

ANIMIST

The animist is a kind of spiritual intermediary, serving much the same role as a tribal cleric or shaman. Just as a cleric, druid, shaman, witch, or mystic, an animist seeks supernatural aid and guidance on behalf of himself and/or his following. The difference is that an animist does not ask for succor from a deity or divine agent, but rather from one or more specific spirits, often localized to the animist's culture or location.

Animists are often found in savage, barbaric, or nomadic societies, but also sometimes occur among more specialized cultures. In his homeland, the animist serves his tribe in much the same way that a cleric would serve the people of a more differentiated society; he acts as a guide, protector, and advisor, using his magical powers to strengthen and defend the tribe. Animists often serve as the keepers of knowledge and legends for their people, and lead the tribe in the various rites and ceremonies required by the tribe's belief system. A player character animist may still be associated with his tribe or he may be a wanderer or exile who has abandoned his duties.

Animists may be of any alignment. They are usually found in tribal or barbaric cultures; the common folk of most "civilized" societies usually consider animists to be either ignorant, barbaric foreigners or strange, heretical witches worthy of nothing more than scorn and distrust. Dealing with tribal matters and speaking to the spirits requires a good wisdom, thus animists must have a minimum wisdom of 12. An animist with a wisdom of 16 or better earns a 10% bonus to the experience points he gains. Animists follow the same level advancement as shaman do.

The animist is an unusual character in the adventuring party. Like the druid, he is not a front-line fighter, but he also lacks the high-powered combat spells that the druid commands. The mysterious spirit powers an animist possesses, however, allow him to make use of magic that is usually out of the reach of low-level characters. An animist who demonstrates intelligence and respect in dealing with the spirits can be an extremely effective character in a number of situations. Animists view themselves as advisors and guides to a party of adventurers and often have an uneducated but insightful view on the more civilized societies they visit.

Animists may wear any armor normally associated with their tribe. In the absence of more specific information, tribal armor is usually hide, leather, or studded leather with a tough wooden, wicker, or hide-covered shield. Similarly, animists may use tribal weapons, which usually include the short bow, club, dagger, dart, hand axe, harpoon, javelin, knife, quarterstaff, sling, and spear. Blowguns might be appropriate for animists of jungle tribes, or light lances and composite bows for animists of tribal horsemen.

Animists may use any magical items normally usable by clerics. They have the same number of weapon and non-weapon proficiencies as a shaman, one each. Animists have no spheres in the traditional sense, nor may they affect undead. Animists never gain followers or establish strongholds.

Animism

Animists have a special connection to the spirit world and can call on the spirits for guidance, knowledge, or magical aid. While animists sometimes function as priests of a tribal deity, their primary concern is the spirit world. To an animist, the physical world is not the entirety of existence, but merely a more tangible, less meaningful aspect of a greater reality. Nearly every object, animate or not, embodies an essential spirit, thus the spirits of animals, nature, and the tribe's dead are always near, and interacting with these spirits is the animist's greatest duty and responsibility.

An animist begins play with one minor spirit ally or guide of his choice; it's assumed that the animist has already performed the rites to summon this first patron. As the animist rises in level, he learns the rites necessary to call additional spirits. Spirits are individuals; speaking to a spirit of the dead means the animist is in contact with a particular deceased individual's consciousness. Likewise, there are dozens of spirits for each species of animal, representing every aspect of the animal's existence, and a near-infinite number of nature spirits. The number of spirits an animist knows how to contact appears on Table 1: Animist's Spirits Per Level.

Performing the ceremony to call a spirit for the first time requires a week or more of fasting, prayer, and solitude in the appropriate location; if the animist is trying to call a wolf spirit, for example, he must find a location frequented by wolves, and if he is trying to call the spirit of a dead ancestor, he should perform the ceremony at the individual's burial site. At the conclusion of this week-long ceremony, the spirit appears, and the animist establishes contact with it. From that time forward, the animist may attempt to contact the spirit anywhere or anytime to seek information or request a favor of the spirit (see Calling Spirits).

Once an animist has one or more patron spirits, he gains access to spells granted by the spirit(s), which are largely a function of the type and power of spirit involved (see below). In addition, individual spirits can also grant specific additional spell effects to reflect their area of expertise. Minor spirits can grant three spells of levels 1st and 2nd, major spirits can grant five spells of levels 1st through 4th, and great spirits can grant seven spells of levels 1st through 6th. These additional spells are a sort of mini-sphere reflecting the nature of that spirit and must be permanently determined when the spirit first becomes the animist's patron, although the spells can be drawn from any character class, with the DM's approval. It is important to stress that the spells a spirit grants must be in strict keeping with the concept the spirit

embodies, either according to the animist's culture or as seen by the wider world, and in all cases the DM has the final say. Generally, spells from non-clerical/non-druidical traditions ONLY affect the spell caster, or are treated two levels higher than their actual level. In a similar vein, the animal spells granted by an animal spirit only apply to animals of that type; in order to function against different animals, one level greater spirit is required. Thus the spirit of Dalas the Pilferer might grant *invisibility*, but as a minor spirit, this spell would only affect the animist. If an animist venerates the Stalking Wolf, this spirit must be at least a major spirit to allow the animist to translate his words from the human tongue, to the wolf tongue, and then to the bears' speech. Similarly, if an animist has a major spirit grant him *feather fall*, then he can use this spell to save his comrades.

Under normal conditions, an animist's spirit guide(s) can grant the animist the use of its power as often as a cleric of the same level and wisdom could grant spells of the appropriate level. The powers of a minor spirit are equated with 1st and 2nd level spells, those which are unique to a major spirit are equal to 3rd and 4th level spells, and those reserved to great spirits are equal to 5th and 6th level spells. So an eighth level animist with 16 wisdom should be able to call up his spirit guides to perform 10 minor functions (since a cleric in the same situation could cast five 1st and five 2nd level spells) and 7 major functions (four 3rd and three 4th level spells). So long as the animist has not exhausted this potential from all the spirits aiding him, the casting time of his spells is no different than for other spell casters.

Spirits of the Dead: These ancestral spirits are individuals who were renowned for their wisdom, skill, or courage in life. Minor spirits may be recent relatives of the animist, while major spirits are great heroes and wise men of the tribe. A great spirit of the dead is a chieftain or other personage of legendary standing. While spirits of the dead may seem to be frightening allies, they are actually very protective of their living protégé and bear few grudges against the living.

Spirits of the dead know many things. Naturally, they are familiar with any details or events of their own lifetimes. They are able to perceive the animist's future and can offer advice in times of tough choices. Dead spirits can also provide some measure of protection for the animist and his allies by using their power on the animist's behalf. Minor spirits can invoke the powers of *augury*, *feign death*, *prayer*, or *speak with dead* on behalf of the animist; major spirits can invoke *divination*, *commune*, or *find the path* for the animist; and great spirits can invoke *raise dead*, *forbiddance*, or *astral spell* for the animist. Spells invoked by spirits are cast at the level of the animist.

In addition, there can be other role-playing effects gained in conversation with the spirits, such as information or guidance in making difficult choices. Spirits of the dead may grant an animist access to lost knowledge by aiding the animist in channeling a spirit familiar with information sought. Such an act, however, is not without risk as this may leave the animist vulnerable to possession by an entity craving the sensations of a flesh-and-blood body.

An animist wishing to channel a spirit must contact his patron spirit in a special ceremony. Once this is done, the animist must make a saving throw versus breath weapon in order to successfully contact the consciousness sought. This roll may be modified according to appropriate preparations by the animist and appropriate motivations of the part of the spirit. Carefully honoring a dead ancestor on his birthday with offerings of his favorite food and drink in order to protect the spirit's still-living descendents may elicit a +4 bonus to the roll, while trying to randomly "grab" the soul of a dead foe "who ought to know the answer" would have a -4 penalty. Major spirit allies grant a further +1 and great spirits grant a +3. If the saving throw is successful, the desired spirit arrives and takes control of the animists, acting as his personality, alignment, and motivations dictate, but generally behaving in a positive manner. In the case of a failed saving throw, no spirit answers the summons, although in the case of a 1 being rolled, a different consciousness arrives and masquerades as the desired entity.

In any event, when the animist chooses to end the *séance*/channeling, he rolls a saving throw vs petrification with the previous modifiers as well as any bonus due to a high wisdom or magical items. Success returns his consciousness to dominance while failure means the spirit has chosen to retain control of the body, with whatever consequences that may entail (DM fiendishness encouraged when dealing with unknown spirits). The animist is entitled to a new roll to regain control of his body after one minute, one hour, one day, one week, one month, and finally one year. These rolls also apply if the animist is ever possessed, *dominated*, or *magic jarred*. If the animist rolls exactly the number needed to save, control still returns, but some of the memories of the channeled spirit linger, such as an outdated worldview (elves are demons or women must serve men), a distorted view of historical events/figures (a long-dead hero is still alive or a pivotal war never happened), or a driving motivation (destroy an "enemy" tribe which has been allied for generations or find a cure for a long-dead plague). For ideas, please consult page #23 of the Shaman supplement.

Please note, in the case of an ancestor spirit, the animist already has a special relationship and need not channel this entity to have an in-depth exchange of information.

The 1st-level animist Shotheri decides that his first spirit guide will be the spirit of his grandfather, who was the tribe's animist when Shotheri was a boy. Shotheri can call upon his grandfather's spirit for help and advice. When an animist character begins play, it's assumed that he has already performed the ceremony to attract his first spirit guide.

Animal Spirits: The animist lives in a world in which animals are a vital part of human life. Animals provide food, shelter, clothing, and tools for the animist's people, and the animal spirits are revered for their wisdom and knowledge. Minor and major spirits are embodiments of an archetype, such as the Old Wolf, the Sleeping Bear, or the Hunting Eagle. Great animal spirits are the leaders of these lesser spirits and contain in themselves everything the animal stands for—the Great Bear, the Great Wolf, and so on.

Animal spirits are powerful, but they're also less inclined to offer advice or guidance to the animist. Their interest lies in ensuring that the animist is respectful towards their species and helps to guide others in dealing with their kin, not in aiding the animist in his own affairs. The spirits of game animals such as moose or deer don't mind if the animist or his people hunt the animal, but they grow angry if the hunting is wanton or disrespectful.

Animal spirits have knowledge of events that have affected their species in the local area and have a number of powers they can use on the animist's behalf. Minor animal spirits can aid the animist by using *animal friendship*, *speak with animals*, or *animal summoning I* on his behalf. In addition, the animal spirit can grant a limited form of *clairaudience* and *clairvoyance* by allowing the animist to see through the eyes of an animal of that species, with a range of one mile. Animals of the species in question will never attack the animist or anyone under his protection unless the animist has angered the spirit or the animals are magically controlled.

Major animal spirits can use *animal summoning II* on the animist's behalf, grant him the speed or movement powers of the animal (flying, swimming, or running at the animal's base speed), or transform the animist into the shape of the animal, similar to a druid's shapechange. Great spirits can use *animal summoning III*, heal the animist or one person under his protection, or become tangible and aid the animist in a form resembling *Mordenkainen's faithful hound*.

Animal spirits bestow the same totemic powers on animists as they do on shaman. These abilities are gained beginning at the level the animal spirit is gained, so if, for example, an animist gained a bear totem at third level, she would not gain her second totemic ability (normally gained by shaman at fourth) until she reached sixth level as an animist.

At 3rd level, Shotheri gains the ability to call a second spirit. Consulting with his grandfather, he decides that the Wise Owl would be a good spirit ally. Because Shotheri is only 3rd level, the Wise Owl is a minor spirit. Shotheri spends several weeks studying owls and their habits, and then performs the ceremony to summon the Wise Owl and speak to it.

Spirits of Nature: The most reclusive and powerful spirits are the elemental spirits of nature. These beings represent the physical world around the animist. The strength or power of the feature the spirit represents determines whether it is considered a minor, major, or great spirit. A stream, copse, or hilltop may be home to a minor spirit; a river, woodland, or canyon may be guarded by a major spirit; and a mountain, large forest, or mighty river may be the home of a great spirit. As a general rule, a minor spirit's area of influence is the size of a small village, while a major spirit can affect the area the size of a large county, and a great spirit has power of an area the size of a nation. Examples of each include: Grandma Willow (minor), the Redwood Fog (major), and the Pacific Ocean (great). Spirits of nature frequently take on human-like features or characteristics when dealing with an animist, so a spirit might be known as Old Mountain, River Woman, or Forest Walker.

Spirits of nature are even more distant than animal spirits, but they do feel some attachment for the people and creatures who live nearby. A river spirit is likely to be protective of the village built on its banks, as long as the people show respect to it. Nature spirits often change with the seasons, so a river spirit in the spring flood may be wild, capricious, and dangerous to deal with, while a forest spirit in winter may be sleeping and hard to rouse.

Spirits of nature are generally well-informed about anything that has taken place in their location and can relate this information to the animist. Spirits of nature are also capable of using potent powers on the animist's behalf; the principle difference between minor and great spirits is the size of the area in which they can be summoned. Unlike other spirits, a nature spirit can generate spells of any level, but ONLY within the region it represents; a great spirit is powerful because the region in which he is available to assist the animist is much larger than a minor spirit's range.

With regard to spell use, all spells granted by spirits of nature reflect the level of power of the spirit. Thus, regardless of the spell granted, if a minor nature spirit bestows magic on an animist, it counts as a 1st/2nd level spell. By the same token, however, if a greater nature spirit granted the same spell, because that spirit operates over a so much larger area, that spell would count as a 5th+ level spell.

For example, a first level animist takes Grandmother Willow as a minor spirit. Her additional powers are *cure light wounds*, *cure serious wounds*, and *cure disease*. Normally, a minor spirit could not grant these abilities, but a nature spirit can. Each time any of these or the standard nature spirit spells are used, the animist expends a 1st/2nd level spell, regardless of the actual level of the spell cast. On the other hand, if a ninth level animist took the Grandwood Forest as a major spirit, every spell, regardless of its actual level, would be regarded at a 5th+ level spell. The difference between nature spirits is less a matter of power and more a matter of area of influence.

Spirits of nature can help an animist by invoking a number of spell-like powers for the animist. Unlike elementals, spirits of nature include aspects of vegetation and all the elements of their home, so a mountain spirit has influence over earth and air as well as the forests that grow on the mountain's slopes. The abilities available to spirits of nature are described below.

Land Spirits: *entangle, pass without trace, dust devil, trip, meld into stone, snare, speak with plants, commune with nature, stonetell, liveoak, wall of thorns, animate rock, and changestaff.* Land spirits may be associated with mountains, plains, forests, plateaus, canyons, mesas, or any other distinct land feature.

Air Spirits: *obscurement, call lightning, gust of wind, wind wall, commune with nature, air walk, control winds, weather summoning, control weather, uncontrolled weather, and windwalk.* Air spirits are associated with high peaks, windswept plains or valleys, or seasonal winds such as a scirocco or the north wind of the winter.

Water Spirits: *wall of fog, fog cloud, water breathing, water walk, lower water, solid fog, reflecting pool, commune with nature, part water, and transmute dust to water.* Water spirits are associated with lakes, streams, rivers, or seas.

At 5th level, Shotheri gains the power to summon a major spirit. Since he has been spending a lot of time in the forests near his home village, he chooses to befriend the Birch Woman, a spirit of the great belt of birch forest.

Animist Abilities

The spiritual powers an animist has access to are a function of his level. Beginning at first level, an animist can sense spirits within a 60' radius. This act requires concentration and reveals only direction and a vague sense of distance; neither the power level nor alignment of the entity is uncovered. When directed at a living creature, this talent will reveal possessions, dominations, magic jars, and other spiritual binding manifestations, although not charms, suggestions, corporeally manifested entities, etc. Also, beginning a first level, an animist can perform a unique ritual to allow him to communicate with any spirits present (see Calling Spirits).

At third level, an animist's spirit sensing abilities bloom, allowing him to see spirits, ghosts, and other intangible, super-natural entities as wispy and ephemeral images. This spirit-sight extends to all creatures on the ethereal plane as well. Thus an animist of this level could vaguely discern dimensional travelers approaching. Like the sensing ability, spirit-sight has a range of 60' although concentration is not required. In addition, this ability reveals spirits within this range attempting to masquerade as something else (due to polymorph, for example),

Upon attaining sixth level, animists gain the ability to actually touch and do battle with ethereal or phasing spirits and creatures. The animist may use any hand-held weapon or spell against such targets. If the ethereal opponent cannot normally strike from another plane, they are allowed to fight back against the animist but at a -4 penalty and doing only 1/2 damage. Many spirits cannot harm the living directly and such entities will flee when confronted in this manner. In any event, however, combat must be initiated by the animist.

An animist may also use his ability to fight spirits in order to combat both mental and magic possession/domination, such as established using *magic jar, domination, telepathic projection, etc.*, although NOT *charm person, hypnosis, love, etc.* The animist and controlling entity engage in a sort of spiritual "physical combat" as if both were physically present (although the entity is NOT truly present and thus does not get the benefit of its magical items but neither can it be assailed by the medicine man's allies). If the animist is able to defeat the controlling being, the victim of the mental possession/domination is instantly freed, although the controlling being suffers no other ill effects. This combat, however, is not without risk. Any wounds the animist receives are REAL and can therefore prove life-threatening. Moreover, as the spiritual combat takes place partially against the body of the controlled being, this victim suffers half-damage (round down) from any successful attacks by the animist against the controller. Thus, sometimes this process is too dangerous to use with certain victims of possession.

At thirteenth level the power to actually become ethereal is gained. The animist may physically enter the ethereal plane along with whatever non-living equipment he can carry. The ability may be used once per day, round trip.

Because animists can perceive the spiritual aspect of the world around them, they gain special insight into that world. Beginning at second level, an animist can sense the general health of a person, creature, plant, or location through careful study. After 2d6 rounds of observation, the animist can determine if a target is wounded, diseased, emotionally troubled, insane, or under an evil curse. This ability broadens at fifth level, allowing an animist to determine the general alignment of a creature or spirit as well.

At seventh level, an animist's spiritual sensitivity allows him to pick out psychic residue in an area or on an object. Thus, the character gains the benefits of the psionic disciplines **sensitivity to psychic impressions** and **object reading** on a successful wisdom check. This ability further blooms to allow **retrocognition** of an area at eleventh level.

Table 1: Animist's Spirits Per Level

Animist's Level	Minor Spirit	Major Spirit	Great Spirit
1	1	—	—
2	1	—	—
3	2	—	—
4	2	—	—
5	2	1	—
6	3	1	—
7	3	2	—
8	4	2	—
9	4	2	1
10	4	3	1
11	4	3	2
12	5	3	2
13	5	4	2
14	5	4	3
15	6	4	3
16	6	5	3
17	6	5	4
18	7	5	4
19	7	6	4
20	7	6	5

At ninth level, the animist becomes so attuned to nature and animals that wild animals will not harm him unless provoked or molested. The creatures will perceive the animist, but will not wish to harm him. Trained, domesticated animals, monsters or those beasts which the animist has attacked are immune, as are those animals under magical control, mentally ill, ravenously hungry, etc.

The powers of an animist do not, however, come without a price. Because the animist is so tuned in with and connected to the spirit world, they must seek spiritual harmony in the places they dwell. One of the reasons that animists are more common in tribal settings is that there is a certain spiritual simplicity to life in these cultures. There are the spirits of the tribe's ancestors, their enemies, local animals, and nature spirits, but all in a certain order and harmony. In an alien locale or urban environment, this is not the case, as disorganized spirits and a mish-mash of psychic remnants permeate the spiritual landscape. If an animist spends more than a few days in a spiritually alien or chaotic location such as this, the psychic pressure will begin to impair his abilities. At the end of each full day, the animist must save vs death. If the saving throw is failed, the "noise" of these foreign entities will distract the animist enough that he will suffer a -1 penalty to all rolls, in effect becoming mentally and physically unwell. If the saving throw is made, the animist must roll again the following day. This progressive deterioration will continue, with an additional save vs death required each week, month, season, and year. Success means that the animist suffers no additional penalties but must roll in another interval, while failure adds another -1 penalty to all rolls. This psychic stress can only be cured by spending 1d6 days per -1 penalty in a spiritually calm, familiar, or harmonious locale.

In the rare case of urban animists, such figures are limited to the fringe of their society, avoiding large social gatherings or places where people congregate, as these locations tend to also attract the attention of entities from the spirit world. These animists have learned to create oases of calm in their chaotic homes, effectively becoming recluses and hermits. But, the cacophony of psychic noise found in a city still is a constant murmur in the background. As a result, urban animists, already nearer their spiritual "breaking point" than their tribal brethren, must make their first save after only 2d4 hours if they remain somewhere lacking in spiritual harmony.

Calling Spirits

Once an animist has performed the initial ceremony that attracts a spirit and establishes a connection to the being, he can summon that spirit anytime to seek the information, favors, and powers described above. The animist's location doesn't matter; a spirit can come to him anywhere, even though spirits of nature may not be able to help him outside their homes.

To summon a spirit, each animist must define his own personal method of contact. The primary three modes are as follows. Tribal animists usually chant, pray, and perform a special ceremony for a turn. The advantage of this method is that it can be done even if distractions are present, but it is impossible to do subtly. Solitary animists find a quiet location in which to meditate and telepathically contact the spirit world. This method requires calm and therefore cannot be used when loud noises or other distractions are present, but it is completely discrete. Cajoling animists use a combination method, where they deliver some offering (such as the blood of an animal) in order to summon the spirit. This method cannot normally be interrupted but is otherwise subtle. Unfortunately, the cost of the sacrifice is non-recoverable (1gp for minor spirits, 10gp for major spirits, and 100gp for great spirits). Whatever the method, once chosen it is fixed for that character forever. The base chance of success is 50% + 10% per level of the animist but minus 10% per previous summoning attempt that day. A roll of 96 or higher (91 or higher in the case of spirits of nature) angers the spirit the animist is trying to call.

If the spirit isn't angry with the animist for some reason, it appears with a successful roll. Only animists can see the spirit or speak to it; other characters may be aware of chills, strange odors, shimmering hazes, unusual gusts of wind, and other signs. The animist can converse with the spirit for one round per character level, asking one question per round. Asking a favor of a spirit, such as the use of an ADDITIONAL spell-like ability, requires one round for minor abilities, two for major, and three for abilities that can only be granted by great spirits. During this request the animist explains what he wishes of the spirit and why the spirit should help him in addition to normal; if the DM thinks it appropriate, the player must role-play this conversation. If the spirit agrees to help, the spell-like effect is granted to the animist, who may "hold" it for up to one full day until he's ready to invoke the spirit's power. An animist can only hold one favor at a time and can't request another of any spirit until he has used the held ability.

Shotheri and his companions are getting ready to attack an orc encampment in the woods. Shotheri decides to summon his grandfather and seek aid in the upcoming battle. Since he's now a 5th-level animist, he has a 100% chance of success to summon him after one turn. Shotheri decides to dance and succeeds in calling the spirit. Shotheri requests an extra prayer spell to be used during the battle. Shotheri's on good terms with his grandfather's spirit, and he gains the spell.

Later that day, the orc chieftain escapes Shotheri's party and flees into the forest. Shotheri used his grandfather's favor during the fight, but now he needs to summon the Birch Woman to ask her where the orcs have gone. Fortunately for Shotheri, the orc's camp happened to be located in the Birch Woman's woods. Shotheri has a 90% chance to summon her—the best he can do, since this is the second spirit he's called today. Shotheri succeeds again. This time, he isn't seeking any favors. He just asks the Birch Woman where the orcs went. The Birch Woman agrees to help, but only if

Shotheri ensures that no fiery spells are used against the orcs—she remembers the time that the party's wizard used a fireball while fighting a pair of trolls in her woods.

When they finally track down the orc chieftain, Shotheri decides that he will try to summon the Wise Owl to learn what the chieftain is planning. Since this is his third summoning of the day, his success chance can be no better than 80%, and Shotheri dances to get to that chance. Unfortunately, Shotheri rolls a 99 on his check, and the Wise Owl is angered by his efforts. The DM decides that Shotheri hasn't done much to help the Owl lately, and that the spirit refuses to come until Shotheri finds a way to reaffirm his loyalty to the spirit.

Spirits as NPCs

Spirits are individuals, and they have long memories. An animist who takes actions the spirits find offensive, or who asks their help in questionable circumstances, may be denied assistance just because the spirit doesn't feel like being helpful. The DM may find it useful to refer to the Encounter Reactions table in the *DMG*; simply rate the spirit's frame of mind as threatening, hostile, indifferent, or friendly depending on how the animist's been acting and how outrageous the animist's request is to the spirit. It's a good idea to create personalities, motivations, and attitudes for the spirits the animist deals with most often.

Spirits do not have game statistics; normal mortals have no means of injuring them, although other divine creatures may be able to do so. Only greater spirits can take a physical form, and even then they're reluctant to do so. Greater spirits of the dead can briefly resume their living form with the appropriate class and abilities; animal spirits can appear as a double-sized version of the normal variety; and spirits of nature can appear as 12 HD elementals. In physical form, spirits can only be injured by +2 or better weapons, and even if they're "killed," they usually only retreat from the scene for a time. The cosmological nature of spirits is based on belief, so in order to kill a spirit, those who believe in it must also believe that it is dead.

Angering the Spirits: An animist can completely alienate the spirits by taking particularly offensive actions. If the offense is temporary or unintentional, the spirit simply refuses to answer any calls for a suitable period of time—one week to a year may be appropriate. If the offense was deliberate or permanent in nature, the spirit severs its connection to the animist and cannot be called again until the animist atones for his offense, repairs whatever damage he did and repeats the week-long summoning ceremony.

Existing Dnd Monsters that are Spirits: there are actually a host of standard monsters which should also be classified as spirits for the purposes of the animist class. This list includes: banshee, dryad, elemental tempest and skriaxit, feyr, ghost, haunt, heucuva, nymph, phantom, poltergeist, rakshasa, shadow, spectre, spirit troll, wraith