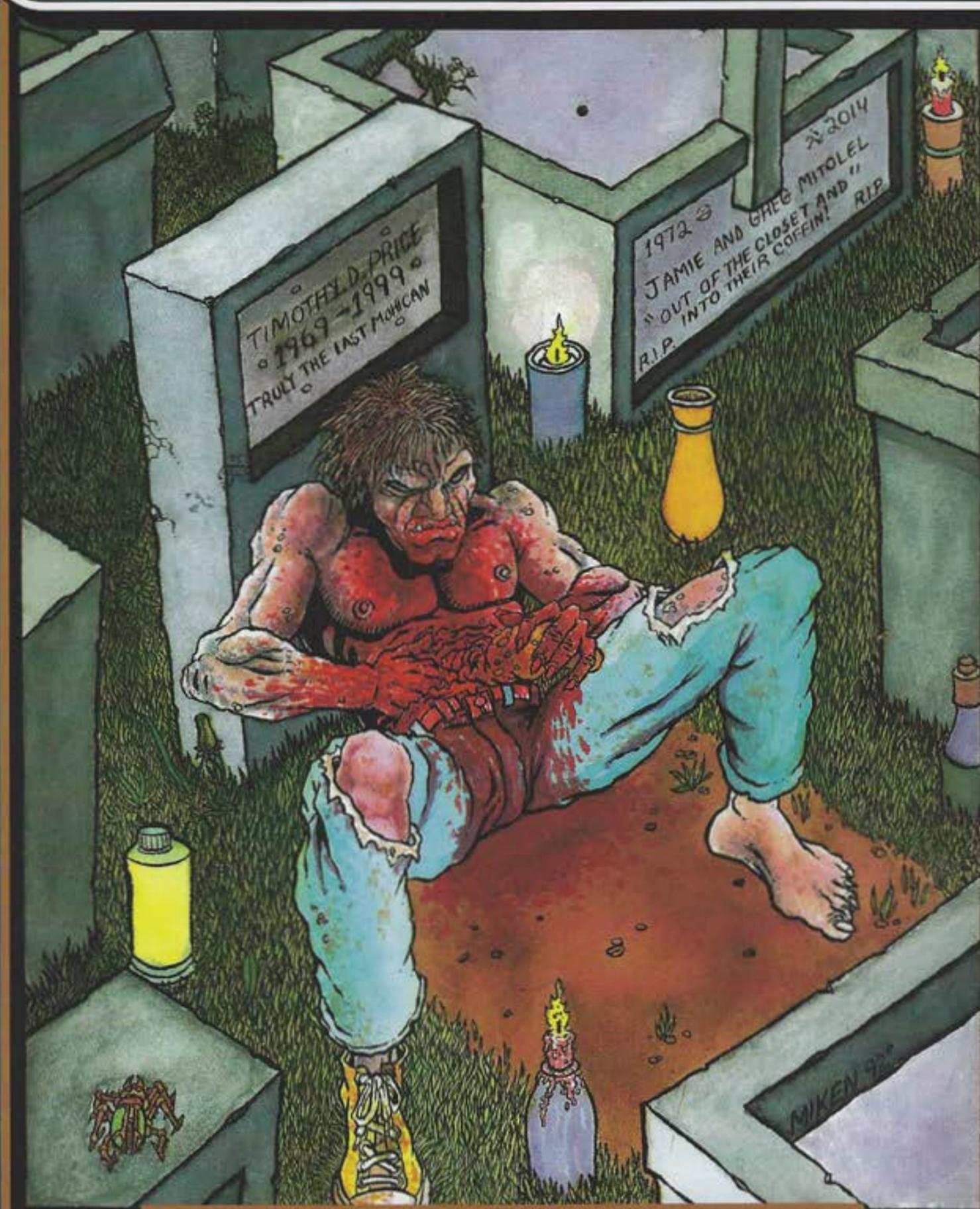


MAGIC OVER

BOURBON ST.



C.R. Shaver & Jason Rush



**MAGIC OVER BOURBON STREET:
VOODOO FOR SHADOWRUN
BY C. R. SHAVER & JASON RUSH**

THE VOODOO TRADITION

Voodoo. The word conjures images of shambling zombies, dark and deadly magic, and blood-soaked midnight rituals. In the 21st century New Orleans of **Shadowrun**, these images are reality.

During the last decades of the magic-dead 20th century, voodoo was regarded either as a primitive religion or an elaborate con game. For every true believer in voodoo's power there were five charlatans out to make a quick buck by selling worthless potions, powders and roots to gullible marks.

Like the rest of the world, though, voodoo changed with the Awakening of 2011. A select few believers began to learn how to wield real magical power. The rituals and ceremonies they had used for years now worked, and their charms and fetishes were the real things. Faced with this fact, the con men quickly went out of business. After all, no one needs fake magic when the real thing is available.

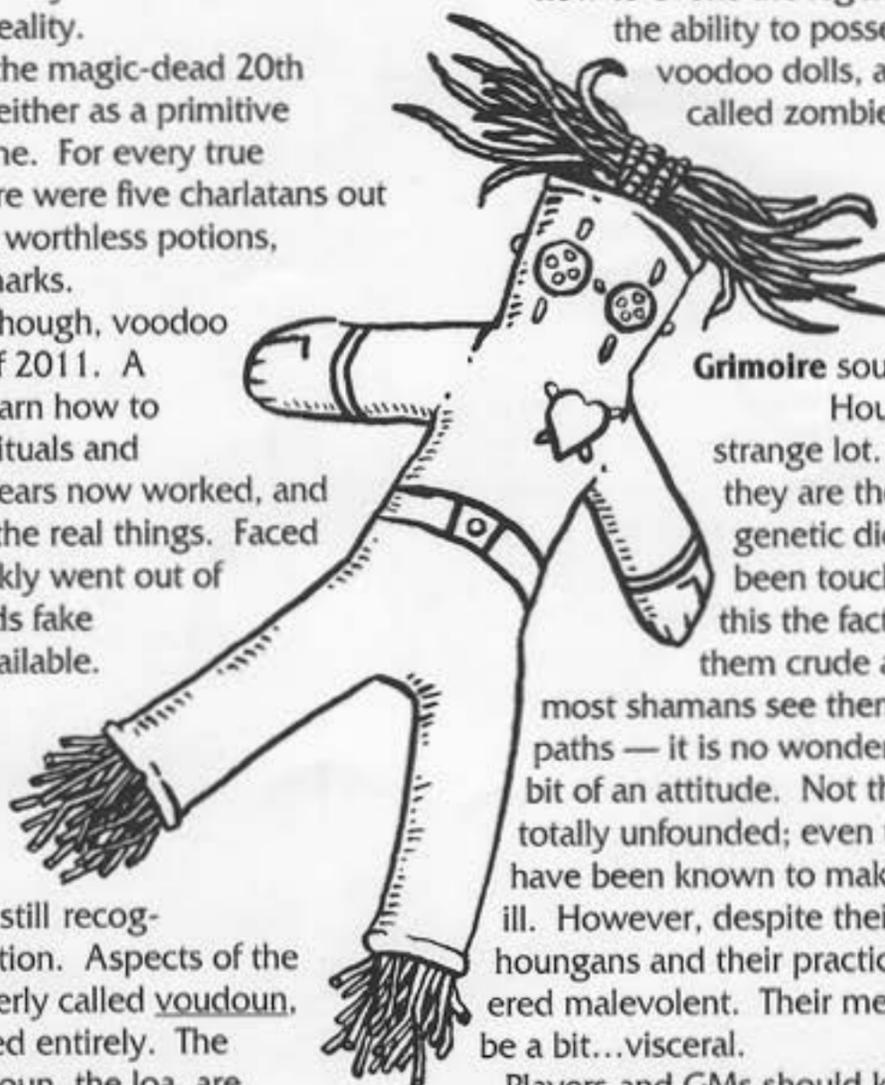
In the 41 years since the Awakening, voodoo has undergone many changes. While not as well-known or well-regarded as the hermetic and shamanic traditions, it is still recognized as a powerful magic tradition. Aspects of the "primitive" religion, more properly called voudoun, have been modified or dismissed entirely. The once-omnipotent gods of voudoun, the loa, are now recognized as spirits, similar to elementals and nature spirits. Houngans, the magicians who practice voodoo, have learned how to summon and bind the loa,

in addition to mastering the more traditional skills of sorcery and enchanting. Houngans have also discovered how to evoke the legendary powers of voodoo: the ability to possess another's body, create voodoo dolls, and raise undead servants called zombies.

(Note: Unless this article states otherwise, houngans and voodoo follow all rules in **Shadowrun** and the **Grimoire** sourcebook.)

Houngans are by nature a strange lot. They do not accept that they are the result of a lucky roll of the genetic dice; they believe they have been touched by the gods. Add to this the fact that most mages consider them crude and primitive, and that most shamans see them as bloodthirsty psychopaths — it is no wonder houngans usually have a bit of an attitude. Not that these reputations are totally unfounded; even tame voodoo ceremonies have been known to make hardened street samurai ill. However, despite their unsettling ways, most houngans and their practices should not be considered malevolent. Their methods of magic just tend to be a bit...visceral.

Players and GMs should keep several things about houngans in mind. Due to their bad reputations, houngans are usually very careful about whom they trust. Strangers are greeted with suspicion and occasional



hostility. It takes time and effort to gain a houngan's confidence. Once someone is trusted, however, the houngan is fiercely loyal to that person, particularly if said person also follows voodoo as a religion. Only a very evil houngan would not act to defend the voodoo-believing community. This mild fanaticism tinges every aspect of the houngan's life. A houngan does nothing halfheartedly, and does not take threats or challenges lightly.

As stated earlier, most houngans are not evil. There are those, however, who choose to follow a darker path. A magician who perverts voodoo to evil ends is called a boko, and his grisly magic is called ju-ju. Bocos follow all rules for houngans. To the unenlightened, voodoo and ju-ju appear almost identical; both use the same methods of sorcery, both involve conjuring the loa, and both require blood sacrifices for their rituals. The differences between voodoo and ju-ju are mainly philosophical, but there are also darker differences. While houngans use roosters and goats in their ceremonies, bokos use human sacrifices, often torturing their victims before killing them. The anguish of the victims is believed to grant the boko great power. (Since the Awakening, Elves have become the favorite sacrifice in ju-ju rituals.) However, the big difference between the houngan and the boko is their goals. The houngan may be somewhat distant and mercenary, but the boko lives only to spread his evil like a dark cancer.

Bocos are usually twisted before they begin their magical careers; following ju-ju's warped ways just speeds them along the road to cold, calculating insanity. Eventually they care about nothing but power and use any means to acquire it. Bokos practice the darkest aspects of ju-ju with abandon. While most houngans shy away from creating zombies, bokos revel in forcing the dead to do their will. It should be noted that the devotion of the houngan to believers in voodoo does not extend to bokos. Indeed, houngans consider bokos to be polluters of the voodoo philosophy and believe they should be destroyed for the good of the world.

Since rituals and ceremonies play such a large part in voodoo, a houngan must have a permanent, fixed site to carry them out. Such a site is called a Temple, and must occupy at least a three-meter by three-meter area. The houngan may decorate it as he likes; most are decorated in a mixture of African, Caribbean and Creole styles. Temples follow all the rules for medicine lodges, except that Temple materials cost (300 * Rating) nuyen.

Much of houngans' magic is linked to the variety of charms they carry, so all houngans carry some object to help them focus their power. This object, called a gris-gris (gree-gree), can be anything, from a cane to a necklace to a preserved chicken foot. Most houngans favor a small bag filled with a mixture of powdered roots and herbs; this bag is hung around the

neck. A gris-gris does not give the houngan any benefits; it only serves as an aid to help him focus his magic. If a houngan ever loses his gris-gris, all Magic Target Numbers suffer a +2 penalty until he recovers it or chooses a new gris-gris. A houngan's initial gris-gris has no cost, but a new gris-gris carries a five-Karma point bonding cost.

VOODOO CEREMONIES

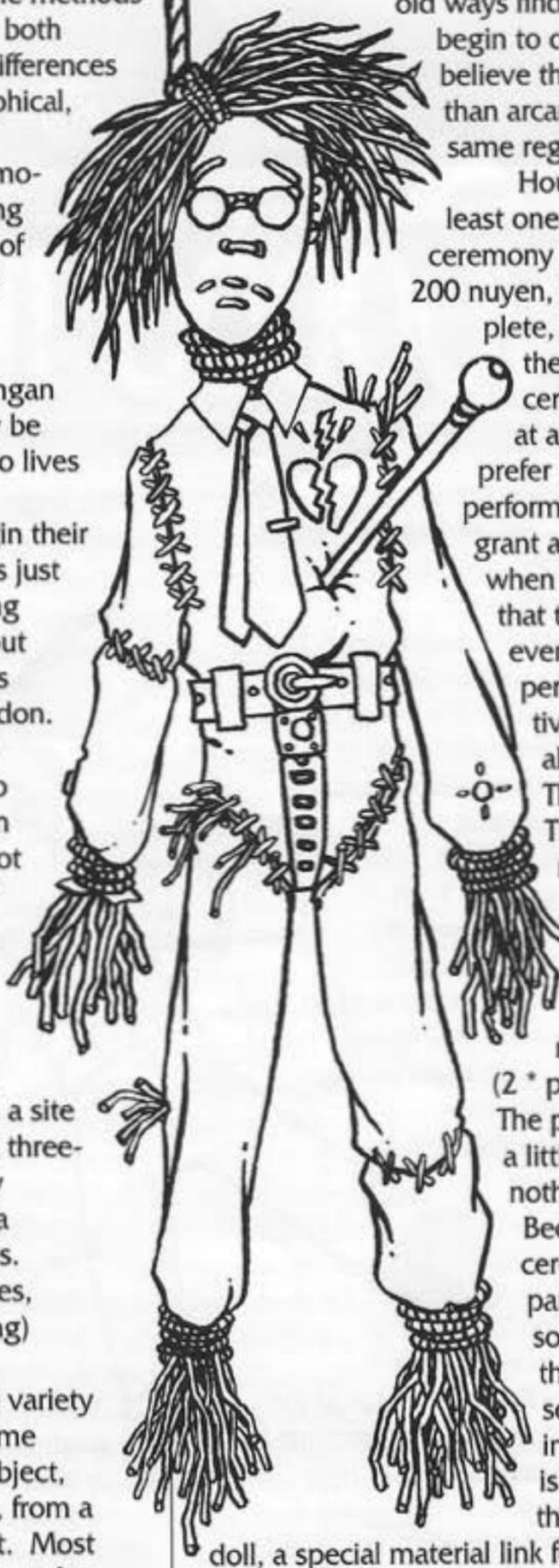
Rituals and ceremonies have always been an integral part of voodoo. Even after the Awakening, houngans continued to use the old ceremonies in their magic. It is unknown exactly how much of the houngan's power is related to his rituals, but houngans who abandon the old ways find that their magical abilities begin to deteriorate. Many scholars believe this is more psychological than arcane, but the effect is the same regardless of the cause.

Houngans must perform at least one ceremony a week. Such a ceremony requires materials costing 200 nuyen, takes one hour to complete, and must be performed in the houngan's Temple. The ceremony may be performed at any time, but most houngans prefer to work at night. Faithfully performing ceremonies will not grant a houngan any bonuses; it is when ceremonies are ignored that things begin to happen. For every week a houngan does not perform a ceremony, a cumulative +1 penalty is applied to all his Magic Target Numbers. The maximum penalty is +6. This penalty may be eliminated by performing a special ceremony of atonement; the cost of the materials for this ceremony is (500 * penalty) nuyen and the ritual requires (2 * penalty) hours to complete. The penalty may not be reduced a little at a time; it is an all-or-nothing deal.

Because of their frequent use of ceremonies, houngans are particularly adept at ritual sorcery. Houngans can cut the time required for ritual sorcery, but only if everyone involved in the spell casting is a houngan. They also have the ability to create a voodoo

doll, a special material link for ritual sorcery.

The voodoo doll itself is a crude representation of the ritual's target, usually made from straw or wax. When



the doll is first made some part of the target must be included. Fingernail clippings, hair, skin, or anything that carries the target's DNA pattern is acceptable. It is for this reason that voodoo dolls are only effective against animate targets.

Constructing a voodoo doll requires a special ceremony lasting eight hours; the necessary materials cost 10,000 nuyen. At the end of the ceremony the houngan attempts an Unresisted Sorcery Success, Target Number 8. One success is necessary to create a usable doll, but extra successes not only decrease the time needed to construct the doll but also increase the doll's effectiveness.

A "standard" voodoo doll eliminates the need to Astrally observe or form a magical link to the target of ritual sorcery; the ceremony to create the doll produces a constant link to the target. Each extra success scored in the construction ceremony applies a -1 modifier to the Sending Target Number, to a minimum Target Number of 2.

There is one drawback to using a voodoo doll in ritual sorcery. If a houngan who has created a doll attempts ritual sorcery against the doll's target without using the doll, all ritual sorcery Target Numbers suffer a +4 penalty. Only one doll can exist for a given target at any time; if a houngan wishes to create a new doll for a target, the original doll must be destroyed.

In addition to the ceremony for creating the voodoo doll, houngans use two other special ceremonies. One is used to summon a loa; this ritual will be covered in a separate section. The other special ceremony is used in spell design. Houngans follow all standard rules for spell design, and it should be noted that this is the only ceremony that can be performed over time. A houngan's spell formula is a complicated diagram drawn in paint and blood.

By now most players and GMs are probably wondering just what a voodoo ceremony entails. All ceremonies are conducted in the Temple, which is usually a small, dark room dominated by an altar; this altar is decorated with small statues of saints and loa and several voodoo symbols. The houngan prepares for the ceremony by taking a bath that includes special oils and herbs. After drying off the houngan enters the temple (clothes being optional) and lights between 10 and 100 specially made candles, all of which are believed to hold some power. Bokos favor black candles made of human and metahuman fat for their ceremonies.

Now comes the messy part. All voodoo ceremonies require blood from a living creature. In most ceremonies the houngan chops off a rooster's head and uses the blood that gushes from the neck to draw an intricate pattern, unique to the ceremony, on the Temple floor. If more blood is needed, another rooster gets the chop. For particularly important ceremonies the houngan may slit the throat of a black goat and use its blood instead of the roosters'; bokos instead use humans and metahumans they have drugged and tortured.

After the design is complete the houngan uses a rooster's foot dipped in the blood to draw an arcane

design on his body and the bodies of any other participants. A generous amount of any remaining blood is mixed with rum and poured into a brass cup.

For the remainder of the ceremony the houngan moves about the dim, smoky Temple, sometimes dancing, sometimes kneeling, sometimes spinning in place. All the while he utters a low, resonant chant and takes frequent sips from the blood and rum mixture. Houngans do not consider it a proper ceremony unless they finish it drenched with sweat and gore, stinking of blood and rum. At the end of any ceremony a houngan must attempt an Unresisted Body Success Test, Target Number (7 - houngan's Body). If the houngan fails the test he is very drunk, and will stay that way for (7 - Body) hours, with a minimum of one hour. While drunk, all the houngan's Target Numbers suffer a +2 penalty.

Voodoo ceremonies are not pretty business, but they are necessary. Houngans are used to such bloody rituals, but other characters may not be; GMs may require witnesses to a ceremony to attempt an Unresisted Body Success Test, Target Number 4, to resist falling ill at the sights and smells.

THE LOA

As was stated earlier, voodoo once centered around a group of gods called the loa. Houngans now know the loa to be a group of Astral Spirits that can be summoned and bound through special ceremonies. In 2052, eight types of loa have been identified, each sharing certain attributes with a legendary voodoo god. Houngans still refer to the loa by the names of the gods, but this is only to distinguish them from each other. Though powerful and respected, loa are no longer feared and worshipped.

The loa follow all the rules for summoned spirits unless this article states otherwise. Material components for summoning a loa cost (750 * Force) nuyen, and the summoning ceremony takes (Force) hours to complete. Any extra successes from the Unresisted Conjuring Success Test equal the number of services the loa owes the houngan. Every 24 hours a loa is on duty uses up a service, even if the spirit accomplishes no tasks in that time.

In some ways loa are very similar to elementals and nature spirits, but there are also important differences. The loa have much stronger personalities than other spirits; their personalities are largely determined by the legendary traits of the gods for whom they are named. However, even two loa of the same type can be radically different, each exhibiting different aspects of the same basic personality. Loa also reflect the personalities of the houngans who summon them. A loa of Agua summoned by a kind, benevolent houngan would be totally different from a loa of Agua summoned by a power-crazed boko. The more extreme the philosophy of the summoner, the more extreme the personality and actions of the loa.

In addition to the powers listed below, a loa has the ability to possess the body of the houngan who summoned it. Once a loa is summoned and bound, the houngan attempts an Unresisted Conjuring Success Test, with a Target Number equal to the loa's Force. One

success is necessary for the loa to enter the houngan's body and act through it. While possessed the houngan is aware of what goes on around him, but any action he takes must be through the loa controlling his body. The houngan must mentally tell the loa what to do, say, etc., if he wants to interact with the outside world.

A possession may normally last no longer than 24 hours, and ordering a loa to possess the houngan cancels any services the loa owes. While possessed the houngan has access to his own knowledge and skills. His Physical Attributes are increased by the loa's Force and his Mental Attributes are replaced by the loa's own. The loa can use any of its powers during the possession. A loa possessing a houngan can be banished; if the houngan's body is knocked unconscious or killed, the loa must make a successful Unresisted Force Success Test, Target Number (10 - Force), to resist disruption. Any spells cast at the loa ground into the houngan's body. When (and if) the loa leaves his body, the houngan must resist (Force) D2 Stun damage, using Willpower.

Like all magic, possession by a loa has its dangers. Occasionally a loa refuses to leave, preferring to stay in the houngan's body and live in the material world. When a loa is ordered to vacate a houngan's body, or when the initial 24-hour period is up, the houngan must engage the loa in an Opposed Success Test. The houngan uses his Willpower with a Target Number equal to the loa's Force, while the loa uses its Force with a Target Number equal to the houngan's Conjuring skill. Whoever wins the Test occupies the body; ties are rerolled. The houngan may attempt to regain control of his body once per 24 hours; however, after a number of failures equal to his Magic attribute, the houngan's spirit will fade away, leaving the loa in sole possession of the body. Needless to say, a rebellious loa does not have to leave the houngan's body after 24 hours.

It should be noted that a loa who has permanently taken over a houngan's body is a Free Spirit (**Grimoire**, pp. 90-99), as is a loa who stops possessing a houngan for any reason. Both types of free loa are subject to all rules for Free Spirits.

Thaumaturgical scholars theorize that the loa originate on the same Astral metaplane. Only the loa really know from whence they come, and they're not talking. If a houngan ever goes on an Astral Quest and travels to a Place of Knowledge (**Grimoire**, pp. 69-73), he would use his Magical Theory skill in the resistance test.

Below is a list of the loa, including their characteristics, attributes and powers. Houngans attempting to summon and bind a loa are advised to be very careful. The loa



have been known to turn the tables on their summoners. Like elementals, the loa prefer to remain in Astral Space whenever they can. In their physical manifestations, they can assume any size they wish, from a few inches to the size of a titan.

LOA OF AGUA

Characteristics: A loa of Agua is one with the storm. It is shifting, changing, inconstant: violence and anger incarnate. Like the storm, a loa of Agua is unpredictable. It rarely adheres to a single course of action, preferring seemingly random actions to planned moves in completing a task. When a loa of Agua does act, it is both quick and relentless.

Physical Manifestation: A loa of Agua appears as a tall, muscular black man wearing loose white clothing.

Lightning can be seen in its blue eyes.

Attributes: B Q S C I W E R
F+1 (F+2)*4 F+1 F F F (F)A F+2

Powers: Confusion, Electrical Projection, Fear, Movement, Search, Storm

LOA OF AGWE

Characteristics: A loa of Agwe personifies the sea, its life, and the ships that sail it. Like the ocean, a loa of Agwe is strong and fluid, always moving toward its goal. It can wear down obstacles through slow and steady action or move with sudden, crushing force. Either way, a loa of Agwe is rarely turned from its destination.

Physical Manifestation: A loa of Agwe manifests as a large black man, naked except for the seaweed that is wrapped around its body. The smell of salt and the sea hangs about this loa.

Attributes: B Q S C I W E R
F+2 F*2 F F F F (F)A F+1

Powers: Accident, Alienation, Concealment, Confusion, Engulf, Fear, Guard, Movement, Search, Storm

LOA OF SAMEDI

Characteristics: A loa of Samedi is dual-natured, representing both the cold hand of death and hot-blooded eroticism. This loa personifies both the lover and the gravedigger, able to cripple its enemies with fear or fill anyone with all-consuming lust. The loa of Samedi is also a joker; its macabre humor is both terrifying and disgusting. This loa has always fascinated houngans above all others, possibly due to its close ties with zombies.

Whatever the reason, the loa of Samedi is as charismatic as a spirit can be.

Physical Manifestation: The loa of Samedi appears as a tall, laughing black man, clad in a top hat and long coat, and carrying a cane.

Attributes: B Q S C I W E R
F+1 F*2 F F+4 F F (F)A F+1

Powers: Accident, Alienation, Concealment, Confusion, Fear, Guard, Search

LOA OF DAMBALLAH

Characteristics: The loa of Damballah represents the great cobra, master of heaven's waters. This loa also personi-

fies the springs, rivers and lakes the waters of heaven are believed to feed. One of the most frequently summoned loa, it is known for being swift and steady, almost impossible to turn from its course.

Physical Manifestation: A loa of Damballah always appears as a giant king cobra.

Attributes: B Q S C I W E R
F+1 (F+4)*2 F-1 F F F (F)A F+4

Powers: Concealment, Engulf, Fear, Guard, Movement, Search, Storm

LOA OF EZILI

Characteristics: A loa of Ezili represents both sides of romance: love and lust. On the one hand this loa personifies gentle affection, devotion and friendship. Its other face is mindless desire, raw sensuality, and a sexual appetite that cannot be satisfied. This is one of the lesser-known loa, but many houngans have made use of its unique personality.

Physical Manifestation: A loa of Ezili manifests as a beautiful black woman, the dream lover of every male who sees her.

Attributes: B Q S C I W E R
F-2 F*2 F-2 F+4 F F (F)A F-1

Powers: Concealment, Confusion, Fear, Guard, Search

LOA OF LEGBA

Characteristics: If any loa can be considered "good," the loa of Legba is it. When it was still thought to be a god, it was believed that Legba acted as intermediary between mankind and the other gods. Even now it appears that a loa of Legba feels some sort of kinship with humans and metahumans. It is easily the most trusted of the loa. Houngans believe the loa of Legba was the first loa to exist; perhaps its personality reflects its maturity.

Physical Manifestation: The loa of Legba always manifests as an old black man, bent and withered with age.

Attributes: B Q S C I W E R
F+2 (F+1)*2 F+1 F+1 F+1 F+1 (F)A F+1

Powers: Accident, Alienation, Concealment, Confusion, Fear, Guard, Search

LOA OF MAITRE CARREFOUR

Characteristics: The loa of Maitre Carrefour occupies a special place in the minds of most houngans because it personifies the power of magic. As such, it is frequently summoned to aid the houngan in his endeavors. This loa reflects the personalities of most magicians: it can be very helpful, but it can also be egotistical, sarcastic and even sinister.

Physical Manifestation: A loa of Maitre Carrefour will manifest as a thin, arrogant black man in robes of scintillating colors.

Attributes: B Q S C I W E R
F-1 F*2 F-1 F F+2 F+2 (F)A F

Powers: Accident, Alienation, Concealment, Confusion, Fear, Guard, Search

LOA OF OGU

Characteristics: The loa of Ogu has two distinct natures.

MAGIC OVER BOURBON STREET

One is the warrior spirit of fire, power and wisdom. The other personifies healing and compassion for others, representing all those who care for their fellow humans. Though the loa of Ogu is powerful, it is one of the most infrequently summoned loa.

Physical Manifestation: A loa of Ogu will manifest as an African warrior, complete with spear and shield.

Attributes: **B Q S C I W E R**
F+4 (F+2)*2 F+4 F F F (F)A F+2

Powers: Alienation, Concealment, Confusion, Fear, Flame Projection, Guard, Search

VOODOO IN NEW ORLEANS

The city of New Orleans is without a doubt the center of voodoo activity in North America. Only Haiti and Jamaica can challenge it as the voodoo capital of the world. Voodoo is not just another magical tradition in New Orleans. It has become a social and political force with which to be reckoned.

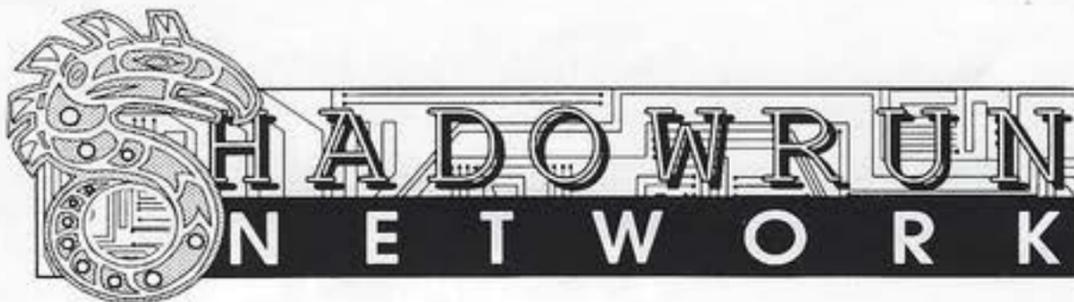
Almost all voodoo activity in New Orleans is centered in the district known as the Zulu Nation, home to the vast majority of the city's black population. Anyone needing a houngan or seeking information on voodoo would be wise to start their search there. More

streetwise houngans gather downtown; these magicians have often turned their backs on the old ways, and are not well-liked by the more traditional houngans.

Houngans command tremendous respect in New Orleans, and many lend their voices to political causes. Sister Zantha, the most prominent houngan in the city, is a member of the Zulu Nation's ruling council and actively lobbies for metahuman rights and greater political power for the Zulu Nation. Even traditional houngans who disdain politics are afforded the respect usually reserved for clergymen. This state of affairs has led to animosity between houngans and New Orleans' other magicians. Note that only traditional houngans dabble in politics; shadowrunning houngans like to remain anonymous.

Of course, the dark side of voodoo is also prominent in New Orleans. Though the practice of ju-ju is illegal in the state of Louisiana, bokos can easily be found. No boko has ever been successfully prosecuted; in 2049, the notorious Kyle Dremen was acquitted even when the five zombies he raised were produced as witnesses. Anyone wishing to explore the sick, twisted ways of ju-ju should start in New Orleans. But be warned: its shadows are dark, and no one returns from them unchanged.

Below are some of the major players in New Orleans' voodoo community. Characters adventuring in New



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Orleans might meet them, something the characters could live to regret. (Note: GMs running a New Orleans adventure or campaign may not want their players to read these descriptions.)

TOMMY DRED

Tommy is the ultimate street houngan, in touch with both the old ways and the metroplex. His skills in Sorcery and Conjuring, as well as his crackshot ability with a pistol, have made him one of the most sought-after shadowrunners in New Orleans. He is sarcastic and cynical; the streets have aged Tommy far beyond his 25 years. He still maintains close ties to the voodoo community and has killed at least three bokos he perceived as threats. Such actions have made Tommy Dred many enemies, but he has just as many friends, both mundane and supernatural.

RACHEL OBEAH

Rachel Obeah is a houngan who has moved uptown, living in the glamorous Golden Dragon casino and acting as advisor to Falthur, the dragon that owns both the casino and its island. While she is in the public eye she appears as a modern magician, divorcing herself from voodoo's "savage" roots, but in private she is a dedicated, community-oriented houngan, often working at New Orleans' homeless shelters and donating large sums of nuyen to several community projects. Rachel fears that someone in the corporate world will discover her charitable work and use it to make her look weak and sentimental, but she keeps going back to the streets, helping those she can.

SAMANTHA BALLARD

Ballard is the president of the Krewe of Dormeur, a Mardi Gras krewe that builds its floats and parades around dream and nightmare themes. She is also a boko, dedicated to gathering as much wealth and magical power as she can. So far Ballard has kept her dark side hidden from prying eyes, but as her lust for power continues to grow she has become lax in guarding her secrets. There have been whispers linking the Krewe of Dormeur to three murders, but there has been no police investigation yet. In recent months Ballard has rarely been seen in public; no one knows what she is up to, but it can surely be no good for the rest of New Orleans.

BOLO

Not much is known about the shadowy boko called Bolo. He is wanted by Metro Security for several homicides and possible involvement in a zombie ring, but so far the police have been frustrated in their attempts to catch him. Reputed to have tremendous magical abilities as well as an unquenchable thirst for violence and mayhem, Bolo is one of the darkest and deadliest creatures walking the streets of New Orleans.

MONROE DARCIER

Monroe Darcier is a bizarre case. By all appearances he is a handsome and talented actor; indeed, he is the leading man of the Midnight Players, a theater group that performs at the Saenger Theater on Fridays from midnight to 5 A.M. But beneath this genteel exterior lies one of the most twisted and evil beings ever to exist. An early victim of HMMVV, Darcier managed to avoid capture by the Night Stalkers and eventually became involved in ju-ju. As a boko, he grew in skill and power, enjoying the demented ceremonies that let him act out his sadistic fantasies on helpless victims. Keeping this dark side hidden, he used his natural acting ability to become a member of the Players, often choosing his victims (for feeding or sacrifice) from his fans. Life for Darcier was very good until he overestimated his skill with magic. He attempted to summon a powerful loa of Samedi and was possessed for his trouble. The loa has taken up permanent residence in Darcier's body. Now a Free Spirit, the loa has grown in power and learned to use the special abilities of its vampiric body. Darcier still performs, but is now venting his horrible lust for blood and pain in a new way: he is the Red Light Killer, a serial killer preying on New Orleans' prostitutes. The loa inside Darcier's body is as twisted and evil as the vampire boko that summoned it, and its new atrocities are trivial compared to its future plans. His powers as a loa and vampire grow every night, and Monroe Darcier could be one of the most dangerous threats New Orleans has ever faced.

Voodoo is a powerful force in the Crescent City. Anyone walking its streets would do well to remember that fact.

NEW SPELLS

Below are several new spells available to houngans. Houngans can use all spells in **Shadowrun** and the **Grimoire**, and other magicians can use these spells if they can find a houngan willing to teach them to an outsider. Voodoo spell formulas are fiercely guarded secrets and are very difficult to find in even the best Thaumaturgical libraries.

COMBAT SPELLS

Black Breath

This spell allows the houngan to exhale a noxious black mist that does Physical damage to anyone caught in the cloud. Once expelled, the mist is stationary and dissipates after one combat turn.

Drain: S2 Type: Physical Duration: Instant
Special Effects: Staging 2.

Dark Blast

When cast, bolts of black energy shoot from the caster's hands, exploding when they strike their target and causing Physical damage.

Drain: D1 Type: Mana Duration: Instant
Special Effects: Staging 1. Area Spell.

Invasion

This spell allows the houngan to exhale a small cloud of green gas. The cloud enters its target's body and causes Physical damage. The gas enters through the pores, so cybernetic filtration systems and holding one's breath are of no use.

Drain: M1 Type: Mana Duration: Instant
Special Effects: Staging 2.

Shadow

A large area of shadow materializes and surrounds the target, whirling about it. The shadow opens cuts and causes abrasions wherever it touches. This spell causes Physical damage.

Drain: D2 Type: Physical Duration: Instant
Special Effects: Staging 1. Area Spell.

DETECTION SPELLS

Divination

Drain: M3 Type: Mana Duration:
Instant Special Effects: Hypersenses spell.

A houngan who casts this spell is allowed a very limited glimpse into his future. The houngan is told whether an action he might take in the next 30 minutes will be beneficial or harmful to him; the amount and validity of any information the houngan receives depends upon his level of success.

An Unresisted Sorcery Success Test, Target Number 6, is attempted. The GM should make this roll since the houngan's level of success should be secret. After the roll is made, the houngan can ask about an action he might attempt and its possible results. The GM then consults the table below and answers the houngan's question as indicated.

0 Successes: The GM should feed the player false information and lead him to believe the exact opposite of reality. If the Sorcery Test comes up all ones, the GM should give the houngan the most misleading information he can make up.

1-3 Successes: The houngan receives no useful information.

4-5 Successes: The houngan should be told whether the action about which he asks will benefit or harm him, but no specific information should be given.

6+ Successes: The houngan should be told what the possible outcome of the action will be. For example, "If you go through the door you might receive grievous injury," would be fine. Telling the houngan the grievous injury would come from three Troll guards would be giving away too much.

To cast this spell, the houngan must consult a personal divination device. This device may be anything:

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tarot cards, I-Ching sticks, a black cat's bones, a dead enemy's teeth, etc. Whatever the device, it must be bound to the houngan in the same manner as the gris-gris. If a houngan's divination device is ever lost, he must obtain a new device and pay a five-Karma point bonding cost before he can cast this spell again. Houngans not wishing to worry about losing their device can always slice their palms open (inflicting a Light wound) and consult the blood that splatters on the floor.

Players should remember that any information obtained from this spell applies only to the houngan and does not extend to anyone with him.

HEALTH SPELLS

Boil Blood

Drain: D3 Type: Mana Duration: Instant
 Special Effects: The target's blood is heated to its boiling point, causing Deadly Physical damage. This spell may be cast at range.

Heart Burst

Drain: D3 Type: Mana Duration: Instant
 Special Effects: This spell causes the target's heart (and several arteries) to explode. This causes Deadly Physical damage and may be cast at range.

Wither

Drain: S2 Type: Mana Duration: Sustained
 Special Effects: When the houngan touches the target's body, the portion touched will age and wither. The spell does Serious Physical damage the first turn it is cast, but the body remains withered and useless as long as the spell is sustained. To touch a target, the houngan must attempt an Unarmed Combat Success Test with a -1 Target Number modifier (SR, pg. 70). This touch must not do any damage if the spell is to work.

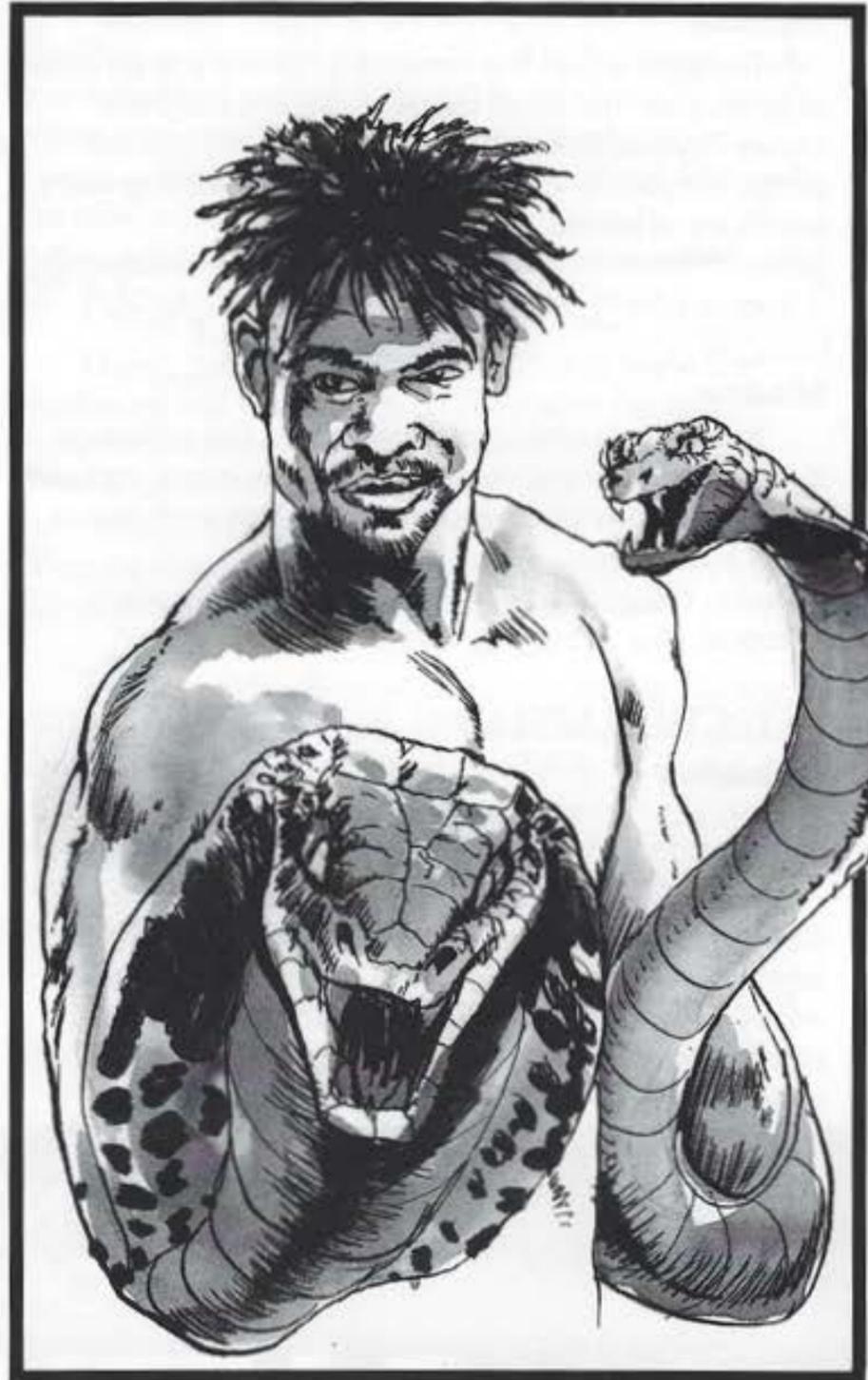
ILLUSION SPELLS

Illusory Illness

Drain: S1 Type: Physical Duration: Sustained
 Special Effects: When this spell is cast the target will believe he has become infected with a disease similar to VITAS-3. As long as the spell is sustained, the target will suffer the disease's effects (short of dying) and no drugs or spells will help him. For purposes of this spell, the disease's speed (SR pg. 147) can be considered instantaneous.

Illusory Wounds

Drain: S1 Type: Physical Duration: Sustained
 Special Effects: This spell causes the target to believe enormous gaping wounds have opened on his body. The houngan's extra successes determine the level of the illusion, which has a staging of 1. While the spell is sustained, the target will suffer all penalties associated with the illusory wound severity; if the target believes he has sustained a Deadly wound, he will collapse and remain unconscious until the spell is dropped.



MANIPULATION SPELLS

Body Rot

Drain: S2 Type: Mana Duration: Sustained
 Special Effects: This spell causes the target's body to rapidly decay. The target suffers a cumulative +1 penalty on all Target Numbers each turn the spell is sustained; after ten rounds the target collapses into a heap of stinking, rotted putrescence and stays that way until the spell is dropped.

Change Sex

Drain: S5 Type: Mana Duration: Permanent
 Special Effects: When this spell is cast, the target's sex is changed. The target retains all his skills, abilities and attributes; he is just in a new version of the old body. Any wounds or diseases are not eliminated by this spell, and the target's personality remains the same. The change takes one turn to complete, during which the target is disoriented and can do nothing. Needless to say, this spell can be very inconvenient.

Cobra Arms

Drain: M2 Type: Mana Duration: Sustained
 Special Effects: This spell transforms the arms of the

caster into two king cobras that the houngan may use in Unarmed Combat. If they hit, each cobra does 3L3 damage and instantly injects a 3D2 toxin into its victim. Each cobra may attack one victim per turn at the caster's unarmed combat skill and has a -1 reach.

Create Zombie

Drain: D4 Type: Physical Duration: Permanent
 Special Effects: This is one of the most powerful voodoo spells in existence. It allows the houngan to return a semblance of life to a human or metahuman corpse, which will then be the houngan's slave until it is destroyed. Any corpse, no matter how old, may be made into a zombie. This spell slows decay but does not stop it; every six months the zombie exists, it suffers a -1 to all its Physical Attributes. When one Physical Attribute reaches 0, the zombie "dies" for good.

This spell creates only one zombie, but a houngan may control a number of zombies equal to twice his Charisma. Zombies are nearly mindless, and are able to follow orders of only 20 words or less. They are, however, excellent imitators, and if shown how to do a simple task (i.e., chop sugarcane, guard a door) a zombie will perform that task to the letter. A zombie will always follow the last task given to it; any earlier orders are canceled by the new order.

This spell may be cast anywhere, but most houngans favor the zombie's gravesite. Below is a description of the zombie.

Zombie

Identification: The zombie appears as a reanimated human or metahuman corpse in varying stages of decay.

Habitat: Anywhere voodoo flourishes, but usually urban.

Magic Capability: Innate

Habits: The zombie can follow simple (20 words or less) commands from its creator or complete simple tasks. It will follow all instructions until it is destroyed.

Range: Worldwide

Commentary: In the CAS and UCAS it is illegal to create, use or traffic in zombies. Committing any of these crimes is a capital offense. It is very difficult to destroy a zombie; it ignores all wounds until they reach the Deadly level, and even then it is allowed an Unresisted Body Success Test, Target Number 6, to stay on its feet at the beginning of each combat turn.

Failing this Test means the zombie is "dead." The sickening appearance of a well-decayed zombie may make more sensitive characters extremely ill.

Powers: Immunity to Pathogens, Immunity to Poison, Pestilence

Weaknesses: Vulnerability (Fire), Allergy (Salt; extreme)

NAME	B	Q	S	C	I	W	E	R	ATTACKS
Zombie	F+1	(F-1)*2	F+1	1	1	1	F	F-2	Humanoid

Note: The zombie's Physical attributes depend on the Force of the spell used to create it. Its Mental attributes reflect its nearly mindless state.

Damballah's Child

Drain: M1 Type: Mana Duration: Sustained
 Special Effects: This is a very limited shapeshifting spell that allows the houngan to assume the form of a king cobra while retaining his human consciousness. Physical attributes are taken from the description below; any extra successes add to the base ratings. The Reaction attribute is increased by the houngan's Intelligence, and all Mental attributes are the houngan's own. Houngans in cobra form can cast spells, but they may not do anything a normal king cobra could not do (e.g., speak, use any item requiring hands, etc.). Clothing and equipment are not transformed.

NAME	B	Q	S	C	I	W	E	R	ATTACKS
King Cobra	2	5*3	1	-	2/4	2	6	5	3L1, 6S2 toxin, with a speed of one turn, -1 reach Dispossess

Drain: S4 Type: Mana Duration: Permanent
 Special Effects: This spell allows a houngan to force another houngan sustaining a Possession Spell to leave his victim's body. If the houngan casting Dispossess rolls more successes in his Sorcery Test than the possessing houngan rolls in his Resistance Test, the possessing houngan is forced out of his victim's body and the victim's mind returns.

Full Stomach

Drain: M2 Type: Mana Duration: Sustained
 Special Effects: This spell causes the target's stomach to fill with insects. The target must pass an Unresisted Body Success Test, Target Number 7, to do anything but vomit bugs each turn the spell is sustained, and any action he does take suffers a +3 Target Number penalty.

Legba's Feast

Drain: L4 Type: Mana Duration: Permanent
 Special Effects: This spell produces a full meal from only a small amount of ingredients. For instance, a few grains of rice and a dry bean thrown into a pot will be transformed into simmering red beans and rice. The food produced is real and very tasty and will feed five adult humans.

Little Death

Drain: M2 Type: Mana Duration: Sustained
 Special Effects: This spell causes its target to fall into a death-like coma; his metabolism slows by a factor of 20. To all observers, the target will be dead; his true condition can only be discovered through magic or Astral observation. As the target's metabolism is slowed, things that affect the body (i.e., wounds, disease, lack of air) will also be slowed by a factor of 20.

Possession

Drain: S3 Type: Mana Duration: Sustained
 Special Effects: If the houngan casting this spell wins a Resistance Test against his target, he possesses the target's body. While in possession, the houngan may use his skills and Mental attributes as well as the target's special abilities and Physical attributes. While possessed, the target's mind is shunted into a "void," and is unaware of anything until it returns to its body. The houngan's body falls inert as if he had entered Astral Space. The houngan may cast spells from the possessed body, but if the Spell Force exceeds the body's Magic attribute (use Essence for mundanes), the drain does Physical damage to the body. The moment the houngan drops the spell, he returns to his body and the target's mind returns to its body. If the body takes damage while possessed, any penalties (but no damage) are applied to the houngan; if the body takes Deadly damage, the spell is automatically dropped.

Salt Spray

Drain: M2 Type: Mana Duration: Instant
 Special Effects: This spell was designed with one application in mind: destroying zombies. The spell causes a high-pressure stream of salt to spring from the houngan's fingertips. When the salt strikes a zombie, the zombie suffers the effects of its extreme salt allergy as well as any wounds the spell inflicts. The Resisted Force Success Test has a Staging Number of 1. Non-zombies hit by the salt

take no damage, but must attempt an Unresisted Quickness Success Test, Target Number 4, to prevent the salt from entering their eyes. If this test is failed the targets suffer a +2 Target Number penalty for 1D6 turns to any test involving vision.

Spider's Nest

Drain: M2 Type: Mana Duration: Instant
 Special Effects: This spell causes a small pimple to appear on the target's face. The pimple grows grotesquely and then bursts; 6D6 small black spiders emerge from the boil. This spell does no damage, but the target must pass an Unresisted Willpower Test, Target Number 7, to do anything but deal with the spiders; even if the Test is passed, all the victim's Target Numbers suffer a +2 penalty for 2D6 turns while the spiders distract him.

Tears of Blood

Drain: M1 Type: Mana Duration: Sustained
 Special Effects: When this spell is cast, blood begins to flow from the target's eyes. This does no damage, but any Test associated with the target's vision (i.e., combat, sorcery, etc.) suffers a +4 penalty to its Target Number. It can also be very disconcerting to see or experience.

Tentacles

Drain: L3 Type: Mana Duration: Sustained
 Special Effects: This spell causes the houngan's fingers to lengthen and become octopus-like tentacles; each is able

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to stretch up to the houngan's Body attribute in feet. Each tentacle has a Strength of 1 and may combine its Strength with that of the others.

Venom Spew

Drain: M2 Type: Mana Duration: Instant
 Special Effects: This spell allows the houngan to spit a huge stream of acidic venom from his mouth; the venom causes Physical damage to its target. This is Damaging Manipulation with Staging 2 and Elemental Acid Effects.

REVISED HOUNGAN

This is an update of the houngan archetype that appeared in the "Natives of the Big Easy" article. The houngan archetype presented in the previous article is completely playable; however, this update utilizes the new skills and spells covered in this article. GMs and players should feel free to use the houngan with which they feel most comfortable.

Attributes:

- Body: 3
- Quickness: 3
- Strength: 2
- Charisma: 4
- Intelligence: 4
- Willpower: 4
- Essence: 6
- Magic: 6
- Reaction: 3

Skills:

- Biotech: 2
- Conjuring: 6
- Enchantment: 5
- Etiquette (Street): 4
- Firearms: 2
- Magical Theory: 4
- Sorcery: 6

Cyberware:

None

Contacts:

- Any Street Type
- City Official
- Talismonger
- Tribesman

Gear:

- Gris-Gris
- Medkit
- Ceremonial Materials (enough for four ceremonies)

Spells:

Houngans may spend 10 total points of Force among the spells below:

- | | |
|----------------------|--------------------|
| Black Breath | Heal Deadly Wounds |
| Little Death | Boil Blood |
| Heal Moderate Wounds | Possession |
| Dark Blast | Salt Spray |
| Analyze Device | Create Zombie |
| Mask | Divination |

Bokos may spend 10 total points of Force among the spells below:

- | | |
|--------------------|----------------|
| Analyze Device | Detect Enemies |
| Mask | Body Rot |
| Heal Deadly Wounds | Possession |
| Change Sex | Heart Burst |
| Shadow | Create Zombie |
| Invasion | Divination |

