of the length of the warehouse. They have been painted over, however.

Have each player make a General PCN Check. If any result ends in success, read the following italicized text aloud.

You hear faint drum beats and chanting coming from the far, left end of the second floor. The sounds emanate from behind one of the doors.

If the PCs approach the doors, read the following aloud.

As you approach the two doors, you notice the faint sound of drum beats and chanting coming from behind the right-hand door.

If the PCs open the left-hand door, read the following aloud.

This room is completely empty.

There is nothing to find here.

If the PCs open the right-hand door, read the following aloud.

A scantily clad man, holding glowing embers and spitting fire, dances wildly around the periphery of a vévé drawn in the middle of the room. Eighteen people circle the vévé, one figure is dressed in red and black robes and holds a long knife with a partially serrated blade. Lying tied up and gagged in the center of the vévé is a human figure: Lt. Dobbins, conscious but unable to free himself. It's immediately apparent that this ritual will culminate with a human sacrifice, and Dobbins will be playing the starring role.

This dancing individual is currently Possessed by a False Loa impersonating Ogoun, the spirit of fire and the metallurgical elements.

There are 18 serviteurs taking part in the ritual, with D'Arcy leading. D'Arcy is the robed figure holding a ritual knife, a ku-bha-sah without mystical powers.

The PCs must intervene quickly or Dobbins will be sacrificed. As soon as the PCs make their presence

known, both D'Arcy and the False Loa attack them with every power at their disposal. Once combat is joined, the serviteurs flee in the confusion.

Jean D'Arcy, Veau Bokor

AGL: 70

DEX: 65

PCN: 65

PER: 75

STA: 50

STR: 55

WPR: 85

EWS: 95

ATT: 1; 112

SR: 4 (dagger)

WB: 26

Skills:

Creole/M 125

English/M 125

Disciplines:

78 Coup Poudre, Coup l'Aire

98 Sympathetic Magic, Wanga

103 Physical Protection

OGOUN, (FALSE LOA)

AGL: N/A; (110 + 2D10) or 125 (discipline use)

DEX: N/A; (90 + 2D10) or 105 (discipline use)

PCN: (120 + 2D10) or 135

PER: (85 + 2D10) or 100

STA: (90 + 2D10) or 105

STR: (100 + 2D10) or 115

WPR: (100 + 2D10) or 115

EWS: (125 + 2D10) or 140

ATT: 1; only uses disciplines

SR: N/A

WB: N/A

Fear: -30 if recognized

MV: 150' (I)

Type: Master, Independent

Class: I

Disciplines:

155/170/200 Chill

95/110/130 Command Snakes, Contact the Living, Empathy, Hound, Prophesy, Swarm, Summon, Summon Snakes, Telepathy

97/112/132 Coup l'Aire, Coup N'âme, Deadly Remains, Endow, Evil Eye, Inhabit, Second Light, Sympathetic Magic, Wanga, Zombification

100/115/135 Change Temperature, Haywire, Wave of Fog
 100/115/135 Confuse, Dreamsend, Hypnotize, Influence, Minion, Possession, Sleep, Spirit Capture, Steal Memory
 103/118/138 Slam, Telekinesis
 107/122/142 Appear Dead (Other), Blind, Darken, Physical Protection, Prise du Mort, Purified Shell, Putrefied Shell

Ogoun is said to protect his worshippers from the wounds of bullets, machetes, and other weapons (via the Physical Protection Discipline).

Both D'Arcy and the False Loa continue to fight only as long as they think they've got a chance of winning. As soon as they realize they're on the losing side, they do what they can to flee. (This is much easier for the False Loa than it is for D'Arcy, of course. The creature doesn't hesitate to run and leave its lackey to his fate.)



Concluding the Scenario

There are a number of loose ends that the PCs might have to tie up. Firstly, there's Marlene (assuming the PCs didn't kill her). SAVE will pay for the treatment she needs, but it's up to the PCs to find a sanatorium capable of providing that treatment.

Secondly, there's Lt. Dobbins. He was dragged from his car by a Djab, so he certainly has seen firsthand evidence of the existence of the Unknown. His first instinct is to make a full report to his superiors in the police department, but the PCs can quickly persuade him that this would be unwise. Depending on how persuasive they are, Dobbins might join SAVE or simply help the organization from time to time.

Thirdly, there's Jean D'Arcy; if he escaped, he can reappear later as an ongoing nemesis for the PCs. If he was killed in the battle, Dobbins can help cover up the PCs' involvement, perhaps making it look like he was killed by a rival group (or something similar).

But what if the PCs capture him alive? Obviously, the law-abiding PCs would like to see him brought to justice, but how? On a successful PER (or Savoir-Faire) Check, the PCs can persuade Lt. Dobbins that justice can best be served if he testifies that it was D'Arcy who kidnapped him with the intention of sacrificing him.

If D'Arcy is taken into custody, he doesn't live long. Almost immediately, he starts wasting away, and within five days he's dead, regardless of medical intervention. (In fact, D'Arcy is the victim of the Sympathetic Magic Discipline, used by the Zodo.)

As to the Zodo themselves, they vanish from their rented house and never again cross the PCs' path.

And the False Loa? Assuming it survived, it will certainly reappear to bedevil the PCs, doubtless at the worst possible moment.

AWARDING CIPS

If the PCs successfully completed the scenario by stopping the sacrifice, award the party 3 CIPs.

If the party got arrested as a whole, subtract 2 from the party CIPs.

If the party exposed the voodoo hounfour and got its serviteurs arrested, add 2 to the party CIPs.

If the party destroyed D'Arcy, add 1 to the party CIPs.

If the party destroyed the False Loa or caused it to flee, add 1 to the party CIPs.

The maximum after all affects is 5 CIPs.

Give out individual CIP awards only if a PC role-played his PC well. As per the *Chill* hardcover (p. 86), award or penalize no more than 3 points for bad role-playing.

PLAYER AID 1

Fellow Members:

We're asking you and several other envoys to investigate some strange occurrences that have taken place near your home, in << insert name of envoys' home town >>. As of now, we don't know for sure whether these occurrences actually involve the Unknown, but it's always better to be safe than sorry.

Here is the background. Over the last several weeks, certain residents of << city >> have found evidence that something disturbing is going on. Strange symbols have been found scrawled on the floors and walls in deserted buildings, using what seems to be blood. Just last week, a dead chicken was found on the altar of a church, surrounded by strange symbols drawn in flour. Concern is growing in certain circles that there are satanists at work. The police are involved, but the investigation is of the lowest priority, and nothing is expected to come of it.

Meanwhile, we have learned that some suburban residents have actually seen suspicious activity near their homes. The police haven't made any connection between this and the "satanists," but we believe that there might be one.

Our source for all this information is a freelance journalist named Marlene Talarczyk. We've taken the liberty of arranging a meeting between your group and Ms. Talarczyk, at her apartment, this Wednesday at 3:30 p.m.; her address is attached. Ms.

Talarczyk can give you further details about the incidents.

There is one point that must be stressed. Ms. Talarczyk knows that an organization named SAVE exists; she doesn't know SAVE's true purpose, however. She believes that our mandate is to collect and collate information on "weird" or unusual occurrences. She hasn't had any exposure to the Unknown and would categorize anyone who believed in the Unknown as a gullible fool. Obviously, she is totally unaware of SAVE's fight against creatures of the Unknown. Although it may be difficult, we ask you to be circumspect and to attempt to keep Ms. Talarczyk from learning your true purpose and the mandate of SAVE.

Since we presume you'll be moving around, and because communication is a high priority, your group is to pick up a cellular phone from Ms. Talarczyk.

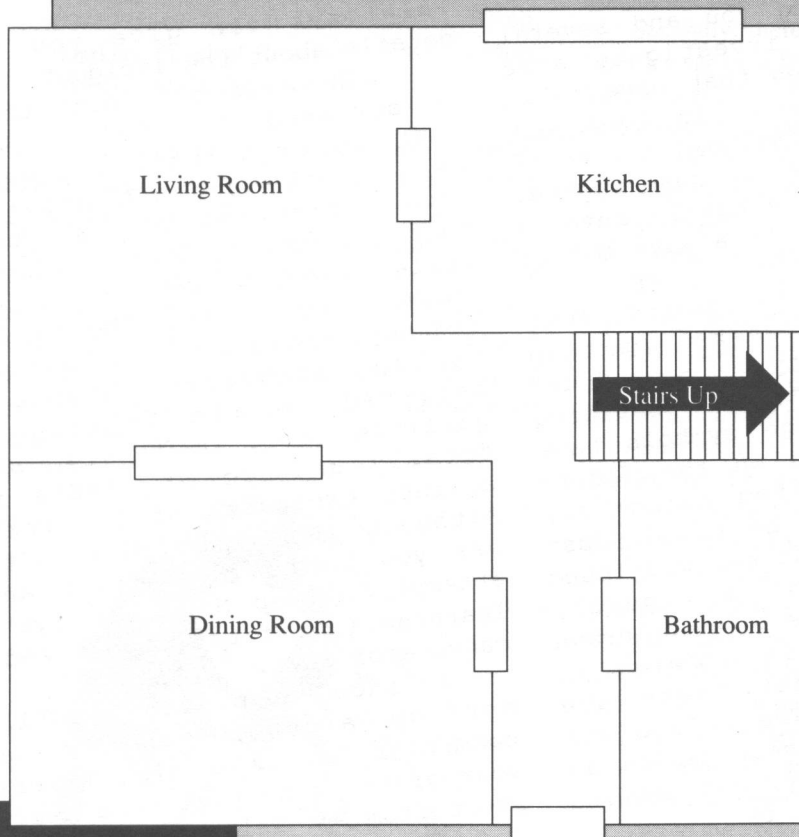
Since you're reading this on Monday, you have a little time to carry out any preliminary investigation that you might see fit. We're counting on you and your fellow envoys to determine whether these unusual occurrences actually involve the Unknown. If it develops that the Unknown is involved, we trust that you will put an end to the occurrences.

We know that you'll do good work. We expect to hear from you within a week on the results of your mission.

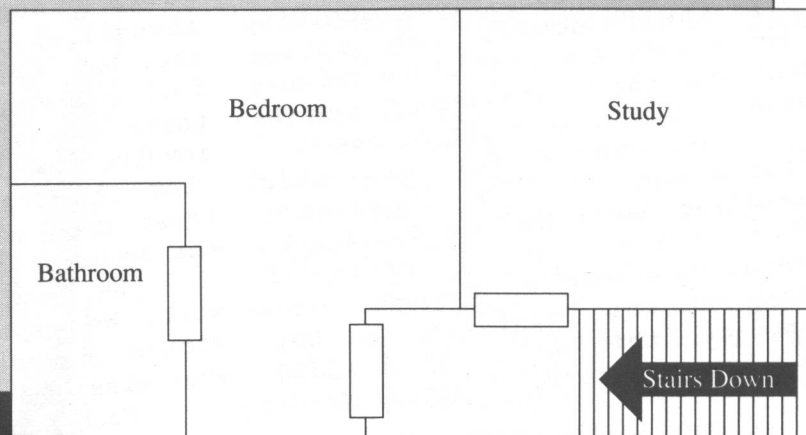
Good Luck.

CM AID 2

Marlene's Condo



First Floor



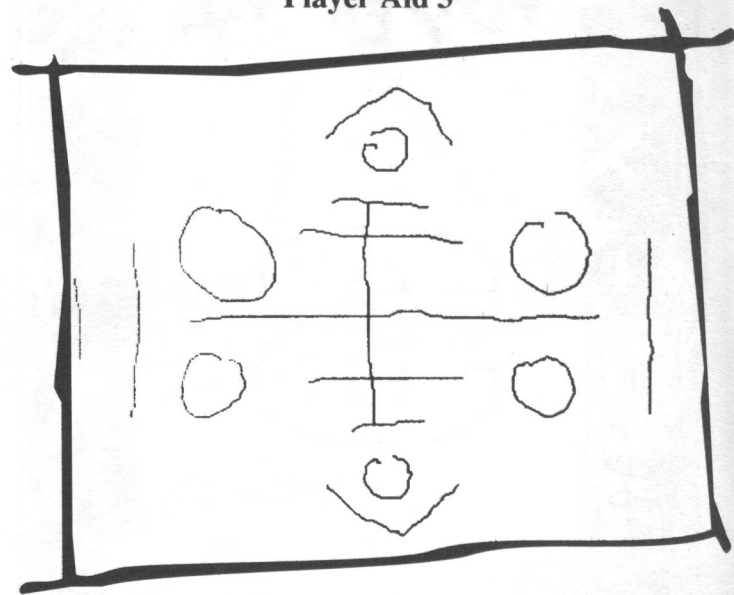
Second Floor

PLAYER AID 2

"Satanists"

- Office of empty warehouse; symbols drawn in flour/water (what does that tell me?)—three weeks ago.
- Empty warehouse; symbols drawn in blood—five days later.
- Condemned school building (scary!); symbols drawn in blood—three days later.
- Church! Dead chicken on altar, symbols drawn in flour/water (why not blood?)—two days ago!

Player Aid 3



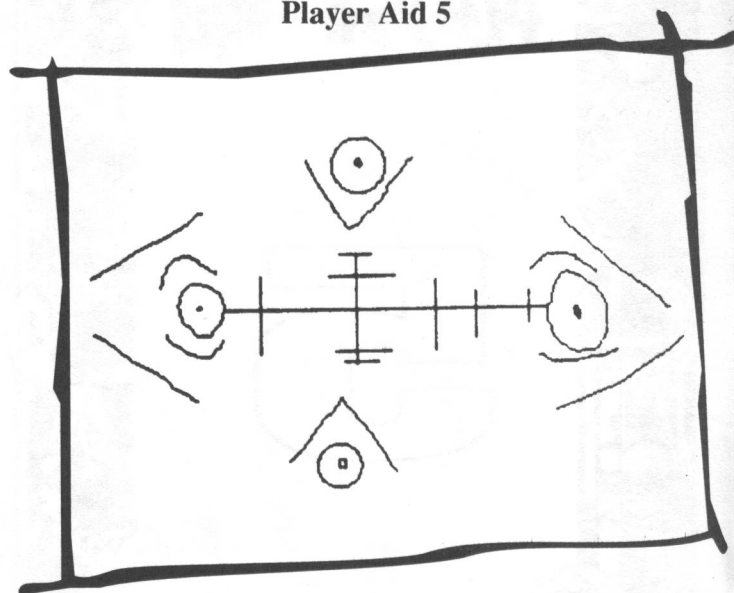
PLAYER AID 4

"Voodoo Cult"

Rented house, three foreign blacks. Witnesses (prying eyes) saw burning lamps in basement, red banners on the walls, guy with big knife. (Why "voodoo"? Probably jumping to conclusions: foreign blacks, so it's got to be voodoo.)

The house is located at:

Player Aid 5



PLAYER AID

3

PLAYER AID

2

PLAYER AID

5

PLAYER AID

4

CM Aid 1

CHRONOLOGY ENCOUNTERS SUMMARY

The following summary of the Chronology Encounters lets you know at a glance when a major event in the scenario should occur. Refer to it continually; it serves as a guide to the pacing of your scenario and helps you run events in an orderly manner. Note that encounters marked with an asterisk (*) only occur when the envoys are in a suitable location; the individual descriptions describe what is considered suitable.

- Hour 0 The envoys first visit either one of the symbol sites or the Zodo house.
- Hour 3* The Pwin attacks the envoys.
- Hour 6 Marlene contacts the envoys.
- Hour 12 Scheduled meeting with Marlene; Marlene found zombified.
- Hour 17 Message from Lt. Dobbins.
- Hour 19 Lt. Dobbins is missing.
- Hour 20* Envoys find vèvés in their own homes. Encounter with a serviteur.

HAITI

Legend

★ = Capital ✚ = Airport ∴ = Ruins

100 Miles

Caribbean Sea

DOMINICAN
REPUBLIC

Atlantic Ocean





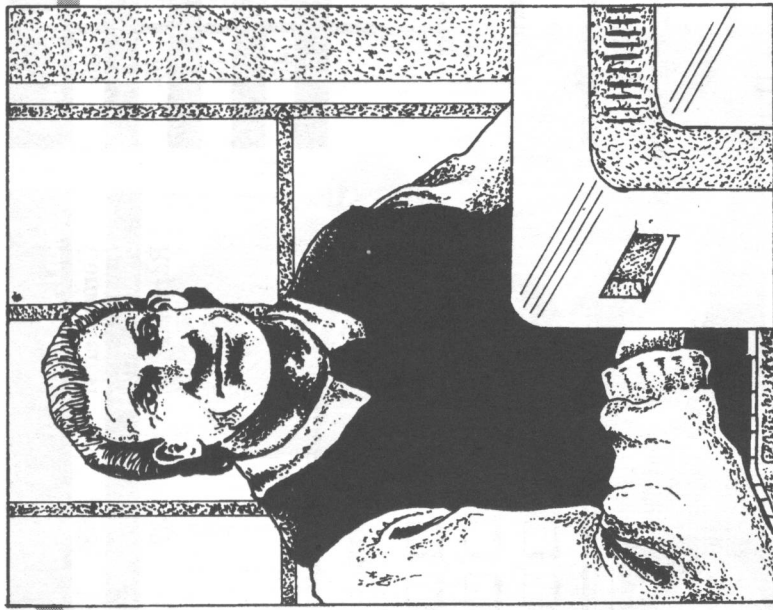
DANIEL EWALD

• PRIVATE INVESTIGATOR •

AMERICAN (DANISH), AGE: 32, 6' 0", 185#, BLACK HAIR, BLUE EYES

Born and raised in Milwaukee, Wisconsin, Daniel always wanted to be a biologist. But when in his late teens, a close friend died of a drug overdose. Morally outraged, Daniel joined the police department, intent on doing what he could to stem the spread of drugs throughout his city. Daniel wasn't cut out for the discipline required of police officers, however. He had always been an independent thinker, and this independence led to his eventual discharge from the force. Since that time, he has made a successful living as a private investigator.

His first contact with the Unknown was when assisting the police department in tracking a serial killer. It was Daniel himself who made the horrific discovery that the perpetrator of the crimes was not human, but a creature of the Unknown. While the Milwaukee Police Department dismissed his conclusions as nonsense, local SAVE envoys took note, and the organization quickly contacted and recruited Daniel.



LAWRENCE HAYES

• HORROR WRITER •

CANADIAN (ENGLISH), AGE: 35, 6' 2", 205#, BROWN HAIR, BROWN EYES

Lawrence was born in England but moved to Vancouver when he was 15. Since he was a child he'd always wanted to be a writer. However, hearing stories about starving writers convinced him that he could never make a living as a writer. Therefore, he went into the computer industry, where he carved out a name for himself as a technical writer and consultant. He continued to write in his spare time. Nothing he wrote was published, however, until ten years ago. He wrote a horror novel so chilling and disturbing that it was snapped up by the first publisher he sent it to and rocketed onto the best-seller lists. Members of SAVE read the novel and quickly realized that the inspiration for it must have been a brush with the Unknown. They quickly recruited Lawrence.

He remains a quiet man, keeping largely to himself and preferring to put his thoughts on paper instead of discussing them out loud. His only athletic pursuit is fencing, at which he is quite skilled.

Basic Abilities			Skills/Level		Base	Score
AGL	35		Computer/M	58	108	
DEX	45		Journalism/M	57	107	
LCK	70		Rapier/T	37	67	
PCN	62					
PER	40					
STA	45					
STR	40					
WPR	55					

WOUNDS

MOVEMENT
31'

SPRINTING
85'

UNSKILLED MELEE
18

SENSING THE UNKNOWN
12

INITIATIVE
3 + 1D10

EQUIPMENT
Notebook computer
Camera
Rapier

SR

5

CURRENT

STAMINA

CURRENT

WILLPOWER

Notes

Basic Abilities			Skills/Level		Base	Score
AGL	50		Driving/S	60	75	
DEX	55		Investigation/M	50	100	
LCK	35		Blackjack/S	52	67	
PCN	65		Pistol/M	55	105	
PER	65		Rifle/S	55	70	
STA	50					
STR	55					
WPR	40					

WOUNDS

MOVEMENT
36'

SPRINTING
100'

UNSKILLED MELEE
26

SENSING THE UNKNOWN
13

INITIATIVE
5 + 1D10

EQUIPMENT
Blackjack
.38 Revolver

RANGES
7/35/70/185

EDGES & DRAWBACKS
Improved STA Recovery
Improved WPR Recovery
Information Source (police)
Impulsiveness
Overconfidence
Won't Kill

SR

2
7

CURRENT

STAMINA

CURRENT

WILLPOWER

Notes



DARCY ELIAS

• RALLY DRIVER •

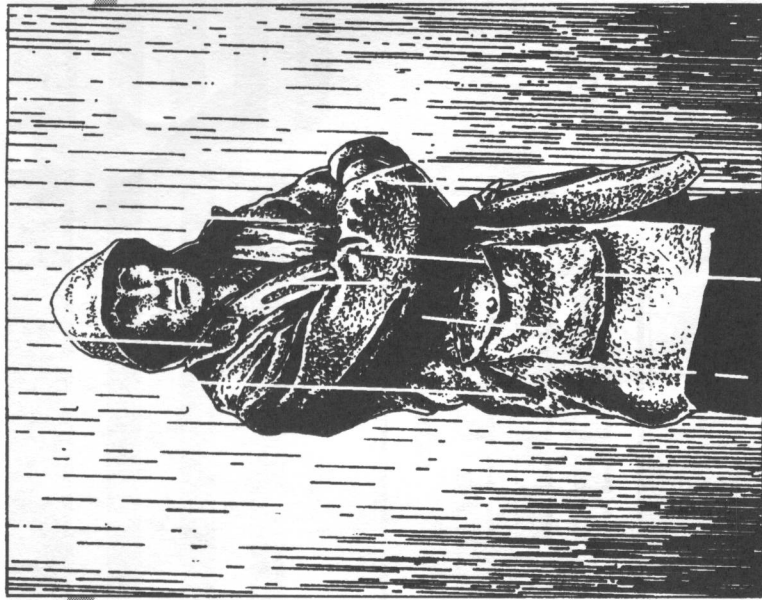
ENGLISH, AGE: 25, 5' 8", 135#, BLOND HAIR, GREEN EYES

Born in Amersham, a small town just outside London, Darcy was the only girl in a family of five, and thus grew up as a tomboy. She and her older brothers shared their father's interest with automobiles and when old enough, worked for the garage he'd been running for decades.

Through her father's business, Darcy met some of the best rally drivers on the circuit and developed a deep love for the sport.

Unfortunately, she found the sport as a driver in Europe was prejudiced against women. Because of this, she moved to North America.

Within a year, she was one of the stars in the North American circuit. During a night rally, her car was forced off the road by a hideous creature. Her navigator was killed in the crash, and Darcy was badly injured. She would have been killed by the creature had she not made a Molotov cocktail and heaved it at the beast. SAVE learned about her encounter and recruited her soon afterward.



LUCASZ KOZLOWSKI

• RETIRED SPECIAL FORCES OPERATIVE •

POLISH, AGE: 35, 6' 5", 215#, BLOND HAIR, BROWN EYES

Born in Krakow, Lucasz grew up fast. His parents died before he was 7, and he went to live with his aunt and uncle in the United States.

Entering the American school system at age 8, Lucasz had a terrible time, but it forced him to become self-reliant and to focus on his own interests and goals, traits that remain with him today.

Lucasz quickly picked up English and followed with Spanish and French. Like many immigrants, he felt a fierce loyalty to his new country, and as soon as could, he joined the Special Forces.

During a mission in Central America, his helicopter crashed; Lucasz was the sole survivor. He was, however, badly burned and carries numerous scars to this day. Lucasz claims he was led out of the jungle by the "spirit" of one of dead comrades. This experience led him to SAVE.

His experiences in the Forces have left him with an abhorrence for killing and a severe phobia about fire.

Basic Abilities			Skills/Level			Base	Score
AGL	55		Polish/M	50	100		
DEX	45		English/T	50	80		
LOCK	60		French/S	50	65		
PCN	45		Spanish/S	50	65		
PER	40		Stealth/M	53	103		
STA	55		Tracking/M	53	103		
STR	50		Martial Arts/S	51	66		
WPR	55						

WOUNDS

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MOVEMENT
38'

SPRINTING
105'

UNSKILLED MELEE
26

SENSING THE UNKNOWN
9

INITIATIVE
5 + 1D10

EQUIPMENT
.45 pistol 7/35/70/185
.303 hunting rifle 72/360/720/1800

RANGES

SR
7 8

EDGES & DRAWBACKS
Dependants (aunt & uncle)
Hunted (EWS 140 - 155)
Overconfidence
Phobia (fire, extreme)
Won't Kill

CURRENT

STAMINA

CURRENT

WILLPOWER

Notes

Basic Abilities			Skills/Level			Base	Score
AGL	40		Driving/M	72	122		
DEX	70		Mechanics/M	72	122		
LOCK	10		Survival/M	40	90		
PCN	75		Knife/S	37	52		
PER	40		Martial Arts/S	46	61		
STA	40		Pistol/S	70	85		
STR	35						
WPR	40						

WOUNDS

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MOVEMENT
33'

SPRINTING
90'

UNSKILLED MELEE
18

SENSING THE UNKNOWN
15

INITIATIVE
4 + 1D10

EQUIPMENT
.22 pistol 7/35/70/185
Knife

RANGE

SR
7 4

EDGES & DRAWBACKS
Absolute Direction
Concentration
Courage (+10)
Keen Vision (+30)
Night Vision
Impulsiveness
Overconfidence

CURRENT

STAMINA

CURRENT

WILLPOWER

Notes



FELICIA STOCK
• HUNTING GUIDE •

AMERICAN (GERMAN). AGE: 31, 5' 6", 135#, BLOND HAIR, BLUE EYES

Felicia was born in Portland, Oregon, the only child of a successful guide who took hunters into the Cascade and Coastal Ranges to hunt bear and mountain sheep. Felicia's father desperately wanted a son; even though he loved Felicia, he treated her like the boy he'd wished her to be.

When she was a youth, Felicia's father frequently took her camping and hiking into the mountains and taught her to fire and clean a rifle, track game, and survive in the wilderness.

Her first run-in with the Unknown was an encounter with a She-Creature that had wandered down from British Columbia. The creature targeted a man who was on a hunting expedition with Felicia. If it hadn't been for Felicia's quick thinking and exceptional shooting the man would surely have fallen prey to the She-Creature. It was through this encounter—and Felicia's attempts to get anyone to believe what had actually happened—that she came to the attention of SAVE.



SEAMUS O'LEARY
• ANTIQUARIAN •

IRISH, AGE: 70, 5' 10", 160#, RED HAIR, GREEN EYES

Seamus was born in County Kerry in Ireland, the son of a pub owner in a tiny village. As he grew up, Seamus found an intense fascination with and an intuitive understanding of history.

Soon after his 20th birthday, he moved to Dublin and opened a combined book and antique store.

After several decades, the depressed economy of Ireland put a financial squeeze on his trade. With little hesitation, Seamus picked up and moved to the United States, reopening his shop there.

Now, Seamus is known as an expert on ancient texts, particularly occult-related subjects. His expertise has brought many SAVE envoys to his small shop. Due to his help, SAVE has officially recruited him, even though he hasn't had direct contact with the Unknown.

Seamus has a silver tongue and an engaging manner. Since his youth, he has remained fascinated with and proficient in archery.

Basic Abilities		Skills/Level		Base	Score
AGL	30	Antiques/M	47	97	
DEX	40	Art Criticism/S	55	70	
LCK	45	Graph./Forgery/T	45	75	
PCN	50	History/M	55	105	
PER	60	Savoir-Faire/M	53	103	
STA	30	Bow (long)/S	37	52	
STR	35				
WPR	60				

WOUNDS									
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MOVEMENT
30'

SPRINTING
80'

UNSKILLED MELEE
10

SENSING THE UNKNOWN
8

INITIATIVE
3 + 1D10

EQUIPMENT **RANGES** **SR**
Long bow 24/120/240/600 6
Magnifying glass

EDGES & DRAWBACKS
Age (70)
Curocity
Phobia (dead things)
Poor smell & taste

Notes

Basic Abilities		Skills/Level		Base	Score
AGL	40	Rifle/M	65	115	
DEX	65	Knife/S	42	57	
LCK	40	Stealth/T	48	78	
PCN	65	Survival/T	48	78	
PER	40	Tracking/M	51	101	
STA	40				
STR	45				
WPR	50				

WOUNDS									
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MOVEMENT
33'

SPRINTING
90'

UNSKILLED MELEE
10

SENSING THE UNKNOWN
13

INITIATIVE
4 + 1D10

EQUIPMENT **RANGE** **SR**
Knife 72/360/720/1800 4
.303 rifle 15/75/150/375 8
Shot gun 7

DRAWBACKS
Absolute Direction
Animal Empathy (+1)

CURRENT									
STAMINA									
CURRENT									
WILLPOWER									

Notes

I'VE NEVER ENCOUNTERED GENUINE "VOODOO," NOR HAVE I STUDIED IT AT ANY LENGTH. HOWEVER, I CAN OFFER THE FOLLOWING PIECE OF ADVICE: CONTRARY TO THE SATURDAY MATINEES, A SHARP PAIN IN YOUR BACK IS NEVER SYMPTOMATIC OF ANY SORT OF "VOODOO ATTACK." IT'S ONLY RHEUMATISM. IF A REAL HOUNGAN EVER DECIDES HE WANTS TO KILL YOU, YOU WON'T FEEL A THING.

—FROM THE JOURNAL OF ROBERT A. DAVIDSON

This 128-page sourcebook/scenario differentiates between two truly different types of voodoo: the "Hollywood" version of voodoo, which you can use in any **Chill** campaign; and *Vodoun*, the "true" religion from which our perception of voodoo originated.

Learn the history of voodoo and how and why it spread. Your players will quake when their characters come across voodoo ceremonies, creatures, items of power, practitioners and secret societies. **Voodoo** features unique powers, including new Disciplines of the Art and the Evil Way as well as Powers of Twilight, an all-new power type.

The scenario, entitled **Drums in the Night**, pits 4 to 6 player characters of medium to high experience against a voodoo cult in their hometown. **Drums in the Night** is a perfect beginning to a voodoo-filled **Chill** campaign of terror.

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