PLAYERS GUIDE TO THE
CHANGING BREED

A Sourcebook for Werewolf: The Apocalypse
"Did the Fera always hate us?" Cries-for-Justice asked his mentor, the Galliard known as Sarah Tells-the-Tales, one night after most of the other members of the sept had retired for the night. "That's a good question, child," the Galliard elder said. "Most Garou just want to know about the Wars of Rage and why we have so little contact with the other Changing Breeds. Few ask if it was always that way. Sit now and hear a tale I know about a time when things were different, when we almost had a chance to dwell peacefully with the other shape-shifters."

... Long ago and longer, before humans had become more than a slight nuisance, all the changing folk dwelled in their own lands, each basking in their special place in Gaia's eye. The Mekole lived in the swamplands and rivers, basking in the sun's warmth and in the memories Gaia charged them to hold. The oceans were the province of the Rakeen, and they kept to themselves, only occasionally coming ashore to treasure themselves that the land was inferior to their watery homes. The Ratkin, drawn to humankind's nests even in those days when human settlements were few and far between, practiced their methods of population control and studied the ways of the helpless beings for future reference. The Baster roamed the lands, each according to her own preference, gathering secrets and seeking out knowledge of the sort that was so elusive for so long. The Garou ranged throughout their wide territories, exercising their duties as protectors and teachers. They, too, formed bonds with some human tribes and used their influence to curb the excesses already beginning to form among humankind. The Cotex ranged the skies of both the physical and Umbra realms, keeping their eyes open for juicy tidbits of information to share with one another and, sometimes, with one or another of their changing cousins.

The Nosfera had no need to retreat into the Umbra and they, too, roamed the lands they called their own, finding deserts and plains particularly to their liking. Wherever they encountered anyone besides themselves, whether human, beast or shape-shifter, they shared their love of laughter and trickery — though the jokes were not always appreciated by their targets. The Naghs, proud and silent, kept their...
homes in the great rivers, jungles and deserts of the world and in many other places to their liking. Judges of the Changing Folk, they kept their own counsel, emerging only when needed to settle disputes. The enigmatic Ananai, watched the others from deep within their webs and kept themselves apart from the rest. Some say they carried on secret conversations with the Wairn and the Wym, but I can't vouch for the truth or falsity of that.

And the Gorus! Where were we in this distant age? We were close to Gaia, as She wanted us to be. We ranged here and there, doing Her bidding, protecting and defending Her from any and all dangers.

In this time before time, oh beloved child, Gaia called upon one of us to accomplish a great task for Her. The others had hidden the name of that Gorus, but He was off in Worldwalker, for that is what He became: Worldwalker was young, like you, and had yet to prove himself to the other Gorus. But when Gaia summoned him, He answered Her eagerly.

Worldwalker bowed before Gaia and paid Her the respect She was due. "What do you want from me, Mother?"

Gaia smiled at the young cub and Worldwalker felt Her loving presence surround him. "I wish you to find something for me," Gaia said. "On the other side of the world is a great treasure, the greatest gift in the world. I wish you to find that treasure and bring it to me. Will you do this?"

Worldwalker smiled, his heart beating with pride that Gaia had chosen him over all the other Gorus to find such a great treasure.

"I will move right away," he said, and with his words, Worldwalker set off to seek the greatest gift.

In those days, the world was always changing, forming new vistas and shifting its features. Mountains grew where no mountains had been before, and rivers changed their courses as they desired. The Cenotaph was thin in most places, since power still infused the air, the water, the ground and every living creature that walked or flew or swam. Worldwalker traveled alone through this changing world, gazing in hist changing self and in the charge Gaia had given him.

He walked for many days, trudging through fields and forests, sometimes running alongside small streams as they directed him in his quest. "On this way," the streams tilled, and Worldwalker went "this way." "On that way," they chortled, and again, Worldwalker heeded their counsel.

Eventually, the young Gorus grew lonely, for Gaia's quest had taken him far from his usual course of travel. "I wish I had a companion," he said aloud to the air and the spirits of the air that hovered invisibly around him.

"I thought you knew, a voice replied from behind a bush full of thick leaves and blossoms. A minute later, a young coyote-girl trotted out of boshing and sat in front of Worldwalker.

"My name is Laughing Dream," she said, "and I have been following you for three days now. Why don't I follow you a little more closely? That way neither of us will be lonely for companionship?"

Worldwalker thought for a moment then decided that Gaia must have her wish. "See! Worldwalker and Gaia has asked me to travel to the ends of the earth to retrieve Her great treasure. I wouldn't mind some company, though, and if you wish to travel with me, that would be all right."

So Gorus and Naowish set off together, sharing the beauty of Gaia's creation and talking of matters that would probably make up a story in and of itself.

Soon, however, they tired of each other's company. Occasionally, they would disagree about some trivial matter and, since there was no one to settle their disputes, these arguments would go on for days. During such an argument, when they rested near a river, each sitting apart from the other silently chanting their next rebellious, a soft voice from nearby hissed at them.

"The river-spirits have carried news of your dispute to me," the sibilant voice said. "I can settle your dispute, if you truly wish me to."

A slender young snake-man rose up from a rock beside the river. "I am called Silent Striker, and will travel with you if you like so that your disputes can be settled fairly, for that is what I do."

Worldwalker and Laughing Dream were tired of their frequent squabbling and welcomed Silent Striker, though they sometimes felt uncomfortable in the presence of the quiet young Nagah. Still, their quarrels grew less frequent and only once did Laughing Dream attempt to play a trick on Silent Striker. Only once!

Even three companions can grow tired of one another's company, though, especially when one of the three rarely speaks and simply watches the other two with snake-like dispassion. To amuse himself, Worldwalker picked up some brightly colored stones he found in the trio crossed field where many rocks broke through the earth to greet the sky. As he walked along, he tossed the rocks into the sky and tried to catch them as they fell back toward the earth. When first one, then another rock failed to return to his open palm, and, indeed failed to return to earth at all, Worldwalker finally looked up. Hovering above him was a large black bird, with a bright coltred stone grasped firmly in each claw. Laughing caustically, the raven landed in front of the trio and revealed himself as a raven-child.

"I've been watching you try to make the rocks fly," he said. "My name is Sharp Eyes. Do you mind if I keep these stones?"

Worldwalker looked at his companions. Laughing Dream nodded and Silent Striker did not object. "Keep them," said Worldwalker. "In fact, since you seem to have nothing better to do, why don't you join us on our quest?"

He explained to the Gorus boy about Gaia's greatest treasure and Sharp Eyes readily agreed to join the group. "I can scout ahead for you," he offered, "my eyes rarely miss anything of importance."

Worldwalker's Treasure: A Tale of the Fera
Worldwalker nodded. "Just remember, Gaia asked me to bring the treasure to Her."

"We can't help but remember," Laughing Dream said churlishly, her serious eyes belying the laughter in her voice.

Now numbering four, the group of charging children set off once more toward the end of the earth. They hadn't gone far before Sharp Eyes, who had been flying above them, keeping watch for anything that might look interesting to him or to his companions, gave a loud cav and landed in front of the group.

"Something is following us," he said. "Something that smells... curious."

Worldwalker sniffed the air just as the wind changed and caught the scent of another predator. Moving swifter than sound, he dashed into a copse of trees, where the scent grew stronger. Suddenly, with a snarl, a figure dropped down out of the trees and landed on Worldwalker's shoul-
ders. The Girou rolled backward, knocking the creature off his back and, continuing his movements, pinned his attacker to the ground. He found himself staring into a pair of bright green lynx-eyes.

"Get off me, you big piece of fur and spit!" the lynx-girl said. "I'm not going to hurt you. I was just curious."

Wolf Walker sensed that the Basset was not going to continue the fight and, remembering Gaia's rules about honorable conduct, stood back and let the lynx-girl stand. She brushed the dirt off her fur and looked at him quizzically.

"My name is Moondaughter," she said. "Where are you going and who are you so many of you traveling together?"

By this time, the others had joined Worldwalker, who introduced his companions and explained to Moondaughter the reasons for his quest and his desire for companions.

"I'll come, too," she said. "You never know when a cat may prove useful."

Worldwalker sighed, since he noticed that his compan-
ions were growing in number by leaps and bounds.

"Very well," he said. "But try to curtail your curiosity. We have work to do."

Soon after Moondaughter joined the travelers, she heard a chittering sound as they approached a small human settlement surrounded by gentle hills and small cops of trees. Swift as lightning, the Basset streaked up one of the hills and onto the trees.

Her companions heard the sounds of struggle and an angry cry of surprise and pain. Worldwalker ran toward the battle and found Moondaughter trapping a rat-boy between herself and a tree.

"He was spying on us," she said, a note of defensiveness in her voice.

"I was defending my territory," the rat-boy replied, his voice shaking as he saw the Girou approach, followed closely by the Nuvisha, Cinn and Nagini.

"He speaks truly," Silent Striker whispered. "Let him go, for now."

Moondaughter released her hold on the Ratkin, who stood his ground, casting his eyes fretfully toward the village.

"Don't worry, we're not interested in your human-place," Sharp Eyes said, casting scornfully, "We're on a quest for Gaia."

"Gaia told me that a great treasure lay at the end of the earth and asked me to bring it to Her," Worldwalker said. "I agreed to let these others accompany me."

"A treasure?" the Ratkin asked. "Sounds interesting. I'll come along, too, if you don't mind. You might need my expertise."

The rat-boy introduced himself as Scrouncer and soon learned the names of his new traveling companions. The group continued walking. When they grew weary, they stopped to rest wherever they were, hungrily for food to suit their tastes and regaled each other with stories of their people until they grew tired enough to sleep.

One morning, they heard a low growl as they ap-
proached a range of high mountains. Before they could react, a large shape came lumbering toward them from behind a huge boulder.

"I greet you, wanderer," the bear-woman said. "My name is Mountain Song and you have entered my territory. What is your business here? If you do not come in harmony, you will have to leave."

Worldwalker stepped forward and stared at the Girush in the eyes. "I am Worldwalker, and I travel to the end of the earth to retrieve a great treasure at the request of Gaia. Let us pass."

"Who are these who travel with you?" Mountain Song asked, looking quizzically at the group of assorted shape-shifters. Worldwalker introduced his companions to the Girush.

"Looks like a large group to keep track of," Mountain Song said. "You'll probably need someone like me around, if you don't mind my joining." Worldwalker regarded the Girush carelessly. He had heard tales of the bear-folk's great ferocity in battle and their secret knowledge of many bowing ways.

"You may come along," he said. "So long as you realize that the quest is mine."

Mountain Song rodded her head but said nothing as she joined the growing company of changing folk.

Soon they came to a vast bayou, where they had to move carefully to keep from sinking into the thick dark water. Scrouncer took the lead, skittering from solid place to solid place, testing each patch of apparent "ground" for strength. Several times, he misjudged a likely path and found himself breaking through the ground into the water. The others followed cautiously, testing their own weight and avoiding the places that could not even support the slender Ratkin. Only Sharp Eyes kept completely dry by taking to the air. Silent Striker, relaxing into his snak form,
merely slithered through land and water comfortably and inconspicuously.

While they were still in the middle of the bayou, they heard movement in the water. A long low form crawled up onto a big patch of nearly dry ground and regarded the group with eyes that seemed to see everything.

"Not many people come to my bayou," the alligator said. "This place belong to me, Sun Bright Scales, and my first number, to reach the end of the bayou. Ahead of them loomed a massive range of mountains even taller than the ones where they found Mountain Song.

"It will take us forever to climb," said Worldwalker.

"Maybe there's another way around the mountains."

"I could fly over them," Sharp Eyes said, "but the rest of you would have trouble and I couldn't possibly carry any of you, except, perhaps for Scourger."

Silent Striker crawled up near the mountain and started to climb. As soon as he had gained a few feet, he slid down again. Several tries produced the same result.

"It's no use," he said. "The surface is too slick to climb. We must turn back."

"No!" Worldwalker said, his refusal echoed by his other companions. "We can't give up."

"Perhaps I can help," a quiet voice spoke.

"Who said that, and where are you?" Mountain Song asked, looking around for any sign of danger.

"I'm right here," said the voice. The Gurnilh looked down at her feet and saw first one, then another, then a hundred, then many hundreds of small spiders scurrying toward one another, forming a pile of spiders that resembled a giant spider-woman. "I am called Aracha Darkwalker," she said, "and I know a way through the mountains, for they are my home."

"If you know how to help us to the other side of the mountains, we would welcome your assistance," Worldwalker said. "We are on a quest for Gaia."

"This time, it did not bother to distinguish his part in the quest."

"I'll come with you, if you like," the Aranasi said. "You never know when you might need a spider's help."

"You are not one of Gaia's children, are you?" Moondaughter asked, fascinated with the spider-woman's sizable presence.

"No," Sun Bright Scales answered for her. "Her mother is a cousin of sorts, though, and she respects Gaia well enough."

"That's so," Aracha said. She waited as one last spider hurried up to her and assimilated itself into the greater whole.

Worldwalker shivered a little, but agreed to let the Aranasi accompany them if she would guide them to the other side of the mountain.

Aracha led the group to a small cave opening in the side of the mountain. Worldwalker stepped inside right after the spider-woman. Mountain Song had to stoop to enter the cave, but once inside, she could straighten up. The others followed and soon the company was treading in darkness, guided only by the sounds of another's voices and the soft-spoken directions of Aracha.

The journey seemed to take forever, as journeys through dark places usually do, but only a few days passed before the group saw a glimmer of light up ahead.

"The other side of the mountain," Aracha announced.

"Are we getting close to the end of the earth?" Worldwalker asked, for he was beginning to wonder if his quest would ever reach its destination.

Sun Bright Scales thought for a moment, and the answer came to him. It didn't take his long at all, because there wasn't as much to remember in those first times.

"We are a little more than halfway there," he said.

"Then now is the time of testing," Silent Striker offered in his soft voice. "This is how it always is."

Just then, the group reached the end of the caves.

"Thank you for showing us the way through the mountains," Worldwalker said to Aracha. "Are you sure you want to go with us?"

Aracha was quiet for a moment, thinking. "I am sure," she said. "It will serve more than one purpose." Worldwalker waited to hear what the other purpose was, but Aracha said no more and the Gurnilh decided that no more information would be forthcoming. "Then let's go onward," he said, thinking all the while about the rest that Silent Striker said would be coming.
The landscape changed around them as they traveled, passing through fields, forests, deserts, swamps, great open plains and stony mountain passes. Finally they came to a body of water that was both deep and wide, so wide, in fact, that even Sharp Eyes could not see the other side.

“What is this?” Worldwalker said, for he had never seen so much water in one place. He had seen many rivers and lakes, but nothing to compare with this vastness.

“This is Sea,” a raspy voice said as a figure emerged from the water and approached them. “And I am one of its guardians.” The newcomer scowled at the collection of individuals standing before him.

“Who are you?” Laughing Dream asked, already fascinated with the possibilities of playing tricks on such a rare creature.

“I am Swims the Deep. My people are the Rokea,” the creature said. “And if you are not enemies of Sea, I will take you across to the other side.”

“We are not enemies of something so beautiful,” Mountain Song said. Silent Striker and Sun Bright Scales nodded in agreement. Moondaughter and Laughing Dream looked slightly dubious, but said nothing. Scrounger walked up to the edge of the Sea and stared at it. “It’s very big,” he said.

“I wouldn’t want to be the enemy of Sea.”

Worldwalker stepped in front of his companions. “There are no enemies of Sea here,” he said. “Please take us across. We must reach the end of the earth, unless this place of water is where we need to be.”

Swims the Deep shook his head. “No, there is earth on the other side of Sea, so you have not reached your destination. Why do you travel to the end of the earth?”

Worldwalker explained his quest to Swims the Deep, who listened carefully. “Well, perhaps I will just go with you once we reach the other side. I do not often walk upon that which is not Sea, so this will be a time of learning for me.”

“Wait until I return to the water, and then walk out into Sea as far as you can go. I will be waiting for you.” With those words, Swims the Deep turned and ran into the Sea, catching a swirling wave and disappearing beneath its curve.

Worldwalker led the way, since it was his duty to be first whenever he could, or so he thought. The others followed with different degrees of eagerness. Shivering with distaste, Moondaughter took a deep breath and marched toward the water, followed by Laughing Dream, the last two to wet their feet and far in the ocean.

Sharp Eyes took to the air in raven-form, as Basset, Jaskin and Nowisha looked enviously up at him. When the Sea was nearly up to the waist of the tallest of the companions and to the neck of the shortest, they sensed a huge creature moving toward them.

“So should we stand and fight?” Worldwalker asked.

“Where is Swims the Deep?”

Sun Bright Scales considered the approaching figure. “That is Swims the Deep in his shark-form,” he said.

“Of course I am Swims the Deep,” the Rokea replied. “Climb onto my back or hang onto my fins,” he said. “I will take you across Sea.”

The journey was long and many times, one or another of the companions despaired of ever seeing the land again. Finally, those who were holding onto the fins of their Rokea guide felt solid ground beneath their feet.

“Here we are,” Swims the Deep said. “I have done what I promised.”

“For that, we are grateful,” Worldwalker said. “And you may come with us if you wish.”

“I am curious to see what treasure you have been sent to fetch,” Swims the Deep said.

After drying themselves, the group continued on their journey. Soon the land they traveled through began to change. This change was not like any of the others they had encountered. Whether they had traveled through field or forest, desert or swamp, they had always been surrounded by Gaia’s beauty and fecundity, Her profusion of plants and animals, rocks and rivers.

This new landscape was like none of those that had gone before. They walked through a forest whose trees were twisted and blighted and the air smelled foul. A sluggish black river filled with mire and lying fish and lined with writhing reeds crawled through the forest. Even the green felt sick and broken, as if all that was green and growing had been leached from it by some malicious, lingering presence.

“Is this the test you said was coming?” Worldwalker asked Silent Striker.

The young snake man narrowed his eyes for a moment, then nodded once. “I think—yes—that it is,” he whispered. “Just then, the land beneath their feet rose up in a mighty convulsion, throwing the companions to the ground. A gigantic chasm opened up between the earth split in two, dropping everyone into a deep, dark pit.

A booming voice that seemed to come from everywhere and nowhere thundered out. “You have trespassed on my master’s lands. Now you will die!”

Sharp Eyes was the first to notice the earth closing above their heads. “We’re going to be trapped under the earth,” he bawled frantically.

“Quick, raven-friend,” Worldwalker cried. “Fly out of the hole and let the rest of Gaia’s children know of this place so that if we die here, they can come and do what we could not do.”

With a mixture of relief and reluctance, the Corax shifted to raven-form and streaked upward.

“Wait, I can help!” Anasha said, shifting into the form of a giant spider. Quickly she spun a thick, strong cable of webbing. “Take this in your beak and pull it upward. Anchor it to a tree and perhaps we can climb to the surface before the earth closes completely.”
Shane Eyes paused in his flight and caught up the end of Aracha's web in his beak, doing as she instructed him to do. Swiftly, the others grabbed the rope and clambered out of the pit, just before it crashed together.

"Where's Aracha?" World Walker, who had waited until last to climb up the rope, as befit the leader of a group, asked. "I thought she went up before me?"

Everyone looked around, but no one could see her. "We will have to mourn her later," the Circus said. "We have an enemy that seeks our death, one we cannot see or smell."

"How, then, can we defeat it?" Sun Bright Scales asked, spoiling for something he could fight.

Moondaughter looked thoughtful for a moment. "Every- thing has a weakness," she said. "And everything has a secret flaw." Her face brightened suddenly. "It cannot be seen or smelled, but we know we can hear it, for we have its voice, and perhaps we can even feel it, for it may have a body."

"Listen, it's approaching!" Scrounger said. As everyone concentrated on listening, they heard the loud crashing sound of giant footsteps.

"It's enormous," the Ratkin whispered as the murky sky grew darker with the creature's shadow.

"It is invisible, but it casts a shadow," the Ratkin said. "We can use that to attack it."

Worldwalker gave the signal to attack as the companions shifted into their war-forms to attack what could not be seen but could be heard and felt. While Circus, Bears, Rokas, Gerahl, and Motkelt threw themselves into the fight, Silent Strifer sat back and studied the battle. "Something is wrong," he said after a minute. "They are not truly harming the creature but they are calling grievous wounds."

The Ratkin, Nuvisha and the Corax, who had also not joined the battle immediately, saw that the Nagah's words were true. "Perhaps we must fight its spirit as well," Laughing Dream said. "I'll be back." In the blink of an eye, the Nuvisha disappeared. Just as quickly, she returned. "I've seen it," she said, "and it has four great eyes on the top of its head. If it can be blinded, perhaps we can change the battle."

Sharp Eyes smiled a large, beaky smile. "I can do that," he said. The Corax shifted to his fighting form and slipped into the spirit world along with Laughing Dream. There, they saw a hideous, deformed creature with many arms and legs, four large eyes on its head and a huge, gaping mouth with sharp teeth that oozed poison. Sharp Eyes took to the air high above the monster and...
swooped down atop it, striking for its eyes. In the meantime, Laughing Dream petted the creature with stone-skills and darted in and out among the beast's many legs, nipping at its heels and worrying it so that it could not concentrate on the physical battle.

Still watching the battle, Silent Striker saw the beast begin to tire, yet World Walker and Moondaughter were bleeding from wounds already growing purulent. "They do not have much time," he said to Scrounger. "There is one thing that might work, if you can conjure up something that will sicken the monster."

"I can do that, but I need some of the creature's blood," said the Ratkin.

"I'll take care of that," a hundred tiny voices answered from the ground. Silent Striker and Scrounger looked as a horde of small spiders crawled up from minute holes in the ground where the pit was that had nearly buried them all. The spiders scurried toward the beast, crawling through the beginnings of the Weaver's web to enter the Umbra. Soon a few of the spiders returned, each bearing a drop of blood on their backs. Scrounger collected the monster's blood and used it to create a fast-spreading disease.

"Here, coat my fangs with it," Silent Striker said, changing into snake-form. "Combined with my venom, it might help to weaken the abomination."

His fangs dripping with disease-carrying venom, Silent Striker crawled toward the battle, noticing as he did that there was little time left for his companions. Even the fearsome Rokuya looked near death, and the others were fighting with only their Rage to drive them. Finding an opening, the Naghi struck.

Within seconds, the disease convulsed through the body of the beast. Gradually, all the wounds inflicted on it by the others started to fester. A raging fever caused the beast to grow faint. In the Umbra, Sharp Eyes ripped out the last of the beast's eyes and threw them in the ground. Laughing Dream, tired of throwing stones, found a heavy vine and twisted it around the monster's legs, immobilizing the creature so that, in its weakened state, it toppled and started to fall.

"Run!" Laughing Dream called out at the last moment, her voice carrying across the thinnest of Gauntlets to the ones engaged in close combat.

"Get clear!" WorldWalker called, as he sensed the creature's imminent fall. The wounded comrades barely had time to back away before the monster fell to the ground, becoming visible in both worlds as it did so.

All the companions gathered together and embraced each other, looking at their victory and at their miraculous survival.

"Let me tend to your wounds and then we will purify this foul place," Mountain Song said, and used her many healing talents to bring her wounded companions back from the edge of death. Afterward, she guided the group in a ceremony to purify the land, restoring it to the beauty Gaia had intended for it to have.

"Well done!" a melodious voice called out, and WorldWalker and the others recognized the sound of Gaia's voice.

"Great Mother!" said WorldWalker. "What are you doing here? We have not yet returned from our quest and our hands are empty of the treasure you wanted."

Gaia approached all Her charging children, laughing and smiling at them.

"You have already found the treasure I sought," she said.

"For a long time, you have all dwelled apart from one another, each serving me separately. Now you see how working together has made you strong. I knew of this place where a great servant of the Wyrms had created a home for himself. I also knew that only a group such as you, working together, could defeat it."

WorldWalker looked humbled, as did the others. Gaia embraced each of Her children, one by one, giving them words of encouragement and thanking them for choosing to cooperate with one another. For a time, the companions remained together, basking in Gaia's approval and enjoying one another's company. Then Anara decided that she needed to return to her caves, where her true mistress had another task for her. Swinthe Deep felt the call of Sea and left the group, as well. One by one, each Fera returned to the place she or he knew best. At the years passed, they forgot the tale of WorldWalker and the search for the greatest treasure.

Soon the Wits of Rages would destroy the harmony that emerged from that quest and turn Gaunt against Fera and make the Fera wary of each other. Only Sun Bright Scales kept the memory of the deed and passed it down to his descendants, who occasionally shared it with others, including an ancestor of mine.

That is the end of my tale, beloved child! I wish that it had another ending, but it doesn't.

Sarah Tells-the-Tale looked at Cries for Justice, who sat deep in thought.

"Weren't there others?" he asked. "The bats... and others?"

"There were," she replied sadly, "but they do not enter the tale. I cannot say why; this is just as I learned it."

"Do you think such a time of harmony will ever come again?"

His mentee shrugged. "Who knows? Perhaps you will be the one to rediscover the secret of cooperation with the Fera. Perhaps not. Only Gaia knows."

Long after Tells-the-Tale had gone to sleep, Cries for Justice remained awake, thinking. In the morning, when the sept arose, the young Carus was gone. When the sept leader asked his lorekeeper if she knew where Cries for Justice had gone, Sarah Tells-the-Tale only smiled. "I think he was not out on a quest to find a great treasure," she said. "I cut to hope he can succeed where others have failed."
By Bryan R. Brum, Brian Campbell, Chris Campbell, Jackie Cassada, Richard Dansky, Matt McFarland and Nicky Rea

Werewolf created by Mark Rein-Hagen
Players Guide to the Changing Breeds

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Introduction: Beasts of the Field

He who is unable to live in society, or who has no need... because he is sufficient for himself, must he either a beast or a god.

— Aristotle, Politics

Different Skins

So you’ve played Werewolf and decided to tackle something a little out of the ordinary or you’ve seen the books but never got turned on by the whole wolf thing. Instead, you like cats or lizards or something even more exotic. Maybe this is your first experience with roleplaying and the idea of doing something unexpected appeals to you. Or maybe you’re a long-time fan of the game that’s been looking for a Revised Edition update to your favorite Chang- ing Breed for the longest time. Whatever the reason you decided to pick this book up, you should get plenty of mileage out of it.

The Players Guide to the Changing Breeds gathers together all the basic information players need to create and play all the interesting “other” shape changers inhabiting the World of Darkness. Whether you’re into cats, rats or bears, coyotes, spiders or oriental foxes then this is the sourcebook for you. Rather than putting out your hard-earned cash for dozens of books and searching through all of them to find the essential facts you need to play a Fera character, all you need to get started is included here.

Of course, any of the individual sourcebooks you may already own or be thinking about picking up aren’t rendered instantly useless by this volume. Far from it. Each individual Breed book contains more information on the Breed it details than we could ever fit into this hardback; don’t feel cheated if you own one. In many ways, the Breed books are still elaboration on the basics presented here. That said, even long-term veterans of Werewolf are going to find new, previously only hinted at things within these pages.

It may be called a Players’ Guide but Storytellers can find lots of slinky, creepy ideas for running games based around the Fera within it as well. Even if you run for an all-werewolf pack, this book can help. Herein are materials to help you create interesting contacts and dangerous antago- nists for your players, as well as some greater exploration of the issues that concern non-Gauroi. The end result can help you fashion several different sorts of games than those that your players are used to experiencing.

Playing Fera

What makes playing Fera so different from portraying Gauroi? They share some basic qualities: most agree they are Gaia’s children to one degree or another, and each is an embodiment of some sort of greater purpose or specialty. Each is a shapechanger, a combination of human and some
Acting the Animal

It is up to you as a player to establish how far you want to go in portraying the animal portion of your character. Many players feel uncomfortable going beyond projecting an attitude or trying on a different voice or an accent. That's fine if that's as far as you want to take it. Even that much could usually get you the point across, but there are plenty of other ways to emphasize the aspects of the final side of your character. Think about how animals move, how you might think, tense for a jump, dig your claws into the dirt prior to leaping on prey, feel safe in high places and exhibit almost supernatural grace. Use those descriptions of what you are doing rather than saying, "I'm gonna jump him.

Practice the wide-eyed stare of the predator and the mannerism that differentiate the great cats from the domestic cat. You may be surprised how much non-verbal cues make the character memorable.

The same attention to detail can be applied to all the various Feras. An Aga with ten-webbed web-spinning spiders will be a very different creature than an Anammi who is kin to hunting spiders. The one will likely be patient and methodical, perhaps with very precise and calculated movements, while the other might consistently be in motion (even scurrying), always alert and watchful in an emotionless manner. Knowing the differences between duck breeds and their habits will make your Rhos characters stand out more, while a knowledge of the odd bird movements twigs make can make all the difference in portraying an effective Great.

And if you know nothing about the bear side you want to play? Here the advantages of the 40-sided information Age come into play. Nature documentation aside, if you have cable; even if you don't, you can find films or public television specials that can be very helpful. Study them for movement, sounds, temperament. There are hosts of websites devoted to animals of all sorts, which often have very good information, and the reference section of most large books stores will boast a few works on animals that are aimed at the layman. Feed out weakness and preferred foods, methods of hunting or ways the creatures arouse themselves. The more you can bring to the table concerning your animal side, the better you can make your character. Just remember when doing so that you aren't playing just the animal, but a hybrid, supernatural creature with full human intelligence and all the benefits that brings. If you're just playing the "dumb animal" you're missing a lot of the clever plots you might use and the chance at great fun juxtaposing each side of the character with the other.

Global Concerns

The majority of Werewolf games are set in the European, Russian or North American landscape, often with a flavor of American Indian to them (in part due to the animistic nature of the world of Werewolf). This isn't
cultural bias — Europe, Russia and North America are just where the wolves (and the wolf-changer myths) are. But Fera games are more global in scope. While some Baster, for example, are primarily found in North Africa, some range from Central and South America to Russia, the Far East and Africa. Most Eastern Fera even consider themselves part of the East Coast of the Emerald Mother rather than having any metaphysical identification with the West, and especially not with the Western Garou. There are also many areas of the world that have never had wolves in them and in those places, the Fera are the masters and probably have little knowledge of werewolves and their ways. Certainly, if the pack comes to the Fera’s territory, the non-wolf changers will have a low tolerance for any overly aggressive moves or nonsensical practices on the part of the Garou.

When portraying Fera, whether as part of a player group or as Storyteller-controlled characters, one of the main issues confronting troopers is to venture beyond the Euro-North American bent of most Werewolf games and incorporate a more global feel into the game. Because they live elsewhere, most Fera have concerns that reach far beyond the immediate focus of Western Garou. Rather than raging against corporate deprivations in North America’s wilderness areas, South American Baster fight to protect the ever-diminishing rainforest. Finsiers, who cut the forests from sharks to sell in Far Eastern markets while abandon the shock to die, erasure both Koku and Sama-Bito. The destruction of wetlands worldwide leave Mokolot with fewer spawning grounds each year even as their alligator Sindolf begin to recede from being an endangered species. Khana aren’t lucky, as their tiger kin in Siberia and Asia face extinction.

These Fera have little interest in the problems that concern Western Garou. Many of them even place the blame for some of their problems on the Garou, citing the decimation of their ranks during the War of Rage, from which many Beeders never recovered. When portraying such Fera both players and Storytellers should consider carefully just how much each outside their own homelands concern the Fera characters. Unless the game centers on Fera interests or is set where they have real reason to be involved, they have little to motivate them.

Believable locations and several other issues confront both the player and the Storyteller when dealing with Fera characters. But the single most important question is this: When and where do they fit into play? All the other issues stem from that one. Troopers must decide whether to go for an all Fera game or a mixed group, whether to set the game in some place the non-Garou would normally be found or if the character is truly going to be a fish out of water. How will the character fit with others or is everyone going to create a new Fera character? Some Storytellers may even feel that they just don’t want to muddy the waters by introducing Fera as potential characters for players at all. These issues are addressed below so that troopers may feel more comfortable deciding how to deal with Fera with more knowledge of what to expect.

Integrating Fera into a Garou Pack

It’s bad enough, you say, getting the Red Talon, the Get of Fenris, the Shadow Lord and the Black Fury to work together in a pack. Now you want to add something in that isn’t even a Garou! How are you going to integrate a Corax or a New Iberian? A Mokolot must be people to make a game created around and featuring Garou! That depends on a number of things.

First, players must be aware that the Storyteller is under no desire to allow a Fera character to a Werewolf game at all. While there are similarities, the other shapeshifter goals and ways of achieving their aims may be too divergent to allow certain Fera to fit in with a pack. Players who truly desire to play Fera should be prepared to make their case to both the Storyteller and the rest of their troupe explaining how they plan to mix with the pack and why the story might call for something other than a Garou character. Then they’d better be prepared for whatever interactions come from it.

After all, Garou can be pretty arrogant and distrustful of other creatures. It would be unrealistic for a pack to just automatically accept a newcomer who isn’t even Garou with the same trust and enthusiasm they might show one of their own. Both players and Storytellers should be aware that any games featuring the Fera and the pack will have to allow extra time for the group to gel — or make the fact that they don’t gel along an integral part of the plotline.

Furthermore, it can certainly be tempting to try to play a character that’s "different from all the others." However, your fellow players might interpret your desire to play a radically different character as an attempt to usurp more than your fair share of the spotlight, forcing the Storyteller to focus more on your character as he does on the rest of the pack combined. It might not be a fair accusation, but it might still linger over the game. This is doubly true if you want to play a character that just isn’t interested in the Garou ideals of honorable battle and the crusade against the Wyrm. It’s something of a buckchained insult to players who are interested in role-playing those things, and it’s disruptive to the game to demand that every story cater to your own character’s motives as much as the pack’s. Werewolf assumes that the characters are going to possess a pack bond, and therefore greater cooperation than do the progeny in a Vampire: The Masquerade or Demon: The Fallen game. Undertaking that vital chemistry has a way of making the game less fun for people who appreciate that aspect of Werewolf, and we don’t recommend making the game less fun for your fellow players as any sort of preferable approach to roleplaying.

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If the Storyteller agrees to let you play one of the Fera on a temporary basis, just to see if something can be worked out. To some extent it is incumbent upon you as the player to create a character that can get along with the Garou. If you insist on playing a character that hates the Garou or that cannot find any common ground, the mix is bound to fail. Players would do far better to approach the game by playing a Fera who either likes or is indebted to the Garou for some reason. Perhaps curiosity about the wolf-chiefs or even an open mind concerning them is enough to motivate positive character interaction. Whatever method you choose, make certain it doesn’t interfere with or detract from the overall story the Storyteller is trying to present. The object is to enhance the story, not overpower it.

Consider the importance of whether the game is set somewhere it might be appropriate to introduce such a character. Obviously, if you insist on playing a werewolf in Wyoming, you’ve already muddled yourself with enough problems without adding an attempt to join a pack of were-elves. You need to consider what the setting is, how appropriate the character would be to the setting and just how strained relations are between your Breed and the Garou. Finding something compatible may be the key to the success or failure of the experiment.

Nowisha, for example, might be perceived as particularly acrobatic Rappasha types and Garou might be an object of fascination, shame and wonder for the Garou, highly welcomed for their healing abilities and great strength. On the other hand, Mokolé don’t thrive where Garou usually roam and Crones and many Banet could easily give the Garou into a rage with their charm or laziness attitude respectively. Strategically, various members of the eastern Beast Courts, while their world views are considerably different, might most easily fit in with Garou simply because they are more used to working with changes other than their own Breed. If you need to find some common ground with the Garou, don’t feel compelled to follow every stereotype about your Breed, but don’t simply throw it all out and pretend like this is a werewolf that happens to be dressed in a spider suit either. The heart of any successful chronicle with a mix of Fera and Garou characters is not extremism, but compromise.

**All-Fera Games**

Naturally, one way to avoid the problems associated with playing Fera in a Werewolf game is to try your hand to all-run Fera characters. The information presented in this book should provide players and Storytellers with plenty of material for creating Fera characters, either for player use or as supporting cast, for one-shot stories or for full chronicles. While all Garou games invariably lead to combat sooner or later (status as Gaia’s warriors aside, bloodshed is as integral to the werewolf myth as seduction is to the vampire myth), such concerns may be secondary in Fera games. Intrigue the acquisition of knowledge, stealthy deals, clever manipulation or the cleansing of a horrid blight might be the order of the day depending on what sort of Fera the game involves. Some of the same types of stories that appeal to Garou can also work with Fera, but ones that speak to their particular interests and talents make for better games.

When planning all-Fera games, Storytellers and players should get together and decide whether they’d prefer games that feature the Garou with everyone playing characters of that Breed or games that accommodate several different Breeds working together. Each has its merits and its drawbacks.

**Melding Pot**

The largest strength of a game with multiple types of Fera is its diversity; there’s a certain amount of variability that comes from a game where everyone is not only playing exactly the type of shapechanger they like best, but enjoying the ability to play off other Breeds. This sort of scenario obviously works best with players that enjoy watching their fellow players take the limelight as much as they enjoy their own turn on center stage. (Those who are less interested in watching other players have their turn as well.) In any case, there are a few things you should do: take the time to make sure everyone is on the same page. (If everyone wants to be looked at but nobody wants to look at anyone else, it’s a formula for disaster. Be warned.)

A mixed group might not be as stealthy as an all-Creve-Breed group or as proficient at sinking ships as a crew of Rok dosage, but they can outrun armies that would tear the members of Creve to ribbons and have far more success on dry land than the Rok dosage would. They have the advantage of diversity that carried the Garou packs to victory, only more so. Such a group can meet a wide variety of challenges while still not being over-specialized but are guaranteed success in any one endeavor.

A mixed-Fera group is also potentially the best way to experience the culture of the one of the many shapechanger organizations — the Beast Courts and the Ahadi. A mix of different breeds showcases the diversity and the strength through shared culture that makes those two alliances as effective as they are.

On the other hand, a group of mixed Fera can lack focus (particularly in games that don’t focus on the Beast Courts or Ahadi). Some of the members of the group might not have any real reason to get along (such as, for instance, a Rutikin and a Plastite). They can also look somewhat implausible when lined up together, all members of very rare breeds, somehow gathered in one place by a common purpose. Extra work at devising reasons for your characters to know and respect one another is highly recommended. After all, you can only play the “we’re trying to set an example of breed cooperation” card so many times.
The diversity of abilities being as extreme as it is, players may feel less helpful in certain situations. After all, a Corax who遇到了with a Reken, a Morokele and a Khan isn’t going to pull the same share of weight in the average combat. The Storyteller should do his best to mix up the challenges so that each player has a feeling of contributing equally when the overall story is considered, even if they didn’t feel the same way it turned out.

**Breed-Specific**

Games featuring characters from a single Fera Breed are much more like the usual Werewolf story. There’s less need to jump through hoops trying to get the characters together — they may already know one another. Even if they are strangers, they already have their Fera in common and have some idea of what to expect from each other. Others are they have similar outlooks or goals if even their personalities are divergent. Usually such groups have common interests and goals as well.

Although most groups enjoy combat to one degree or another, not all Fera are combat monsters or even well suited to fighting. Many benefit more from staying out of the line of battle and engaging in other forms of conflict. Indeed, stories that play to the strengths of each Breed should form the backbone of any Fera campaign.

**Ajaha**

Hyracan in fact, and the Ajaha are equally social. An all-Ajaha game is a natural way to play the system — although their numbers aren’t growing where they should have been without the Simba’s guidance, the Ajaha are still more likely to gather their own together than to mingle with other Breeds. An excellent focus for an all-Ajaha group would be to have female members of the same clan, with males from other class that have pledged their temporary support. The story might involve working towards a greater goal (such as one of the Ajaha’s goals), following the path of personal ambition (as Ajaha are so status-conscious), rooting out corrupt Ajaha that sided with the Wyrms, or even acting out a personal vendetta (avenging themselves against a Simba who is, or was, their murderer). The Ajaha’s role in the game gives the pack opportunity to interact with other shapeshifters in a variety of ways. An Ajaha pack also provides ample opportunity for roleplaying conflicts, as the Ajaha licker attempt themselves not sit aside their grievances when a greater threat looms. In many ways, the Ajaha are very like Gnaw, which tends to make an all-Ajaha game an easy one for any group of Werewolf veterans to play out.

**Anusani**

The children of the Weaver’s handicapped Queen Anausa serve their queen by trying to free the Weaver from its entanglement with the Wyrms. As the Wyrms have captured their queen, they attempt to free her through their dealings with humans, trying to manipulate them and attempting to reverse the balance to the Tritan. Anusani groups might focus their attentions on weaving threads of manipulation from one important group to another, mostly remaining hidden from those other one. They might also easily help to free someone from imprisonment, provided it serves their purposes in the long run. Anusaani often take their orders from their queen, who can communicate with them and for this reason, they might be found doing almost anything at her bidding, whether they understand the ultimate reason for it or not. Most other Fera distrust and hate the Anusani, misunderstanding their aims and purposes. For this reason, groups of all Anusaani are frequent and they are often unsuited to traveling with other Breeds — especially Gnaw. Nonetheless, should the queen command it, Anusaani will undertake even a lengthy and possibly fatal quest with other Fera.

**Basset**

Basset pride themselves on knowing. As solitary creatures (the Simba and Swara excepted), Basset aren’t naturally prone to fit themselves into groups. Nonetheless, the Basset gather together in pride now and again — often simply because the Basset involved are cousins. Groups of Basset might be happiest witnessing secret rites of the other shapeshifters, spying on the enemy and gathering enough dirt on who hurt their kin or defended their lands to rip them to shreds — after they rip away everything dear to them first.

Games featuring a Basset pride may focus on finding what’s happening and deciding to tell those who want to act on the information or withholding the news from those who annoy them. Nonetheless, the Basset are more than capable of tearing up those who oppose them in combat. Each type of Basset has different capabilities to offer, which leads to great versatility within the group, but many Basset tribes dislike or distrust one another. This could lead to fighting among the group’s members, which might limit their capability in dealing with external threats. Basset can get along with other shapeshifters, the question is the same as that which plagues anyone who knows cats — do they care?

Corax groups usually serve in information gathering or messenger roles; sometimes both. Stories involving a murder of Corax might concern ferreting out secrets, hearing rumors and investigating, acting as reconnaissance, gathering weather, and seeking information from others. Corax use their flight abilities, stealth, knowledge, and quickness to move more than returning to combat. The difficulties of a murder of Corax are that not everyone can talk at once and jealousy over who gets the best group could undermine relationships within the group. When mixing with other Breeds, a Corax can be an invaluable companion who fulfills advance scouting, information gathering and sentinel combat roles within the group.
Gurahil

Although rare, the webeasts have begun making a comeback in recent years. Younger Gurahil move more freely in the world than their elders, having no personal memories of the War of Rage. While there are as few webeasts that large packs of them are impossible, a few small groups may patrol areas too large to be policed by a single Gurahil or form a squad to accomplish specific goals as needed. Stories involving the Gurahil should feature everything from stopping predation on beasts to providing nurturing or healing for those injured creatures and people that cross their path; they are also heavy with dramatic import. The rarity of the Gurahil means that a group of them is a rare, rare thing, likely with a great task ahead of them. Gurahil cooperate well with one another and the different tribes offer varied skills. They are also prone to get along better than might be expected in a group of mixed Fera. Some other Fera may still harbor some of the doubt the Gurahil raised regarding the Gurahil’s trust, and the Gurahil are by no means pacific—they’re still creatures of great Rage. But the Gurahil have the tools to overcome those prejudices, if they’re willing to meet the challenge. While their healing talents are greatly appreciated, the webeasts possess their share of combat prowess as well. Stones that focus on righting wrongs, heavy combats and healing are all viable for Gurahil.

Kitsume

The Kitsume’s strong affiliation with the Beast Courts tends to make them ideal characters for mixed-Fera games. But the fines have other goals and secrets that they keep separate from the other shapeshifters of the Courts, and are prone to gather in all-Kitsume groups to achieve these agendas. The most suspicious Kitsume gathering is four, one of each Path—providing simple versatility of skills and magic. An all-Kitsume story or chronicle may focus largely on stealthy, reely-laying interaction and magic, as the fox-shifters use their natural gifts of guile, secrecy and grace to bypass obstacles. For players that enjoy being effective and looking damn good doing it, the Kitsume are a fine choice.

Mokolé

Mokolé have their roles strictly cut out for them based on their sun signs, much like their enemy the Cargos follow the seasons dictated by the moon. Whether hunters, judges, clowns or naturers, Mokolé live in close-knit communities of family groups concerned with preserving the memories of their local territory. They provide natural “packs” for Mokolé to work together and can consist of both Mokolé and Kinfolks. While it is possible for Mokolé to work with other Chasing Breeds, many find it difficult to forgive the Cargos for their wholesale slaughter of the reptile folk during the War of Rage. Mixed groups see them chiefly for their combat value, though some more astute Fera realize that the Mokolé’s extensive memories could assist them more than their battle prowess. As the memory of Gaia, Mokolé should enjoy stories that help them recover lost knowledge. They also work to prevent humans from damming streams and rivers, clear cutting forests, despoiling Gaia and harming their Kinfolk.

Naghil

More than any other shapeshifter, the Naghil were designed to be played in single-Breed stories. Most Fera believe Naghil all perished in the War of Rage and the Naghil do not intend to tell them otherwise. They move secretly, policing the other Breeds, watching to make sure that all perform their duties as they ought to. Those who prove traitors, should they not fall to their own Breed’s justice, may eventually fall to the Naghil, who slay them in the same emotionless fashion with which they appear to conduct themselves at most times. Unlike any other Breed, the Naghil cannot associate with other Fera—they’re supposed to be extinct—and must therefore only be part of a pack made up of other Naghils. This is not necessarily true in a game set against the backdrop of the Courts of the Emerald Mother, but even there, secrecy is paramount.

Seemingly dispassionate, they can be the most difficult of the Breeds to play for, their emotions are subtle and expressed more quietly than other Breeds. Games featuring the Naghil focus on discovering Fera who shirk or betray their duties, judging the severity of the crime and if it warrants such, tracking and cornering them where they can be brought down and punished. As the Naghil must remain undiscovered, the crime must call for death, for that is the punishment the Naghil deliver. Other aspects of Naghil stories may revolve around the concepts that they are not themselves perfect and dealing with the question of who punishes the judge and executioner when he himself is a judge.

Nuwisha

The Nuwisha have many faces, each of which serves Coyote in its own way. Whether through outright trickery, playing the odds, gathering information or fighting, the Nuwisha serve their purpose of joining Coyote and teaching others. While most other Fera believe the Nuwisha are little more than dangerous fools and unpredictable tricksters, the children of Coyote compare to keep the others in the dark concerning their true nature. Thus, while mixed groups of Nuwisha and other Fera may exist, these groups seldom understand or appreciate what the Nuwisha bring to the mix.

All Nuwisha groups are rare; the Nuwisha don’t tend to cooperate too tightly. Coyote himself was a loner who didn’t get along too well even with other trickster-types like Likoni, and his children are much the same. Still, an all-Nuwisha story is far from impossible. It might, in fact, make the perfect one-shot scenario full of black humor and clever dialogue—almost a caper flick, albeit one where the final twist and joke have that deadly touch to them.
The Ratkin are an unsocial lot, and don't always get very well with other shapeshifters. The worst of them view the warlike Breeds as bloodthirsty morons and the more reserved Breeds as weak-kneed pacifists. That said, a Ratkin may strike a temporary alliance with other shapeshifters if need be. Bone Gnawers are the most obvious way to tie Ratkin to a group: thanks to their common devotion to the Rat totem. A Ratkin is unlikely to show any real devotion to other shapeshifters, treating them almost like a disposable handgun or rented car — but if a common cause can be found, Ratkin can make useful, if fickle, allies.

All-Ratkin groups tend to work much more smoothly. The Ratkin are a social Breed at heart, and although they lack the strong bonds of a Garou pack or Nagash nest, they find a certain safety and comfort in numbers. A Ratkin nest can be a subtle and dangerous force for infiltration or sabotage, or it can be an exercise in barely directed keeping madness.

Rokes

Rokes know it easiest to locate near the sea, if not in it. Since Rokes have a problem with being on land and must also fight off incursions from other Rokes who consider them traitors if they leave Sea, if they do choose to locate on dry land, stories concerning them should be fraught with frustration and paranoia. Their concerns can be anything that threatens Sea or their shark kin. As there exist different types of Rokes, there is room for some diversity and specialization within the group, but since many Rokes are natural killing machines, combat oriented games and quick, hot-blooded action may take precedence over more analytical or stealthy fare. Sharks do not normally swim together that often and all that togetherness may enrage tempers in the group. Conflicts are rife where really don't get along with others, be they humans or other Fera, so groups featuring Rokes along with other Breeds should be few and far between. Such cooperation would be considered only when the use of the creature would truly be so important to the wee-sharks that they agree to put up with others for the duration. Such creatures might be preventing the destruction of all Rokes or of Sea itself.

Introduction: Beasts of the Field
Chapter One: The World of the Fera

"Up until today, you believed there was a line between myth and reality... Things things out there are real. If they’re real, what else is real? You know what lies in the shadows now. You may never get another night’s sleep as long as you live..."
— Meghan, Dog Soldiers

Wars of Rage

When the world was young, Gaia created and appointed sacred creatures to watch over her world. The first shapeshifters not only protected the savage world of beasts, but also walked in the primitive world of men — we now know them as the Changeling Breeds. And just as she could walk as humans, they could breed with them — so the time before time, humanity served as their breeding stock. Their children were the first of their Kindfolk: the offspring of sacred creatures. It is a time enduring by human memory, remembered only in nightmares.

The monsters humans feared most were the very ones pledged to protect them from unseen horrors. We call them werewolves; you know them as the Garou. Filled with rage and pride, these werewolves often looked down on humans as lesser creatures, treating them as little more than slaves. Each of the other shapeshangers — the Garou, the Fera, meeting "shapeshifter that is not Garou" — watched over its own "kind” of humans as well as human "flocks" as they defended their territories. For generations, the Fera raised their offspring, watched over the sacred places of the world, and carried out the tasks Gaia appointed to them. Those who flew as ravens served as the messengers of the supernatural world; those that skulked as snakes served as the Earth Mother’s chosen assassins, and so on. Each of the shapeshangers had its place — but the werewolves placed themselves above all others.

The werewolves had their own sacred tasks. They openly hunted natural beasts and supernatural evil, demonstrating deeds so glorious they proclaimed themselves the greatest of Gaia’s creatures. And then, for reasons that have been argued about for millennia since, the Garou began to hunt the Fera as well. As they expanded their territories, shifted herds of humans, and demonstrated their dominance, they launched a series of crusades modern werewolves hopefully remember as the War of Rage.

No one event sparked the War of Rage; in fact, some Fera refer to them as "Wars of Rage” instead. Some of these conflicts were actual wars, with both sides dying against another for the usual reasons of territory, resources or blood vendetta. Others were deadly one-sided atrocities, in which Garou found reasons to punish the other shapeshangers, to hunt them, and to drive them to near extinction. Although the Garou were pack creatures, individual motives drove them to enact scenes of butchery. Some killed to expand their territories; some to seize
human breeding stocks, others for glory, or for misplaced honor. Some strains may well have been justified or provoked, but revenge was just as common, once one was offended, it was all too easy for the rest of the pack to seek vengeance for their fallen comrade. Whatever the true reasons, they are lost to the past of legend, hidden in the time before time. The Garou fought for supremacy around the world. When the dust finally settled, only the last graves were filled in the wastelands pronounced their enemies wounded, missing, or dead. In some cases, they were entirely mistaken.

For millennia, the Fera were on the verge of extinction, at least as a race of beasts. Yet in the world of spirit, in the shadows, and in the hidden places of the world, a few endured, nursing their hatred against the creatures that had hunted them. Even vigilante against supernatural evils, the Garou sought to watch out for the greatest danger in their midst - the very humans they opposed. And as was nature's way, the world evolved into a world of men. The time before time became a distant memory — but the Wars of Rage were not forgotten.

The Survivors

When beasts rioted once, man now rules. In the modern millennium, Garou have learned to hide in the shadows, waging an unseen war against forces mankind cannot perceive nor understand — and without the aid of the Fera, it is a losing battle. Everywhere, it is evident that the End Times are approaching. Strange dyes are at hand, and in some cases, the impossible has become quite real. Supernatural forces are returning to the world, if only to bring about some cosmic reckoning humanity cannot comprehend.

Some of the Fera survived the War of Rage by fleeing to the depths of the spirit world. Now, as the stars are right, they have returned in numbers the world has never seen before. Because of their supernatural talents, humanity cannot recall their true forms — but when hidden evils emerge, the Fera come out to hunt. Ten of the Fera have been seen in the world today, not by humans, but by others shapechangers. Werewolves have rarely encountered these creatures, for the Fera have little reason to trust them.

The shape-shifting races were not designed for diplomacy, and thus alliances between the various Changing Breeds were few even in the Down Times. "Reason" is not a principle one applies to the most monstrous of beasts, especially legendary ones. Just as wolves have instincts to hunt in packs, werewolves succumb to lorraines of Rage, and their society depends on them hunting together to defend and define their world. By contrast, the Fera rarely work together except in the most extreme circumstances — and most are also driven by Rage, making them even less social and cooperative. Most of the Fera Breeds are also separated by geography, claiming vastly different ecosystems as their homelands. For the vast majority of each race, existence is defined by evading needs to protect their Kitfolk, breed more young, and keep their spawning grounds hidden. Yet for each of these races, a few of their young are idealistic enough to journey outside the world they know, seeking fulfillment in some elusive higher cause.

A few Fera feel an overwhelming sense of wanderlust that must be satisfied. Others hope to find new places for their kind to thrive, causes to fight for (and die for), or mysteries they may solve. Ignorance keeps them spirit-bound, and they often misunderstand each other. Most, however, feel a need to seek out the different races of the Fera through the usual falsehoods of lore, legend, and base stereotypes. Like the Garou, they are trapped between two worlds caught between the dictates of their dying races and the dangers of the human world. Perhaps if they can survive the conflict, they may return to their homelands with the wisdom and experience to save their own kind. Perhaps new rivalries and wars are on the horizon for the Fera as well. In the End Times, almost anything is possible.

Glimpse Fera

Masters of ancient lore remember the old names. Shapechanger mystics piece together what they know from the few events that have been witnessed. As the Apocalypse approaches, those events have become more common, and true knowledge grows by leaps and bounds. Recall the old names with reverence, for their power is growing.

The Abara Ryman have been exiled from their homeland for almost a decade. Shapechangers around the world revile the tyrannical warden named Black Tooth, a monster who murdered an army to secure the African wilderness and isolate it with wards of power. Manyperienced shapechangers of the Garou have been forced to the farflung fringes of the world, but they have no home, and they have few leaders — only anger drives them onward.

Amanu Nuzispiders are known for their love of intrigue, some would say that extends to a penchant for treachery. Caught between the three cosmic forces of the Triae, they are a race set against itself. Most share a powerful communion with the Weaver, a few Karo spiders wander to the libertine freedoms of the Wyld, and dask and blotted Hatar spiders worship the Wyrm. Their subleth is as great as that of any vampire, yet their thirst for blood is relatively restrained. It is said they can move unseen as swarms of scurrying insects... even now, they may be under your very feet.

Bastet cubs are among the most widespread shape-shifters in the world. They walk their territories with the air of a sentinel, and their territories are usually larger than any other race. They roam freely in the wild, and many are feared as dangerous predators. Bastet has a number of subspecies, each with its own unique physical characteristics.

Bastet cubs are the most widespread shape-shifters in the world. They walk their territories with the air of a sentinel, and their territories are usually larger than any other race. They roam freely in the wild, and many are feared as dangerous predators. Bastet has a number of subspecies, each with its own unique physical characteristics.

Players Guide to the Changing Breeds

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Gurahl bears may well be the least populous species of shapechanges. They were among the first to die in the Wars of Rage, as such, they have hibernated longer than all the other beasts. In the time before time, they were the outer boxers, the keepers of the land who used powerful magic to create their civilization. Now they do all they can to heal their own numbers, as many species of beasts are now perilously close to extinction. The world is dying, and the wonders barely have enough heroes to save their own kind... still they have not yet passed from the Earth.

The youngest of the Changing Beasts are the Kiskune, the foxes. These clever and mystical shapechangers arose in Asia many centuries ago — but unlike other shapechanges, they arose during the time of humanity, not before. They have yet to spread to all the areas where foxes are found, and it is uncertain whether they will have time to do so before the End. It is also uncertain just what role they play, as they seem to be equal parts mate, courtier, mystic and war — and the Kiskune merely smile quietly and change the subject when asked.

Conversely, the Mokari might be the oldest of the Changing Beasts. Long before the first Gurao, even before the emergence of mannikins, dinosaurs walked the Earth. Man was not the first creature to walk on two legs; sentient saurians remember that their ancestors could assume a form that walked upright, used tools, and built crude civilizations — even though they cannot fully remember or agree what this creature looked like. They are the keepers of ancient memories and lore, and as their numbers increase, those visions become clearer. When Gaia’s first great experiment died out, fishes, reptiles, and crocodiles inherited these ancient legacies. They sometimes walk as men, but while they prepare for war, they can assume monstrous battle forms that recall ancient genetic legacies — horrors no human scientist would dare contemplate.

Nagah serpents maintain Sacred Serpents, including their true numbers and purpose. In fact, most shapechanges don’t even realize the Nagah survived the Wars of Rage. As Gaia’s enforcers and enasaries, they answer Her silent decrees for swift justice. Operating in tightly internecine “needles” of two or three, they act with a secrecy no other race can emulate. When one of the Fera stays, the weberpenties are swift to meet Gaia’s punishment. They act so quickly that even other shapechangers do not realize who is responsible.

Nuvishow share the same trickster spirit as Coyote, who first brought them into the light of day. They laugh at the darkness that engulfs the world, unleashing deadly “pranks” against those who serve it. Yet with their great joy comes an even greater ability to peer into the shadows of the world. They first came onto the Earth in what is now the American Southwest, but throughout the End Times, they insist on bearing witness to the fate of all creation. Weerecowts cannot take life too seriously, yet they are willing to risk their lives for true darkness emerges.

Long ago, Ratkin were reviled for colling populations of human Kindfolk. Nature is not without a sense of balance, however, and the weerecowts saw their duties as sacred. Slaughtered in great numbers, they fled to the Umbral... and now they are returning in vast swarms. Driven insane by thousands of years of spiritual exile, they are amassing an army for the Apocalypse. The weerecowts prepare to bring the chaos of the Wyrd back into the world... by any means necessary, Snipping the threads that hold human civilization together is merely the first step. If the Gurao insist on defending humanity, destroying them is the next.

Other Fera rarely encounter Rokkas sharks, but as their numbers grow, their young are more willing to take human foes and explore dry lands. The world of men is a mystery waiting for them to solve. Yet there are countless mysteries beneath the waves as well; after all, most of Gaia’s world lies underwater. So do horrible aquatic creatures twisted by the Wyrm, beings so alien only the weerecowts can understand or oppose them. If these wars beneath the seas are lost, the wars above the waves will become pointless.

The Wild Survives, The World Endures

Throughout the World of Darkness, the wilderness is thinking. Areas where the wild can thrive are few and far between, and the Earth is dying. Whether through perseverance, spiritual escape, supernatural talent, or heightened subterfuge, the Fera have maintained their meager colonies, protected them, and growing grounds since the Wars of Rage. Each of the Fera has its own traditional homelands, and each has seized new one. Now as the world tilts further out of balance, the Wyrd surges through these places, and a few young heroes seek new places where there kind can thrive.

To understand where they are going, one must know where they have been. Here, then, is a summary of where the many Fera have been seen and encountered in the World of Darkness. Consider it the penultimate chapter of the world’s history, if you will — the heroes you represent must write the final chapter.

Africa

Millennia ago, Africa was a haven for shapechangers. With no wolves present, the Gaian had little reason to expand south of the Saharan. The vigilance of Simba, Swoon and Baghena Bunet — and titanic sorium Mokabi — repelled the few packs of werewolves who entered the area regardless. Human incursions were far subtler, bringing European culture into the heart of Africa. As humans arrived, so did the vamps who preyed on them. Yet even the most fervent vamps were repelled by the Dark Continent. In the depths of wilderness, Fera defend their territories with the same ferocity they displayed millennia ago.

The next dynamic development in recent years was the formation of the Abah, a loose coalition of African shapefens that have to date demonstrated more cooperation between breeds than any other alliance outside the Beast Courts has for millennia. Although the Abah does not control territory with an iron claw, and neither does it guarantee cooperation be...
African Fur, it is for more wide-ranging and efficient a feasting on Africa's shapeshifters has ever seen.

The Ajebs can trace their origins to the Serengeti grasslands of East and South Africa. The law of the Hyena Kings died twenty years ago, slain by a ruthless Simba Baret named Black Tooth in the shadow of Mount Kilimanjaro. Black Tooth's sinister allies have magically wandered the area, preventing hyenas from ever returning. By migrating to urban areas, they have ensured their own survival, and recently their queen, Kasiiti, almost single-handedly engineered the alliance that formed the basis of the Akubi. However, they still have no real home, despite advances made during the Akubi's establishment.

For the Anasasi, no matter where they are born, two places on the planet are considered their homelands. Africa is one of them. From its desolate deserts to its deepest jungles, there is no place in Africa where the wesenspiders cannot thrive. Other Pans contemplate the scheming of food in remote lands, but for the Anasasi, as long as these are people, there is food. Blood satisfies the spiders' hunger like nothing else. On this continent, in a place known as Eastlandia, Anasasi ancestors first crawled into the world; it is a sacred place, one that attracts Anasasi pilgrims from all over the world. In the same way, its location is kept secret, and its guardians vow that none but their kind will ever set foot in it.

The Baret are numerous on this continent as well, so much so that they consider the Anasasi intruders. The leonine Simba dominate their territories with strength even Garou cannot easily overcome. Simba value strength and order, considering themselves the most noble of their kind. Sworn to the cheetahs, patrol the plains and grasslands, demonstrating their swiftness as they chase down any who invade their lands. Known for their extreme xenophobia and mistrustful natures, they have become increasingly willing to hunt what they do not understand. Bugheera are drawn to places where their leopards Kinfolk thrive. Even more enigmatic are the magical Bahasti of ancient Egypt. The wesen go by many names, and they have helped many African cultures prosper.

The African Conax have a presence in the Makuunga, a splinter group of Conax that breeds with white-necked ravens. The Makuunga serve as messengers and witnesses to the supernatural world, from the Sahara Desert to Capetown. Unfortunately, they've seen many of the horrors this continent has to offer: corpses piled high, villages devastated by plague, victims foaming on fields of plague victims, and children starving while nearby warehouses of food rot. Each of these physical horrors casts shadows in the spirit world that are even more horrific. The wesenpossessed have seen too much, and they know too much. Because they've witnessed events they shouldn't have — sometimes plucking those memories from the eyes of the dead — they have made great enemies, monsters that seek revenge against those who refuse to keep the rest of the world ignorant of such atrocities.

Africa's two shapeshifting crocodilians, the Mokole-mbembe, are relatively diverse for their kind. Although the Mokole-mbembe have spread into the Americas, those that remain breed largely with the Nile crocodile, and are fierce warriors among their own kind. Their population is their most immediate goal, but African heroes hear the call to fulfill ancient Plaguecodes — an orden only contained in the collective memories of the Mokole.

Stranger days await these strange crocodiles. In the plural swamps of the Congo river, a large community of reptilian horners and sisters worship the last of the Dionysos Kings, a creature too impossible to exist in the physical world. Their young lead raids against Wym-tainted creatures across Africa. In Nigento, Lagos, Angola, Beirksa Faso, and more remote regions, Kinfolk possess and local cults keep ancient Mokole safe from the outside world — while secretly washing them in the ancient powers they truly are. Along the Zanzibari River, Mokole patrol for the contestants of Black Tooth's pride, the Endless Storm, the band of killers once led by that maniacal Simba. In mythical Khem, Nile crocodiles aided the Bahasti in their crusade against Set's followers; their descendants now seek the swamps of the Sudan... and have spread across the rest of Africa. For stranger events take place in the shadows, existing only in the memories of isolated Mokole.

Wherever humans suffer, African Ratkin strive. Plague and pestilence spread quickly there, especially among populations weakened by starvation and poverty. On this continent, disease is the wesen's greatest weapon. The patriarch of a local wesen tribe prides himself on an almost spiritual understanding of his favorite infection, the Ebola virus. Other "Plague Lords" contest his position of supremacy, struggling to increase the virulence of competing outbreaks. Unfortunately, the most powerful Plague Lords are finding themselves haunted by the ghosts of humans they have slain; in the Final Days, some of them have returned to the world as Walking Dead bent on vengeance. Rodent-breed Ratkin know that this continent is also home to the infamous three-foot-long African giant mite. Conquering those genes to other pests of the planet has gradually increased the size of their kin on all the continents.

The Rokka consider Africa a mysterious place, since they know many shapesh changers inhabit the interior. In cities along the shores, Rokka "Bettweens" live in human settlements, but even they fear to travel far inland. Wesenarks hold few designs on those who live on land. Humans are capable of much greater aggression against the seas, especially on the Southern coast, where sharks have been drawn to food and garbage dumped into the water by men. Following though, the local humans have set up trapes nets in the water, which wese and kill hundreds of sharks each year, as well as other marine creatures. While the killing of traped sharks has decreased in recent years, the Rokka are tormented by the urge to take action. The sinking of the USS is not a prudent for their long-term survival, but as the waters are increasingly polluted, long-term prospects seem uncertain... and violence may escalate.

Egypt

The Bahasti have lived in Egypt since the days of mythic Khem. The kingdom, it is said, was laid low by a vampire lord
known as Set — but even he has failed to drive them away. Some outsiders believe there is a mystical connection between the Bubast and their homeland that ensures its survival — the Bubast certainly aren’t selling. Unlike many Beser, these “sandcats” prefer to remain in a single place for two or even three decades. Yet no matter where they make their homes, they are invariably curious about their origins, usually traveling to Egypt at some point during their lives. Curiosity compels them to seek mysteries. In Egypt, they find what they seek.

Long ago, the Mokhot found a way to coexist with the humans of Ancient Egypt, particularly in the legendary “Crocodylopolis,” where humans once worshiped Mokhot. Like many of their rituals were absorbed into the Chtis and rites of Garou and Bubast, including ceremonies performed for the Silent Strider’s Crocodile Totem. Now all that remains of that culture are the few hidden bodies of mumified Mokhot... and shapeshifting crocodiles along the Nile who dream of an empire long since past.

The Naga have always prospered in Africa, particularly in Ancient Egypt. The Nile was a bountiful breeding ground. Although the Egyptian Tomens worshiped in god-like forms did not design to watch over the waterscapers, a growing respect for “snake cults” allowed the race to survive. The use of more physical gods, including the vampire lords known as Set and Sekheht, led to the corruption of the land. While the Naga joined in many assaults against the vampire cults that worshipped these false gods, it was a futile crusade. Most died or left, and their descendants harbored an unyielding thirst for revenge against Set’s children.

Today, Egypt is a focus for conflict in the Silent Striders. Both want this thread to break the curse laid on them and recover their homeland. The Fer of Egypt are left with a choice — do they rid the Striders against the vampires who displaced them, thus potentially opening the road for another Osirian invasion, or do they wash their hands of the affair and potentially hand the Wym’s forces another victory? For some of the bitter Bubast and Mokhot, the choice is not an easy one.

Western Africa

As corruption set into East Africa, many Fera developed hunting grounds in the West. For instance, the Nagah of Western Africa found new serpent kin, including mam-bos and kraits. Less than two hundred years ago, European slavers sought out new populations to exploit. Just as they decimated human kingdoms, they enslaved human kinfolk. Mokhot Kinfolk were valued for their strength, and Nagah Kinfolk were renowned for their health and fitness. The antagonism of these Linfas spread the offerings to other parts of the world — and inspired quests to find Lok Kinfolk.

The Ahadi has no real strength in Western Africa — instead, Western Africa is home to scattered individual Fera who hold their own territories and conduct their own affairs with little contact with their cousins. The Roekea are busy off the coast, savagely targeting those that they recognize as the worst trespassers in their seas. The Barkin are strong here as well, and are particularly vicious when dealing with their human targets. The strong Barkin presence tends to undermine the efforts of the Ahadi to increase its presence here — the Barkin don’t require a new social order, and are very reluctant to extend it to imperialize.

The Middle East

This region has no shortage of reportee, is it is with the Corax. With conquest wars and rumors of war, they have as much to fear from the human populace as the supernatural population. Humans often perpetrate these atrocities on their own, but with supernatural forces influencing the outcome, the wereravens are skilled at finding out who is responsible. Unfortunately, they lack the wisdom to keep quiet about what they’re finding.

The Alanaa have encountered a new horror hidden in this part of the world. A network of spider cults extends from the Mediterranean to India, with tendrils that reach as far away as America and Australia. Mysterious Kobozi cults are led by Alanaa who have forsaken the gods of their kind, elevating themselves to the status of godhood. Satured with the madness of the Wyld, these messianic cults entice humans and force other “lesser creatures” to worship them. The oldest horrors hide in the Middle East, where they have become bloated and megalomaniacal — and sometimes so utterly convincing in their demeanors that they recruit the very Alanaa sent to destroy them.

One of the most successful breeding grounds for the Roekea lies in the Bay of Bengal, where they swim with Onges River hawks. Because many humans cut their dead to the waters, feeding upon them has become a sacred site. By contrast, the bloodsuckers have become a spawning ground for the Wyrm’s creations. Oils and contaminants have spread, the result not only of industry, but also due to recurring wars. Shatia in the nearby Arhistan Sea make repaid raids into the sea, but the “Small Wounds” induced by mantikid are festering. Brave souls try to live on the land in coastal cities in Pakatan and Oman, but as outsiders to human culture, they find the local religions and politics alien to their ancient sensibilities.

Asia

These are the lands of the hengesakai, Eastern shapeshifters who avoided the Wars of Rage and fought different wars of their own. Most of the local Garou have withdrawn from the ways of the West, including the Star-gate tribe and isolated cousins of the Shadow Lords known as the Hakken. The spirit of cooperativeness is stronger here among human spheres than in other parts of the world. Some hengesakai gather in mixed-tribed packs called sasa, protecting sacred places called Dragon Nests. For each of the Fera, there is an Asian society that is hesitant to welcome travelers from the West — and with good reason.

Many Eastern shapeshifters are cautious about entering large cities, for they know about the Kindred of the East, Kues-jin vampires who are ruthless in their ambitions.
Hakken guard urban territories in Japan, while Glass Walkers patrol other major Asian cities, particularly in Hong Kong. Thus, hengeyokai are still cautious in such places. Although they escaped the Was of Bage, Eastern shapechangers still prefer the wilderness, if only to hide the Earth's holiest places from unholy evils.

For the Ananasi, among the greatest dangers to their kind are the tortured and Wyrm-tainted were spiders known as Kuno, or goblin spiders. Their greatest bane is a claim that the Wyrm is the "Mother Queen" of their race. Ananasi, a "tote" of the were spiders, sometimes sends Anasazi as agents to seek out and destroy these abominations. Yet the corruption of the Wyrm is stronger than many noble souls, and as more were spiders scurry in, more seem to join the swarm of Kumo.

Asia is home to many species of bears, but Gurahl are still feared when they enter these lands. Most native species, including the moon bear, sloth bear, and sun bear, are close to extinction, and the giant pandas are too dissimilar to the Gurahl for successful breeding. Despite the hengeyokai's reluctance to allow Westerners into the territories, three Gurahl have been granted the right to do what they can defend and rebuild populations of these species. The native Asian werebeasts, the Okuma, were slaughtered long ago. They were one of the few races to die here — a mystery no Stargazer seems willing to solve. Rather than seeking revenge, the Gurahl are content to heal and restore the natural world where they can.

The Khan can trace their origins back to India, but they have extended far north to Siberia and as far east as Japan. Their leaders have fallen, and they are now far more concerned with survival than prowling their former hunting grounds. Regal creatures, they exceed many Silver Fangs — and Stubs — in their nobility. Khan heroes risk their lives to demonstrate that they are just as worthy of glory, but it's a dangerous game; there just aren't enough Khan lives to go around.

North of the thirtieth parallel, true-blooded Asian Nagah are scarce. While some Kinfolk live in the region, its cold and mountainous areas are inhospitable to cold-blooded creatures. Southern Asia is quite different. In the jungles and rivers of Southern China, Cambodia, Malaysia, and Vietnam, serpents and werserpents thrive. Throughout the islands of Indonesia, Sri Lanka, and the Philippines, Nagah spawn in ever-increasing numbers. Some have even come to consider this a new homeland, one that rivals India (see below).

Among the hengeyokai, a tribe of Asian Ratkin known as the Nezumi demonstrate their mastery of the ways of "low war" — tactics employed when all sense of honor has been abandoned in battle. Sabotage and assassination allow them to bring any conflict between different groups of shapechangers to a quick (and often fatal) conclusion. In Japan, Nezumi Kinfolk have their origins in the lowest
castes of feudal Japan. In part, parts of Asia, nomadic packs trace their roots to more barbaric origins.

Unlike Western Roketa, the Same-Biko society of Asia are bold enough to actually interact with other hengeyokis — if only in limited ways. They have a need for such alliances, for it is dangerous to be a shark in these seas. In Japan and China humans maintain the barbaric practice of "finning," cutting off a shark's fin and leaving it to thrash and die. Shark and shark fin are human delicacies, and hunting takes place untrammelled near the sea's surface. While the Same-Biko are not as disdainful of human civilization as are their Western cousins, they are not so permissive that they have forgotten their bloodthirsty and inquisitive natures.

In the Beast Courts of the East, Tengu were seen as soul-servers where Coreans feared to go. Even among the bravest hengeyokis, some are so reviled that they wish to stay as far away as possible. The activities of Castaway — the Eastern vampires — include a great deal of forbidden knowledge. Wyrm-tainted Tengu, on the other hand, may volunteer to serve as messengers for these monsters... and possibly spies for the Wyrm as well.

Eastern Mokoli, called Zhang Lung, avoid cities when they can. They live in the wilderness of China, Japan, Korea, Tibet, Viet Nam, Laos, Thailand, Malaysia, and Indonesia. Their descendants can only incarnate as crocodilians native to their lands. Unlike Western Mokoli, a Zhang Lung's role in society is defined by the time of year when he was born: this has given rise to beautiful seasonal poetry that captures the spirits of these "Dragons of the East."

At the end of the last century, some shapechangers claimed these lands harbored rare Fera that had survived in obscurity for millennia. One of the most famous was a crocodile that managed to persist despite any proof to support it, that of isisipat shapechanging magicians. Such urban legends simply will not die.

The Middle Kingdoms: China, Japan, and Korea

The Kinsane, a race of Chinese werewolves, have their homelands in this part of the world. The Nine-Tails remain an enigma to Western shapechangers, displaying a talent for magic and a playful (almost mocking) attitude when they are encountered. They are most populous (again, relatively speaking) in Japan, where they are regarded as more exotic than mainland Kinsane. Few are seen outside the island of Japan, but that shouldn't prevent a werefolk from wanting to explore the lands his ancestors never saw. No doubt she'll find wonders... even if she can't find allies.

Just as the Sea of Japan separates this island from the mainland, it also separates the attitudes of different Kinsane. Chinese Kinsane are far more adaptive than Japanese Nine-Tails, adjusting to the tumultuous human history of the mainland. While they vastly prefer the wilderness, they cannot resist the allure of the cities, where they find opportunities to explore and play. By the same measure, Korean Kinsane are considered the most welcoming, despite the many conflicts that have torn the local human civilization apart. When traveling across the Asian mainland, the Nuwaisha share a certain kindship with the Kinsane, admiring their humor and perseverance. It is a friendship that sets Kinsane against other hengeyokis.

The Noh show little desire to lose their existence a secret from other hengeyokis, although they still have a few Sacred Seals to keep to themselves, such as the activities and location of their governing councils. A rare few even dare to join a hengeyokis' Beast Court, working with other shapechangers to aid the Beast Courts of the East. However, the bravest Noh do not normally venture into Northern China, Japan, and Korea, as the "boundaries of Asian Rokota have effectively wiped out all likely Katou populations. Although cooperation exists in the East, old enmities have not entirely disappeared. Southeast Asia, on the other hand, is becoming almost as populous with shapechangers as India. Warm rains and ample plant life, such as the Mang, Si Kang, and Hong, are ideal breeding grounds for their kind, and have been for thousands of years. It is even rumored that in the remote wilderness of Thailand, there is a village populated solely by Noh and their Katou — a haven for physically and spiritually wounded shapechangers to renew themselves. Some believe that certain regions in the Southeast Asia may become more important to Noh cultures in the new century than any other places in the world. Others look to the approaching signs of the End Times and abandon such optimism.

Throughout the Middle Kingdoms, Alaskan Mokoli called Zhang Lung struggle to maintain their numbers. This "stream" of Chinese alligators inhabits many coves along the Yang-te River, which includes a fair number of Katou and would-be dragons. Their society often retreats to the mountains, where they recall the many pages and slayings of the human population throughout the last century. The gradual disappearance of Chinese alligators is just as troubling to them as it requires the latest generation of Zhang Lung to travel far from home to breed.

They're all better off than their Japanese relations, however; the scarcity of reptiles on the island of Japan has forced the few remaining Mokoli communities there to "tame the dragon," Young Japanese and Korean Mokoli must either bring replete notes from abroad or leave their homes to find them. Meanwhile, in Thailand, a church has been waiting years for one with six snouts to hatch; why it has not hatched remains a mystery.

India

The Nagah have thrived in India for thousands of years, even while Vates of Raja continued. Their ancient learned to move unseen in some of the most populated places on Earth, and they still do do today. Hidden aside the crowds of places like Calcutta, Mumbai, and New Delhi, nests of shapechangers walk as men, hunting the few Fera who are foolish enough to confront them on the Nagah's native soil. The Nagah have skills to foment any supernatural society, but some of their most infamous enemies have detected the shapecapers and as a result tracked them back to India.

Some wereexperts consider the Indian Nagah to be paragons of that race. Long ago, their Katou included
human nobility; idealists would go so far as to say that these offspring were actually destined to become royalty. Learning from the failures of Silver Fangs, they expanded their extended families, breeding with humans who exhibited qualities they most admired. At one point, they claimed a percentage of the two highest castes of Indian society — Brahmin priests and Kshatriya warriors — as their Kindred. In neighboring regions, they bred extensive Kinfolk families in Sri Lanka, Pakistan, and Bangladesh. It is said that in those distant days, major cities and significant villages each had at least one Nagph to act as an intermediary with the supernatural world and its denizens. In the most remote corners of the world, the practice may well have survived.

The Makara Mokólo spring from a source in India as well. Wencescrocodiles believe some of their greatest heroes helped shape the legends of this land. Their modern descendents assume the forms of saltwater crocodiles, mugger crocodiles, and gavials. India's native crocodiles are endangered, however, and fewer Makara are hatched each year. Despite epic pilgrimages of idealistic young clutches, their breeding grounds remain isolated from each other, and communication between them is rare.

An obscure sect of Ratkin has distorted myths of murderous cults to expand a shadowy society in India's remote corners. Claiming to be among the finest assassins in the world, the Thuggee refuse to work for anyone outside their cult. Instead, they listen to the directives of their Rat God — their unpredictable religious sectary will not doubt serve as a random force in the coming Apocalypse.

The Baster are represented in India by both Khan and Bagheera; both tribes have a very long history in the region, but are very much on the defensive at the moment. The Khan are down to a mere vestige of their former numbers, but refuse to abandon the Indian subcontinent that their ancestors watched over for millennia. The Bagheera have less of a stake in the continued occupation of India, as Africa is still a place of some potential refuge, but the Indian Bagheera are unwilling to leave. The two tribes of Baster have something of a truce between them — but being Baster, and not social animals by nature, they tend to cooperate more sporadically than would be ideal.

**Indonesia**

A temple in Indonesia is home to one of the most insidious criminal masterminds in the world: the direct descendant of a Victorian Ratkin known as the Giant Bat of Sumatra. His empire of crime extends across Southeast Asia, though few outsiders dare to guess what the true purpose behind his machinations might be. It is said that the Thuggee are at his command; others suggest he is gathering tribeless Ratkin against them in a secretive crusade.

**Russia**

Throughout the twentieth century, most of this country was surrounded by a mysterious boundary called the Shadow Curtain, a spiritual barrier that prevented many supernatural creatures from entering its Penumbra. Asian Ratkin claim credit for its collapse, citing the many “boltholes” they created to bypass it. Regardless of the actual cause for the Curtain’s fall, the other Fera have been quick to seize various sacred spots behind the fallen Curtain and find more breeding grounds. Tragically, the Silver Fangs that guarded many of these sites for centuries are lacking the strength to repel them. Indian Fera, expanding their territories northward, justify their attacks on Silver Fangs through the concept of “Kaura,” others call it revenge.

From Mongolia to Siberia, a tribe of nomadic Ratkin known as the Horde does all it can to spend the chaos created by the fall of the Shadow Curtain. Each month, they assemble in a different location to share information about the activities of various Fera, as well as other supernatural creatures. The combination of depositories of Silver Fangs is considered one of their most noble (or ignoble) goals. All of them are required to wield fetishes called “PAIN DUGGERS,” regardless of their aspect in nature society.

Russia is also allegedly home to some of the greatest Guedth heroes who ever lived; there are tales of secret dens where a few great bear-lords slumber away the centuries, awaiting the Apocalypse.

**Australia**

This continent was once home to the Bunyip, a wise tribe known for their mastery of the Underworld, or at least a portion of the spirit world they knew as the Dreamtime. The War of Rage never affected Australia, since the continent remained isolated until several centuries ago. Yet the Wym is vigilant: some say the treachery of a pack of Black Spiral Dancers brought about the untimely demise of the Bunyip tribe. Others blame the aggression and ambition of Euro­pean Gorou. Among the Fera, the distinction between Wym-tainted werewolves and Gorou enslaved by Rage is a minor one. Death is death, and wolves are wolves.

Greater horrors lurk here. Over a century ago, the Anarist roamed this land freely — until dozens of their kind were found slaughtered in the wilderness. Werespies hunted the perpetrator of this atrocity... until their remains were found scattered across the Outback as well. Aboriginal mystics called the monster responsible for these horrors the Yawei, a ferocious creature capable of assuming many forms. The few survivors who have seen it describe it as a black-clad human, a specter of Death itself. Whenever it is reported dead, it rises again; thus, only very brave Anarists dare to enter Australia.

The Corax didn’t arrive Down Under until the Bunyip were almost extinct. Despite their best efforts to speak to the villains responsible, the real identity of the Bunyip’s killers is one secret they haven’t managed to snatch. At the same time, Europeans introduced a different culture to the continent, along with a number of species that played havoc with the local ecology. Although the Europeans brought ravens with them, true Corax are few and far between here, even now.
Invaders continue to arrive, but this will always be the homeland of the Cunamgan Mokole: a stream that takes the forms of prosperity monkeys and subterranean crocodiles. Many of their homelands have spiritual agencies, but the Earthlings approach the dragon’s Dream, realizing their distant relation to the snakes. Does Mokole clutches have survived in Uganban, in New Guinea, in the deserts of Bangladesh, and throughout the Torres Strait Islands? A few are found in more isolated “island zebra,” such as the clutch on Melville Island. In Southern Australia, survivors claim the “Last War of Rags” decimated much of their stream in 1878. Now rebuilding the fragile population of a dying race is their highest priority.

Centuries ago, the Nagi lived harmoniously with the Bunyip. After all, the tribal totem for these Garou is a serpentine Rainbow Serpent, and the mythicists of both societies held close communion with the many varieties of snake-spirits found there. Rarely were they forced to act against the Bunyip, but when the first Europeans arrived, the Nagi found much to do. The tragic loss of the Dreamtime tribe encouraged the Nagi to protect this land, and they have defended it ever since. Australia is home to some of the deadliest snakes in the world, even its waters teem with venomous sea snakes. Some Nagi travel to this land for the honor of breeding with such species. The race not only has serpentine kinfolk in Australia, but also human kindfolk living among aboriginal tribes.

Nowhere passing through Australia fear what lies in the local Folklore. When they must enter this realm, they prefer using their true forms, for it is said that the ghosts of the Bunyip still seek revenge against the remaining tribes of Garou. Brave Unbral travelers seek out these tormented souls, hoping to offer them solace. A few even use their Gifts to disguise themselves as Bunyip, performing ceremonies to honor the spirits this lost tribe worshiped—a deception only the coyotes would dare attempt. When such ceremonies succeed, their joy is immense. When these spirits encounter Garou from the surviving tribes, their rage is equally great.

The waters surrounding Australia are critical to the Rokea, as they contain many breeding grounds for their kind. Humans are familiar with the Great Barrier Reef, one of the wrecksports’ most sacred places, but they are not so bold as to swim from Shark’s Bay in Western Australia to the ChillWater Bays Grotto, where the local spirit world has a pronounced affect on human visitation. These other “grottos” are hidden in not-so-remote places in Australia’s reefs. With such a respectable population of Rokea, their young are more willing to travel onto land; the Makara Mokole have even sided a few of them. Garou have encountered them as well, with results both promising and dubious.

Europe

In the many cities of Europe, the Anamani learn to live in close proximity to humans. Rigidly developing cultural cannibalism, they survive in areas where far older and stron-

ger creatures rule the night. Since this is the Old Country of more traditional vampires, Anamani must be subtle and patient enough to work in plain sight, even when everyone around them is using their Gifts to the next, cultures and mores can change even more quickly than national boundaries. Thus, European Anamani must be masters of subterfuge. If they fail, they are slain by other supernatural creatures that question their motives. After all, if the vampires won’t crush a wounded spider, a Garou pack in the throes of bloodlust certainly will.

Brown bears migrated in Europe, and the Garoul never really left. Not all the species, a scent few remain, are truly sleeping, waiting for the time when they will emerge from hibernation. In the Scandinavian arctic, a few surviving members of the Ice Stalker tribe have carved a niche for themselves. In fact, all four of the Garoul tribes are represented here. Despite their best efforts, the entire population of Europe is close to extinction. Other Fera may chide the werebeasts for failing to heal the world, but fast, they are desperately concerned with healing their kinfolk and their own kind.

Northern Europe once served as the homelands of the Cellican Banter tribe, a hidden tribe that resembled domesticated cats more than any other tribe—safe for their surging passions and rebellious sensibilities. Their main prey were the wildcat and maneless lions that inspired ancient kings. They seemed to have an intuitive understanding of magic—knowledge, and were illegally consumed by witchcraft. But their yearly gathering was held on the Scottish moors, in the heart of Black Spiral Dance territory—and eventually, the Dance took its price. The Cellican were slaughtered, and if any escaped the Dance’s clutches, nobody has heard from the survivors.

Another extinct Changing Breed had its homelands in Europe as well. The Grundt werehome maintained rituals to purify the land. As the Wyrm grew in power, it destroyed them, twisting them into ephemeral creatures that only exist in the Ulthen. Various Banes, known by such colorful names as “Skull Fang” and “Blood Horse,” are descended from them. Corax freely rove over Europe, testing its series across the continent. In Southern Europe, Greece harbors an entire colony of Corax Kindfolk. In northern Europe, Scandinavian werewolves hope to live up to the legends of Hugin and Munin, Odin’s loyal companions. Everywhere in-between, they whisper secrets learned from other shapechangers, but their contracts are careful, and very well hidden. Swytwe serves as a haven for many ancient vampires, and most are vigilant in making sure secret lore stays secret. Thus, vise European rivers don’t stay in one place for long.

The Mokole have always been home in Europe. It is believed that the “dragon” of European legends were actually Wyrm-tainted creatures—but it would be more horrific if their ranks included corrupted Mokole. Such tales are but distant legends now, blasphemous and insulting tales no sane Mokole would dare contemplate. Dreams of such events would surely manifest as nightmares.

Chapter One: The World of the Fera
European Rakfin have a passion for intrigue and mystery. A plague of spies and informers known as the Gambine scours across the continent. They filter back what they see, hear, and acquire to their masters, an elderly female Rakfin named DeForge who hides in the sewers of Paris. Her court passes judgment on outsiders with outrageous accuracies and rare moral vision of the French Revolution, and her tribe screams for mob rule. Of course, this is also the continent where black rats spread the earliest incarnations of the Black Plague; the Plague Lords have faithfully maintained, spread, and mutated this horror ever since.

Next to North America, Europe holds the highest population of the Rokfn "Betrayers" in the world — the number of countries bordering the seas encourages them to venture onto land regularly. In coastal cities, a rare few Rokfs have encountered the local undead. It seems some vampires have adopted the practice of caring for their enemies into the sea, and the waterharks have developed a taste for their victim's flesh. In the Aegae Sea, Rokfs have actually begun spawning near a stronghold of female werewolves calling themselves the "Furies." Because the local spirits are appeased there, the waterharks' fertility has increased around the island. One wonders what will happen when the werewolves find out. The opposite is true in the Baltic Sea, where pollution has created a supernatural barrier that blocks off most of the Gulf of Finland. No Rokfs who has entered that corrupted realm has ever returned.

Great Britain

Although Great Britain has traditionally been one of the strongholds of the Garou, a few Fera manage to stage out some territory on the British isles. The Coxs have strong ties to supernatural communities across the United Kingdom. A millennium ago, the Celts and Saxons considered the werewolves patrons of battle, exulting them in art, music, and legend, including the tales of Morigus and Morrgan. Any werewolves were their black fowls should be able to recite these tales from memory. Unfortunately, many of the younger Coxs cannot, for the bright and shining distractions of modern human culture have dizzled them.

The Naga are rarer in Europe than they are anywhere else. While the continent has a relatively high population of potential Naghf Kinfolks, very few Naghs gather their clans there. The chief exception, oddly enough, is in parts of Great Britain, particularly among Kinfolks from India and Pakistan. Despite this, legends of Faiana "driving the snakes from Ireland" are still told with gratitude and glory in werewolf culture. The few Naga who have managed to breed with Kinfolks in Ireland have done little to rebuild their population.

South America

The Amazon rainforests remain a critical location to many of the world's shapechangers, even the Garou — yet there is far more to this continent than this one area. The Fera's mastery of guerrilla tactics kept the Garou from overrunning the sacred places of this continent during the Wars of the Ring. While the Western Concordate of werewolves is still obsessed with retaking the Amazon even after ten years of war, the co- shapechangers remain unchallenged in the rest of South America.

South America is a stronghold for the Amanaiti. They are fanatic about keeping the Garou from spreading their conflicts in the Amazon to other parts of the continent. Ancient and patient elders lie in wait for fools who would undermine their domains. In fact, the same sense of propriety forces them to punish Balam and Mokolé guilty of such crimes. Although the signs of their territories are subtle, that has not stopped werespies from ruthlessly punishing (and sometimes devouring) those who do not recognize these warnings. The most cryptic warning is a serious of gigantic designs made along the Naca Plain... symbols so huge they are only fully recognizable from the air. The Balam are werespies who have retreated to the rainforests of Central and South America. Reclusive creatures, many have established Umbral refuges called Den- Realms, where they are content to maintain their honor and raise their families. Unfortunately, they are as just as territorial as werewolves, often coming into conflict with farmers, loggers, fomori, Pentex developments... and of course, Garou. Many of their ancestral estates have fallen in recent years, leading to actual honor, revenge, and violence. A few have begun establishing Den-Realms in cities instead, but wherever a Balam establishes her home, she will fight to the death to defend it. Young Baters sometimes patrol around these areas to ensure their safety... and look for a fight. A few Coxs are brave enough to try to coordinate the many communities of Fenrai South America. This is largely an effort to influence the outcome of the War for the Amazon — and it's largely considered a failure. Garou, Bater, and Mokolé must sometimes stand together against the Wyrm, particularly Pentex security, but they spend nearly as much time fighting each other. Because they cannot stand together, they are fading separately.

Three tribes of Garunl maintain small "protectorsates" on this continent: the River Keepers, Forest Walkers, and Mountain Guardians. Though their breed with native species — such as the spectacled bent — local governments have few resources to aid their attempts at conservation. The South American werebears ten to make way for the Bate who roam this continent. Sadly they have begun to realize the werewolves are capable of the same arrogance as the Garou. Their numbers are too few to bother participating in the War for the Amazon, even as healers.

Almost two hundred years ago, South America served as a New World for the Mokolé-imbeme. Shipments of African slaves brought to this continent included Mokolé Kinfolks; later arrivals included Mokolé searching for lost Kin. Escaping from their human captors, they explored an environment with an ideal climate and abundant prey. It also included a diversity of Fera not seen in many other parts.
of the world. Within the last few decades, the Mokolé have been rounded from their isolation by the increasing devasta-
tion of the Amazon Rainforest. Some young heroes have
joined with other Fera to drive them into hunted brutes out... but they suffer scorn for the alliances they make.
Lush rainforests and their watery domains make ideal
homes for the Nagah. Hidden from civilization, undiscovered serpents conceal the vipers' true numbers. Political and economic conflicts do not
concern them. Because the Gorou are content to continue
to die in a never-ending war for the rainforest, the
wet serpents bite a bit easier here.
Nuwah passing through this land confirm that man-
kind has not lost its ability to prey upon its own kind.
Wherever the rich and powerful exploit the poor and
suffering, Coyote demands justice... and the chance to
laugh at the Nuwha's acts of revenge. Prankish keeps many
travelers busy, since they were never invited to join in the
War for the Amazon. Nonetheless, the few who venture who
are brave enough to enter this war zone have been learning
the fine art of monkeywrenching, secretly aiding the
war against the Wyrm.
South American Ratkin are drawn to some of the most
hostile slums the 'Purid War has to offer. Overpopulated
cities stoke their tinder urges, encouraging them to regard
all human life as disposable. They gather wherever starva-
tion and poverty are prevalent, taking credit for these forces
as they foster and spread. A local tribe called the Borisoch
consists largely of cursed Ratkin who can never escape this
cycle of poverty and suffering. When they are first infected,
they accept their fate, and eventually do all they can to
induct the same suffering to humans. Other Ratkin call
these sick creatures "drunk rats," largely because of a
South American Ratkin rite involving poisoned liquor and
the delirium tremens it creates.
The Nagah of this continent do not travel much. With
so many shapeshifters present here, they have redblooded
their efforts to obscure their race's existence. Judging the
local Baster, Mokolé, Ananaic, and Gorou keeps them busy,
and monitoring the activities of the Wyrm's minions creates
a constant battle for survival. It is rumored that a few
nests of Nagah have made pacts with Uhirx herself, suggesting
that some of its spiritual guardians may also ally with the
Nagah's spiritual guardians, the Wanti.
South America has been home to many species of Fera,
who sometimes return to their homeland to reenact with
their spiritual roots. One species of Fera will never return. The
Canaima weehan bore witness to evil acts committed in
darkest; unfortunately, they could not see the larger of foreign
invaders. It is said that Shadow Lord homid helped direct
Conquistadors to hunt them down, but no witnesses remain.
The Caribbean

Some Nagah Kinfolk stolen from their homes-to satisfy
the African slave trade spread the lore of the Fera to
other lands. In the Caribbean, Yoruba religion and Christian
myth have combined to form many syncretized beliefs. As part
of this, many Caribbean Kinfolk, traveling as far as Louisiana,
have altered their animistic beliefs to incorporate human reli-
gions. Caribbean Nagah have a few unique rites celebrating
their own "serpent god," whom they call Damballah.
The Rokou are also slowly building their numbers here,
and thus some are bold enough to venture onto land. Human
ships, festivals on land and sea, and visits of Namali vampires have made for many intriguing confrontations.
The Delirium has covered up such events with even stranger
supernatural mysteries. Even more ominous are reports of a
race of "merfolk" crossing through the area— one wonders
if these stories are merely the result of the Veil at work again,
covering up something far more sinister.

North America

The Weaver is strong in North America; thus, the
Ananaic in this continent learn to lead highly structured
lives. Secrecy is a discipline, and strictly emulating human
habits is essential to survival. As a matter of fact, the
waepons have more potential enemies in the so-called
civilized world than they do in the wilderness. Human prey
is a delicacy that must be hunted discretely, so much of an
Ananaic's life is spent in Homid form. Their sanctuaries
are small, sometimes as tiny as a closet or basement, but the
interconnected nature of human civilization fosters the same.
They love to watch the spiritual forces at work around
them— especially when they can lie in the center of it all.
Pumonacos are native to the North American continent.
Weewans and loons, these weewans are fiercely defen-
sive of lands native to the continent's indigenous peoples.
A second tribe, the Quamis, are weewans that typically build
solitary huts or dens, usually living nearly for a lifetime. If
they become any more isolated, they may very well die out—
the fact that the lastest generation of Quamis has already realized.
Thus, the tribe has a few young heroes looking for an alterna-
tive to isolation. They have invited the help of tribes
who have made their way to North America— as well from the
Bugeensa said to make his home in upstate New York to the
Balam said to hunt in the Southwestern. Certainly, North
America has so many big cats in captivity that it is almost
comparable to areas with nomad populations— almost.

The United States

One particular rumor holds that the Nagah and certain
Corax created a pact to ensure their survival of the Second
War of Rage. As part of this, the Nagah apparently disapp-
peared from the North American continent. Some Corax
began their first crusades against the various native Chang-
ing Breeds, including other Gorou. Soon thereafter, Corax
vanguard spread the news that the Nagah were dead. From
here, the announcement spread throughout the Western
world. Even other Corax were kept in the dark so that
modern weewans continue to believe that the American
Nagah died out long ago. This is likely the best, as
American Corax are a notoriously precious bunch.

Chapter One: The World of the Fera

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There are four tribes of Guntah in the world, and each of them live somewhere in North America — even though they aren’t very populous. A few River Keepers, for instance, have made concerted effort to establish protectorates near the Mississippi, Ohio, and other rivers. More werebeats live in the U.S. than anywhere else in the world; they are used to their own kind of life. Despite this, they fear that they may have "slept too long," and that it may be too late to prevent the extinction of their kind. Their young heroes do what they can to save off the coming Apocalypse through their healing powers and battle prowess. Otherwise there is no hope for keeping their race from extinction.

The first Mokolé-mbembe on this continent came north from the Caribbean, where they established extensive settlements in southern swamps and bayous. Wandered bred with native liasses of the Southeast, creating bizarre new races of shiftshaping Gila monsters and Mexican beaded liasses. When the three Gora tribes known as the "Pure Ones" first arrived, only the Craven werebeats were comfortable living near Mokolé-wallows. Their totem, Turtle, shared spiritual Gifts with the Mokolé; thus, they later mirrored the passing of this tribe. Years later, when the slave trade brought African kinfolk to North America, African Mokolé-mbembe made the journey to findtheir kin — and in the process, found the American Mokolé-mbembe.

While Nagah kinfolk have prospered along the banks of great rivers like the Mississippi and Columbia, the werebeasts' North American population is small in spite of these fertile breeding grounds. Relations between Nagah and their "abandoned" kinfolk are highly strained from the Nagah's long period in hiding. Because nests are so closely intertwined, surviving "nests" of Nagah kinfolk have learned to mistrust their distant blood relations. While America has many poisonous snakes, some species (such as the western diamondback) are not well represented in the Nagah's heritage. Even more distressing is that the few Nagah born on this continent in recent years are of the ahii breed — the "reptiles" of the werebeasts. For the Nohvah, this is the Land, the place of their birth. Although they wander the world, this is the landscape they always return to — although they cannot wander their home land as they once did. It is the land where Coyote first ran across the Earth Mother's back, and it is where his laughter is still strongest. America has since been overrun by beasts, they say, humans who do not realize that killing the land they kill themselves. Thus, this country offers limitless opportunities to "educate" the human populace. The spirit of Coyote still has in its limitless energy and enthusiasm to protect the Land. The American Raktik is typically violent, de ranged, and dangerous, with a revolutionary sense of zeal. The most dangerous and unpredictable ones follow the dictates of "the Rat God," a hostile avatar of their Incarnas that orchestrates vast campaigns of chaos. Across the continent, his minions stockpile weapons, both physical and spiritual, conventional and biological, for the latter days of the End Times. Some werebeasts have focused more on blending in with human society; they jokingly refer to themselves as "the Rat Race." In the war against humanity, they intend to win by any means necessary. Until then, they make minor strikes against calci fied areas where the Weaver has grown too strong. By freeing the spirit of the Wyld in the world, extremists among them hope to change the outcome of the Apocalypse.

More Rokese venture onto land in the United States than anywhere else — though relatively speaking, such encounters are extremely rare for creatures like humans and Guntah. Travel there is unrestricted, at least for the time being, and the land is vast. Americans are relatively tolerant of the Rokese's Hominis forms, no matter how freakish werebeasts disguise themselves as humans may seem. The land is also blessed with enough supernatural activity to cover the few sightings of the woodbank's fueron forms. Nonetheless, venturing from the sea for too long is suicidal — it is only attempted because the consequences of ignorance events in the "Unseen" may actually be worse.

**The American Northwest**

The Northwest is home to desolate and ruthless variet ies of Nohvah, veritable "coyote bastards." Wherever coy otes roam freely, their shapechanging cousins run with them. As human cities have sprawled further and into the surround ing desert, raping the land for the quick and easy profits of land development, ordinary coyotes have become braver about approaching the periphery of human civilization. Nohvah have been delighted to lead these incursions, raiding for food, for supplies, or simply for amusement. Once this scavenging is done, proper monkeywrenching can commence.

**The American Northwest**

Protected communities of Corax thrive up and down the West Coast, especially in Oregon, Washington State, Vancouver, B.C., and Alaska. Native American cultures have many varieties of Raven trickster tales, and the werebeasts do their best to live up to them. Their raven kin, however, prefer unplagued wilderness habitats that are be coming few and far-between.

The Pacific Northwest is also home to a few Guntah River Guardians, some pride themselves on their understanding of Native American culture. Nearly all of them are also accomplished fishermen, working not only to increase and defend the populations of beasts, but also the salmon and other fish they depend on.

**Canada**

Although certainly the northmost portion of North America is wolf country, there’s plenty of territory left to what few Fen thrive here. The Guntah are as strong here as they are in the United States, perhaps even stronger — all four Guntah tribes are sparsely represented somewhere in the North. Can-dah in particular has been home to the occasional "soul called between Guntah of all four tribes, what few can make it. Such gatherings haven’t been called more
Beneath the Waves, Across the Sea

Six-thousand of the world's surface is covered in water. While the Rockies hardly have contact with other landscapes, they pitned vast areas unseen. They are also drawn to islands where humans gather. In remote Pacific islands, humans ride the waves in good weather. In others, they build their boats and sail in modern forms. Around the Marshall Islands, mankind tested some of its first nuclear weapons; now places like the Bikini and Enewetak today have become breeding grounds for Wynn-trained horrors. The Hawaiian islands are far more tranquil, especially since they harbor so many birds. Although the natives here once spoke to the Rokos, and some modern humans still preserve the old ways, one human death is sufficient to stir outrage and hunts against the neighbouring sharks. The most exotic Reke Grottos can be found at the bottom of the Marianas Trench and the remote corners of the Bermuda Triangle. The Nagas are not trapped in isolated territories; they have guarded for millennia; instead, they can hide in the world's lakes and rivers. Wherever there is water, they can survive. Some dive into the depths of great oceans, while others breed with the seas of other oceans. The Pacific and Indian Ocean held hidden Nagas. The Den-Rekals called Ananta from the watchful eyes and outlined claws of other supernatural creatures. Malaysia in particular is a haven for their kind, attracting many unusual nests of inspired artists... and skilled killers.

At any time, thousands of seaworthy vessels ride the waves — and the ship that has run on board may be a few Rokos. These vessels wander the world, breaking dry land. Many have formed their own tribe, an extended community of Rokos. One formed the origin in feudal Japan, where a group of 48 Niumi committed an unspeakable (and usually unmentioned) crime that resulted in their exile. Others insist this is another one of Howard Gallow's ridiculous tales, and see it as further evidence that the stories have gone mad after centuries of isolation in the spirit world.

What Else Lies in Shadow?

This is but a glimpse of what has been seen in recent years. Some scholars of the arcane dismiss these stories as rumors — tricks of light and shadow; if you will — but ignorance can be dangerous. As the Apocalypse approaches, shadows lengthen, and more creatures emerge from the darkness. The latest generation of Fera is united in their worship of Chaos, but they are Her in vastly different ways. Cooperation is rare, and mistrust is common. Only one passion unites them all: their resistance to the dominating ways of the worser ones. While it may be too late for revenge, the Gurus will soon see that they are not alone in the world. Wherever they roam, fear to tread, the Fera have returned.
Chapter Two: Those Who Change

We look like men, we walk and talk like men, in your presence we act like men. But we are not men. Believe that too.
— Bill Pronzini, "Ancient Evil"

The Garou won the War of Rage. That much is obvious. There is a Garou Nation that stretches across continents. The Garou have traveled beyond the ordinary ranges of the wolves they breed with — they have engaged in wars in South America, run across the Australian desert, even walked in Africa and crossed the Himalayas.

But the Fen, the shapeshifters who lost the War of Rage, have had a long time to replenish their strength. And although they too have been in decline with the coming of human "progress," they have managed to hold on with surprising tenacity. Today, the list of Changing Breeds that managed to survive to the present day is much longer than the list of Breeds that have been driven to extinction. They are still out there, no more ready to roll over and die any more than the Garou are.

Within this chapter are rules for the ten surviving Breeds of Fen, some of whom are further divided into tribes or other social factions. Each one has at least two Breeds— homid and animal-born, and must have some sort of role division besides (such as an auspice). When considering the various combinations of Breed, breed, tribe or faction, and auspice or aspect, there are literally hundreds of potential combinations that can be made into character concepts — enough to keep most groups going for a lifetime. When the Apocalypse comes, fighting in the Final Battle won't be the privilege of Garou alone — the Fen will have the chance to war against the Great Enemy one last time. Nobody can say for certain whether or not their efforts will be in vain...

...Except, of course, for you and your fellow players. Enjoy.
Kisasi scowled and stretched, gratefully accepting the hot morning sun had to offer. As she glanced around her encampment, she scowled and (not for the first time) found herself questioning her own sanity. She would probably have better luck managing a pack of baboons than a clan of Ajaba, and he was certain the task would be much less frustrating. As it was, maintaining any sense of order or discipline in an Ajaba clan that numbered 20 strong was, to put it mildly, difficult. When the associated human and hyena kin needed for a war party were fostered in, that task became fluster impossible. What Ajaba in her right mind would subject herself to such nonsense?

Of course, leadership was not without its rewards, thanks to her influence, the Ajaba had managed to put their war with the Bastet behind them, and with the help of the Gorow and the Ahati, they had become a major player in the affairs of Africa’s Changing Breeds. Today, Kisasi hoped to secure that position. The clan’s target was the largest Wyrms-influenced mining operation in all of Central Africa, and if they were successful in taking it out then even the Simba could not hold the Ajaba back. Bringing the mining operation down would shatter the Wyrms’ hold on changelings, and that in turn would catapult the Ajaba into a position of prominence and respect among Gina’s children. Kisasi could hardly wait.

Belated by her thoughts of victory, Kisasi chortled gleefully and rubbed her hands together, relishing the prospect of flaunting her victory in the faces of those Amdra’s bastards back home. She began listing orders as she sought to bring order to chaos, thinking about the day ahead and all the potential it held for her and her clan.

Legend

Long ago, when Gaia created the Ajaba, plenty of humans were primarily made up of animal societies. Some were murderous—but not all. The homid Ajaba from these societies might have accepted the thought of being ruled by women as is, but there was a bigger rift to overcome. In human societies throughout time, men have always done the majority of the fighting, if not all of the fighting; men are simply more expendable, from a survival standpoint. But the way Gaia designed the Ajaba, the women were the warriors, and the men were the mystics. They were designed that way. This flaw in the face of what the homid had grown up believing; but to the hyena-born, it was natural.

Now, in any of the Changing Breeds, there will be a gap of understanding between the animal-born and the human-born, one that thinks only when both have spent time walking in other skims, seeing through other eyes. But this gap was too wide for the Ajaba to deal with easily. Too often, an Ajaba clan would fall prey to divisive bickering and infighting, as each were hyenas tried to point out where he or she belonged in the new order, and how that related to who he or she believed. They were simply not as effective as they could have been, and the Bastet took exceptions to this.

The Bastet felt that the Ajaba were betraying their heritage by spending too much time in divisive struggle, and their reactions were mixed. Where the Simba had been created to be elite warriors傒testing the Ajaba’s efforts, now they found themselves forced to take on the Ajaba’s role instead. The Baphra, ostensibly the lawmakers of Africa’s shapeshifters, felt they lost their credibility when they could not keep the Ajaba in line. It was the same with all of the Bastet tribes, each taking on a role for which it was ill prepared, each finding it had been cheated of its birthright due to the pride of the Ajaba. They were infuriated, and have been punishing the Ajaba ever since. Regretfully, that gave the Ajaba the unity they previously lacked. Now they had a clearly visible common nemesis — the Bastet.

In the wake of the rivalry with the Ajaba, the Bastet adapted to the situation as best they could. Unfortunately, they just weren’t up to the task. The Bastet were more solitary than not, and they usually find it difficult to coordinate their efforts for any extended period of time. The other shifts in Africa similarly weren’t much help — the Batikin were insular, the Amurrai alien, and the Rokha...well, the Rokha just weren’t around. So, as you can imagine, they were ill prepared to face the Wyrms and its minions, and as a result the Duffer and Eaters-of-South have seven strong towns in Africa that we, as far as we’re attempting to protect even now.

As time went by, the Ajaba acquired and ruthlessly defended their own territories, staying off the Wyrms’ influence in their own way — and largely for their own benefit — with no attention spared for assisting the other Changers. The Bastet were not pleased, and the Simba in particular decided that, if the Ajaba

Back when Gaia created the Ajaba, plenty of humans were primarily made up of animal societies. Some were murderous—but not all. The homid Ajaba from these societies might have accepted the thought of being ruled by women as is, but there was a bigger rift to overcome. In human societies throughout time, men have always done the majority of the fighting, if not all of the fighting; men are simply more expendable, from a survival standpoint. But the way Gaia designed the Ajaba, the women were the warriors, and the men were the mystics. They were designed that way. This flaw in the face of what the homid had grown up believing; but to the hyena-born, it was natural.

Now, in any of the Changing Breeds, there will be a gap of understanding between the animal-born and the human-born, one that thinks only when both have spent time walking in other skims, seeing through other eyes. But this gap was too wide for the Ajaba to deal with easily. Too often, an Ajaba clan would fall prey to divisive bickering and infighting, as each were hyenas tried to point out where he or she belonged in the new order, and how that related to who he or she believed. They were simply not as effective as they could have been, and the Bastet took exceptions to this.

The Bastet felt that the Ajaba were betraying their heritage by spending too much time in divisive struggle, and their reactions were mixed. Where the Simba had been created to be elite warriors傒testing the Ajaba’s efforts, now they found themselves forced to take on the Ajaba’s role instead. The Baphra, ostensibly the lawmakers of Africa’s shapeshifters, felt they lost their credibility when they could not keep the Ajaba in line. It was the same with all of the Bastet tribes, each taking on a role for which it was ill prepared, each finding it had been cheated of its birthright due to the pride of the Ajaba. They were infuriated, and have been punishing the Ajaba ever since. Regretfully, that gave the Ajaba the unity they previously lacked. Now they had a clearly visible common nemesis — the Bastet.

In the wake of the rivalry with the Ajaba, the Bastet adapted to the situation as best they could. Unfortunately, they just weren’t up to the task. The Bastet were more solitary than not, and they usually find it difficult to coordinate their efforts for any extended period of time. The other shifts in Africa similarly weren’t much help — the Batikin were insular, the Amurrai alien, and the Rokha...well, the Rokha just weren’t around. So, as you can imagine, they were ill prepared to face the Wyrms and its minions, and as a result the Duffer and Eaters-of-South have seven strong towns in Africa that we, as far as we’re attempting to protect even now.

As time went by, the Ajaba acquired and ruthlessly defended their own territories, staying off the Wyrms’ influence in their own way — and largely for their own benefit — with no attention spared for assisting the other Changers. The Bastet were not pleased, and the Simba in particular decided that, if the Ajaba
could not be persuaded to protect Gaisa from harm, they could at least be made to see the folly of their ways. So it was that the long
true war between the Simbas and the Ajaba began, a war that
ended only with the near-annihilation of the Ajaba tribes.

The Ajaba Today

The war with the Baster went poorly for the hyenas, but
also took a terrible toll on the Simba tribes, particularly the
Amadu'o. These were proud people, and the indignities the
Ajaba forced upon them were unconscionable. Their rage built to unmotagible
heights, and it turned these proud warriors into the very
tings they sought to destroy. As the Ajaba were deities, so
the Amadu'o became tyrannical. As the Ajaba were rebel-
less, so the Amadu'o became despised. No one was safe from
their wrath, and all were expected to participate in their wars
of obliteration. These battles mirrored the War of Rage
waged by the werewolves in the north, save for the fact that
it was an ongoing conflict that never seemed to end. The
Gaisa were motivated by fear and ignorance, and these things
can be assuaged. Not so, the greatest sin of them all. And
no Simba's pride was fiercer than that
of Black Tooth, the most tyrannical
Amadu'o the world has ever seen. He
was a nightmare given form, and his reign
was legendary for its cruelty. Ironically, his
destruction, and the beginnings of restora-
tion for Gaisa's children in Africa, was set
in motion by lone Ajaba untranslated
Kiasi. Her story changed the face of
Africa, and it will quite possibly
change the face of the world before
all is said and done.
Kiasi was born to a Masasi woman
of noble blood, one who wanted noth-
ing to do with the ruling Ajaba king of
the time. She was raised with no knowledge of
her heritage, or even her name, which means
"revenge" in Swahili. After her first Change, Kiasi began
to explore her heritage and the legacy her mother had left for
her. This is how she met Kiva, the revered Bughaera elder,
who told Kiasi of the significance of her name, as well as the
events that led to the destruction of the Hyena King and his
court. Surprisingly, however, the young Ajaba wanted noth-
ing to do with the vengeance her name suggested; rather, she
decided then and there that she was going to fix things, and
was too young to realize that that was a hopeless venture.

Thank Gaisa for the stubborn resolve of the young!
As it turns out, Kiasi made an excellent diplomat, and
managed to make contact with the Nyafo Simba, other
Bughaera, the Swara, the two tribes of Carus in the region,
the Mokole, the Rokea, and a number of extended Kin
networks throughout sub-Saharan Africa. She didn't know
she wasn't supposed to like the Simba, and didn't much care
that they didn't like her. She simply refused to surrender in
the face of antagonism, and they found her enthusiasm
infectious. Before long, all of Africa's Fera believed that a
united attack force could defeat Black Tooth's Endless
Storm, and so it was. She also made them believe that
that coalition was worth maintaining thereafter, and the
Ahadi is the result of this belief.
Kiasi's efforts have paid off in spades for the other
Ajaba in the world. She gave them a banner to rally behind
and the chance to redeem themselves, and they snapped it
up, with all the eagerness of a starving hoard. The Moya's
Simba and the other Baster finally forgave the Ajaba's past.
Ajaia society, like that of their hyena kin, is made up of tightly knit family groups. These groups consist of related Ajaia and their kin, and they form the basis for larger groups called clans. In some ways the clans are analogous to Ganso tribes, though they tend to be smaller and are limited to specific geographical regions. They lack the racial and cultural influences that characterize Ganso tribes, and they rarely even have official names (if named at all, they are named for the most prominent female member of the clan, e.g. Kasia’s Clan).

Ajaia society is family-oriented, tribalistic, and united; the extent that it would do the Black Furries proud. Females, who serve as the pack’s warriors, leaders, and spies, dominate most packs. In contrast to the Black Furry’s system of kinship, among the Ajaia the role of males is not trivial — males, in fact, play a critical role in pack society.

While some Ajaia packs remain hidebound and intractable to external threats (weaknesses a so-called “Ajaia King” discovered it the hard way). Politicking among the Ajaia is fierce, and social status is very important. Reigning females must always defend their position against challenges from their underlings, and these challenges are often quite a bit bloodier than similar affairs among Ganso. As such, it is not uncommon for Ajaia in power to have numerous allies, among them both warri ors and mares that can help to legitimize their position. This is where the power of males in Ajaia society outweighs that of males that enter a pack too young to be a peer, a social rank which also allows them to join themselves with any females who will have them. This means that Ajaia mares wield considerable power, as they alone control the future of an entire clan simply by choosing whom they wish to support in the numerous ritual challenges that plague the typical pack.

Beyond the pack, the Ajaia society is currently no real structure to Ajaia society. The Ajaia of today are still recovering from the pro-genocide of their breed in 1984, and at the same time they are also reorganizing their clans, discounting the chauvinistic ways of the Ajaia King and instead adapting new traditions more in keeping with Gaia’s will. It goes without saying that Kasia speaks for the Ajaia as a whole, but at a local level her influence is often quite limited.
• Homid: Most homid Ajabas are of African or Indian descent, though Africa's racial diversity ensures that homids of nearly any ancestry are possible.

Beginning Gnosis: Females 1, Males 3

Starting Gifts: Master of Fire, Sniff of Man

• Metis: Most Ajabas are bermaphroditic, and even those that aren't might as well be spiritually. They lack the gendered benefits to Gnosis or Rage enjoyed by males and females respectively, hovering in the middle of the scale for each trait. This gives metis Ajabas a unique place in Ajabas society, as they are considered some of the most stable and balanced individuals of the breed. The irony of this state of affairs is not lost on them.

Beginning Gnosis: 3

Starting Gifts: Primal Anger, Sense Wyrm

• Hyena: Hyenas are an important connection to Gaia and the spirit world than homid or metis Ajabas do. This is particularly true of males, whose spiritual awareness is equal to that of lupan Carous.

Beginning Gnosis: Females 3, Males 5

Starting Gifts: Heirvened Sense, Sense Prey

Aspects:

In the past, all Ajabas were functionally Raghabah. This is changing, however, with the current trend toward restructuring Ajabas society. Currently, two major aspects are recognized among Ajabas elders, and it’s possible that more might emerge at some point in the future.

• Dawn: Dawn Ajabas, if female, are filled with fury and Rage, eager to battle the Wyrm and prove their worth to Gaia and their clan. They are fierce and combative, easily offended and hyperactive, and they are one of the main reasons the Wyrm is feeling the Ajabas’ bite in Africa. In the case of males, Dawn aspects tend to be tautolutes, a role similar to that of the Galliards in Carous society.

Beginning Rage: Females 5, Males 3, Metis 4

Starting Gifts: Falling Touch, Inspiration, or Razor Claws if female, Beast Speech, Call of the Wyld, or Mindspike if male; metis may choose from the Gifts of either gender.

• Dark: Dark Ajabas turn their frigate toward, learning more subtle ways to leave their mark on the world. Dark females tend to become skulking assassins, striking down their foes in the manner of a rage-filled Raghabah. Dark males commit themselves fully to the study of Gaia’s mysteries, and they are some of the most potent mystics Gaia’s children have ever seen.

Beginning Rage: Females 3, Males 1, Metis 2

Starting Gifts: Blue of the Milky Eye, Open Seal or Sense of Running Water if female, Mother’s Touch, Sense Wyrm or Spirit Speech if male; metis may choose from the Gifts of either gender.

While their Rage and Gnosis often swing to great heights, Ajabas are not especially strong-willed. All Ajabas start with a Willpower score of 3.

Forms:

Like the Garou, Ajabas can change into five forms: Homid, Anthro, Carous, Crocas, and Hyenaform. They function in most respects like their Garou counterparts, and the difficulties associated with shifting forms for the Garou apply to the Ajabas exactly the same fashion.

• Homid: Ajabas in Homid form look just like normal humans. They tend to be of rather stocky build, and often have horse voices and bat-like hair. They have an unsettling air of cunning about them, and some have an unnerving habit of laughing preposterously.

• Anthro: The Anthro form is a hybrid of human and hyena characteristics, with the emphasis on the human traits. The Ajabas’ limbs lengthen and thicken, she grows in height, and her facial features and teeth become thicker and more robust. Her body hair bristles, and she becomes disturbingly inhuman.

• Crocas: This hybrid form is a balanced mix of hyena and human, and it is built for battle. Strong and capable, the Crocas form (slightly smaller than a Garou’s Crocas) affords the Ajabas the greatest protection of all his forms, and also allows him to manipulate weapons and equipment with little difficulty. Ajabas in Crocas form invoke the Delirian, just as Carous do.

• Crocas: The primary Crocas, the Carous, the
takes the normal hyena form and enlarges it, making the Ajaba much more dangerous. Ajaba in this form are the size of small bears, and their crushing bite inflicts one extra die of damage thanks to the wretched hyena's thickened jaws.

**Hyenas**: The Ajaba's Hyena form is like that of her normal hyena kin, strong and capable and deeply attuned to the world around her. It is more useful for movement than any of the other forms, but lacks the strength of the battle forms or the flexibility of the humanoid forms.

### Traits

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**Gifts**

Ajaba are hardy folk, and they have managed to retain much of their old knowledge even through their years of hiding from the Simbiros on murder- ing them. They learn and use Gifts just as Chana do, and while some turn to other sources of mystic might (particularly the Wyrms), others are unwelcome among the true clans.

Ajaba begin play with one breed Gift, one auspice Gift, and one Ajaba Gift from the list below. Ajaba may choose auspice Gifts based on their gender and their Aspect. Females choose Ashamun Gifts (if Down Aspect) or Ragbash Gifts (if Dark Aspect). Males choose Galliard Gifts (if Down Aspect) or Thurge Gifts (if Dark Aspect). Metis may choose from either list for their Aspect.

**Feral Grim (Level One)** — With a snarl or a harsh glare, the Ajaba strikes his victim uneasy and forces him to back away, intimidated.

System: By rolling Manipulation + Primal Urge, the Ajaba adds one die to all subsequent Social rolls for the remainder of the scene. If he rolls four or more successes, he adds two to his rolls. That only works on one target at a time, and only for rolls meant to intimidate or coerce the target in some fashion. The difficulty of the roll is the subject's Willpower, though it drops to 4 if he is already inclined to fear the Ajaba.

**Gift of Terror (Level One)** — As the Red Talon Gift: Wolf at the Door.

**Primal Anger (Level One)** — As the metis Gift.

**Sense Prey (Level One)** — As the lupus Gift.

**Crushing Jaws (Level Two)** — By invoking this Gift and mapping her jaws shut on prey, the Ajaba gets a solid hold that lasts until either the bone shatters or the hyena lets go (or dies). By using this Gift together as a group, several Ajaba can shred even the mightiest opponent.

System: The player makes a Strength + Brawl roll (difficulty 6) to get a firm grip, then spends a point of Willpower. Each turn, the Ajaba inflicts an additional health level of aggravated damage as her teeth mash the bone to marrow and splinters; the added damage is cumulative. The target cannot escape this grip unless he kills the hyena; her grip makes her an easy target (reducing her Dexerity + Brawl difficulty by 2), but prevents him from escaping.

**Curse of Hatred (Level Two)** — As the metis Gift.

**Sense of the Prey (Level Two)** — As the Ragbash Gift.

**Clan Loyalty (Level Three)** — As the Bone Gnarwe Gift: Friend In Need.

**Laughter of the Soul (Level Three)** — The hyena's barking chuckle is unsettling under the best of circumstances; augmented by this Gift, it becomes a maddening threat. Normal humans and animals panic at the sound of this echoing laughter, and even supernatural creatures have been driven off in fear. An Epiphany of Fear teaches this Gift to the hyena-folk in exchange for a little extra influence.

**Systems**

To activate this Gift, the Ajaba simply has to laugh. The player rolls Manipulation + Expression or Intimination (whichever is higher) against the victim's Willpower. Each success makes the purr more profound; one success makes the target uneasy, while three sets him shivering uncontrollably and five drives him into the night, screaming. A Garou or vampire must check for frenzy if the Ajaba rolls three successes or more, and the results should send Garou into fox frenzy until the Laughstends. Only by spending Willpower can he keep his self-control, and even then the chuckling disturbs him badly.

**Calling the Weak (Level Four)** — By studying a fox or a group of prey, a hyena can tell which one of them is most ready to die. The Gift reveals states of sickness of the mind, body, and soul and helps a hyena choose her next victim.

This vision can be fairly abrupt and open to interpretation; a young Garou on the verge of Harano is more likely to be spotted than an elderly wolf with a healthy heart. Even so, the sight is accurate, and provides disturbing insights that a target may not even recognize in himself.

System: The player rolls Perception + Awareness and spends a Gnosis point. The difficulty depends on the severity of the subject's illness, or on the number of subjects nearby. Sporting a man with a bad liver is easy if he's alone (difficulty 5), harder if he's in a crowd (difficulty 7), and harder still if he's healthy but emotionally unbalanced (difficulty 9). If more than one person in range is unhealthy, the magic picks out the sickest one. This disease may be physical, mental, or emotional, but should be significant. A minor case of the flu doesn't qualify, though pneumonia would.

**Garou (Level Four)** — As the lupus Gift.

**Gorge (Level Four)** — As the Red Talon Gift.

**Survival (Level Five)** — As the Bone Gnarwe Gift.
Rites

Since most of the bord was annihilated at the claws of the Endless Storm, and since they have only recently begun organizing themselves into clans once again, the Ajabu have not yet developed (or re-discovered) any unique rites. They do share rites with the rest of the Ahadi (as described in the Ahadi section of this book) and they have copied several rites from the Garou, but the best, as they say, is yet to come.

Necromagog

In my advice:

- **Ahadi**: An alliance is all well and good, but Black Tooth is dead now. Can't we get back to what really matters? Y'know, killing Simba?
- **Ananasi**: What good do these guys do for Gaia again?
- **Bagheera**: Smug jackasses, one and all. Still, they keep the lions at bay, so they can't be all bad.

- **Bubaste**: Oh, whatever. If they even came out of Egypt I might have an opinion on them.
- **Kucha Ekandu**: Weird little shits, and too mystical for my tastes.
- **Mokole**: Damn, they stomped the hell out of Black Tooth and his pride! Don't care how freaky they are, that makes them okay in my book.
- **Ratkin**: Stinkly little vermin, but they're smaller than we are and they have all the right people. Good allies, but don't trust them.
- **Silent Striders**: They're tough fighters, so I guess that counts for something.
- **Simba**: New regime or not, I still say kill 'em all and let Gaia sort 'em out.
- **Swara**: Sneaky bastards. They're just like all the other cats: talk pretty to your face, then stab you in the back when you aren't looking.

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Do you know why they called us "Bringers of Pain"? Because we made the tears of widows and children fall just as we still do. Leave us be. For your family's sake.

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Chapter Two: Those Who Change
Ananasi

Jacintha took a deep breath and released it explosively, shattering her body into a thousand tiny spears, each of which clawed up the wall of the building and scattered toward the window sill, which would afford them enough space to enter through the tiniest gaps in the window frame. As she neared the window, Jacintha grew aware of a struggle already going on inside the building. Her rival was here—at last the other one.

Edging through the cracks, the lead Crawlings paid no part of Jacintha's body saw Carver's alien Lilarform fighting for his life against a creature with a wolf-like head and a gigantic fur-covered body complete with deadly, knife-like talons. She could smell the anger pent up in the air around her, along with a rare scent—Carver's fear. The Hastr was badly wounded, with great gashes in his carcass exposing the soft, vulnerable flesh beneath. One of his hands lay several on the floor.

All Jacintha had to do was remain and her enemy would perish at the claws and fangs of Cael's watchdog. Instead, she sent a few of her Crawlings into a far corner, where they would stay undetected and undiscovered in case they needed to flee for their (and her) lives. The remaining Crawlings scrambled up the wall and onto the ceiling just above the werewolf. They flowed together, merging into a gigantic version of Jacintha's spider of choice, the nauseatingly tormented brownrebe. Quickly she drew upon the blood gained from a recent feeding, spewing into the giant, shapeless form, its snarling nearly impossible to break. She dropped the struggling werewolf, entangling the snarling beast in its steel-like cables.

"Now!" she hissed at Carver and joined in the attack on the momentarily trapped werewolf. It was over quickly; the werewolf could not withstand the massive doses of venom from two Ananasi. Once his struggles stopped, all that was left was slowly draining him of his vital (and extremely nasy) blood.

Once they were certain the werewolf was dead, the two vampires returnedassume human form and carried the corpse from the building and dumped it unceremoniously into a nearby alley.

"Let the police wonder about vampires," Carver said, before turning suspiciously to Jacintha.

"That latter: 'We'll settle it here and now.' You see, mesp, didn't you?"

Jacintha's face remained impassive. "I hate you, Hastr, for what you've done to a place I've grown fond of. But I respect the laws of our people and our Queen. Our feud is between the two of us. I would never bring in outsiders to settle our differences."

Carver nodded briefly. "I'll accept that, Wyld servant," he said. "Maybe I'll seek out other hunting grounds for a while and leave this slam to you."

"Then we'll have no quarrel," Jacintha said. With unblinkable eyes, she watched Carver's body collapse into thousands tiny wolf spiders and disappear into the darkness. Jacintha turned her back on the corpse and her former enemy and made her own way home through the night.

Legend

At first only the Triune existed: Weaver, Wyrm and Wyld. The Wyld's first and best creation was Gaiia. She, in turn, created Her own children — the Mokole, the Goruss, the Barlett and all the other Fens. But the Wyld was not the only creator; the Weaver, too, created a child — Ananasi. It is from the Weaver's first and only child that the Ananasi are descended. Ananansi emulated her mother, the Weaver, and created her own children from a union with the spirit of Spider. The first Ananasi, called Ananus, created more children and the Ananasi prospered.

When the Weaver grew old and bound the Wyrm in her Webs, in retaliation, the Wyrm captured Queen Ananansi, holding her prisoner in a flawless realm. Then the Wyrm erected the Ananasi into a service in order to keep the Queen Mother safe. Given no other choice, the Ananasi agreed.

Only her first and best beloved child, Ananasi, was able to finish her in the Wyrm's realm of Mahitov. Seeking to free her,
Anasani cajoled and tricked the Corax, the Garou and other Fera into storming Malfeas to capture what he claimed was the Wyrms very heart—Anasani's prison. The Garou seized the opal and brought it out of Malfeas, but they could not destroy it. They did make a crack in it that allowed Queen Anasani to communicate with her children, which was her intention all along. Though still a prisoner, the Wyrms could not harm her through the tiny flaw in its opalescent sheath.

The Garou were enraged by what they saw as a betrayal and swore vengeance against the Anasani. Fortunately, Queen Anasani taught her children to hide and thus they were able to weather the initial fury of the Garou, which soon erupted in the conflagration now known as the War of Rage. Though few Fera realize it, the Anasani fed the flames of that war, driven to it by the arrogance of the Garou, whose calling tactics during the Imperium offended Queen Anasani.

After the end of the Imperium, the Anasani slowly emerged once more into the world. Still doing the work of their Queen Mother, they cultivate human society for their efforts as builders. Many Fera do not believe the Anasani still exist; others remember their ancient duplicity and consider them servants of the Wyrms, hunting them whenever they find evidence of their existence.

Where the other Fera now serve the will of Gaia, the Anasani serve their captive Queen. Even those who still obey the Wyrms know that Queen Anasani holds their true loyalty and do their part to accomplish her grand design—the reversion of the original balance between Wyrms, Weaver and Wyld.

The Anasani Today

Today, the Anasani still hold to their original purpose, to do the will of their Queen and to free her from her imprisonment. They accomplish this through their interaction with human society. By manipulating human affairs, including economics, politics and society, the children of Queen Anasani build a complex web of million of strands, linking every creature in the world with every other creature. Though their immediate purpose may remain unfathomable except to their own perceptions, their ultimate goal lies in restoring the Symmetry that held the world in perfect balance.

To this end, Anasani have found haven in all parts of the world and in all strata of society. Camouflaged by their adaptation to the human realm, they exercise their hidden agendas disguised as the normal actions of everyday life.

Anasani Leader

Dannah (DOH-bah): The Anasani's personal name for themselves.
Fyllett: An Anasani flint.
Grandmother Spider: Another name for The Weaver.
Great Web: The Anasani's name for the universe. The Order of Wyld used the Anasani seek to restore it to its original perfection.
Orid (OH-rid): The other Changing Breeds, considered insignificant by the Anasani.

Chapter Two: Those Who Change

Sylle (SIL-leh): Similar to a Den-Realm, this is a spirit haven, created by each Anasani, connected to the Unûr and Queen Anasani.

Symmetry: The ultimate goal of the Anasani and their Queen: the restoration of the balance by restoring the original harmony of the Triad.

Tapestry: The name given to the Anasani's concept of the universe as a giant masterwork created from many interwoven threads.

Triumvirate: The political structure of the Anasani, as dictated to them by their Queen.

Unsparing: The intentional destruction or alteration of part of the Tapestry or Great Web to serve the purpose of Symmetry.

Weaving: The purposeful creation, change or restoration of part of the Tapestry or Great Web in the name of Symmetry.

Organization

Most Anasani lead solitary lives, each one doing her part to carry out the will of Queen Anasani, with whom she maintains a personal connection. When they need to organize, groups, either for some great goal or for mutual protection, they do so under the leadership of elder females.

In general, Anasani society recognizes three distinct groups, called the Triumvirate: those who serve the Wyrms, those who serve the Wyld and those who serve the Weaver. Within each group, distinct factions exist as warriors, balancers and questioners. This complex organization of roles keeps the webs of the Anasani society strong and dynamic, an ironic situation for children who love pattern and stability.

The Metamorphosis

Unlike the Fyllett, which marks the point of no return for most Fera, the evolution of a human (or archaism) into a full-fledged Anasani does not occur all at once. The pre-Metamorphosis Anasani experiences gradual changes in curiosity, as she notices details and patterns in the world around her to a greater extent than in her previous life. The soon-to-be Anasani also finds her emotional cooling as she grows more introspective and analytical in her feelings and actions.

Physical changes soon follow as the Anasani's body slowly transforms itself into one capable of achieving many disparate forms. The individual's tastes change; she loses the desire to eat for satisfaction and eats primarily for sustenance and to fuel the changes in her body. Her muscles undergo sporadic spasms and subtle changes manifest as her shirt may sprout on herforefore-hare portions of skin or swellings may move under the skin.

While these changes may seem terrifying to the young Anasani, more often the individual finds them fascinating, predisposed to accept them by the emotional and psychological changes that have already taken place. Simultaneously, the new Anasani learns to control her changes as well as to be not obvious to the uninitiated.
Finally, the Ananasi learns that she needs blood to power her changes, discovering the Hunger. While she can still eat food, she learns that her true need is for the blood of warm-blooded animals to power her change.

Unrealized Instruction

The final Metamorphosis of a young Ananasi inevitably attracts the attention of others of her kind, who, following instructions from Queen Ananasi herself, bring the fledgling, sometimes with others who have just discovered their spider-selves, to the Umbra where they receive a thorough grounding in their new life, learn their roles in the Great Web and meet with the Mother Queen herself.

The Syle

Each Ananasi learns to build her own private place that connects her to the Umbra and to Queen Ananasi. This place, called the Syle, serves as a piece of rest, in which the Ananasi can replenish her Choons. It also allows the Ananasi to communicate directly with Queen Ananasi, broadcasting the Ananasi’s thoughts to the Queen Mother in her oral priced. The Syle may be an apartment, a house or an abandoned cell — anywhere the Ananasi feels safe enough to set up residence. Most Ananasi bring their prey into their Syle to feed, laying their victims by their seductive wiles and ensuring that they keep returning once they are firmly under the webspider’s control. In the physical world, the Syle serves as the other dwelling place. In the Umbra, it appears as an other part of the Great Web, no different in feeling from other parts.

The Law of Ananasi

Obey the Mother-Queen in All Things
Defend Your Brethren From All Who Would Do Them Harm
Follow the Aspect and Faction that Ananasi Chooses for You
Understand the Ways of the Triat, Both as They Were and as They Are. Know the Difference
Know Your Enemies
Know The Great Web for What It Is
Keep Your Mouth Shut
Worship None But Ananasi

Traits

Unlike other Fera or the Garou, the Ananasi has a Shadow. Instead, they possess a blood pool that they may use for extra actions and healing wounds. Ananasi can hold up to 10 blood points (each one about the equivalent of a level of health of damage), although some Gifts enable them to exceed this maximum.

Webspiders may eat normal food, but they gain their real sustenance and power from ingesting blood. Running out of blood does not weaken an Ananasi, but until she has acquired at least some blood points, a webspider on "empty" can use none of the special abilities granted by her blood pool.

Ananasi can accomplish the following by using blood points:
- Spending one blood point allows a webspider to shift automatically into a chosen form.
- Spending one blood point gives an Ananasi an extra action in a turn.
- Ananasi use blood points to power certain Gifts and rituals.
- Ananasi may spend blood to heal wounds.
- Blood points are a measure of Ananasi’s viability to create webs.

Unlike vamps, who also use blood to fuel their actions, webspiders cannot employ blood to boost their Physical Attributes, nor do they gain extra bonuses from the blood of Fera or other supernatural creatures (though they may enjoy the taste and potency). A webspider may spend only one blood point per turn (unless possessing the Gift: Blood Pump, or unless a Gift requires more than one point), and may never expend blood and Gnosis in the same turn.

Health

Ananasi do not regenerate as do most other Changing Breeds. Instead, they use the blood stored from their feeding to heal both normal and aggravated wounds. To heal normal damage, webspiders spend one blood point per level of damage. In order to heal one level of aggravated damage, an Ananasi must spend five points of blood at once. This process takes an entire scene.

Unlike a webspider who needs blood to heal damage, she heals at the same rate as normal humans do. Ananasi may spend blood for healing while in any form except their Clawing form. They may also use blood to purge themselves of diseases as if they were healing aggravated damage. The more serious the disease, the more “levels” they need to heal. Spending five blood points, or the equivalent of healing one level of aggravated damage, can purge common ailments such as the flu. Serious illnesses such as AIDS, lupus or Crohn’s disease count as three to five levels of aggravated damage. Ananasi seeking to purge their systems of serious illnesses must, therefore, consume blood to large quantities, probably requiring multiple feeding frenzy.

Ananasi possess no vulnerability or allergy to silver.

Passivities

The Ananasi naturally have all physical traits with spiders. Human-born webspiders may have as much difficulty adjusting to such manifestations as multiple eyes and legs as spider-born Ananasi have adapting to the seeming restrictions of human form.

In all except their Horid form, Ananasi have multiple eyes. Though this does give them greater sight range, webspiders must still make a Perception + Alertness roll to notice specific things within their expanded peripheral vision. Unless they have Gifts that grant them 360º vision, Ananasi cannot automatically see everything around them.

Most of the Ananasi forms have multiple limbs. This abundance of appendages, however, does not allow webspiders extra actions. They are bound by the same
penalties for taking extra actions as other characters. They can use their extra hands to carry more items; moreover, should they lose the use of an arm in battle, they still have a spare or two in reserve.

By rolling Chasms + Primal-Urge, Ananais can use pheromones to draw potential mates, as per the rules for Animal Attraction (Werewolf, pg. 191). For Ananais, the difficulty is always 4.

Rage and Shapeshifting

Ananais do not use Rage in the process of changing from one form to another, nor does their lack of Rage affect their ability to change forms. When a weregazer wishes to move from one form to another, she rolls Stamina + Primal-Urge, at the same fashion as the Ovid.

Because Ananais lack Rage, they do not frenzy. In fact, they tend to experience emotions differently from most other shapeshifters, not to mention normal humans. Though weregazers do feel joy, sorrow, anger and other emotions, they do so in a muted fashion, as if distanced from their feelings. They can be induced to frenzy through supernatural means, but the difficulty to do so is raised by 2.

Crawling the Umbra

Rather than stepping sideways where the Gaspard is weakest, weregazers must assume their Crawling form and make their way through the Great Web’s strands. They may assume any form they wish once they have crawled across the Web, but they can only successfully enter the Umbra as Crawlers. Because of this prana’s affinity to the Weaver, the Ananais use a different difficulty to step sideways. Where most Fera find a low Gaspard easiest to breach, the Ananais find it easier to cross where the Weaver is firmly entrenched.

Area

<table>
<thead>
<tr>
<th>Difficulty</th>
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<tr>
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<tr>
<td>Inner city</td>
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<tr>
<td>Mini-mall</td>
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<tr>
<td>Open highway</td>
</tr>
<tr>
<td>Rural countryside</td>
</tr>
<tr>
<td>Lonely train track</td>
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<tr>
<td>Untouched wilderness</td>
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</tbody>
</table>

Where the Wyrm’s taint is significant, most of the Dhamlin have greater difficulty, finding the Web sticky and hard to traverse. Only those weregazers of the Haze faction can enter the Umbra at no penalty. Other factions of the Ananais add +2 to the difficulty to crawl through a Wyrm-infested Web.

Venom

The Ananais possess venom-producing glands. Depending on the Dhamlin’s current form, the venom varies in potency. Ananais in Pitiful form produce full strength venom; in Lilian form, their poison is somewhat diluted. So-called should determine for themselves the exact amount of damage, but it should always be considered aggravated damage that can only be healed through medical attention or magical healing. In order to affect the Ovid or other supernatural with their venom, the Dhamlin must use Gifts. Normal humans are affected automatically by the bite of an Ananais; the type of poison depends on the breed of spider.

The bite of a brown recluse Ananais produces a poison that has a narcotic effect that spreads throughout the body over a matter of weeks, killing all flesh it comes in contact with. An Ananais tarantula emits non-lethal but extremely painful venom, while a black-widow Ananais’s bite can prove fatal for humans who both a Stamina roll unless they receive an antidote quickly.

Webs

When in Pitiful form, Ananais can spin extremely strong webs that they can use for a multitude of purposes. Creating webs of any substance costs one blood point, which the Ananais owns in the process of spinning their webs. These webs have a tensile strength approaching that of steel yet they retain the flexibility of spider webs found in nature. When, used to trap an enemy, they possess an effective Strength of 9 and take half health levels of damage before they break. In Crawling form, Ananais can spin webs that have the strength of ordinary spiderwebs.

Backgrounds and Abilities

The Ananais’s breed determines beginning Willpower and Gnosis. Ananais have no restrictions concerning which Backgrounds or Abilities they may use except those dictated by their breed. Ananais autistically gain Queen Ananais as their totem, regardless of their faction.

As a totem, Queen Ananais grants Occult 3 and Esoteric 2 while her child is meditating in his Style (or, in the case of an Ovid child, while meditating in solitude). Her ban is that her children must follow the Laws of Ananais, and Ovid must cooperate with Ananais. Those Ovid she favors must pay 10 points to purchase her as a personal totem; she does not favor picks.

Breeds

Ananais admit to two distinct breeds: arachnid and homid. Metis weregazers simply do not exist. Whether this is true because matings between two Ananais produce no issue or any “child” born of such a match either dies or is killed at birth, the Ananais do not say.

• Homid—Homid Ananais, born of one human parent, have an only life that differs little from that of human children. As they near the time of their First Change, however, they notice significant differences between themselves and their human friends. By the time they undergo their transformation, they are usually ready and relieved. They have an advantage over the arachnid breed in that they already have the mass they need to support their new forms.

Beginning Willpower: 3
Beginning Gnosis: 1

Chapter Two: Those Who Change
Aranasid — Aranias born from a mating with a spider hatch from an egg sac. They must literally eat their way to a size that can accommodate their change in form, usually from the at or after eggs are laid; if they do not reach a size sufficient to accommodate themselves, they will lose their form and become spiders. Araniasid Aranias usually possess the appearance of their local spider population, characteristics that show up in their non-Homid forms.

Beginning Ways 4

**Beginning Genesis 5**

**Aspects**

Instead of auras that determine the role each werecreature plays in her greater community, Aranias have aspects, chosen for them by Queen Aranias. Each of the three aspects of Aranias — those dedicated to the Wyrm (Hater), the Weaver (Tenere) and the Wyld (Kumori) — has three facets. The Warrior, or Myrmidon, fights for her faction under the direction of Queen Aranias. The Balancer, or Vole, serves as judge, wizard and seeret of truth for her faction. The Questioner, or Wyrm, acts as a counter to the other two aspects and dedicates his to understanding the structure of the Great Web and his faction’s place in it.

Shortly after an Aranias’s Metempsychosis, the markings that designate her appearance, marking her as Tenere (Weaver-dedicated), Hater (Wyrm-dedicated) or Kumori (Wyld-dedicated). Her faction becomes clear to her during her period of Unfruitful Instruction.

**Tenere: Weaver-Dedicated** — Aranias dedicated to the Weaver have the best control over their emotions and the most accurate color and pattern. They aim to restore the Weaver’s original aspect, not the mad, out-of-control creature she has become. Tenere tend to value neatness in their personal lives, order in their relationships and patterns in their day-to-day activities. Logical, calculating and precise, they strive to maintain stability in the Great Web and to embody the Weaver in everythings they do.

Starting Gifts: Croom, Patience of Aranias

**Hater: Wyrm-Grime**

Like the Tenere, the Hater sees the Wyrm’s original aspect of Distressor, not Creator. They believe that the Wyrm is itself, corrupted by its imprisonment by the Weaver and that it must be freed before it can again fulfill its true place in the Triad. Hater love to destroy, under the command of the Queen Mother. They are the Unweavers of Aranias society.

Starting Gifts: Blood of Pain, Wyrmling Knashap

**Kumori: Wyld-Storm**

Dedicated to change, the Kumori work to affect a dynamic approach to the world. They emulate the Wyld as it should be, rather than as it is. Their goal is to fight stagnation and entropy by instituting subtle changes. Even though some of the changes they support may not be for the best, they believe that any change is better than standing still.

Starting Gifts: Inspire, Mother’s Touch

**Forms**

Aranias possess four forms, each of them distinct. Each form serves its own purpose in Queen Aranias’s scheme. Even the forms that seem most “normal” have their own oddities and unique characteristics.

**Homid**: The Homid’s Homid form outwardly resembles the human body in size, shape and other external physical characteristics. This form, however, differs from human in some distinctive ways. After the Metempsychosis, the human body undergoes several alterations. Its internal organs are no longer precisely human. The blood chemistry alters to accommodate both human hemoglobin (or iron-based) and spider hemocyanin (or copper-based) molecules.

The Homid form also possesses vestigial lungs and pedipalps in its mouth. The lungs change as well, combining normal human lung-wash with the type found in arachnids. Despite these changes, the Homid form is interbreedable with normal humans.

**Lillian**: This form serves as the Aranias’s primary combat form. Combining characteristics of human and spider, the Lillian form appears both formidable and dismaying. While the precise appearance differs from individual to individual, the Lillian aranias has some general characteristics. An exoskeleton develops, muscles alter drastically, and the circulatory system becomes more spider-like. Beyond that, the variations in the Lillian form can include extra appendages, a human head on an upright spider form, a spider head on a human form with a hard caspase or any other permutation of spider and human. Aranias can alter their Lillian form through practice and the consumption of particular spider (type) to give them the desired appearance. The Aranias can use bite and claw maneuvers in this form.

The Lillian form increases in height and weight from the human form by about one third. Thus, a male Aranias who stands 6’ in human form would tower about 8’ in Lillian form, while his weight would be proportionally greater. This form involves the full Delirious in mortals who see it.

**Pithus**: The Aranias’s Pithus form resembles nothing more or less than a giant spider. The were-spider’s weight increases by half so that a 120-pound female Aranias in human form becomes a 180-pound spider. The physical changes include a mixture of spider and human organs, including the lungs. Flesh and chitin become tougher and more powerful. The circulatory system becomes more hydraulic, allowing the Pithus to shift her weight around and increase her strength where it matters most. The Pithus form is ideal for producing webs with the tensile strength of steel (see above). The Aranias can use bite and claw maneuvers in this form.

This form, like the Lillian form, involves the full Delirium.

**Crawlerling**: The most misunderstood of all Aranias forms, the Crawlerling form involves the breakdown of the Aranias into hundreds of normal-sized spiders equal in mass to the Aranias’s human mass. When an Aranias assumes this form, she usually designates some spiders as leaders, with others as followers. These “leaders” possess the
The form is best for escape, hiding or infiltration. If even a few Crawling spiders survive, the Ananasi can eventually reconstitute herself, given time and the mass consumption of spiders to rebuild her mass. If a “leader” dies, the portion of memories contained by that spider dies with it. If more than 30 percent of the Crawlinglings perish, the reconstituted Ananasi may appear (and act) quite different from the original individual.

Crawlinglings can produce webs as normal spiders do. Although the form itself does not invoke the Delirium, any mortal who happens to see the breakdown of an Ananasi into Crawlingling form suffers the full effect of the Delirium.

**Ananasi**

Ananasi begin play with three Gifts: one auspice, one faction and one General Gift. All Gifts are taught by the Mother-Queen, usually in the individual Ananasi’s Syle.

**General Ananasi Gifts**

- **Many Eyes (Level One)** — The Ananasi acquires a vision that encompasses 360 degrees. Anyone looking directly at the were-spider notices scarring, but if an individual uses peripheral vision, the Ananasi appears to have eyes all around her head.

**System:** The player spends one blood point. The Gift lasts for one scene.

- **Stolen Memories (Level One)** — The Ananasi can rob a victim of the most recent few minutes of memories, a handy ability for dealing with anyone who discovers something the were-spider wishes to keep hidden, such as her existence or the location of her Syle.

**System:** The Ananasi must touch the intended individual. The player spends one Gnosis point, and must succeed in a Gnosis roll (difficulty of the target’s Willpower). Success steals the last 15 minutes of the target’s memories.

- **Hand Fangs (Level Two)** — The Ananasi’s “hands” develop a sharp, fang-like point that allows her to inject one ounce of venom per hand into a victim.

**Form Statistics**

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<th></th>
<th>Lilian</th>
<th>Pithus</th>
<th>Crawlingling</th>
</tr>
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<tbody>
<tr>
<td>Str</td>
<td>+2</td>
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<td>Dex</td>
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<td>+3</td>
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<tr>
<td>Diff</td>
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System: The player spends one point of Curos and makes at least one success on a Stamina + Occult roll. The “tasks” for one scene and an aggravated damage equal to the Anasazi’s Strength.

- **Replenishment of the Flesh (Level Two)** — This gift provides the Anasazi with another option for healing besides spending blood points. The werespiders summon spiders and insects into her body, destroying the insects and assimilating the spiders.

- **System:** The player spends one Curos point per health level healed (if the Anasazi is consuming spiders) or two Curos points per health level (if using other insects). The werespiders may take no other action during this process. The length of time the healing takes depends on how many wounds must be healed and how many spiders or insects are in the area.

- **Blood Pump (Level Three)** — The Anasazi may use more blood than usual to power her actions.

- **System:** The player spends one Curos point in order to spend as many blood points per turn as she needs, either to gain more actions or to heal wounds. The Gift lasts for one scene.

- **Part Webs (Level Three)** — The Anasazi uses this gift to move through any web, even the Great Web, without disturbing them. That enables them to walk through uninhabited buildings or avoid traps set just for them.

- **System:** The player spends one Curos point and rolls Wits + Alertness. Only one success is necessary. The Gift lasts for one scene.

- **Entropic Bite (Level Four)** — The Anasazi injects a powerful necrotic toxin (similar to that of a brown recluse) into her victim, whose flesh dies around the spreading poison. A full-grown human dies in 15 seconds from being bitten. Other werespiders are immune to its effects.

- **System:** If the Anasazi succeeds in bringing her victim, she may spend two Curos points and roll for Curos (difficulty 10, at a maximum of 9). The poison acts for one turn per success; the victim takes one level of unspeakable aggravated damage per turn. A human who dies from this gift becomes soft enough inside for the werespiders to “drink,” thus enabling the Anasazi to steal herself and replenish her blood pool. Vampires must spend five blood points to avoid the poison; those who cannot spend more than one point per turn may die from this Gift.

- **Iron Web (Level Four)** — The werespiders may spin a transparent and durable web with this gift, useful in creating permanent lairs or syphons.

- **System:** The player spends a Curos point and succeeds in a Curos roll (difficulty 1) to activate the Gift. She must spend blood points as usual to produce the webbing. The web lasts indefinitely as long as it is properly maintained. It can absorb damage from fire and other sources, soaking damage as if it possessed the Anasazi’s Stamina in homiform. Each cubic foot can take five health levels of damage after soak before breaking.

- **Carapace (Level Five)** — The Anasazi acquires an armored carapace over her exoskeleton that provides additional protection and can regenerate damage.

- **System:** The character spends one Curos point to gain +4 Stun in the case for the purpose of soaking damage. The Gift lasts for one scene.

- **Survivor (Level Five)** — As the Bone Collector Gift.

### Aspect Gifts: Tenere

- **Groom (Level One)** — This gift enables the Tenere to look her best regardless of the situation.

- **Patience of Aannahs (Level One)** — The Tenere remains motionless for long periods of time without experiencing discomfort. This stillness may make the werespiders harder to notice.

- **System:** The player rolls Willpower (difficulty 7) and the Tenere may remain perfectly motionless forever per hour per success achieved. Moving ends the Gift, which may not be used again for an amount of time equal to the time spent motionless.

- **Beneath Notice (Level Two)** — The Tenere can make one object or a small group of objects blend into the surrounding area.

- **System:** The player spends a Curos point and rolls Manipulation + Subterfuge. An active search must exceed the number of successes on this roll in order to find the camouflaged object.

- **Breath of Aannahs (Level Two)** — The Tenere creates an air pocket that provides her with a few minutes of breathable air.

- **System:** The player rolls Curos to gain one minute of air (plus an additional minute per success).

- **Mother’s Look (Level Three)** — As the Galliard Gift: Eye of the Cefria.

- **Reshape Object (Level Three)** — As the homid Gift.

- **Understanding the Tapestry (Level Four)** — The Tenere use this Gift to see connections between apparently unrelated objects, solve puzzles and to gain a broader perspective on a knotty problem.

- **System:** The player rolls Wits + Enmism (difficulty 7). Each success reveals more connections between the targeted objects or more clues to the puzzle or problem under consideration.

- **Web Sheet (Level Four)** — The Tenere can create a large web extremely quickly.

- **System:** The Anasazi spends two blood points, allowing her to cover a football field-sized area with a sticky web with an effective Strength of 9. This web does not affect other Anasazi.

- **Spider on the Mirror (Level Five)** — The Tenere can create mindless duplicates of herself to act as drones, possessing her physical abilities. The drones act on the Anasazi’s command, following orders to the letter and
ceasing activity when their task is done — until the next order is given.

Systems: The player rolls Gnosis (difficulty 9) to create one physical copy of the character per success. In addition, the monster gains one blood point per duplicate. After four turns, one duplicate disappears, followed by the others at a rate of one per turn until only the original werespider remains.

- Thieving Touch of Spiders (Level Five) — As the Ragabash Gift: The Seven Talons of the Magpie.

* Aspect Gifts: Hatar

- Blood of Pain (Level One) — The Hatar turns her blood into a debilitating poison.

Systems: The werespider spends one blood point and wounds herself to produce the necessary blood. Anyone who drinks it must make a Willpower roll (difficulty of the Anarani's permanent Gnosis) or fall helplessly ill. To take an action, the victim must make a Stamina roll each turn. The effects last for one scene or until the poison is neutralized.

- Wyrmling Kinship (Level One) — The Hatar can convince local Wyrm creatures that she is either an ally or someone of no importance.

Systems: The player rolls Charisma +?! Wyrm-Urp (difficulty 8). For each success, the difficulty of Social rolls versus Wyrm creatures is reduced by 1. Wyrm creatures must roll their Willpower (difficulty of the werespider's successes + 4) to resist.

- Blood of Illusion (Level Two) — Similar to Blood of Pain, but this Gift changes the blood into a hallucinatory poison.

Systems: Affected characters must roll their Willpower (difficulty of the werespider's Gnosis) or become trapped in an illusory vision, possibly structured by the Anarani's suggestions. Though the hallucination cannot harm the victim, the trapped individual may do himself harm in response to what he imagines.

- The Gift lasts for as many turns as the Anarani has Gnosis.

- Call of the Wyrm (Level Two) — As the Galliard Gift.

- Corrupt (Level Three) — The Hatar can weaken an object with this Gift, bringing natural flaws to the fore so that it can be more easily destroyed.

Systems: The player rolls Gnosis. Each success causes the targeted object to lose one soak die. This Gift does not affect living creatures, only inanimate objects.

- Pulse of the Invisible (Level Three) — As the Theurge Gift.

- Ill Wind (Level Four) — The Hatar weakens the barrier between worlds, allowing items to materialize in a certain location more easily than normal.

Systems: The werespider must spend three blood points, spreading them over the target area; the player rolls Intelligence + Occult. Each success reduces the Countless by 1 for one hour per success.

- Still Blood (Level Four) — The Anarani's blood can paralyze a victim through contact.

System: A victim splashed by the werespider's fresh blood loses one point of Strength for each point of the Anarani's Gnosis. She may offset this loss by a Stamina roll to reduce the number of points. Lost Strength comes back at the rate of one point per hour.

- Burning Blood (Level Five) — The Anarani turns her blood to acid, inflicting burning damage upon her victim or any object affected by acid.

Systems: The Anarani may activate this Gift at will or once it is learned. The acidic blood creates a dice pool of aggravated damage equal to the werespider's permanent Gnosis. This causes great harm to anyone bearing the Anarani.

- Touch of the Unweaver (Level Five) — The Hatar can make a targeted creature incapable of healing diseases or regenerating damage.

Systems: The character must touch the victim, spend two points of Gnosis and roll Intelligence + Medicine (difficulty of the target's Gnosis). If the victim has no Gnosis, the difficulty is the target's Willpower - 2. Success completely stops the healing process and gives the target a +5 difficulty (maximum 10) to resist disease. The Gift's effects last for one day per success or until nullified.

* Aspect Gifts: Kumeti

- Inspire (Level One) — The Kumeti can fill the target individual with a sudden burst of creativity, though the person may not successfully site it in the best possible manner.

Systems: The werespider must spend a point of Gnosis and come within 10 feet of the target. The Gift enhances the subject's natural creativity, enabling them to do something they might do normally but have not been able to do before, such as make a stirring speech, produce a master artwork or speak her mind in a forceful manner.

- Mother's Touch (Level One) — As the Theurge Gift.

- Arachnophobia (Level Two) — The Kumeti may inflict an irrational fear of spiders on her victim; natural arachnophobes are especially susceptible.

Systems: The player spends a Gnosis point and rolls Manipulation + Intimidation (difficulty of the target's Willpower). The effect lasts for one day per success, though victims may spend a point of Willpower to negate the fear for one turn per point. Characters already afraid of spiders become catatonic until restored from the site of a spider.

- Insight of the Mother (Level Two) — As the Theurge Gift. Sight from the Beyond.

- After Lilian (Level Three) — The Kumeti may alter her Lilian form at will, rearranging it to suit her whim.

Systems: The player makes a Willpower roll (difficulty 7). The effect lasts for one scene or until the werespider shifts to another form.

- Sense Motion (Level Three) — The Kumeti may sense motion around her, regardless of illumination, size of the moving object or person or invisibility to normal vision.
System: The Ananasi rolls Wits + Primal-Urge (difficulty 7) and spends one point of Gnosis for every scene of pursuit. The Gift lasts until the werepiper locates her target or calls off the search.

- Stonekin (Level Four) — As the Werepiper Gift: Whelp Body.

- Bodyguard (Level Five) — As the Werepiper Gift: Watch Body.

- Death Bite (Level Five) — As the Werepiper Gift: Gluttony.

System: The player spends two Gnosis points. For the entire scene, any individual in the area, including other supernaturals, must roll Wits (difficulty 5) before taking an action against a selected target. Failure means they misjudge their action. Gifts fail, speeches become unintelligible, etc. Only the Ananasi using the Gift remains immune but can take no action. Doing so before the expiration of the Gift ends it prematurely.

Faction Gifts: Mirymon

- Illusion of Size (Level One) — The Mirymon creates an illusion that he is larger than he is. This image does not give the Ananasi any extra qualities but does aid in intimidating opponents into backing down, or in a battle disguise.

System: The player rolls Manipulation (difficulty 6) against the opponent’s Willpower (difficulty 7). The effect lasts for as many turns as the Ananasi’s permanent Gnosis score.

- Open Seal (Level One) — As the Bagpipes Gift.

- Might of Ananasi (Level Two) — This Gift allows the Mirymon to dramatically increase his Strength.

System: The player must succeed on a Strength + Medicine roll. By spending blood points while invoking the Gift, the character increases his Strength by one per blood point spent. The Gift lasts for one scene.

- True Fear (Level Two) — As the Ahouan Gift.

- Scorpion Tail (Level Three) — This Gift, usable only in Litan or Pithos form, creates a fully functional scorpion tail.

System: The player spends three blood points to form the tail, which has a Strength equal to the werepiper’s and does Strength + 2 aggravated damage. The trauma isn’t severe enough to affect body damage, but it reduces all creature statistics (except for the Ananasi) by 2 per five blood points spent. The Gift lasts for the scene, or until the Ananasi changes form.

- Weak Arm (Level Three) — As the Phalanx Gift.

- Blood Hunt (Level Four) — The Mirymon may locate any single creature encountered within the last 24 hours or any individual she has ever fed from.

System: The player uses Gnosis (difficulty 7) and gets the targeted location on a 4 or less on the extra roll dice per
success. The area cannot be greater than one acre and the effect lasts for one scene. Targeted objects must be inanimate (which excludes undead).

- Cocoon (Level Three) — The Level Four Serpent Gift.
- Arrestment (Level Four) — As the Bosque Chevron Gift.
- Brethren Call (Level Four) — The Anamani may contact the tree with whispers closest to her physically or may summon many natural spiders to her aid. The Anamani contacted do not appear immediately but are notified that their presence is needed; normal spiders appear all at once and are ready to aid the Anamani.

System: The character spends one blood point and rolls her Willpower (difficulty 7) to control normal spiderlings. Difficulty of the distance in miles divided by 10 to a minimum of 3 for Anamani. When calling spiders, 20 respond for each success on the Willpower roll.

- Shatterstone (Level Five) — This powerful gift unleashes a particular magical effect. It cannot, conceivably, seal a caern or destroy a faerie.

System: The player rolls Intelligence + Occult (difficulty equal to the original Gift or effect +4) and spends three points of Gnosis. Success determines the effects of the targeted magical power, whether beneficial or harmful.

- Web of Illusion (Level Five) — As the faerie can create a false reality in a targeted area. The webspider controls the sights, sounds, smells and other sensory characteristics of the area, affecting the perceptions of everyone that enters the location. The Anamani may remain or actively control the effects; or may pre-program the illusion to act in a certain way. She may only maintain one such effect at any given time.

System: The player spends two Gnosis points. Once to create the illusion and one to animate it—animals Manipulation + Primal-Urge (difficulty 7). Every success adds one to the difficulty of detecting the illusion, which may be resisted actively by making a Perception + Subterfuge roll (difficulty 5 + the number of successes made by the Anamani in the invention of the illusion, to a maximum of 10). The illusion lasts for a number of days equal to the Anamani's permanent Gnosis.

Faction Gifts: Nyxera

- After Mood (Level One) — The Wyrm may slightly alter the mood of a single individual, making that personlated rather than just happy or despairing instead of sad.

System: The webspider spends one Gnosis point to affect a target in her area of vision. The target may resist with a Willpower roll, difficulty 7. The Gift lasts for one scene.

- Backland (Level One) — As the Level Two Red Talon Gift.

- Blinding Spit (Level Two) — If the Anamani hits her victim's face with her venomous spirit, she blinds her target temporarily. This effect does not produce physical damage but causes the eyes to sting during the blindness.

System: The player spends one blood point and rolls Dexterity + Melee (difficulty 8). Success blinds the victim for a number of turns equal to the successes rolled.

- Visceral Agony (Level Two) — As the Level Three Black Fury Gift.

- Aura of Anamani (Level Three) — The Anamani projects an aura that causes affected creatures to enter a state of horror and panic. Though victims may not immediately express their fear, even a slight noise such as fireworks, thunder or a tap on the shoulder may set them off.

System: The player rolls Manipulation + Primal-Urge (difficulty 7) and spends one point of Gnosis. Success creates tension and a state of near-hysteria in mortals in a radius of 100'. Supernaturals may resist this effect by making a Willpower roll (difficulty 7).

- Tick Body (Level Three) — The Anamani concentrates her blood, enabling her to store more substance in the same volume (10 blood points).

System: The webspider does not have to roll. Once the player learns the Gift, it takes effect, increasing her blood pool by 5 blood points per pc rank, beginning with third rank. (Rank 3 = 15 blood points; Rank 4 = 20; Rank 5 = 25). Unless she possesses the Gift: Blood Pump, she may only spend one point per turn.

- Web Snare (Level Three) — The Wyrm spins a trap triggered by certain circumstances.

System: The player spends one blood point to spin a series of webs in a designated location. A successful Wits + Subterfuge roll (difficulty 7) hides the webs from sight as if they were invisible. Anyone stumbling across the webs is ensnared. The Anamani may use these webs to haul the victim into the air or swing a navigating loop.

- Blades of the Mantis (if Cape Four) — The Wyrm's arms grow to resemble those of the praying mantis, with sharp, bladed ends.

System: The character spends one blood point and her first pair of arms extends two feet in length, growing blades that do + Strength +4 aggravated damage with a difficulty of 5 on her attack roll. This Gift lasts for one scene.

- Wither Limb (Level Four) — As the metis Gift.

- Razor Webs (Level Five) — The Anamani causes strong, razor-sharp webs to coat a target or individual. Anyone touching the target suffers damage.

System: The webspider can spin enough webs with one blood point to cover a Gargoyle in Citros form. More blood points increase the amount of webbing. If the web covers a doorway or inconspicuous object, it lasts until it receives six health levels of unsoaked damage. Anyone simply touching the web takes one unsoaked level of damage (more if the individual hits the web with any force). If the Anamani covers a living being with the webbing, any motion by the victim causes the victim's Strength in unsoaked damage. Anyone caught in the web rolls their Strength to damage the web and takes as much damage as they cause in unsoaked damage to themselves. If they survive, they may continue attempting to break the web by rolling their Strength until they achieve a total of six levels of damage. All damage is aggravated.

Chapter Two: Those Who Change
• Summon Net Spider (Level Five) — As the Glass Walker Gift.

Rite

Anana share a few rites with the Ovid, in particular the Rite of the Questing Stone, Breath of Anana (as Breath of Guia), Rite of Binding, Fyloth's Rite (Rite of the Fifth) and Rite of Talusian Dedication. In addition, the werespiders have their own rites, taught them during their period of Unbral instruction or else learned in their Sylie by contact with the Mother-Queen. Many of these rites deal with acknowledging or understanding her place in the Great Web, such as the Rite of Appeal (a Level Two rite used to gain rank through communion with Anana). The following are two of the most significant general rites.

Rite of Luminating
Level One: (Mystic)

The first rite learned by the new Anana allows her to create her Sylie. Usually placed in a secure corner of her abode, the Sylie appears to be a large cobweb. Its style varies according to the Anana's personal preference. Here, the werespider comes to communicate with the two Ananas in closest physical proximity to her. The Anana can send messages to their geographic partners in anna in a similar telepathy style or all participants are currently in their Sylies. Knowledge also be given to or taken from the Great Web by tapping into its strands from the Sylie. The Mother-Queen may also communicate with her child within the Sylie, but only if the child is present; Ananas may not be summoned. The Sylie may be located in a small room, in a attic, a cave or wherever the Anana feels most secure.

System: The werespider parties herself and the chosen area for a week, removing outside objects from the site and spending her time guarding the area from outside intruders. The Anana rolls Intelligence + Occult (difficulty 10), though each day of fasting and meditation reduces the difficulty by 1, to a minimum of 4. After spending four Croasis points, the Anana may build her Sylie, which exists in both the physical world and in the Umbra. Each success lowers the difficulty to crawl sideways in the Sylie by 1. The Anana must spend one hour per square foot in weaving her Sylie. If interrupted, she must start the entire ritual over from the beginning.

Tapping Anana's Wisdom
Level Two (Accord)

The Anana secludes herself in her Sylie and uses this ritual to gain the attention of the Mother-Queen in order to learn a new Gift. If she succeeds, Queen Anana turns her attention to her child and teaches her the desired Gift, which the werespider must practice until she gains the approval of her Queen.

System: The rite requires a Charisma + Rituals (difficulty 7). The Anana must also bring an offering of some sort — a treasured object, even a Fyloth. When it disappears from the Sylie, she knows that she has learned the Gift to the Mother-Queen's satisfaction.

Steelspider
Pronunciation: Steelspider

• Basket: Like us, they often desire solitude and can sometimes prove useful if distant allies. They lack discipline, though, and their internal quarrels, unlike ours, serve no greater purpose. Keep them at arm's length.

• Crag: The Ravens hate us, remembering how we used them in our struggle to free our Queen. Avoid them as much as possible.

• Garou: They are Guia's beloved children, but their arrogance and anger leave little to commend them to us or to our Queen. Their wars have jeopardized themselves as much as they have their enemies.

• K'mora: Out Eastern cousins have taken their service to the Wyrm to an extremity. Be wise of them, for they will betray you without a thought.

• Mekoli: Older than we are, they are the world's memories. We have little to do with them, my most deliberative choice.

• Nuwishai: Some call themselves spider-followers, but of no spider we know.

• Raktiv: They are survivors, but they have given up much just to remain alive. They are good sources of information — but don't expect anything more from them, and be willing to pay for what you get.

• Rokai: We know very little about these creatures. Perhaps that's the best way to be.

Even your enemies may become allies, at least for a time. It's all part of the pattern.
Bastet

Markhat stifled a growl, staring at the forms below him with unblinking hatred in his eyes. Garou. Their very presence made him want to sink his teeth into their skulls, crushing the life from them as just recompense for the crimes they'd committed... but no, no. Now was not the time for such things. Black Claw had counseled patience, and asked that Markhat use his hand in hopes that the conflict between their peoples might be brought to an end. It was lunacy, Markhat knew, but even he could not deny the fact that the dogs had at least tried to make things right. Their efforts were pitiful, of course, and came far too late to undo the damage that they had done, but their motives at least appeared to be sincere. So, Markhat would watch, and wait, and never let his efforts to prevent more deserving of his attentions... such as the Wyrm forces the Garou now hoped to destroy.

As he leaped from tree to tree, scouting ahead of the Garou in hopes of keeping them alive long enough to make themselves useful, Markhat was amazed at the werewolves' ingenuity. Their senses were dulled by their city lives, and they apparently felt compelled to talk amongst themselves rather than focus on their surroundings. Markhat had no such limitations. He saw the ambush that was waiting for the war party long before they had a chance to sink into it, and was able to react accordingly. He struck swiftly and silently, his war club flashing to and fro, slaughtering the Fenex operatives even as they began to register his presence. When the Garou entered the clearing, Markhat shot them a look of disdain before taking to the trees once again, leaving them to stare at the blood-soaked ground and wonder how they had missed such an obvious trap.

An hour later, it was Markhat who was staring in awe, still trying to understand just how the Garou had managed to take out a Fenex force that outnumbered them ten to one. The coordination and teamwork exhibited by the Garou was breathtaking, and if Markhat had any doubts about the wisdom of an alliance between their peoples they were dispelled in that moment. It fulfilled him to think of these inhuman, these microwolves, as his allies, but the facts of the situation were clear— they fought on the side of Gaia, and they valued the Balam's aid. What more could he ask of them?

How the Bastet Came to Be

Long, long before the humans learned to bend the world to their will, Gaia created the Changing Breeds. Powerful beings borne of flesh and spirit, the Changing Breeds had the task of safeguarding Gaia's creations, both from the ravages of the spirit world and from their own selfish desires. She created the Gaurs to be Her warriors, the Conus to be Her eyes, the Mykől to be Her memory, and so on and so forth. There were many Changing Breeds, and all had an appointed role to play in protecting Gaia's children from the trappings of Rahjah, the madness of Gahhah, and the raw chaos of Mother Nals. All of Gaia's creations exalted at
their tasks, and She moved Her attention to other matters, secure in the belief that all would be well.

Sadly, it was not to be. When Gaia looked in on Her creations a short time later she found that, while most of them were quite good at doing what She designed them to do, all were rather inept when it came to working together. The Gurus, for example, spent more time fighting one another than anything particularly useful, while the Gaias were so intent on sharing information with one another that they forgot to share it with anyone else. The Ratkins were so caught up in their task of spying on humanity that they neglected the world beyond, and since the Mokole spent all their time wallowing in the mud and remembering the past they did little to address matters in the here and now. Similar problems existed with all of the Changing Breeds, and Gaia pondered the situation for a while as She tried to figure out what to do.

Some time later Gaia tracked down Cat, and asked him for his assistance in resolving the matter. Cat wasn’t sure how he could help Gaia, since he was by nature a solitary creature. This was, in fact, the reason Gaia had passed him up when She was creating the Changing Breeds to begin with. But She needed his help now, and he could hardly deny Her. So it was that, with Cat’s help, Gaia created Bagheera, the first of the Bustet. She would see things as the Corinidul, and guard secrets as the Mokole did, and fight fiercely as the Gurou did. She would do all these things and more, and in the process she would remind the other Changing Breeds of how they must work together to accomplish their goals.

Gaia looked upon the beautiful Bagheera and She was most pleased. She saw, however, that there were places Bagheera could not go. Some were too far away, and some were simply inhospitable. There were also places where Bagheera could not go, she was not as swift, nor as clever as the Gurou. She was strong, but not as strong as the Guri. She was clever, but not as clever as the Muniwa. Fierce and beautiful as she was, Bagheera would need help if she were to truly aid Gaia’s children. And so Gaia created Quinui, a clever beast whose riddles encouraged Gaia’s children to think and ponder, to look inward as well as to fight. Some say the Quinius inspired the Gurou to create their Stargust tribe, and who knows? It might well be true. Gaia next created the fierce and mighty Balam, who stole off into the dark places where others were afraid to go, and tore the hearts out of any who would defy Gaia’s beauty. Then came Sauras and Pumoncas, the brothers, whom Gaia charged with wandering the worlds of flesh and spirit, bringing their love to all they encountered. Gaia looked upon all of these children of Cat, and She was pleased. But She did not stop there. As Cahlah’s madness sought to engulf Gaia’s children, She responded by creating the mighty Khan, whose strength could shatter mountains and whose claws could rend spirits. And when Cahlah sought to wring the hearts and minds of humans Gaia created the mystical Bubasti, who slipped inside of human society in an effort to help the Ratkins control humanity from within.

So it was that Gaia bore Cat seven children, all of them beautiful and strong and proud. But Gaia knew they would be strong, as all such children are. She knew that if they became people they would surely protect their own. She taught them their duties to their Mother, which would leave the world in worse shape than when She started. And so She bore Cat one final child, the most majestic and regal of them all. This child was Simba, and his pride was such that there was no battle he would not fight, no challenge he would not meet, no obstacle he could not overcome. The other Bustet looked upon great Simba and were amazed, and Gaia saw that they all took too lightly duties much more serious than that, day forward.

Gaia was pleased with Her new creations, and confident that they would solve the problems Her other children had encountered. But it was not to be; the others were jealous of the Bustet’s beauty, and felt insulted by the worce’s mere existence. What did it say about their own abilities if Gaia created others to do the work She had assigned to them in the first place? Of course, this was nonsense; the Bustet were created to help the other Changing Breeds, not to take their place. The fools would have known this if they had spoken to Gaia directly, but since they were hurt and offended they simply assumed that they understood Her intentions and treated the Bustet accordingly.

For the Bustet this was, in a word, intolerable. All they really cared about was the simplicity of the hunt and the beauty of things in the natural world. But Gaia had given them tasks, and they felt it was their duty to respond to the best of their ability. Now, however, they were being punished by the very people they were created to help, and the thought of their pride was unbearable. When the Ajibo openly defied Gaia and the Gurou began to work against the other Changing Breeds to their will, the Bustet decended into despair, vowing never to do the other Changing Breeds until the time came when they could show the cats the appreciation they deserved.

As we all know, the Gurou did not react well to this turn of events. Their response, in fact, was nothing less than genocide, as they destroyed anyone who would not obey them. The Bustet suffered terrible losses as a result; most of them were eradicated in the places that would become the Americas and Europe, and the only reason they did not suffer similar fates in the south was because the Gurou simply did not exist in those places. In the aftermath of that calamity their hatred and spite rose to new heights, and the resentment between these two times remains even to this day.

The War of Rage

Long ago, before the werewolves began their epic campaign of genocide, as they destroyed anyone who would not obey them. The Simba held grand courts in Europe and North America, while the Khan were mighty emperors whose grip encompassed all of Asia. The Bagheera and the Quinui were mystics and advisors, and the Simba ran all across the world.

It was a golden age for the Bustet, and they were content to share their power with the Gurou, who were Gaia’s chosen warriors. But the Gurou would have none of it.
The War of Rage left deep and horrible scars on the Baster, not just physically but spiritually as well. In some ways, these scars are similar to those left on humanity by the Imperialism; in the case of the Baster, however, the result is a deep and abiding hatred of the Garou, one that can only be controlled with great effort. Modern Baster are thus conflicted: the wise among them recognize the necessity of working with and helping the Garou to whatever extent possible, and also realize that modern Garou are not responsible for the sins of their ancestors. That realization, however, was with an instinctive desire to kill the werewolves on sight, in effect doing their part to avenge Gaia’s greatest mistake.

Despite the bad blood between them, Garou and Baster can work together when the situation calls for it; the Hengenyeki of the East and the Ahadi of Africa have proven this. In all cases, however, the willingness of the Garou to swallow their pride and seek to make amends is the key to successful cooperation. The Baster know that they need the Garou, but their own pride compels them so strongly that they would rather die than be forced to play a subservient role to that of the werewolves in their service to Gaia. It is only when the Garou take the initiative in asking help that the Baster are willing to listen.

**The Baster Today**

As any Baster elder is glad to point out, things have certainly been better. The fate of the big cats in the wild is very much in question, and without wild Kin, no Changing Breed can survive. What’s more, the Nine Tribes were recently handed a demoralizing blow when they became the Eight, by all accounts, the Ceflican, a secretive European tribe of Baster, were utterly destroyed at one of their gatherings in the heart of Scotland. Although the Ceflican were the only tribe to gather together in such a fashion, the sudden loss of an entire Baster tribe has rather shockingly pointed out the Breed’s mortality to the rest of the cat.

Despite the increase in the rate of global industrialization, no one mentions alarming rates of habitat fragmentation and destruction worldwide, the modern era has spurred some changes for the better in the Baster. The growing trend toward global liveliness has taken root in a few humble Garou, who have begun making concerted efforts to contact and make peace with Changing Breeds of all stripes. This effort has paid off particularly well with the Baster. It might well be too little too late, however, as the Baster’s fertile Kin are being annihilated all over the world. Only time will tell if they can recover in time to take full advantage of the Garou’s peace-making efforts.

**Baster Lawton**

Asarun: Refers to spirits (bines) that feed on the destruction of the world, and on their father, who is analogous to the Triadic Wyrm.

Cahlush, the Unmaker: The Baster concept of the Balance Wyrm, believed to still be at work in the world today.

**Chapter Two: Those Who Change**

The war that is that all Baster attain between Crios and Feline forms.

**Den-Realm:** An Umbral home territory, sealed off by a powerful Baster. Creating a Den-Realm is a hard work, and violating it is a deadly crime.

**Gaia: The Earth.** The Baster concept of Gaia does not extend beyond the bounds of the Earth.

**Jama: Spirit and sagacious rol.** Constant in return for favors and friendship. Similar to the totems of the Garou, although the relationship between Baster and Jamae is more egalitarian.

**Kills: Baster term for the non-Baster Changing Breeds.**

**Nala:** the First Mother. The half-crazy mother of creation. Analogous to the Wyld.

**Prior:** The Baster’s true personality, based on the time of day she attained her First Change. Similar to the totem tendencies aspect of a Garou tomtumb, but without the accompanying the social role.

**Ralph:** the Maker: The Baster concept of the Weaver. Brother to Cahlush.

**Sokto:** The non-human form of the Baster, similar to the Oboro form of the Garou.

**Taghaim:** A Baster social gathering, usually held in one’s Den-Realm during the full moon.

**Taklash:** A grouping of Baster gathered together for a common purpose. Used almost exclusively by Bagheera.

**Tribe Bagheera**

Known as one of Kall’s executioners, the Bagheera are renowned for their mystic insight and herculean temper. They are a strong and secretive role, constantly plumbing the depths of Gaia’s wisdom in their tireless efforts to rip the veil from the Garou of the Earth. Unfortunately they have tended to their tasks in solitude, patently stalking Gaia’s foes and meeting only rarely to exchange information and share insights. Now, however, they have taken to working closely with other Changing Breeds, in hopes of bringing the rage of Gaia’s human aspects of humanity under control and saving their brethren and their Kin from utter annihilation.

The Bagheera claim that when Gaia was creating the Baster, She hoped the Bagheera would be the Lawgivers of mankind. This role never fully materialized, but in their own unique way, the Bagheera have been the spirit of justice and a spirit of righteous wrath that is needed to behold. This legacy has made the Bagheera the most approachable of the Baster, as it means that they are the ones most likely to leave the past behind so that they can do what needs to be done to deliver the world from the ravages of Asuras grasp.

**Recent History**

The most pressing concern for Bagheera in recent years has been the growing popularity of the Camp of Shiva, a multiracial Garou camp advocating the belief that Gaia’s...
children have no obligation whatsoever to humanity. As far as they are concerned, the only duty of the Changing Breeds is to the land, so long as it is protected, the fate of humanity is a consequence.

The Bagheera are not pleased. The Bagheera are not fools. They understand that humanity is far from perfect, and that there are far, far too many people running around on the Indian subcontinent. But they also believe that, for all their teeming multitudes, the Indian people still have enough regard for life to want to protect their natural heritage. They still respect and revere the world around them, even if they fear it. And they still recognize the need for balance, even if their lives have spun out of control. The Bagheera are unwilling to abandon humanity just because they’ve grown inconvenient — such is not Cain’s will. The Camp of Shiva must be reminded that Brahma and Vishnu are just as important to the great cycle as Shiva is, and if the Bagheera have to crush a pack of arrogant Gurus to make it happen then so be it. Indra is Bagheera turf — the panthers call the shots here, not the wolves, and visitors to the region had best remember that.

Meanwhile, the African Bagheera have taken on a central role in the formation of the Ahab, the covenant between most of Africa’s Changing Breeds that binds them together in the pursuit of their common interests. While the leopardsfolk initially wanted no part of such an association, the fact that they were the only group that was universally respected by all the Changing Breeds of Africa left them little choice in the matter. They have proven to be able arbiters, bringing the Sable Striders into the pact even as they allowed the May’s-Simba to take on ceremonial leadership duties. In many respects they are the glue that holds the Ahab together; without their efforts, particularly those of old kwa, the pact could crumble within a matter of weeks.

But all is not well in Africa. Despite the success of the Ahab movement, Africa as a whole is falling apart. Disease runs rampant across the land, governments are crumbling on every front, and drought and starvation plague the land. The Ahab is, in fact, the only good news Africa’s shifts have had in the last two decades, and things don’t seem to be getting any better. Africa’s Bagheera have been investigating various tactics to address these problems, including seeking aid from their more stable Indian brethren. Only time will tell if their efforts are successful, but it’s entirely possible that the problems Africa faces are beyond the control of any single group, no matter how dedicated.

**Organization**

While they are not particularly social creatures, Bagheera social organization is nonetheless more highly developed than that of other panther tribes. Low-ranking Bagheera tend to maintain close ties with their elders, and it is not uncommon for the cats to form regional or even global networks dedicated to keeping in touch and sharing information. These networks have served the Ahab movement well, as they allow the Bagheera to coordinate the organization’s activities throughout Africa using nothing more than the weepanthers and their extended kin networks. Bagheera war parties, known as tanka, are truly fearsome entities. While they are not as coordinated as a Cotou pack, and face purely in mass of attention (as seen in their battles against Pecker and the Endless Storm), they nonetheless represent a devastating short-term concentration of power. Tanka are strictly short-term affinities; the Bagheera use a combination of Gthus and Hutes to run a victim to ground, then crush him as quickly as possible.

Bagheera war parties do not mess around. It takes a serious threat to get one together in the first place, and the Bagheera involved typically have other things to do (particularly because they tend to be high-ranking individuals). As such, there is no room for socializing, no tolerance for bickering, and no patience for obstacles or delays. The Bagheera war party is a hammer, and one to be used sparingly. Having one form a chronicle should be a momentous event, and it should terrify the characters even if the Bagheera involved are nominally their allies. It’s that important.

**Distribution and Kin**

Bagheera are the most populous of the weepants, and are found throughout Africa, the Middle East, and South Asia. Their numbers are strongest in India and central Africa, but their influence extends to the south and the east in Africa, and to Nepal, Southeast Asia, and even China in Asia. While Bagheera are curious sorts prone to exploration, they rarely settle in lands far removed from their kinfolk (and are thus quite rare in places like the United States).

Traditionally, Indian Bagheera chose human kin from the religious castes, but with the fall of the caste system in India they have defaulted to individuals with both a scholarly bent and the wherewithal to act on their convictions. In Africa, the weepanthers have typically chosen shamans and witch doctors as Kin, and they have never been particularly fussy about race — bushmen and pygmies are as appealing to them as Zulu warriors, and even whites and Arabs find their way into Bagheera family trees.

**Appearance**

Bagheera are sleek and graceful in all their forms, and they exude a sense of power and ferocity that is truly impressive to behold. Many have black fur in their feline forms, but males often have the standard loged coloration

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leader of the Balam is the region. He ordered the destruction of a number of festivities that had been made without Gaia’s sanction, and he ordered his troops to withdraw from territories that had been annexed (but tactically unwisely). The Balam recognized the enormity of this act, and thereafter began making efforts to help the Garou in subtle yet effective ways.

One of our resources is our culture. We cultivate such a fierce hatred of the Garou stems from the loss of the Camaozi in the Second War of Rage. These gentle but fierce acted as a distinct counterbalance to the Balam’s ferocity, and the Balam valued them as advisors and companions who aided them in controlling the emerging masses of humanity. The other Busters have deep memories of the War of Rage and its effects, and this hate the Garou merely on an instinctual level. But the fact that the Balam only recently (within the last 500 years, that is) has witnessed to acts of genocide has given them their hatred of the Garou a more immediate edge that simply cannot be denied. While the Balam understand that the Garou of today are not the Garou of yesterday, they are nonetheless hard-pressed to put their feelings behind them, despite their best efforts.

As astounding as it is for a Rank Six Get of Pentois to bow to anyone, much less a non-Garou, Cotgo’s efforts come at a time when the Balam’s aid might not be enough to save the reinforests from Pentois’s clutches. Too much damage has been done, and Cotgo’s apparent devotion hasn’t helped matters any. But for better or worse the Balam have now largely committed their support, and recent revelations by the Mokoli indicate that it might be possible to undo Pentois’s damage, presuming a substantial portion of what’s left of the forest can be saved. The Garou, with Balam and Mokoli support, have begun an all-out assault against Pentois refortifies all over the Amazon basin, and they have even called upon soldiers from the African Changing Beasts involved in the Ahdhi movement. While the Africans have problems of their own to worry about, it is nonetheless possible that their help might enable the Garou to turn the tide of the war.

Organisation

Balam are highly solitary creatures, to an even greater extent than most other Busters. Most keep territories bordering those of several jaguars, or perhaps a Kinfolk village or two, and encounter others of their kind only rarely. They do, however, recognize the rank and experience of their elders, and they will listen to the advice of others when appropriate (whether or not they will take that advice is, of course, another matter).

Recent contact with the Garou and Pentex is driving the Balam mad, and not only because both parties in the conflict are destroying Balam Kinfolk and Den Realms. The mere proximity of so many foreigners to Balam territory is unsettling to the werejaguars, and this alone has been enough to drive the cats to associate more closely with the Garou, in hopes of helping them to finish their business so that they will ultimately go away.
Balan Magic

While the most momentous events in the Balan's recent history have centered on their interaction with the Garou, it would be a mistake to think they are defined by that relationship. The Balan have goals and aspirations of their own, and one of these deals with the recovery of lost lore. This is nothing to those who know the weecats; the Balan have always been among the most violent of their kind, and when they were at the height of their power, shortly before the Europeans came to the Americas, their violent natures were reflected in their magic. Many of their most potent rituals were lost in the Second War of Rage, and Baster reactornaries, particularly the fearsome Markhat, have devoted a great deal of time and energy to the task of locating these ancient magics for use against the forces of the Wyrm — and, if necessary, the Garou who pretend to be the Balan's allies.

The Ultras who know anything about this lost lore find it very nearly as terrifying as the Banes they keep locked away beneath the Earth. They cannot oppose the Balan's efforts to discover their lost heritage openly; of course, since doing so would crush any hopes of a much-needed Balan-Garou alliance. They do, however, use more subtle methods to stymie the Balan's efforts, and they have been successful — so far. How long this means the case is anyone's guess.

Distribution and Kin

These days, Balan are found exclusively in heavily forested areas of Central and South America. The Central American cats are nearly impossible to find, though, since the governments of most of these countries are so heavily pro-environment (particularly Costa Rica and Belize) that the cats don't have to show themselves much.

Balan Kin are fairly diverse; while they once bred exclusively with the native tribes in Central and South America, the incredible diversity of immigrants to the area has expanded their breeding options, and they have reacted accordingly. Nowadays, a Balan is as likely to be of Cardona stock as Yanomamo, and mixed-race Kin are now more-or-less the norm.

Appearance

Jaguars are solidly built cats, and the Balan take after their feline Kin in this respect. Werejaguar tend to be short and stocky, and functionally powerful. Like the Bagoons, many have black fur in their Feline form.

### Balan Feline Statistics

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</tr>
</tbody>
</table>

Beginning Willpower: 3
Starting Gifts: Hunter's Miuta, Storm of Pests

Bubasti

The mysteries of catkind, the Bubasti are a shy and secretive race. They are, however, among the most social of the Baster, and they tend to work closely with one another in most of their endeavors.

The Bubasti were cursed long ago by the ancient vampire deity Set, and as a result their lives are forever tied to the soils of Khem, their mortal home. It is said that all of the Bubasti of a given generation leave Egypt, that generation will be the last. None know the truth of this rumor, but none care to test it, either.

The Bubasti maintain that they were charged from their creation with the task of guarding the mysteries which walked among the humans, ensuring that they did not fall to the temptations of Asua. With the growth of humanity and the plagues of Set's curse, however, these weecats have had to change their focus in order to survive. Now they tend to the scholars and researchers, devotees of all things arcane, constantly working-be-
Bubasti Magic

Bubasti are highly mystical werewolves and they are revered for their magical ability. If the Streelisker is inclined to do so, she may allow Bubasti to make use of hedge magic paths found in Sorcerer Revised, or design spells for the Bubasti to use. These spells resemble rites in that they take time and preparation to use successfully. Bubasti tend to favor summoning, cursing, herbalism, and alchemic magic. On the down side, such arts have some rather unpleasant side effects; accomplished Bubasti sorcerers of Rank 2 or higher smell familiy of the Wyrms, often hampering their relations with other Changing Breeds. Bubasti with magical leanings that tend to stray in shadows even more than their cousins, having relations with the Killi to their less magically inclined associates.

Recent History

While they are not active participants, the Bubasti are nonetheless loosely affiliated with the coalition of African shifters known as the Ahadi. Some are currently planning ways to potentially save some of the shifters involved into lending them a hand with their greater concerns — the potential liberation and healing of some of their ancient kin. For millennia, the last of the Kyphax cats have been kept prisoner by vampires, transformed by vampiric blood into something no longer quite mortal. This has been a form of insurance that has to date effectively kept the Bubasti well away from the affairs of the vampires of Egypt. But with the Ahadi, the Bubasti see a possibility for enlisting (or manipulating) a group of committed shape-shifters into destroying the Leccehi, reclaiming and healing the Kyphaxcats, and effectively giving the Bubasti a new lease on life. The question is, though, how to proceed... 

Organization

Bubasti are highly organized as Beast go. The tribe is ruled by six elders, known as khepri, who have an intriguing secret — they are effectively immortal. Potent gifts allow them to seize new bodies upon their deaths, which gives the tribe elders a level of patience rivaling that of even the oldest vampires. This means the tribe tends to be more circumspect in its activities than most other Changing Breeds, since they can afford to hide their time until circumstances favor them.

Each of the tribe’s elders has his or her own projects, and each coordinates the activities of a portion of the tribe in the pursuit of those projects. Bubasti society is thus rather clanless in nature, with each faction minding its own business unless something truly momentous demands the attention of the tribe as a whole.

Distribution and Kin

Set’s curse ensures that the Bubasti can never entirely flee Egypt, so doing would destroy the tribe within a single generation. Because of this, and because of the clanmaster organization described above, the Bubasti tend to spend most of their time in their ancient homeland, and rarely venture forth to visit other lands. Bubasti Kin are almost exclusively of Egyptian descent, and it is quite rare to find even Nubians among them. This is less an issue of breeding preference and more one of dynastic succession: the khepri elders of the tribe have maintained rather rigidly controlled families for centuries, and they are loath to introduce new blood when they can avoid it. The younger Bubasti think this is absurd, but the will of the elders cannot be denied.

Appearance

Long-limbed and graceful, Bubasti are unusually attractive in all of their forms. Though they mate with servals and caracals, their fur is always jet black. In feline form, a legacy of the Kyphax cats that were their ancient breeding stock. In human form they show a penchant for words and symbols of power, and tend to wear jewelry depicting such whenever it’s appropriate.

Bubasti-Form Statistic

Sokto/Ceres Chatro Feline

Str +6  St+ 1  Sta + 2  Dec + 2

Des + 3  Dec + 3  Dec + 4

Str + 9  Sta + 1  Sta + 1  Sta + 1

App -1  App 0

Man - 1  Man - 3  Man - 3  Man - 3

Beginning Race: 1

Beginning Wealth: 5

Starting Gifts: Alma to the Poor, Scholar’s Friend

Khan

Raw power. This is what defines a Khan. They are not subtle, or nimble, or patient, and they are infamous for their explosive temperaments. But their strength is that of mountain, and their fury knows no bounds. Because of this, they are accustomed to being worshipped as gods. The Khan are the strongest of the Beast, and they know this. But they know something else as well: they are their clan's en. The Khan may be inestimable haraun, filled with arrogance and rage, but there is no one better to have at your side when the world comes apart beneath you.

The Khan do not merely aspire to the role of champions of Chaos — they are also her protectors. While the Carou venture forth to battle against dread Azura, the Khan ensure that they will always have something worth saving. Whether rhetor for Wyrms creations or simply Banes, and whether their

Chapter Two: Those Who Change

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charges be their feline kin or the masses of humanity, matters little; the Khan live only to protect, to guard, and to fortify.

**Recent History**

The Khans have fallen on hard times in the last few years. The Nagla-Rakahbar feud during the middle of the last century devastated the tribe, and despite the tigers' best efforts they haven't been able to recover in the years since. This is due in part to massive losses among their kin, both from poaching and increasingly severe habitat destruction. The real problem, however, goes far deeper than that. It seems obvious to many outsiders that the Khans are a dying people, one whose time in the world has come and gone. The tigers, for their part, do not view their situation thus; indeed, they will not even discuss the matter — but in their hearts they know it to be true. Some battle against their destiny, but others have taken a far more philosophical approach to the matter — if they are destined to leave the world, then so be it. But they will not leave quietly, and they will not leave alone. They will die with their clans embedded in Asura's throat, and Gaia help anyone who gets in their way.

**Organisation**

In ancient times, the Khan ruled as suzors among men, with the eldest Khan holding court over his Kinsmen and his tiger and human Kinfolk. That system collapsed in the 1950s, when the last suzerain died and his Khan in the process nearly annihilated the Khan in their entirety. These days the Khan have no organisation, instead carving out their territories and protecting their kin as best they can. The Baghassai aid them in this endeavor, though never openly the Khan wouldn't have it of it if the Baghassai's efforts were too obvious. But two between the two tribes remain strong, and that is unlikely to change in the near future.

**Distribution and Kin**

The Khan, like their tiger kin, once roamed throughout all of Asia, as well as the islands of Malaysia and Indonesia. With the horrible floods and the catastrophic loss of their feline kin, however, the Khan have limited themselves in recent years to India and Nepal. Only the Hingorjik Khan journey into China and Tibet, and even they prefer to remain among their tiger kin in India.

The Hingorjik Khan tend to be of Indian descent more often than not, but the Khan are not entirely picky about matters of ethnicity — so long as a potential mate is strong and powerful and dedicated to the protection of his fellows, that is all that matters. Unfortunately, some Khan in the past have allowed their human racial affiliations to color their judgments, and this in turn led to the horrible floods of the last century. Modern Khan are thus being a bit more circumspect in their choice of partners, choosing mares who will put the battle against Asura above petty nationalistic concerns.

**Appearance**

Most Khan are massively built, weighing upwards of 300 lbs in human form and close to 800 lbs in Feline form.
Not so the Pumonca—these wanderers spend their entire lives traveling from place to place, looking for signs of Wyrm taint in the space in-between. It is their task to mediate, to take their turn, and to notice the world around them. Pumonca have a penchant for spreading stories and lore wherever they go. In the past, these were typically tales of great deeds, whether of Garou or Pumonca or anyone else who tackled their fancy. Nowadays, however, these stories are often bitter tales; the Second Wave of Rage has cut off the Pumonca from the rest of the Klills, and they have lost their focus as a result. This makes them quite difficult to work with, as they tend to be filled with bitterness and regret. Their minds, if you can inspire a Pumonca enough to join your cause the information he provides can be quite useful indeed.

Recent History

With the war in the Amazon heating up and their feline Kin re-establishing themselves in North America, the Pumonca have begun to take a more active role in the affairs of the Klills in general and the Garou in particular. In the process, they have become involved in everything from native rights movements to wars against the Sahar haints, pirates, and they have been happy to find that the Garou are typically glad to receive their help. So, for that matter, are the other Banest tribes in the Americas. In the north, the Pumonca are aiding the Qualmi in their efforts to protect Alaska’s great Arctic National Wildlife Refuge, which is under siege by political interests. In the south, they have helped to defend the Garou from the Garou. The Pumonca has also helped the Garou with their legal battles. The results have been mixed, but the Pumonca has been able to make some inroads.

Pumonca Rank

Due to their rather extreme isolationism, Pumonca have great difficulty advancing in rank. To represent this, Storytellers may wish to treat them as Galts for the purposes of gaining renown. They have as cordial a relationship with Gaia and the spirit world as anyone, but word of their deeds travels slowly, and they advance in rank slowly as a result. On the bright side, Pumonca aren’t too sure anyone, and don’t have to deal with the normal rituals associated with gaining rank. This is, of course, cold comfort to a tribe who feels shut off from the rest of Gaia’s children.

When dealing with South American Pumonca (a recent and relatively rare branch of the tribe), the above restrictions on rank should be removed. Native shifter communities in the Amazon and the surrounding regions are still relatively intact, and Pumonca in such communities have more opportunity to interact with those they regard as their peers. Contact between these groups is still relatively raw, but nonetheless they speak the same language (spiritually speaking, anyway).

Brazil’s native peoples even as they assist the Balam and the Garou in ousting the Pentex invaders. The range of the Pumonca’s activities is truly extraordinary, and is everything you’d expect from Gaia’s Wanderers.

Organization

Pumonca have no organization. They are so isolationist, in fact, that they are the only Changing Breed in existence whose members are more likely to encounter other Changing Breeds than others of their own kind. This has hurt the tribe considerably, since cubs have no real way to advance their rank and learn about Gaia and their role in protecting the world. Some of the tribe’s elders (such as they are) are quite concerned about this, and are working on establishing a few rudimentary communications networks with their fellows. The Pumonca are independent enough that this is slow going, though.

Distribution and Kin

Pumonca have traditionally been most populous in North America, despite the fact that their feline Kin extend all the way to South America. Specifically, they tend to prefer wooded, mountainous areas, particularly the Rocky Mountains of the United States and Canada. But they have also found the Andes to be very much to their liking, and the Balam don’t seem to mind sharing their territory with their northern cousins, particularly since the Pumonca rarely stay put for long and always respect the territories of those they encounter. Pumonca rarely establish territories, preferring instead to wander the continent and take in all it has to offer. Pumonca tend to choose their human Kin from Native American social stock, but the tribe is just loose knit that this is no more than a general trend. The wereraccoons tend to be pickier about their feline Kin, however; those born from Florida panthers will find other cubs in that population when it comes time to mate, and the same holds true for cougar populations ranging from the Rocky mountains right down to the Andes.

Appearance

Pumonca are strong and lithe, and tend to be of Native American descent more often than not. They don’t radiate either the power or the raw grace of many other Banest tribes, but they have strong ties to the land than most of their kin, and this is apparent in all of their forms. They never seem to look out of place, and as a result they are rarely caught off-guard.

Pumonca Form Statistics

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<th>Chatorio</th>
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Beginning Pager: 4

Beginning Willpower: 4

Starting Gifts: Mockingbird’s Mirror, Wandorre’s Bone
Qualmi

Silent and wiry, the Qualmi are the most introspective of the Bunari, and the most reluctant to deal with. While they enjoy company, few beyond close friends and family can stand to be around them for long, and even they have to take a break once in while. But the Riddle Dancers, who are known, are good friends and fierce fighters, and as a result they get on well with the Garou and the other Changing Breeds who share their lands.

It is not uncommon for a Qualmi to "recruit" a Garou pack to accomplish some task, typically one involving a battle with the Wyrm. It never occurs to the Qualmi to ask the Garou to participate; after all, they are not their warriors. This is what they do, it is not a custom for them. The Qualmi exist merely to survive, and to remind Garou of the other dangers of their world. They are not content to simply tolerate. However, they seem to be less inclined to make the other Changing Breeds in their territories (particularly Garou) actually deal with the things that they are saying. And so, if the Nwadi are Garou'seditors, the Qualmi might be thought of as Garou's conscience. Both question the status quo, and it is only their methods that differ.

Recent History

In recent years Qualmi have focused heavily on disrupting industrial activities in Canada's and Alaska's wilderness areas. While the lyrics have little in the way of contact with the urban side of industrial development, they do have quite a bit of knowledge about the things going on in the city, and they have made a habit of relaying that information to the Garou's contacts so that the werewolves can engage in a bit of industrial sabotage for the sake of Gaia. They understand little of Garou politics, and find it odd that packs from the Wendigo and Get of Fenris (the tribes with whom they have the most contact) have so much trouble getting along with one another. But, they say it as a joke; the Garou are here to serve Gaia, just as the Qualmi are, and the lyrics have no qualms whatsoever with recruiting a Garou pack to do a good deed here and there.

In addition to their monkeywrenching activities, the Qualmi have also been making efforts to restore the Ice Stalker tribe of the Garou. The weebears' numbers are critically low, but thanks to aid of the Qualmi (to say nothing of their own efforts) they're managing to make a comeback of sorts. The Ice Stalker resurgence might be cut short, however, since Penex has rooted its claws in the northern reaches of the continent, and the past few years have seen a dreadful increase in Black Spiral Dancer activity in the region. If only the Garou could get along.

Organization

Qualmi grow uncomfortable in one another's presence if they stick together for too long, so they tend to avoid one another most of the time. This does not mean, however, that they have no organization to speak of—indeed, nothing could be further from the truth! Qualmi tend to know quite a bit about the goings-on of their kind, and they keep tabs on one another through contact with other Changing Breeds groups. They are particularly close to both the Wendigo and the Wyrm, both of whom share their preferences for northern territories.

Young Qualmi are fostered for a period of roughly six months by their elders, during which time they learn about keeping in touch with other Qualmi, keeping tabs on the Killi in the region, working with their allies to defeat the evils of Auran, and, most importantly, being cryptic. They likely spend more time in the last than any of the others, but since they pull their weight in a fight no one much begrudges them their eccentricities.

Distribution and Kin

Qualmi are found exclusively in the northern regions of North America; the European Qualmi were exterminated in the Wraith of Raga, being luckier enough to have territory with several Garou tribes. They don't travel abroad much, and in fact they don't even like to leave their own territories if they can help it, Qualmi aren't picky about their human Kin, largely because they can't afford to be, they simply don't have that luxury. This might be one reason why the emigrant cat known as Fender Sunlight has chosen to emigrate to Spain, enlisting the aid of a bemused pack of Shadow Lords in his quest to re-establish a Qualmi population in Europe (using the Barren Wasteland). The Lorde finds the whole endeavor hilarious, but they're willing to indulge the lynx for a time so long as he doesn't vandalize their own activities.

Description

Qualmi are short, compact folk, well adapted for surviving cold environments. They tend to come from Native American stock, but they aren't terribly picky about their mates. In lynx form they look like, well, a lynx, ending to have dappled grey fur more often than not.

Qualmi Form Statistics

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<tr>
<td>Man =2</td>
<td>Man =2</td>
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</table>

Beginning Rages: 2
Beginning Willpower: 5
Starting Gifts: Breakfast of Stones, Turned Fur

The Simba represent the best Gaia has to offer, in that they are regal, proud, and powerful beyond compare. However, they are also arrogant, domineering, and malicious, even under the best circumstances. Black Tooth and the Endless Storm magnified these latter traits a thousandfold, and in the process backfired the Simba's reputation almost

Players Guide to the Changing Breeds
outside repair. But when the Mayɔ came to help the beleaguered warriors fighting to crush the Endless Storm's tyranny, Gaiɔ's defenders couldn't help but forgive the Simba's traitorous actions. Lord HAKIKUM has been shown that, whatever their faults, many Simba were clearly on the side of Gaiɔ, and they were planning to stay there for the long haul.

The most social of the Basset, the Simba are a symbol of strength, unity, and perseverance for all of Gaiɔ's children. Just as the Silver Fangs serve to inspire and lead the Gaiɔ of the world, the Simba similarly serve as a rallying point to unify and direct all of the Changing Breeds of Africa. This role, ordained by Gaiɔ, has given the Simba a sense of purpose, as a result few are content to follow the dictates of others; they must always lead, and if their fellow slaves do not recognize their authority, they will battle for dominance until they are beaten into submission. While this makes the Simba a formidable force, it is not quite true that there are few things more inspiring than watching a pride of Simba in action.

Recent History

If Black Tooth was the personification of Simba pride, hatred, and spine, the current ruling monarch, Lord HAKIKUM, exemplifies the pride's political acumen and sense of remorse. While many in Africa feel that Black Tooth gave the Simba much to answer for, Lord Hakikum has instead used diplomacy and a ruthless clarity of vision to restore the Changing Breeds' efforts on ensuring that the Changing Breeds of Africa work together in the manner that Gaiɔ intended. While this has raised the hackles of many groups, particularly the Ajbus and the Amadou Simba, it has also brought the Simba into close contact with everyone from Rankin subvices to Swan revolutionaries. For better or worse Africa's Changing Breeds are coming together, and that is thanks in large part to the coordinated efforts of the Mayɔ Simba.

Of course, not everyone cares for change. Plenty of Amadou's revolutionaries plot to overthrow the Mayɔ monarch, even now, and they are funding it in a most unusual way with wretched ad by the outcast Ajbus mystic, Shari. An alliance of this nature is truly mind-boggling, but it appears as though both groups are willing to put aside their eternal feud long enough to bring down the current regime. In essence, they are willing to work together now so that they can destroy one another later, and there's precious little Hakikum or the rest of the Ahabai can do about it.

In southern Africa, near the Mayɔ's ancestral home in the Kalahari desert, the Simba are consolidating Changing Breeds activity on other fronts. With the aid of Texas Orellana's Swara and the Kucha Ekina of the Gorros of Botswana, the Simba are investigating a terrible alien evil in the sands of the Kalahari. Some believe this is a manifestation of the Wyrm, but that is only because they have no idea what else it could be. Some Gorros who have heard about this malevolent presence wonder if it isn't connected to a similar force lurking beneath the streets of Cairo, Egypt. Only time will tell.

Outside of Africa, the Simba can be found in only one other region in the world. India. Little is known of the Indian Simba, as they have largely kept to themselves ever since the War of Rage wiped out the Simba throughout most of Europe. India's Bhangars have seen signs that they might yet rejoin the supernatural community, however, particularly given the devastating results of the Khan feud of the last several centuries. The Week of Nightmares further heightened the ranks of Gaiɔ's children in India, so it is quite possible that the Simba will step in to fill the gap.

Organization

Simba cooperation is a nightmare complex to a degree that baffles even the Gaiɔ. The basic unit of Simba organization is the pride. In India, this is straightforward; two or more males dominate a group of females, reaping the benefits of the females' hunting efforts while they defend their territory from other males (and other sorts of predators). Since breeding is forbidden between Simba, however, the Simba's organization is not quite as simple. Typically, a pride is made up of males (called Kins) with at least about one male to every three females. The Endless Storm, for instance, consisted of three male Simba, two male lions, eight female Simba, and seven female lions. Hondà Simba typically have several wives, or husbands, with about 3.5 Kins to each Simba. Some Simba prides maintain both lords and a number of human Kins, resulting in large kin networks that are extremely difficult to follow. Fortunately, the Simba seem to have it all well in hand.

Beyond the pride scale, most Simba interactions are handled via ritual, much like those of Gorros. Strongest prides rule over weaker ones, and have first choice if it comes to Kin (be it land or humans) and, rarely, sacred sites, such as caves. Pride is very important to the Simba, and social interactions center on rituals of respect and deference. Simba typically don't have established ranks or positions within the pride; they simply establish a pecking order and are very careful to respect it (until such time as they are willing to challenge those who are higher up the chain than they are, of course).

Distribution and Kin

Simba are found throughout Africa, and to a lesser extent in parts of India. The Amadou of East Africa favor Kin found in and around the Stenogor region, while those in the south favor the lions of the Transvaal. The Mayɔ, for their part, seem to favor the lions of the Cakavan Delta, relying on their fierce strength to keep their bloodline strong. Simba human Kin vary depending on the tribe, the Amadou favor accomplished hunters and killers, and tend to choose mates from among the Bantu tribes (such as the Zulus or the Masaai) or even whites, who fancy themselves big-game hunters. The Mayɔ, on the other hand, favor more inclusive peoples, and often avoid recent newcomers like the Bantu and the whites altogether. Instead, they choose their mates from among ancient peoples like the San bushmen, looking to their human relatives for wisdom and understanding just as the Amadou look for cunning and ruthlessness.
Swinb are massively built, and beautiful to behold in all of their forms. Males have manes of varying lengths in Crinos, Chatro, and Feline forms, and luxuriant long hair in Honald and Sokto forms. The most striking feature about a Simha is his presence, which is awe-inspiring.

Sokto Crinos Chatro Feline
Str +2 Str +3 Str +4 Str +2
Dex +1 Dex +2 Dex +2 Dex +2
 Sta +3 Sta +4 Sta +2 Sta +2
App +1 App +0 App +0
Man -0 Man -2 Man -2 Man -1
Beginning Rages: 5
Beginning Willpower: 2
Starting Gifts: Majesty, Subdue

Swara

When you look upon a Swara, you see a creature built for speed. He is quick, and sly, and fierce, and you could be forgiven if you thought that the best of his talents. But if you judged him, you would judge him falsely, for the blood of Mother Africa sings in his veins, and that is where his true talents lie. If you look at a Swara dolly quickly, for he will be gone shortly thereafter, running into the world of spirit as easily as you or I can tune in the world of man.

The Swara are a prehistoric race, their lineage has been shrouded in mystery, and they are not on our radar. However, they do contribute to the spiritual plane and are known for their strength and resilience in the face of adversity. The Swara are a race that is closely related to the Gaia, and their presence is felt in the world of spirit. When they appear, they bring with them a sense of古老 and mystery, and their arrival is always met with excitement and curiosity.

Organisation

Like Fumora, Swara tend to be wanderers, and many have established territories. Since they are often associated with Kama, their territories are often more peaceful and less prone to conflict.

Distribution and Use

Swara has been found throughout Africa, specifically in the Americas and Europe. They are primarily hunted and used for their meat and hides, which are prized for their durability and strength. However, with the recent increase in demand for exotic pets, there has been a rise in the black market for Swara, which has led to a decline in their populations in some areas.

In conclusion, the Swara is a fascinating creature, one that is often misunderstood and feared. With the right approach, it is possible to form a bond with these creatures and learn from their wisdom and knowledge. As always, it is essential to approach these interactions with respect and reverence for the beauty and mystery that these creatures represent.
are the people who control most of the private ranches in Namibia (which is about the only suitable cheetah habitat left in all of southern Africa). This is a fact so that, in Chozo form their fur occasionally, the striped king cheetah morph running through it, which is considered a sign of good luck.

**Swara Form Statistics**

- **Sokto**: Critical Charter: Feline
- **Str**: 1
- **Scr**: 2
- **Scr**: +2
- **Skr**: 1
- **Dex**: +2
- **Dex**: 9
- **Dex**: +4
- **Dex**: +4
- **Stat**: 1
- **Stat**: +2
- **Stat**: +2
- **Stat**: +1
- **App**: +1
- **App**: 0
- **Man**: -3
- **Man**: +3
- **Man**: +3

**Beginning Willpower: 4**

**Beginning Gifts**: Diamond Claws, impala's Flight

**Traits**

Because they lack the close connection to Luna enjoyed by the Garou, Baster do not have auspices. They do, however, have Pris, which are somewhat similar. Gmex is determined in the same manner as it is for Garou, and type determines Willpower.

- Fellow Baster have similar restrictions on Backgrounds and Abilities as Garou do; also, they may not take the Ancestor or Path Totem Backgrounds. If they were beyond their first year they also may not take the Minor Background (Storytellers may wish to make an exception for Bpherus, who maintain loose ties with one another throughout their lives).

- The restriction on the Ancestor or Backgrounds may also be waived for Swara. Swara, Swara, Swara and all leave the connection to the land, and as such the Storyteller may wish to allow Swara to purchase Ancestors if required. The Swara are not the same spirit as Garou do, but the same effects are similar enough that the mechanics used by the background represent the effects reasonably well.

- Baster determine rank in a fashion similar to that of Garou, but they value Ferocity above Glory and Cleverness over Wisdom. All Baster except for Pumecna performs Rites of Recognition to gain Rank, typically in the presence of others of their tribe (it is a particularly ritualistic affair among the Simba, for example, while among the Bpherus it is typically a simple ceremony between a parent and her mentor).

- Baster cannot step sideways without a Gift. The reasons for this are unclear, as the Baster are very loath to discuss the issue. Whatever theories are most likely are also apparently not very palatable to the weerecs.

**Breeds**

Baster breed in exactly the same manner as Garou, but because they are less social than their canine cousins metes are much less common as a general rule of thumb. Homid is the most common breed of Baster, but only by a narrow margin.

- **Homid**: Homid Baster are fairly common, and come from all walks of life. In Africa and South America, they are typically villagers or people with a strong affinity for the wilderness. In the United States and Asia, they are more often people with a conservationist bent to them, such as park rangers or naturalists.

**Beginning Gmex**: 1

**Starting Gifts**: Cat Claws, Sweet Hunter's Smile

**Metis Meta**: Baster are rare, but they do not suffer
Thinking Like a Beast

When roleplaying a Beast character, either as a storyteller or as a player, it is important to remember that Beasts are inherently hostile to humans. Like their cat kin, they simply do not understand the intricacies of social interaction. This means that many customs and social niceties that seem perfectly obvious to most Garou (or, indeed, most humans in general) will be completely beyond the Beast, since they just aren't wired to think in that fashion. This may make them seem distant and aloof, but that impression is somewhat misleading; rather, the Beast are simply unaware of the social norms that they ought to be observing.

Another issue is to keep in mind when playing a Beast, and one of the problems described above, is the fact that they are fiercely independent creatures. This should come as no surprise, given their solitary natures. But it is the sort of thing that defines a Beast's interaction with Garou and other Changing Breeds. Beasts simply cannot operate as part of a pack; they cannot abide taking orders from others, particularly those they barely know, and they are unwilling to delegate responsibility for accomplishing tasks they feel they should accomplish on their own. This does not mean they are no use to the Garou, however, as the following example indicates.

Shortly after Golgol Fangs-Fist mode his grand gesture to appease Black Claw, the de facto leader of the Balam in South America, some rather enterprising werewolves developed an entirely new approach to involving the wererajahs in Garou war operations. These Garou, a coalition of Children of Gaia and Get of Fenris (an odd pairing under any circumstances), found that simply inviting the Balam to the Garou's war councils could prove to be quite fruitful. As the Garou discussed the current state of the war, the Balam interjected at odd intervals with all sorts of useful information, ranging from details on Pentex logging operations to logistical information on Black Spiral Dancer hives plaguing the region. This information was valuable in and of itself, but the Balam volunteered their services in other ways as well. Occasionally, a Balam privy to knowledge on a Garou raid would volunteer to aid the Garou in some unorthodox fashion, while at other times Garou bachelors would receive reports that the Beast had undertaken commando-style operations of their own volition, and done so in a fashion that ultimately saved Garou lives. These "passive tactics," as Balam-Garou coordinated efforts have come to be known, have proven to be so effective that the War Council now considers them standard operating procedure. Many Garou in other parts of the world are now trying to duplicate the Amazon warriors' success.

the persecution Garou met with often do. After all, when you rarely see others of your kind, what time do you have for prejudice? Metis Beast are judged by their deeds, and are valued just as much as their homid and feline cousins, despite their deformed.

Beginning Coven 3

Starting Gifts: Create Element, Sense Primal Nature

Feline: Feline Beasts are not quite as common as homid or with their cousins, but they are more common than lupus Garou. Beast try to breed with the strongest feline kin they can find, but thanks to less habitat and excessive pouching pickings are often slim. Most Beast only breed with wild kin; captive animals are too tainted by humanity to make good partners, and they teach their cubs strange things.

Beginning Coven 3

Starting Gifts: Heightened Senses, Focus

Psijo

Because Beast do not share the Garou's connection to Lune, they lack spires. They do, however, have Psijics, which serve the same general purpose but have a much more subtle influence on the Beast's personality. Psijic is a subtle indicator of a Beast's true personality, and it determines how the cats approach life and handle the challenges it throws their way. While it is often determined by the time of day in which the Beast achieved her First Change, Psijic can shift if the Beast undergoes a severe life change for whatever reason.

The most important function of Psijic in game terms is tied to its influence on a Beast's Willpower. A Beast regain Willpower whenever they do something particularly in keeping with her Psijic, just as a Garou regain Willpower when he performs the deeds of his spirit exceptionally well.

Daylight: Beasts with the Daylight Psijic are typically open and direct in their dealings. They can be taken at their word and prefer straightforward battles if conflict is necessary. Daylight Beasts tend to be diplomats, warriors, lawyers, and protectors. They are nurturing sorts, and have an optimistic take on the world and the events therein. These a Daylight Psijic regain Willpower when they face serious challenges head-on and win through courage or good nature.

Twilight: Twilight cats have a penchant for mysteries and magic, and tend to see the world in shades of grey. They are often detectives, lawyers, spies, or mystics, searching for hidden meanings in all of their endeavors. They may also be adventurers or artists, letting their emotions drive them in positive or negative fashion. Twilight Beast are insatiably curious, and they regain Willpower by solving mysteries, thinking through their challenges, or creating works of art or literature.

Night: Night Beast tend to be withdrawn and perhaps duplicious, focusing on their own endeavors to the exclusion of all else. They are short-tempered and fiercely territorial, and prefer to be scholars, taskmasters, or other drivers, dedicated sorts. Beast with this Psijic are the ones most likely to become assassins or man-eaters, and thus tend
to acquire a degree of infamy in relatively short order. They require Willpower when they protect their space, safeguard secrets, or bring pain to others.

**Forms**

Like the Garou, Basset can change into five forms: Homid, Sokto, Cinios, Chatro, and Feline. They function in most respects like their Garou counterparts, and the difficulties associated with shifting forms for the Garou apply to the Basset in exactly the same fashion.

- **Homid:** Basset in Homid form look just like normal humans. They tend to be supplied and lithe, and are often quite attractive. Basset in Homid form are often perceived to be strongly sexual creatures simply because of the way they move, but this is typically unintentional on the Basset’s part.

- **Sokto:** The Sokto form is a hybrid of humans and feline characteristics, with the emphasis on the human traits. The Basset’s limbs lengthen, claws extend from her fingers upon command, and her facial features, eyes, and teeth become more catlike. Her body hair thickens, and she becomes disturbingly inhuman.

- **Cinios:** This hybrid form is a balanced mix of cat and human, and is built for battle. Like Homid, the Cinios form affords the Basset the greatest protection of all of his forms, and also allows him to manipulate weapons and equipment with little difficulty. Basset in Cinios form invokes the Delirium, although to a lesser degree than normal (Delirium is reduced by one rank on the Delirium Chart).

- **Chatro:** The primal war-form, the Chatro takes the normal feline form and enlarges it, masking the Basset much more dangerous. This form is massively built, is stronger than any of the other forms, and is utterly terrifying. The Basset’s canines extend to a length of 3–5 inches, allowing her to inflict an extra die of damage with bite attacks, and her reflexes are heightened in proportion to her strength, allowing her to maneuver with ease despite its great bulk. The Basset evokes the Delirium in this form at full strength; it is in this form that the Basset wields their own version of the Impregnum.

- **Feline:** The Basset’s Feline form is like that of her normal feline kin, strong and fast and deeply attuned to the world around her. It is more useful for movement than any of the other forms, but lacks the strength of the battle forms or the flexibility of the humanoid forms.

**Gifts**

Unlike Garou, Basset tend to learn their Gifts from one another instead of from spirits of various sorts. They also learn Gifts via “swiping,” where they watch a Gift being used by another shapechanger and then practice it until they learn how to make it work for them. This is difficult with some Gifts, but relatively easy otherwise.

Basset begin play with three Gifts: one common, one breed, and one tribe.

**Common Gifts**

- **Canteen (Level One)** — As the Level Three lupus Gift, but obviously easier for Basset

- **Lick Wounds (Level One)** — Like the Throat-Gift: Mother’s Touch, this power heals normal or sanguine wounds. However, the Basset can only use this Gift on himself. This Gift can be used as many times as the player wants, but each “lick” costs another Greatpoint.

- **Open Sew (Level One)** — As the Ragabash Gift.

- **Sense the Truth (Level One)** — As the Philodox Gift: Truth of God.

- **Spend the Unmaker’s Hand (Level One)** — As the meta Gift: Sense Wyrms.

- **Silent Stalking (Level One)** — This common trick allows a Basset to move without making any sound. Even squeaky or shifting surfaces, including wooden floors or padded twigs, can be passed over noiselessly.

- **Cat Sight (Level Two)** — As the Level Three meta Gift: Eyes of the Cat.

- **Eerie Eyes (Level Two)** — As the Garou homid Gift: Staredown.

- **First Slash (Level Two)** — As the Ahriman Gift: Spirit of the First.

- **Night’s Passage (Level Two)** — By assuming himself to the shadows from which he was born, a Basset may walk through dim or dark areas and be effectively invisible. Others may hear faint or see him with magical sight, but until he makes his move, he remains hidden from view. This Gift even400 hides sudden lights, as long as some shadow still exists in which to hide.

- **System:** By spending a Greatpoint and rolling Dexterity + Subterfuge or Occult (difficulty 7), the Basset effectively “disappears” for the rest of the scene, or until he attacks someone. Supernatural beings can use their own magics to detect him by rolling Perception + Occult (difficulty 8). Otherwise, nothing short of total illumination can reveal the skulking Basset.

- **Sense of the Prey (Level Two)** — As the Ragabash Gift.

- **Sense Silver (Level Two)** — As the Ahriman Gift.

- **Shriek (Level Two)** — With an exult-splinter scream, the Basset deafens everyone nearby. Careless shrieks are bad; your allies are not immune!

- **System:** This Gift demands a scream, a Stamina + Expression roll (difficulty 7) and a target streak. Everyone within 10 feet is deafened for one turn per success, and all but the Gift-user end up in a world of pain (+1 to all difficulties for the duration).

- **Swing (Level Two)** — As the Ragabash Gift: Taking the Forgotten.
• Impala’s Flight (Level Three) — An essential Gift on the open plains, Impala’s Flight doubles the werecat’s running speed. As the name implies, Bastet credit Impala with this wisdom.

System: A successful Stamina + Athletics roll (difficulty 6) boosts the Bastet’s maximum speed to double normal. The Gift lasts two turns per success, and works in any form.

• Touch the Mind (Level Three) — As the Garou metis Gift: Mental Speech.

• Clawstorm (Level Four) — Any cat is at his most terrifying when cornered. This Gift allows him to become the proverbial shredding machine.

System: By spending one point each of Rage and Gnosis, the Bastet gains these extra attacks that turn the maximum of four, total — he cannot spend Rage for extra actions while using Clawstorm. Only slashing attacks apply — he can’t perform elaborate maneuvers, shoot guns, or travel more than 10 feet, although he could use edged melee weapons. A Bastet may use Clawstorm as many times in a single combat as he has dots in Stamina.

• Walking Between Worlds (Level Four) — Some tales claim that Coyote taught Bastet to step sideways, others assert the trick was stolen from Garou. In any case, this Gift allows a werecat to step sideways as Garou do.

System: See Were-Wolf, pp. 227-228. The talent for stepping sideways becomes natural once a Bastet learns this Gift.

• Wolf’s Terror (Level Four) — As the Ahroun Gift: Silver Claws.

• Withering Stare (Level Five) — This Gift lets a werecat kill with a glance, a favorite trick of Simba’s lords and wandering Pumors. Using this Gift against other Bastet is considered deeply dishonorable, but it happens nonetheless.

System: The werecat locks gazes with his target, spends a Gnosis point, and rolls his Rage. The difficulty is the victim’s Willpower, and each success inflicts one aggravated health level of damage. Only a Willpower roll (difficulty 8) can soak the Stare, which twists the victim into inorganically convulsions until either death or the Bastet grants release.

Breed Gifts

Hound Gifts

• Cat Claws (Level One) — By calling on her heritage, a Bastet in Hound or Soko form can unthwart her claws and attack as if she were in beast-form.

System: A simple Stamina + Primal-Urge roll (difficulty 7) brings out the Bastet’s claws. They remain out as long as the cat wishes to keep them, but they look peculiar and are painful to use (+1 to all combat or Dexterity difficulties). Once retracted, the Bastet must invoke the Gift again to call them forth.

• Sweet Hunter’s Smile (Level One) — As the Garou homid Gift: Persuasion.

• Jam Technology (Level Two) — As the Garou homid Gift.

• Eavesdropper’s Ear (Level Two) — By listening carefully, a Bastet may hear things outside the normal human range, or understand something spoken some distance away.

System: A simple Perception + Enigma roll (difficulty 6) boosts the werecat’s hearing into the high and low sonic spectrum, and adds two dice to her Perception dice pool for hearing rolls only. The Gift lasts one scene, and makes the Bastet susceptible to sudden loud noises (which might inflect one to three health levels of hearing damage in extreme cases like explosions or high-frequency alarms).

• Craft of the Maker (Level Three) — As the Garou homid Gift: Reduse Object.

• Monkey’s Uncle (Level Four) — As the Glass Walker Gift: Doppelganger, although the Bastet can only take the form of humans, great cats or Bastet.

• Madness (Level Five) — As the Garou metis Gift: Meta Gifts.

• Create Element (Level One) — As the Garou metis Gift.

• Sense Primal Nature (Level One) — As the Common Gift: Sense Unmaker’s Hand, except that it detects a strong affinity for the Weaver, Wyrm, or Wyld. The difficulty is one higher than that for Sense Unmaker’s Hand.

• Whiser Sight (Level Two) — By attuning herself to her surroundings, a metis Bastet can get a sense of her surroundings. Anything within reach — even it’s behind her, or invisible — is plain to all her senses.

System: The player rolls Perception + Primal-Urge. Success grants the character total sensory perceptions within a 10-foot radius. This doesn’t automatically reveal hidden or invisible objects, but it allows her to try a normal Perception roll to notice things that would normally be beyond her sight. The Gift lasts one scene.

• Fist of Calash (Level Three) — By channeling raw destructive power, an angry Bastet can destroy any material thing with a smart.

System: The player spends a Rage point and rolls Rage against difficulty 6 (for inanimate objects) or 8 (for living or undead beings). Each success destroys 10 points of matter, or inflicts one aggravated health level. The latter damage can only be soaked by a Gnosis roll (difficulty 6). Affected targets likely burst or fly apart. The Fist cannot affect spirits.

• Moon’s Gateway (Level Four) — By calling upon a Luna for help, the Bastet opens a moon bridge between caemera or Dem-Realm. Such travel only occurs at night. The Garou’s form as a glowing fog, which slowly swirls into the shape of the werewolf’s intended destination. Anyone can use the Gateway, but as soon as the summer passes through the Gateway disperses.

System: The Bastet spends one Gnosis point per 100 miles to be traveled, and rolls Intelligence + Alertness. The difficulty depends on the Bastet’s familiarity with the
destination, ranging from 5 (for very familiar places) to 10 (for unknown locations or destinations in the deep Ums). The two travel points must involve a mystical loca-
tion of some sort. A bough lands the traveler in some strange or dangerous place.

• Worth of Nala (Level Five) — This Gift whips up a
wild storm that devastates the wererat's vicinity. This
storm gives up to 600 feet and lasts for five minutes or
less, then calms down and disperses. Nala herself reaches
this Gift in dreams.

System: The wererat spends two Gnossis points and
rolls Manipulation + Survival (difficulty 8). If he rolls five
or more successes, lt summons a severe thunderstorm that
lasts only a few minutes and remains beyond the wererat's
power once it's in motion.

Feline Gifts

• Heightened Senses (Level One) — As the lupus
Gift.
• Pounce (Level One) — As the lupus Gift: Hate's
Leap.
• Perfect Cover (Level Two) — By scratching around
a place, trail, or object, the Bastet obscures it from normal
and magical view.

System: After the Bastet "odorates" all traces of the
hidden thing, she rolls Perception + Survival and spends a
Gnossis point. From that point on, the place or object is safe
from any normal perception until it moves or is moved. Any
magical sensors scanning the area add 1 to their difficulty to
notice the hiding place for every success the Bastet rolls.
The difficulty of the roll depends on the size of the object and
the surroundings; hiding small objects in areas with
thick cover would be 5, while hiding huge objects in areas
with light cover would be 9. The Gift cannot conceal obvious objects, and it does not make objects invisible — it
only enhances existing cover.

• Whisker Sight (Level Two) — As the metic Gift.
• Underbelly (Level Three) — By sitting up a foe or
obstacle, a Bastet can get a feeling for its weakest point.

System: By rolling Perception + Primal-Urge, the
Bastet can find a weak spot on living beings. Picking a
weakness on a technological object requires Perception +
Repair, while noticing a flaw in a natural one takes Perception +
Survival. The difficulty of the roll ranges from 6 (for
typical objects, like humans or computers) to 9 (for heavily
fortified objects, like humans in heavy body armor or heavily
armored vehicles). Each success adds one to the
Bastet's damage pool against that target for one scene.
Spotting a weakness in a magical object or mystical protec-
tion requires a Gnossis point in addition to the roll. The Gift
doesn't work against spirits.

• Beast Life (Level Four) — As the lupus Gift.
• Revolt of the Land (Level Five) — As the Red Talon
Gift: Gaia's Vengeance.

Chapter Two: Those Who Change

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Tribe Gifts

Bastet Gifts

• Humbah's Escape (Level One) — One of the tribe's
first and most valuable tricks, this Gift allows a weasel-sized
maimshot to dislocate her limbs and slide through small openings.
Though the Bagheera claims that the wise cat Humbah
invented the trick, the Simba maintain that he originally
learned it from mouse-spirits.

System: The player rolls her Dexterity + Athletics to
dislocate her limbs. The harder the attempt, the higher the
difficulty becomes. Escaping hand-to-hand would be difficulty 6,
while dislocating her spine and ribs to get through an
airshaft would be 10. The Bagheera's Staminad drop by two
while she is out of joint. Simple adjustments don't count
Gnossis, but large-scale body shifts cost one point.

• Treeclimber (Level One) — By extending and
sharpening her claws, then invoking this Gift, the Bagheera
can travel up a tree or other vertical surface, from tree bark to
congeroe.

System: Climbing this way requires a Dexterity +
Athletics roll. Reilly hard or slippery surfaces, like ice or
steel, are difficulty 5, while easy ones like rock or bark are at
difficulty 6. A character traveling this way moves at 10 feet
per turn of so, and may have to make new rolls if the
circumstances change (in an avalanche, for example).

• Lawyerbird's Legacy (Level Two) — If it is said that
Gaius intended the Bagheera to be the keepers of the catf-
folk, this Gift lends credence to that claim, as it offers an
edge to Bagheera trying to exercise this ancient right with
minimal force. With it, a weasen or cat like can raise her voice to
don a note in an octive, and it adds a note to the notes that
make every Simba take the use's words seriously.

System: The Bagheera rolls Manipulation + Expression
(difficulty 7) to get everyone's attention for one scene.
The Gift also reduces the difficulty of her next social roll by
1 for every success she rolls for the Gift. Anyone who wants to
contest the Bagheera's authority must win a resisted
Willpower roll with the panther (difficulty 7).

• Ojas Surge (Level Two) — By channeling the ojas, the
mystical energy inside us all, a Bagheera can boost her
physical and perceptual abilities beyond their normal limits.
To do so, he attains a posture and meditates for a moment,
then guides the ojas through his body, directing it to what-
ever his needs might be.

System: To perform this Gift, the Bagheera must first
meditate for five minutes. He may reduce this time by one
minute for every rank he's achieved beyond first (to a
minimum of one minute). After he's centered himself, he
rolls Gnossis (difficulty 7). Each success can be used to boost
one of the following attributes by one dot: Strength, Dexter-
ity, Stamina, Charmisma, Perception, or Wits. The successes
can be distributed in any way the Bagheera wishes, and the
effects last for one scene. Multiple uses of the Gift are not
cumulative. The Bagheera may use the Gift as often as he wishes, but each use beyond the first is a given day raises the difficulty by two and doubles the meditation time. A failed attempt to initiate the surge leaves the Bagheera depleted, and the Gift cannot be used again that day.

- **Eye of the Cobra (Level Three)** — *As Galliard Gift.*
- **Peter's Clay (Level Four)** — *As the Level Three bond Gift: Craft of the Maker.*

- **Shiva's Might (Level Five)** — *The mightiest of the Bagheera may change into a form reminiscent of Shiva the Destroyer in a burst of holy light, the Bastet becomes a 12-foot-curl, six-armed/Criss-cross form wielding flaming weapons. Until the ground is littered with bodies, this godlike force of destruction hacks everything around it— for and otherwise— into bloody goobers. Obviously, this Gift is a last resort, but it is a very effective one.*

**Systems:** The Bastet invoking this Gift spends two Rage points and two Gnosis points, then immediately rolls for frenzy (difficulty 3). If he wins five successes or more, the Bagheera springs into Crios form, grows three feet taller, and sprouts four more arms, each bearing a flaming weapon. This destroyer form, the Juddo, enters a killing frenzy that lasts for one turn for every point of Rage in the Bastet's permanent rating. If he fails, nothing happens; a boltch brings on a fox frenzy instead. The Juddo form statistics are:

- **Strength:** +6
- **Dexterity:** +3
- **Stamina:** +6

**Appearance:** 0

- **Weapon:** Strength +4 (aggravated)

No one is safe from Shiva's Might — anyone on sight is attacked. The Bagheera is totally incapable of any form of normal communication or combat strategy. Until the Juddo form disappears, he knows only how to kill. When the Gift finally fades, the panther drops to zero Rage, assumes his breed form, and falls asleep for at least four hours.

**Balam Gifts**

- **Hunter's Mist (Level One)** — *As the Black Fury Gift: Curse of Aarela.*
- **Storm of Pests (Level One)** — *By singing a plea to the Fry Lord, a werejaguar can call up a cloud of envenomous goats, biting flies, or some equally obnoxious bugs. These creatures don't so much damage as distract their prey, allowing the Balam to either preen or ambush or escape.*

**Systems:** The Balam rolls Manipulation + Survival. In rainforest or coastal areas, the difficulty is 5. In other places it rises to 7, or 9 in areas where insects are scarce. For each success, an area roughly 10 feet square is filled with stinging and biting insects, reducing all dice pools by 2 for one turn per success. After that, the insects disperse. The Gift's user is not immune to insect bites, but usually knows what to expect and can act normally.

- **Perfect Cover (Level Two)** — *As the felid Gift.*
- **Terrors (Level Two)** — *As the Ahroun Gift: True Fear.*
- **Wandering Forest (Level Three)** — *As the Red Talon Gift: Trackless Waste.*

**Vision Cloud (Level Four)** — *Among the old folk, the jaguars were respected for their insight. Many Ohclnes and Maya came to them for visions, and the tribe responded by invoking this ageless Gift. By calling to the spirits of the air and the rain, a modern jaguar can still conjure the Vision Cloud, a swirling fog that wraps itself through the clearing or cave, bringing mystical insights to those who seek them — and to those who do not.*

**Systems:** By succeeding on a Manipulation + Divination roll (difficulty 5) and spending a Gnosis point, the Balam can fill an area up to 50 feet square with a misty cloud that affects everyone without breathing gear or magical protection — including the Balam herself. The visions seen are left to the Storyteller's discretion, but should forebode possible future events, reveal lost lore, or offer clues that clever characters can decipher.

**Jungla's Vengeance (Level Four)** — *By tapping into his ties with the land, the Balam urges the jaguar itself to sworn against any invaders. It begins with simple annoyances — biting insects, entangling vines, and so on — and progresses to deadlier tactics if the interlopers don't take the hint.*

**Systems:** The Balam spends a point of Rage and two points of Gnosis, and sets in motion a purposeful series of events designed to drive invaders away from the werejaguar's territory. Although the Storyteller has the final say about what happens and to whom, the one constant with the Gift is the fact that it gets more and more dangerous as time goes by. It won't be enough to harm supernaturals (much), but it will drive humans so the brink of madness and beyond (and might significantly interfere with Gurus, operations, should they be up to enough to rob the Balam for wrong ways… ).

**Fool the Gods (Level Five)** — *By reaching out with her hand, the Balam can rip the heart out of any enemy from a distance, pull it to his palm, and consume it in a burst of fire. This Gift kills the target if it succeeds.*

**Systems:** The Balam rolls Gnosis (difficulty 7) and spends two Gnosis points. If the werejaguar's successes amount to twice the target's dots in Stamina or more, the victim dies. Supernatural defenses (vampires, demonoids, Gurus, etc.) subtract one success for every dot or level of protection. Hence, this Gift isn't useful for killing supernatural foes, but it's devastating against normal humans.

**Balam Gifts**

- **Alms to the Poor (Level One)** — *Beggars are an allow-able companions for Balam's homelands. As a kindness (and perhaps as a bribe to the gods), the shadowcats developed this secret, which allows one to conjure up a small bit of food or money to give to a beggar. Naturally, the cat can use the “alms” for himself, but he rates slightly bitter and leave the palm greasi if used for selfish means.*
System: The Babuasti spends 3 point of Gnosis and rolls Gnosis against difficulty 6. Each success creates a handful of food or cheap copper coins (no bills, silver or gold). Most Babuasti disguise this "miracle" by pushing into a sack or box before sharing this wealth.

- **Scholar's Friend (Level One)** — This spell allows a Babuasti to read a book, scroll or tablet in any written language. This talent doesn't teach the cat any new language, nor does it help him understand esoteric concepts or missing bits of text. Even as, the ability to read anything in front of you is a subtle yet powerful Gift.

System: The Babuasti spends a Gnosis point, rolls his Willpower and begins reading. The difficulty of the roll depends on the obscurity of the text; modern languages are difficulty 5, while archaic languages are 7 and obsolete pictograms are 9. Only one roll is allowed per reading session. The Gift languishes for one hour per success, and the writer must rest his eyes for several hours after finishing. Note that a failed roll doesn't mean the cat can't read the language — it might indicate misunderstanding instead. Storytellers are advised to keep the difficulty of the roll secret, and to be fancifully imaginative with missed rolls.

- **Dreamspoke (Level Two)** — As the Callused Gift.

- **Spirit Barrier (Level Two)** — This Gift allows the Babuasti to erect a ward that will not allow an area from spirit traffic — no spirit can move in or out of the place without the Babuasti's permission.

System: The Babuasti spends a Gnosis point and rolls Willpower (difficulty 8). Each success raises the Gauntlet in a 10-foot square area by one, and extends it so that the barrier exists in both the material and Peramal worlds. The Ward lasts for one day per point of the Babuasti's permanent Gnosis, unless some spirit destroys it. Doing so requires three successes on a Rage roll against the difficulty of the new Gauntlet rating.

- **Bathroom Calm's Brood (Level Three)** — By calling upon the Father of Dark Spirits, a Babuasti may command one of his brood to depart. This is a potent Gift, but it is not without price: each time the Babuasti uses this Gift, his fur grows a deeper shade of black and his actions become more... erratic. Changing Breeds with Sense Wyrm may detect a bit of truth upon him until he purges himself somehow. The more spirit he banishes, the deeper the taint becomes.

System: The Babuasti rolls Manipulation + Empathy and spends a Willpower point to attempt to dismiss the spirit. The difficulty is the spirit's Gnosis or Rage, whichever is higher. Each success removes three points of the spirit's Essence, and more powerful spirits can be brushed using extended rolls (of course, the spirit won't sit still in the meantime...). For bristles, the difficulty is 6 + the level of the fetish (maximum 10).

In either case, the cat may sacrifice health levels to lower the difficulty of the roll, or a one for one basis. Gains the cat who touches the roll, however; doing so requires a frenzy check against a difficulty of 6, and failure fills the cat with Wyrm rage. Atonement isn't impossible, but it is tedious and brings the cat no Remorse.
• Shadowplay (Level Four) — As the Thief Gift, except the Bubasti does not have to mimic the shadow's movements; once free, it can go about its business as if it were a perfect duplicate of the Bubasti. Also unlike the Gnuu Gift, some light must be present to cast the shadow in the first place.

• Shadow Derthien (Level Five) — As the Shadow Locks Gift, Shadow Pack.

Uran Gift

• Ringer Claws (Level One) — As the Level One Ahroun Gift.

• Skin of Jade (Level One) — Willing himself solid, a Khan can harden his skin to the strength of jade. It's said the spirit of the rock itself taught this Gift to Yu Kwan, a warrior in the service of the alchemist Kyu Haung.

System: By spending a Willpower point and rolling Gnosis (difficulty 7), the wererat gets an additional two dice to his soak roll. This Gift hits one scene.

• Heart of Fury (Level Two) — As the Ahroun Gift.

• Scent of the Predator (Level Two) — As the Gif of Fennis Gift.

• Paws of the Raging Spirit (Gift Level Three) — By channeling his chi energy through this Gift, a Khan can smite his paws hard in cracking spirit power. Thus fortified, the fles can rip through enemies in the spirit world without stepping with a concrete od, as long as he can see them. Obviously, no spirit teaches a Basset such a damaging Gift; the Khan has to learn it from another Khan (and considering the Gift's nature, learning it can be very dangerous). System: The Khan spends a Gnosis point and concentrates. The next turn, his paws or hands begin to smolder with blue-white light. The light burns from blue to green to yellow to red. When it attains a pitchfork hue, the Gift dissipates. This takes roughly six turns.

• Arras's Bann (Level Four) — As the Level Three Bubasti Gift: Barnsh Cabral's Brood, except that using it turns the tiger's peli white instead of black. Unlike the Bubasti, tigers channel the Weaver to banish corruption.

• Call to Battle (Level Five) — As the Ahroun Gift: Strength of Will.

Pumonacci Gift

• Mockingbird's Mirror (Level One) — This Gift lets a Pumonacci imitate whatever he wishes — birds, animals, humans, even machines — and allows him to throw his new voice for some distance. As the name implies, a mockingbird spirit teaches this Gift, usually in return for food.

System: The player rolls Manipulation + Subterfuge (Difficulty 6) to imitate sounds within the normal human vocal range. If he's successful, his mimics is flawless. Mirroring sounds outside the normal range he must spend a Gnosis point and the difficulty is 7. This Gift lasts for one scene, and sounds can be "thrown" up to 100 feet away from where the werercoyote stands.

• Wanderer's Bloom (Level One) — Travel is difficult, especially given the Spartan ways of the Pumonacci. This Gift allows the coyote to adapt to changing climates quickly or to ignore the passage of hunger or thirst for some time. Bird-spirits and bear-spirits teach this Gift.

System: By rolling Stamina + Survival (difficulty 6) and spending a Willpower point, the Pumonacci can do one of the following things: ignore the worst effects of normal heat and cold for a week, go one day without water or go three days without food. Particularly hard conditions (blizzards, droughts, etc.) can increase the difficulty by 2 or more. The Gift can be repeated, but the difficulties will vary by each time it's performed in succession.

• Speak With Wind Spirits (Level Two) — As the Wendigo Gift.

• Spirit of the Fish (Level Three) — As the Ukarra Gift.

• Thunderbolt (Level Three) — A pact with the spirits of the storm allows some Pumonacci to call down a thunderbolt. If at least one cloud hangs in the air above, the coyote can summon lightning. Most coyotes learn this Gift from Thunderbeard himself.

System: The Pumonacci spends a point of Rage to summon a bolt of lightning and rolls Dexterity + Survival to hit his target. Under normal conditions the difficulty is 6, a large target or stormy skies can reduce the roll to 6, while dry conditions or unusually small targets can raise it to 10. The bolt inflicts two dice of fire damage for every point of the werercoyote's Gnosis. Whether or not the lightning strike hits, victims must make a Willpower roll (difficulty 8) to avoid running in fear.

• Call Elemental (Level Four) — As the Ukarra Gift.

• Thunderbolt's Cry (Level Five) — At the innate Gift: Wrath of Nuth, only the storm may last longer if five or more successive rolls failed. This Gift is taught by Thunderbeard himself.

Quinlan Gift

• Breakfast of Stones (Level One) — As the Pumonacci Gift: Wendigo's food.

• Turned Fur (Level One) — As the Wendigo Gift: Camouflage, save that the Quinlans must discard any clothing and gear before the Gift takes effect — only the lynx himself changes color.

• Wind From the West (Level Two) — This Gift takes the form of a series of high-speed riddles designed to tie a victim's mind into knots. Most Quinlans are neither pleased if this Gift fails; it's not often they find someone clever enough to keep up with them.

System: The Quinlan rolls Manipulation + Enigma (difficulty equals the target's Willpower). Success scrambles the target's sense of direction and relation up. Three more successes send the target into a coma. Changing Breeds must check for frenzy, and normal humans flee in terror. The Gift's effects last for about 15 minutes, then slowly fade. If the target is clever enough, he might try to figure out the puzzle CWs + Enigma, difficulty equals the Quinlan's
Wisdom of the Ancient Ways (Level Three) — As the Philodox Gift.

Chill of Early Frost (Level Four) — As the Weediga Gift.

Water’s Vision (Level Five) — With this Gift, the Qualmi can look through barriers to glimpse what lies beyond them. It doesn’t matter if the barriers are mundane or spiritual — all becomes like glass to a Qualmi who wants to see past them.

System: Seering through barriers requires a Perception + Primal-Urge roll against the local Countertop rating. For each success, the stack can see 100 feet without obstruction. Every object, living or non-living, appears transparent and immaterial. It is not truly beyond difficult to focus on one thing when you can see through everything; it often requires a Perception + Awareness roll to notice details. The vision stops at ground level, but the Qualmi can see into basements or cellars if her sight extends far enough. This Gift lasts for one turn per success.

Simba Gifts

Majesty (Level One) — As the Level Two Bagheera Gift: Lawgiver’s Legacy, except it involves Manipulation + Intimidation. Other Simbas are immune to its effects.

Submit (Level One) — An important trick in any ruler’s arsenal is the ability to make his subjects obey whether they want to or not. By mastering her body, a Simba can force others to fall to their knees or roll over on their backs in submission.

System: Like the Level Four Philodox Gift: Roll Over, although the Simba must spend a point of Gnosis for every Rank he is short of Rank Four (thus, a Rank One Simba must spend three Gnosis to use this Gift). The Gift can’t change a target’s mind, but it can master his body if the Simba earns at least three successes in a resisted Willpower roll (difficulty 7). This Gift lasts for one turn per success. Simbas are immune to this Gift if it comes from one of their kind.

Armor of Kings (Level Two) — As the Children of Osiria Gift: Luna’s Armor.

Firebreath (Level Three) — Bellowsing like a thunderclap, the Simba vomits a ball of fire on his foes. This burning exhalation continues to blaze until either it or its target is consumed.

System: This Gift consumes some Gnosis point to activate the Simba blasts out a fireball worth one health level of damage for each point of the Simba’s current Gnosis. A successful Dexterity + Primal-Urge roll puts the fireball where the lion wants it; each success adds to the damage it burns anyone
within 10 feet of the blast unless he makes a Dexterity + Dodge roll (difficulty 8). If the target has already acted this turn, the Fluent inflicts its full damage. Next turn, it can burn for half that damage igniting anything flammable in its range. On the third turn, the Gift's fire burns for one additional health level, then dies. A fire begun by the Gift will burn like any normal blaze (see Werewolf, p. 188).

• King of Beasts (Level Four) — As the Level Two Philodox Gift: King of the Beasts, except that it affects all animals within 300 feet.

  • Obedience (Level Five) — As the Shadow Lord Gift.

Swara Gifts

• Diamond Claws (Level One) — As the Ahoun Gift: Raptir Claws. Since Swara cannot fully retract their claws, they find this Gift especially useful.

• Impala's Flight (Level One) — As the Level Three common gift, but obviously easier for the swift Swara.

• Sense the Unnatural (Level Two) — As text.

• Walking Between Worlds (Level Two) — As the Level Four common Gift. Until recently, the ease with which the Swara learn this Gift was a closely guarded secret.

• Dance of the Chaya (Level Three) — One of the greatest favors a Bastet can offer a spirit is the chance to ride in his skin for a while. Although most Bastet would never consider such a "favor," many Swara see voluntary possession as a service, not a chore. This Gift, which begins with a frenzied dance, allows a spirit to hitch a ride in the Swara's body. The Swara, in turn, gets various side benefits tied to the type of spirit summoned.

Systems: After either checking the Umbras or using a Rite of Summoning to call a spirit to his side, the Swara rolls Charisma + Enigmas (difficulty 7). The Gift lasts two turns per success, and allows the Swara to do things that are normally impossible — wild combats, great feats of strength, flight, etc. The exact effects will depend on the spirit involved, the Bastet, their circumstances, and the relationship between the three, but it should emphasize drama over game systems.

• Ghost Carcass (Level Four) — This Gift, so named because most people blame ghosts for its effects, allows the Swara to use sympathies: magic to send sensations across a distance. Although the magic can't physically harm someone, it can drive him mad as phantom pains or pleasures wash over him without perceivable cause.

Systems: To reach across space, the Swara spends a Willpower point and rolls Gnosis. The difficulty depends on the distance between the Bastet and her target; short distances (under a mile) are difficulty 7, while great distances (up to 50 miles) are difficulty 10. Whatever she does to her foes from that point onward passes the sensation on the person on the receiving end. Each success gives the Swara one action to perform. When those actions are done, the spell ends.

• Speed Beyond Thought (Level Four) — As the Level Four Gift.

• River of Blood (Level Five) — The soul of Africa has been bathed in the blood of its inhabitants for tens of thousands of years. A Swara can call that spilled blood together through the soil and give it form, creating a pool, a river, a man, a torrent of soot, or any variety of other things. In modern times, this bond to blood seems to be limited to African soil; if a Swara has ever tasted this Gift outside her native land, no rulers of the event survive.

Systems: It costs a Rite point to pull a large amount of blood together. A successful Manipulation + Primal-Urge roll is also required. The roll's difficulty depends on location; a place that's seen a lot of bloodshed (a warring holy, the site of a massacre, etc.) is only 7, while a remote mountain peak would be 10. It takes several turns for the blood to coalesce into solid form; once it does, the chieftain can walk into any of the following shapes: a wall, a column, a shower, a pryer, a pool, a river, a rope, a bridge, or a mass of tears which wrap the target in his liquid embrace. All forms have Strength or Health levels based on the gift's successes. For each success, the blood attains two degrees of Strength or two Health levels. Although it retains liquid, the River of Blood can be as solid as thick sand or as fluid as water. This Gift lasts for one scene, then the blood drains back into the earth. The Swara who uses the Gift will be sad for hours afterward; the blood of innumerable deaths passed through his hands.

Rites

While Bastet don't place the same importance on rites as Garou do, they still recognize that some occasions are significant enough to warrant an elaborate ritual. Bastet thus take their rites seriously, even if they use them only rarely. In game terms, Bastet rituals function much like Garou ones. Each rite level requires at least 10 minutes' worth of ceremony to enact, though most can be performed alone.

The cat must set aside a ritual space by clearing and preparing a spot for a sacred working. She must be in the proper state of mind to invoke the requisite magics, and among some tribes that might take a bit of preparation in itself.

Overlapping Rites

Many Bastet rites duplicate Garou rites in effect, if not in form. Storytellers and players should work together to define variations in a rite, which might be as minor or elaborate as desired. The following rites are shared between Bastet and Garou: Bird the Spirit-Feast (Rite of the Feast), Dedication Rite (Rite of Talisman Dedication), Rite of Cleansing, Rite of Correction, Rite of Summoning, Rite of the Opened Bridge, and Rooste the Sleeping Spirit (Rite of Spirit Awakening).

Jankai Promise Bond

Bastet are solitary beasts, but even they like to have friends and allies they can rely upon. Jankai are the closest of these allies, and this rite represents a mystic bond between the two that both parties take very seriously. The two

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participants meet in a secluded area, and recite certain promises: to help one another when possible, to always be truthful, to respect one another, and to trust one another. They also agree to meet once in awhile to share secrets and enjoy one another's company. By the end of the rite, both the Bastet and the spirit feel happy and content, for the Bond carries with it a sense of fellowship and love.

**System:** Standard roll. A Bastet may only have one Jaram at a time. Breaking the Bond is a very bad idea, and carries with it a reduction in tonk commensurate with the strength of the spirit in question (minor tongs might lower it by one, while major tong spirits could lower it by up to three).

**Rite of Warding**

This simple rite is performed around any site of importance, typically the borders of a Bastet's territory, or the site of an important gathering. The rite binds the site against lesser intrusions and alerts the ritemaster against greater ones.

**System:** By spending a Grosh point, the ritemaster ties himself to the place for the duration of the Warding. The Warding continues for one hour per success unless the ritemaster either leaves the area or dismisses the guard. For as long as it lasts, anyone who enters the area triggers a mystic feeling of unease; the ritemaster does not know exactly who or what the culprit is, but she knows something isn't right. Intruders cannot enter a warded area at all without succeeding on a Willpower roll (difficulty 5 + the caster's successes) — the energies of the place simply drive them away for no explicable reason. Even spirits cannot pass through a warded area without altering the ritemaster.

**Rite of Recognition**

To gain a new rank, the Bastet must perform this ceremony before his peers, spirits, or both. While it doesn't have to be done with others, this ritual is often performed with other Bastet, simply as a point of pride. To petition for a new rank, the waretot stands in a circle prepared for the rite with herbs and, if possible, trophies of his achievements. Speaking the ritual phrases, he recites his deeds, relates his accomplishments since attaining the last rank, and demands to be recognized for what he has done. If he succeeds, the others agree and declare his new standing; if not, they tell him why they've disqualified and deny his petition. These reasons can range anywhere from a lack of progress to bad politics. The Bastet may only perform this rite once per season.

**System:** In addition to the usual rite roll, the Bastet must make a good impression (either Charisma or Manipulation + either Etiquette, Expression, Leadership, Occult, or Politics, depending on the waretot's audience, and attending circumstances). The difficulty for this roll often depends on what the petitioner has done in the past, and how he stands in the eyes of his jury. Unless the waretot does something truly striking between attempts, this rite rises in difficulty each time it's failed, then repeated. Neither the Bastet nor the spirits respect a loser.
**Foe’s Heart**

Gnosis 5

These talens are gruesome and difficult to make, but quite potent. To make a Foe’s Heart, one must first engage a foe in single combat, killing him without leaving him dead. Once this is accomplished, the foe’s heart is removed and inverted with a spirit of the Wyld. At any time thereafter, the talen’s possessor can eat the heart to fully regain all of her Willpower.

The designation of “foe” in the talen’s name is important; a being weaker than the Bastet doesn’t qualify.

**Jaguar Teeth**

Gnosis 6

These powerful talens appear to be normal arrows with heads made of obsidian. Once fired from any sort of bow, however, their magic activates, allowing them to inflict terrible wounds to supernatural creatures. The Jaguar Teeth inflict aggravated damage once it strikes, but it has a secondary effect as well: the act of striking the target shatters the arrowhead, scattering thousands of obsidian shards throughout the wound. So long as even one shard remains in the victim, the wound cannot be healed by supernatural means. Normal healing is not impeded. Jaguar Teeth are normally only found among the Salam, but the Khan make use of jade-tipped arrows which function in a similar fashion.

To create a Jaguar’s Tooth, a spirit of death must be bound into the arrowhead.

**Quicksilver**

Gnosis 2

This talen is nothing more than a vial of mercury that is bound to a water spirit. Each vial contains 6 applications of quicksilver, and each application allows the user to take one additional person with him into the Umbra, provided he can make the journey himself (typically by means of the Gift: Walking Between Worlds).
Corax

There’s about twelve of them around the fire and maybe four of them want to believe me. The rest are looking from one to another like they’re mentally swatting recipes for hot wings. It’s typical, really.

The leader, a big one with red fur and a dangling earwig hanging halfway down to his shoulder, stampes on the ground a couple of times. This shuts the rest of them up. “Are you sure of what you saw?” he asks me. He even nods twice, to make himself look more serious.

“Of course I’m sure,” I say. “There were three of them, big as my momma— I point to one particularly yarlook-look specimen at the back —and twice as ugly. Warty skin, long tongues, big eyes — they’re kind of hard to mistake.”

I’m rewarded with a snort from the meat at the back and dirty looks from some of his buddies. I flash them a hearty grin. Ugly steps forward, around the fire, and just a finger into the big one’s chest. “How do we know he’s telling the truth?” he demands.

I step forward. “Look, you there. What’s your name?”

Ugly turns to me. “Walks-in-High-Places, eater of carrion. Why do you ask?” He’s got a lot of teeth, most of them yellow, and he hones all of them in my direction.

“Just curious, which is the point, really. I like knowing things. I like knowing your name, I like knowing what the weather’s going to be, and I like knowing why there are two loads of glowing green goo being hauled out of the warehouse on the 23rd.”

He thinks about it. His brow furrows. Mountain ranges were raised with less effort. I ignore him and turn to the leader. “The next shipment’s coming in Thursday, half an hour short of midnight. The road will be clear. I don’t think they’ll be expecting you.”

The crowd mumbles to itself. They’re all thinking ahead to Thursday, thinking about the fight. The leader looks around for a second and fingerures out his pack’s yield. He’s not dumb. He’s polite, though, and he bows. “I thank you,” he says, with grave dignity. “What do we owe you for this gift of knowledge?”

“Nothing,” I say, and get airborne. And then, like a cool breeze, I’m gone. The fire sizzles below me as I catch some air, and head up and away. The sounds of the Garou arguing fade into the distance, mixing in with the million voices of the night. I do my best to listen to them all.

And as I do, just one thought keeps running through my head: Man, I love my job.

Legend

Where we come from! It’s a long story. We were the last Breed Gaia made, you know. So, after about fifteen minutes of total chaos once all the other Breeds got let loose, She decided to make us. Why? So we could keep an eye on everyone else for her. You know how the littlest kid is always the one who runs to Mom and Dad with every little thing you’ve done wrong? That’s us. And to make sure we did it right, She gave us a few extra features, and a few grants that make life a real pain in the ass. You know why we can’t shut up? Gaia. She wanted to make sure we wouldn’t cover for the rest of the boonpoos out there, so She gave us a compulsion to talk to anyone who’d listen. You want to know why we can’t settle down? It’s because She put wanderlust in our veins. We’re built to go everywhere, see everything, and then spread the news. Information wants to be free, but we’re there in case it needs a hand to get loose.

Mind you, back when Gaia made us, we were white, and I’m talking pure as the driven snow here. How’d we get turned black? Well, that’s a whole other story, having to do with the time we tricked the Sun into coming out of his house on a day he didn’t want to. For a celestial body, Helios ain’t too bright, but he’s mighty warm, and he followed a little too close when we finally cornered him outside with a mirror and a big heaping of ball. If you doubt me, go ask the Sun. He’ll tell you the same thing. That’s why we’ve got handed over into his service, by the way, but that’s another story, and we’re short on time, junior.

The Corax Today

We Corax happen to occupy a very privileged place in the modern world. Seen the Internet? Compared to a half - dozen Corax playing whisper-down-the-lane, it’s slow as frozen jam. Our job, plain and simple, is to find stuff out and then tell everyone what we saw. Doesn’t matter if it was Mommy kissing Simms Claus or a pack of rent-a-cats three-eyed freaks getting ready to rumble in a chemical plant in Jersey, we spread the word. It’s what we do, and we’re very good at it. We were built to go, see what was going on, and get the hell out so we could spread the word. Information’s no good if the messenger never makes it.

That’s one of the reasons we don’t fight, in case you were wondering. Oh, we’re nosy enough in a scrap, and we’ve got a few tricks up our sleeves, but the sad truth is we’re not built for it. Fight sneaky, the way we do everything else, and you’re more likely to survive.

The only other thing we like doing is playing jokers. More often than not, we use ‘em to get the point across. You wouldn’t believe how many Garou won’t listen. So every so often you need to set one of these jokers up so he’s in a position to listen to you. Then, once he’s stuck wiping the cream pie off his face, you can tell him about the chemical sledge that’s getting piped into the local aquifer.
Unlike most of the got two bosses: Raven and took an interest in us after of the house, and they got all sorts of Gifts as a Some say it's because we things into the light that's neither here nor there. The other guy we work big surprise, Wafflen. He gave us our spies, our atti tude, and our good books. Everything we are, we got from him. So you owe it to yourself — and to him — to obey it just. Find stuff. Tell people. Laugh when you can, because the world isn't getting any prettier. And most of all fly, because well, because you can.

Once you figure that out, the rest is easy.

**Organization**

Here's something you have to bear in mind. Once I finish teaching you the basics, you're on your own. We're all over the place, you see. Every Coras for himself, and that's the way we like it. It's next that we don't like other ravens kid, hell, they're the best company you can hope for. Every time you meet another one, it's a chance to swap stories, compare notes, and have one hell of a good time. All of our Cohorts end up that way, you know. It's one of the reasons you don't want to sit on the bottom branches.

But we're no good as forming permanent arrangements. Put five Corsus in a room and you'll get six opinions over what to see next. You'll find gangs of Corsus flying around together, mostly youngsters, but those groups never last long. You get older and you realize that you'll cover more territory if you split up. Besides, you don't want anyone looking over your wing and telling you where to fly next, even if they're doing it with the best of intentions.

As for specific operations, well, I can't tell you that because I don't know. What I can tell you, though, is that we're everywhere. Off in the Umbral! We're there, and some of us even like to come back. Hi-tech business! We're there, too. Japan! Europe! The Internet! You name it, one of us has an eye on it. That's another good reason to talk to all the Corsus you meet. By the way, you'll want someone who'll notice if you go missing, and who have the sorts of stuff we poke

other breeds, we've Hellos. The Sun we got him out means we've thank-you. b r i n g b u t there.

For

our breaks into, there's a good chance you'll find yourself in a heap of trouble sooner rather than later.

**Traits**

Like any fine piece of equipment, we were put together with a job in mind. From how does function, and all that jazz. So when Cain wanted a critter that could fly, look sharp, and get the word out afterwards, she didn't waste any time with prototypes or blueprints or any of that garbage. Instead, She built us, and She built us right. First of all, we're light. Everyone knows birds have hollow bones, but when you go birdbirds and Crissus out, you'll still have 'em. That's very useful, considering we're all about flying. The trouble is, they also get us knocked around a bit. Light bones means it's harder to take a punch. [Athletic rolls are - 1 diffic ulty, soak rolls for bashing damage are + 1.]

Since we're supposed to be spies, executors, information gathering specialists, we also have heightened senses. Now, not all of them are boosted — you can't smell when you've got a beak, for one thing — but we can see like we've got a sniper scope in each eye.

Oh, and we're immune to silver. I thought that might get your attention. It's one of the perks of being handed off from Luna to Hellos back in the day. What? You don't know that one? I'll tell you later. Right now, we've got the basics to cover. The short version is that we can wear all the silver toe rings we want, but gold, the solar metal, is venom, at least in any of the feathered forms. It's part of the deal.

One of the biggest things, though, is eye drinking. You drink an eye from a corpse — don't miss that face, you'll take to it quick enough — and you see the last thing that poor sucker looked before he died. Only about a minute or so, but this is one of the things we do that nobody else does better; hell, they don't do it at all. You want some interesting information? Go for the dead man's eyes.

There are a couple of downsides to being Corsus, though. I prefer to think of them as "occupational challenges." For one thing, we can't shut up. Don't tell me you noticed. It's disorganized. For another thing, we can't help but look at shiny things. If it sparkles and we see it, we're there. Just try to maintain a modicum of caution as you

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come in for a landing, though. Sparkles are fae’s favorite hue for us, so think on that the next time you do a power dive to scoop up a dime. It takes real willpower (Willpower null, difficulty 7) to be able to look away.

Sparks

There are two breeds of Corax, homid and corvid. That being said, it doesn’t mean there which side you come from, ‘cause we don’t discriminate. Like the man said, we got both kinds of music here, country and western. Sensually, kid, there are a few sight differences physically, but socially, everyone treats everyone else the same. In either case, it’s spirit more than heredity that makes the raven, if you know what I mean. Each one is made as much as in born, and you can have a Corax parent of either breed. That Corax, when the urge takes her, picks out a likely candidate, usually from among Kinfolk. At that point, the Corax in question does a rite to make a spirit egg and then that particular creation gets hatched to your soul and hidden in the Umbra. When the spirit egg hatches, the new Corax gets a double dose of soul, and there you go. It’s more complicated than that, of course, it always is, but that’s the basics for you.

Oh, one last thing — there ain’t no metis Corax. You can’t tie a fetch egg to the spirit of a Corax-Corax crossed-breed, because Raven’s slippery cousin and he likes us to spread the wealth. Bear that in mind when you’re thinking about nesting. It can be heartbreaking.

- **Corvids:** Corvids are born ravens. They generally undergo First Change at about 5-10 months, and live a normal human lifespan, as opposed to a normal bird’s life. They are occasionally qualis, talkative even by our standards (in bird or human, it doesn’t matter), and funy on the notion of property rights where shiny things are concerned.

Corvids know nothing about Computer, Law, Linguistics, Medicine, Politics or Science when they start out (may only be purchased with Freebie Points at character creation), but they do know their way around the sky (2+ dem in Flight).

**Starting Gifts:** Voice of the Mimic, Enemy Ways, Word Beyond, Raven’s Cleaning

- **Homid:** Homid Corax tend toward the swifty loon type. They’re tall, skinny, and have long fingers and most of ’em have noses that can politely be called “sharp.” They tend to take very serious interest in stuff — what normal folk call obsessive-compulsive — and they like to move around a lot. Homids get screwy in the Flight department (unable to take Flight except with Freebie Points at character creation) but pretty much have the rest of the spectrum to play with.

**Starting Gifts:** Voice of the Mimic, Enemy Ways, Mone, Word Beyond

All Corax play with “Raven’s Gift” — an additional point to Sufferage, Enmages and Dodge, representing their bond with Ravens. All Corax also begin with the same Traits: Rage 1, Grnious 6, Willpower 3

**Tribes**

Technically, we ain’t got tribes. We’re generalists, built to survive anywhere, under any circumstances. That being said, it just doesn’t make any sense to break us up into “tribes,” where one bunch of us can call down Helios and another can eat eyeballs to see what a dead man saw, but never the twain shall meet. Gaia wants us all to be able to do what we have to do in order to bring back the stories. And besides, we’re all such babblooms that none of us would be able to keep from spilling the beans on our Gifts or Rites or whatever.

That being said, we’re a global breed. We went intercontinental back in the days when obisidian arrowheads were high-tech, and that means that we’ve got little subcultures, if you know what I mean. You’ll meet someone from every little branch of the family sooner or later, but it’s good to get a little primer first, so you don’t accidentally make more of an ass of yourself than you intended. Fare are the big breakdowns. There’s a few dozen smaller ones out there, but these are the ones you absolutely need to know so you don’t get punched in the face.

- **Lezby:** Lezby are the Corax from Russia and that neck of the woods. Most of them are bold in Homidism, not to mention muffing one ear, but they make pretty birds. They’re tricksters as bad as any of us, forest-critters who keep to the deep woods they can. Lots of the Lezby are corvid — it’s maybe 75% — but the homid are pretty sharp. Lezby are more paranoid than the rest of us put together, but that just makes them very good at certain types of spying expeditions. And once they start talking, pack a lunch. You’re gonna be there a while.

- **The Gulls of Battle:** Make no mistake, kid, the raven-kins who live in Scandinavia — or act like it — aren’t fools of seagulls. They take their name from the name the Norse gave ‘em in poetry, and if you give one lip about it you’re going to wind up flat on your back. On one hand they have a lot of respect for Ragnar and Mimir — Odin’s two best buddies, Thought and Memory — and spend a hell of a lot of time on the wing looking for stuff to scavenge about. On the other hand, they like corpses as much as any of us (and more than some). If you want to find a fight, follow the Gulls. I mean, the Valkyries used to ask these guys directions. Think about it.

- **Tulugaj:** Tulugaj is the name the Corax of the Pure Lands give themselves. The word itself is fae, but none of the rest suits so mind, so who am I to name rats? The Tulugaj (you pronounce it just like it’s spelled, honest) are cool custo...uh, at least that’s the impression they’ll give you right before you realize they’ve stolen your shorts. They’re the biggest tricksters of all of us and they take the job damn seriously, which means they’re always practicing. Raven and Coyote are tied up pretty tight in a lot of American myths, so it’s no surprise that the Tulugaj hang with the Nordika more than most. What is a surprise is that they’re still speaking to one another after all the jokes they’ve pulled.

Chapter Two: Those Who Change

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It takes a while for a Tulugak to open up to outsiders, but once you get one to trust you, they're as friendly as anyone else. Getting them to trust you is the hard part—so a lot of the time you need to spend a few weeks or months following one around and learning the way they do it. If you can pull that off—and a really good practical joke along with it—you'll be all right.

**Forms**

We've got three forms: kid, Covoid, Crinos, and Homid. Truth be told, we don't like going into Crinos much. It looks kind of goofy, and you walk funny while you're in it.

• **Homid**: When we're in Homid, we tend to look like upended punk rockers. Black hats, black eyes, black wardrobe, name it. Most of us are thin and don't get good tan. And if you want to upset a Covox in a crowd of monkeys, look at the fingers. We tend to have ring fingers longer than our middle ones.

• **Crinos**: Crinos form just plain looks funny. While we're in it, we've got feathers, sort of, and a beak, sort of, and walk around on two legs. We've got wings, not arms, and our fingers are claws. And the best? I just don't get to talk about that. There's no good reason to get into Crinos form except to fight, because the claws—hands and feet here—are nasty. [Covox in Crinos can claw for aggravated damage]. By the way, it's hard to walk when you're in Crinos, so most of us spend our wings while we're changing. It's the only way to stay upright.

• **Covoid**: And Covoid form? You're looking at it, baby. We're talking big hunk of ravens here—four and a half feet of wingspan. That's no chicken's we're talking about, the bird-eating crows. But the way, if you get in a fight when you're Covoid, go for the eyes, then fly like hell. Trust me on this one. It's good advice.

**Form Abilities**

**Crinos**

- **Sit**: +1
- **Str**: +1

**Covoid**

- **Dex**: +1 +1
- **App**: -1
- **Min**: -2 -3
- **Per**: +3 +3

**Gifts**

We've got our own special Gifts, and we've also gotten pretty good at swiping everyone else's. I'll just talk about ours, though. You're not going to have this stuff anywhere else.

• **Voice of the Mimic** (Level One): This Gift allows the Covox to imitate any sound or voice she has heard. Voices and accents are all covered by the scope of the Gift, as are machine noises, crashes, gunfire, and any other noise you can imagine. Voice of the Mimic is taught by a mimus-spirit.

**System**: The Gift requires a Perception + Expression (or Mimicry) roll, with the difficulty based on the complexity of the sound.

• **Enemy Ways** (Level One): This is a danger sense. Taught by one of Grandfather Thunder's Stormcrows. Enemy Ways is more than just a heightened and remarkably accurate sense of paranoia. Instead, it provides solid information or what immediate peril a Covox faces.

**System**: With a successful Perception + Stealth roll the Covox can pick up hints as to the nature of enemies in the area. Usually, a Covox who uses this Gift successfully can pick out the number and type of his opponents; with five or more successes sometimes more can be learned.

• **Mouse** (Level One): By merely tapping out his message onto any hard surface and using this Gift, a Covox can make sure that someone out there gets his message right now—because there may not be time for a later. This Gift is taught by a machine-spirit.

**System**: With this Gift, the Covox can tap out a Morse code message on any surface and, by spending a Covox point (and succeeding on a Wire + Empathy roll, difficulty 3), have the nearest Covox have the message clear as day.

• **Raven's Glimmer** (Level One): In essence, a value detector, the Gift allows a Covox to look at a shiny object and, at a glance, discover whether or not it's worth picking up. Raven himself, or a raven-spirit acting under orders, teaches this Gift.

**System**: Raven's Glimmer costs a point of Gnosis, and requires a Perception + Subterfuge roll (difficulty 5). A single success merely gives a raven a clue as to whether the item is worth searching. Additional successes can give the Covox an idea of value, composition, craftsmanship, and so on.

• **Wind Beyond** (Level One): When traveling through the Umbus, Covox often feel the need to leave information for their fellow birds. This Gift allows a Covox to create a recognizable sigil out of whatever's handy. A spirit in service to Coyote teaches this Gift.

**System**: In the Umbus, the Covox (by rolling Wits + Expression, difficulty 6) can create a marker out of available materials for any other Covox who come by. The number of successes indicates the complexity of the message that can be encrypted into the marker, which can be decrypted by mother Covox rolling Perception + Occult (difficulty 7).

• **Razor Feathers** (Level Two): One of the Covox's few combat-related Gifts, Razor Feathers operates only when the Covox is in Crinos form. The primary effect of Razor Feathers is to make the feathers along the edge of the ravens' wing hard and sharp as steel. The hardened feathers are strong enough to parry knives or claws, and are sharp enough to slice easily through unprotected flesh—or even stronger materials. Razor Feathers is taught by a steel-spirit.

**System**: To access this Gift, the Covox spends a point of Gnosis and rolls Stamina (difficulty 6). The number of successes indicates the number of turns that the effect lasts. With Razor Feathers active, the Covox can use the Wing Swipe maneuver (pg. 165).
• Sky’s Beneficence (Level Two) — Sky’s Beneficence allows a Corax to drop a package of any sort onto a target from any altitude that the bird can fly to. Any aerial spirit can teach this Gift.

System: Sky’s Beneficence requires a Perception + Melee roll (difficulty 7). If this Gift is used, the Corax automatically takes into account factors like crosswinds, precipitation, and so on, meaning that the difficulty of the roll is always 7. The Corax must be able to see her target to use this Gift.

• Eyes of the Eagle (Level Three) — One of the few Corax Gifts available in any form, Eyes of the Eagle allows the wereraven’s vision to pierce fog, smoke, cloud and darkness. When this Gift is called upon, the Corax can suddenly see through anything short of a solid object. Eagle-spirit teach this Gift.

System: This Gift requires the expenditure of a single point of Corax, and a Perception + Alertness roll (difficulty 6). The effect of the Gift lasts for as many minutes as there are successes rolled. The expenditure of a Willpower point extends the effect from minutes to hours.

• Hummingbird Dart (Level Three) — Hummingbird Dart permits a Corax to pluck one of her own feathers and throw it like a dart. A Hummingbird spirit teaches this Gift.

System: The Hummingbird Dart requires that the player spend a point of Rage and then roll Dexterity + Melee (difficulty 5). The thrown feather does Dexterity +3 dice of lethal damage. If a Corax chooses to use this Gift after calling for Raze Feather, the results can be vicious — the damage is aggravated.

• Mynah’s Touch (Level Three) — This Gift allows a Corax to know the details of any Ogee Gift of a lower level than the Corax herself. This knowledge fees the instance that the Corax actually uses the “borrowed” Gift, but in the meantime an impressive body of knowledge is there for the taking. This Gift is only taught by Mynah-spirits.

System: The use of this Gift demands two points of Ogee, as well as a Wit + Alertness roll (difficulty 6). If there are any successes, the Corax using the Gift can now pick and choose knowledge of a single Gift from the entire list of Ogee Gifts lower in level than he’s. The stolen Gift can be used once.

• Air Sense (Level Four) — As the spirit Charm.

• Gauntlet Runner (Level Four) — Any Wyld-spirit can teach this Gift, which allows the Corax to lower the Gauntlet in her vicinity.

System: A roll of Wits + Enigma (difficulty 8) reduces the Gauntlet by 1 for every two successes. The area affected can be up to twenty feet on a side.

• Helios’ Child (Level Four) — Occasionally, the Sun deigns to lend a bit of himself to a Corax in need. This present...
takes the form of a ball of lambent flame that materializes in the Corax' hand. This fire doesn't burn the Corax, but ignites anything else it touches. One of Helos' spirit-servants teaches this Gift.

Systems: To summon Helos' Child, the Corax first asks riddles for help. Beyond the request, the Corax must spend two points of Gnosis and close his eyes for a brief second (and roll Manipulation + Subterfuge, difficulty 7). When the Corax opens his eyes, if the Gift has functioned properly, a little piece of the sun will be resting in his palm.

• Gift of Eyes (Level Five) — With Gift of Eyes, a Corax can pass on to one a vision from an eye he's drunk to any non-Corax he chooses. The image is transferred in all its glory and gore, just as the Corax himself first saw it. Raven or one of his spirits teaches this Gift.

Systems: The expenditure of a pair of Gnosis points and a contested Willpower roll against the intended victim is what's needed to effect a Gift of Eyes. The Corax can transfer any memory he's decoded with no distortion or dilution of the image, even closer than the Corax's own memory.

• Portents (Level Five) — Taught by a wind-spirit, this Gift is a look at the most important events of the near future. Systems: By spending two Gnosis points and rolling Intelligence + Enigma (difficulty 8), the Corax can see one future event with clarity. Portents must be used at the discretion of the Storyteller.
Bastet: There's only one way a cat likes to see a bull, and that's as dinner. It makes it hard to have a lengthy conversation, all things considered. On top of that, most of the Bastet are shriomers — I'll try to take you for everything you've got without giving you too in return. Play to your sanity, it's your only hope.

But remember, the Bastet can climb trees.

Gazelle: The most important thing about the Gazelle is that they, unlike everyone else in our little family, don't think they know it all. That means they like to listen, and they're good at it. And if you tell them enough interesting stuff, they'll tell you something right back — something about their notion of fair play.

Giraffe: You ever hear about one of those court cases where a kid is accused of killing his mother, and his dad's standing there in the background looking like he just got hit on the back of the head with a shovel. He loves the kid, but wants his liver on a plate. Well, that's how I feel about the Coarse. Coarsa must love 'em because she made so many different types of 'em, after all, and they're done as much as anyone to try to knock the universe back on track.

That being said, any Coarse's some bad day away from pure savagery. They show more of their true Breeds, have a long and bloody history with the word "tragically" plastered all over it. We don't forget that. We can't forget that. Because we need to remind the Coarse of it every so often.

I mean, yeah, they can be good friends. Good people, even, and good to have at your back in a fight. But just the ones you trust carefully, and watch your back around the ones you don't. Tell 'em what they need to know, but never expect them to say "thank you." And half the time you're going to have to trick them into doing what they need to, and then listen to them bag about how it was their idea all along. But they're the best we've got, kid, so grin and bear it.

Mokole: Mokole are slow. They think long, slow thoughts, they tell long, slow stories, and they make up their minds about as fast as cold months decide to come down hill in January. They're kin, too, in a weird sort of way — all us bad types and them hard types are distant cousins, and that lves us a little respect. They've got old secrets tucked away in their hard brains, but it takes a long time to talk 'em into sharing anything with you.

Nagash: I can't ever prove these guy's aet, so all I've got for you is hearsay. I hear that they're close-mouthed, suspicious, and solitary. I hear that they're hostile, and they'll trade you fact for fact. And I hear that finding them is damn near impossible, which is why so many of our folk like chasing the damn rumors.

Nunwater: Old Mac Coyote and his kin are the only ones out there who can crack us joke for joke. They're not the most accurate sources of information, but they're great to hang around with. Just never let the coyote pick the bar, and never tell one you've got his back. It's safest that way.

Ratkin: The first thing you need to know about Ratkin is that they're paranoid. The second is that half the time, there's a good reason for you to be out to get them. Ratkins are dirty, and I'm not talking hygiene here. They're doing stuff in those tunnels you wouldn't believe. So keep an eye out for them, and don't hesitate to take one down if necessary. Just never light them on their own turf. You'll lose.

Reeker: Reekers are all about appetite. They don't really give ear to much about all the politicking that's going on up on land, except when it directly affects them. Remember that, and bring plenty of food, and you'll deal with them just fine. Forget it, and you'll end up in lunch.

Look, these gus have seen this thing — the two in my head and the dead man's that I drink. If you don't believe me, that's fine, but don't come crying to me when you wake up as deep in flowers.
The hunters leant over the body of their fall, a young black bear they had found wandering in the deep woods.

"C'mon, shit," the tall one said to his wiry partner. "He'll make a good 'un for mountin.'"

His companion nodded. "I can't even see where the bullet holes are." He bent over closer to the body, his knobby fingers ruffling the coarse bear fur as he searched for the entrance. Suddenly he pulled back, his eyes wide with something akin to fear.

"You... you can't find no holes," he said. "The wounds're gone!"

The tall hunter bent over the bear, not quite believing what he heard. Just as he placed his hand on the bear, the beast's eyes opened and the creature shrugged.

"What the...?" he backed up, not believing what he saw. The bear stood up, his hooves changing until he loomed over the two frightened hunters. The creature continued to change, his body taking on the horrendous shape of a man-bear nearly twice the height of the tailor of the men.

With a roar that echoed through the forest, the beast smashed out with his massive paw, taking the gun and part of the arm from the tall hunter, who screamed as he clutched the stump of his right arm.

The sharp odor of terror filled the air as both hunters realized that they would die in the next few seconds. The beast's second blow took the tall man full in the face, snapping his neck and obliterating his features. Then he turned to the wiry man, fingers in place, a look of disbelief and horror etched on his face. With a powerful embrace, the bear crushed the hunter's spine.

In the forest, all was quiet. Two men lay broken and molded on the ground where there had once been a bear corpse. Slowly the beast diminished in size, his features becoming more and more human until he looked like a muscular man dressed in hiking gear, a single bear tooth worn around his neck, his shoulder-length hair tied in the back with a leather thong.

Jonathan Faunwalker stalked the hunters. He had a little cleanup to do before he left the clearing. He wouldn't want word to spread of another bear-attack, after all. But he felt a deep satisfaction within him as a necessary job well done. "You'll never kill another bear, and that's Gaia's truth," he said.

Legend

Some Gaia/uld claim to be the first of Gaia's Changing children, but others simply say that is the time when Gaia made the children of Her heart, She created the Gaia to be Her protectors and nurturers. The story has many versions, depending on which tribe of Bear's children tells the tale.

All agree, however, that first Gaia created Her three eldest children — the Yarn Spinner, the Tapestry Maker and the Pattern Breaker, called by others the Wyrld, the Weaver and the Wyrn. Together the three created the Great Tapestry of existence, in which everything had a place and a designated time to occupy that place.

The details differ from Breed to Breed, but the story remains the same. The Tapestry Maker trapped the Pattern Breaker in a web of threads, drawing the Pattern Breaker to stillness and destruction, throwing the Tapestry off kilter, an event from which it has never recovered.

Gaia next created Her Gaian children to accomplish certain tasks. The Gaia, She made to serve as Her protectors, defending Her against the madness of the Pattern Breaker. When its destruction grew too widespread for the Gaia alone to handle, they petitioned Gaia for help. Thus, She made the Gaia.

For some time the Gaia treated the Gaian as little brothers and sisters, teaching them many Gifts. The werebears taught humans, as well, showing them how to plant crops to ensure a steadily food supply. In return, they asked that humans show respect for the bears.

The Gaian, however, grew jealous of the many Gifts the Gaia knew that they would not teach the wolves. Unable to understand if the Gaia's devotion to their human friend, Kinfolk, the Gaia included them in their Imperium, much to the distress of the Gaia. The biggest rift between wolf and bear, however, came when the Gaian discovered that the Gaia knew the secret of bringing life back to the dead. They demanded that the Gaia teach them this Gift.

This demand led to the First Great Council. The elders, in their wisdom, decided not to share the secret of restoring life with any other Changing Breed, particularly to the warlike and razor-edged Gaian. They realized that Wolves Children would want to bring back every warrior slain in battle in order to continue the fight against the Pattern Breaker and this desire would be against the cycle of life and death.

When the Gaian found out that the Gaia would not teach them their most closely guarded Gift, they spread the word to other Fera that the werebears were hoarding Gaia's gifts. Somehow, rumors started that the Gaian had turned to the Wyrn. When the Time of the Great Ice began, the Gaian called it proof that the Gaia had fallen. Some of the werebears, as well as some of the Gaian tribes that did not believe the rumors, crossed the ice bridge into the Pure Lands. There they managed to live amicably with each other and with the human tribes that became their new Kinfolk.

When the War of Rage finally broke out, it affected those living in the massive Eurasian continent more than it did those in the Pure Lands, though even that land felt the scorching of the conflict. During that War, the Gaia gave way to their rage and fought long and hard against the Gaian and any others who tried to destroy them. But the
Gaural were used to fighting in packs and could eventually take down even the fiercest Gaural. Many of us died and whole tribes of Gaural were obliterated. Those who were captured were tortured to force them to give up the Gift of rebirth. Not one did so.

When the Gaural saw that the Gaural were best on becoming the only Changing Breed, they withdrew from the world in order to save their Breed. Some ancient ones left their bodies and moved into the Umbra, seeking the Sanguo'Latrosh. Others went to their Umbra Glades and fell into a deep sleep. The Gaural believed they were all gone. Finally, the War of Rage ended. The centuries went on without the Gaural. Only the Great Grandfather or Great Grandmother remained awake to measure the changes in the world. Gaural Kinfolk diminished greatly in the absence of the webeast. Finally, with the coming of the Europeans to the Pure Lands, the Gaural woke in face. They had not yet emerged when the Covenant tribe of the Gaural sacrificed itself to rid the continent of the Enterr of Souls. When the Storm Enterr emerged in the Umbra, the Gaural appeared and offered their services to the Gaural to help fight it, a fact that the Gaural are reluctant to admit.

**The Gaural Today**

Today, the Gaural fight a desperate battle to increase their forces before the Final Battles begin. The Children of Bear know that their talents for healing and cleansing will become vital in these last days. Even more, they realize that their often-suppressed skills as warriors and defenders will become more and more important in the days to come. And so the Gaural hone their martial skills and remember that they, too, were born of Rage. When they consider the destruction that has been done to Gaia’s lands and Her creatur, including the bear population, giving way to Rage does not seem that hard.

**Gaural Lexicon**

**Arcas (ARE-kus):** The stage of a Gaural’s life governed by the New Moon.

**Arthron (ARE-thron):** The near-human form of the Gaural.

**Bermoch (BEAR-mox):** A state of near-despair and sorrow experienced by some Gaural.

**Bjoern (BOO-yaer):** The cave-bear or near-bear form of the Gaural.

**Buri-Jham (BOO-ree-ZHAWN):** A Gaural mention; the period of a Gaural’s time as a student.

**Galivians:** The first part of a Gaural’s life; a period of wandering and discovery.

**Hibernation:** The deep sleep of some Gaural, attained by a Gift or rite, which resembles the winter slumber of normal bears.

**Kieh (KEE-yeth):** The stage of a Gaural’s life governed by the Crescent Moon.

**Kojahe’Des (KOY-yahee-des):** The stage of a Gaural’s life governed by the Dibbous Moon.

**Kov (KO-v):** A Rank One Gaural.

**Mangi (MANGEE):** The aspect of Bear corresponding to the Death Bear.

**Pattern Breaker:** The Wym.

**Rishi (REE-SHEE):** The stage of a Gaural’s life governed by the Half-Moon.

**Tapestry Makers:** The Weaver.

**Ursar Major:** The aspect of Bear corresponding to the Great She-Bear.

**Ursar Minor:** The aspect of Bear corresponding to the Little Bear or First Cub.

**Ursus:** A Gaural born from a bear parent; the bear form of the Gaural.

**Urmatic:** The stage of a Gaural’s life governed by the Full Moon.

**Yarn Spinners:** The Wyld.

**Organization**

Gaural have no formal organization, such as a pack, preferring to dwell apart from one another. This is not for lack of sociability, but the Gaural exist in such small numbers that...
they usually live and travel alone (or with a student or mentor) in order to cover as much of Gaia’s lands as possible and to minimize the chances of a concerted attack destroying most or all of the Breed.

The Gaia, like the Gaia in dark times, are scattered throughout the world, living in small groups. In some areas where the Wyrms’ forces are numerous, several Umani band together for mutual assistance. Gaial who spend time studying are sometimes travel with others to learn their tales and increase their knowledge. Elder Gaial often travel with younger ones for support and protection. One tribe of wearebear, the Ice Stalkers, habitually gather in small units similar to packs.

Soon after a Gaial’s First Change, she receives a mystical “call” from another Gaial, who serves the initiation of an individual from a seemingly “normal” human or one of the Children of Bear. The new Gaial experiences dreams and visions that lead her to the summoner, who becomes the fledgling’s “Bear-Jain,” or teacher. Together, teacher and pupil embark on a year-long journey of travel and experience. The young Gaial is encouraged to explore her nature, ask questions, and enjoy the natural beauty she must later protect. Occasionally, the Gallivant takes an additional year, particularly if the pupil must eventually perform some important task for Gaia or the Gaial.

Many Gaial, after they have spent a few years in the pursuit of their duties, feel the need to become a Bear-Jain and give to a young Gaial the same kind of attention and teaching that she received during her formative period as a wearebear. This experience not only fulfills the necessary purpose of passing along the knowledge and history of the Bear to the new generations, it also allows the Bear-Jain to recover some of the wonder of youth, particularly if the Bear-Jain has spent time lighting the Wyrms’ fires. When necessary, a Bear-Jain will accept two students in areas where Gaai are in few number that teachers are hard to find.

Because of their solitary wanderings, Gaial look forward to the times when they do gather together. Wearebears have several levels of gatherings, depending on the circumstances. These range from chance get-togethers to formalized meetings.

- Festivals: When two or more Gaial meet one another in their wanderings, they sometimes take advantage of the situation to hold a fest. Such spontaneous meetings may simply involve exchanging news and sharing artwork or crafts or they may involve commemorating some occasion such as the salmon run. When several Gaial hold a fest, they often transform the occasion into a mini-fair, celebrating the meeting with feasting, song, and stories.

- Regalias: Each year, at the beginning of spring, each Gaial tribe hosts a tribal meeting, or regalia, to bring together as many members of the tribe as possible and to discuss matters of tribal import. Usually held in some isolated spot as far from intrusions by outsiders or attack from enemies as possible, regalias combine formal ceremonies with debates and information exchange about local concerns, environmental and otherwise. Often the highlight of these gatherings is a performance of the Dance of Creation. Though displays of artwork and other handicrafts are generally not part of a regalia, Gaial often exchange gifts among friends and trade homemade goods and adornments with one another. Despite the serious overtones, regalias celebrate tribal unity and the creative and nurturing spirit central to the Gaial.

- Powwows: During the summer, the Gaial participate in intertribal gatherings, called powwows, which last for a few days. Gaial from different tribes gather together to share information, display their artwork or crafts and strengthen the ties among the tribes. Most Gaial only attend a few of these gatherings a year, but all Gaial try to participate in at least one. No wearebear can afford to take too much time off from the work of guarding her protected lands. New Gaial get a chance to introduce themselves to others of their Breed and learn more about what it means to be Gaial. No dancing occurs during the powwows, however, since only at the Council of Autumn do the Gaial dance before members of tribes other than their own.

- Council of Autumn (The Great Council): By far the most elaborate and serious gathering is the Council of Autumn, held during the fall of the year. Not all Gaial attend, but many feel this council is the most important meeting of the year. Unlike the less formal powwows, regalias and feasts, rites and ceremonies govern the Council of Autumn. All Gaial must undergo a ritual cleansing before they attend and each tribe approaches the Council site from the direction associated with it. Ice Stalkers from the north, Forest Keepers from the east, River Keepers from the south and Mountain Guardians from the west. The Great Council, composed of elders from all four tribes, uses this meeting to rule on matters that affect the Gaial as a whole, hear any grievances and welcome new cubs. The new cubs from all the tribes perform the ancient Dance of the Centuries, an event that marks the only time in which all the tribes dance together.

Each night a different tribe hosts a feast for the gathering; during the day, the Council meets, making decisions by consensus and giving dissenters one year to come up with an alternative. Those attenders who are not on the Council either listen to the elders’ discussions or occupy themselves during the day by cooking for the coming feast, working on their particular arts or crafts, sharing stories and engaging in their own discussions.

- Meeting the Great One: The rarest meeting occurs in times of dire need, when one of the four current Ancient Ones decides some disaster looms over the Gaial. This venerable wearebear sends out a mystical summons that draws all Gaial, including those in hibernation, to a site where they can unite to defend their Breeds or some other part of Gaia’s creation.

The Circle of Gaia
- Cherish the Cubs
- Protect the Land
- Heal the Sick
- Nurture the Needy
- Teach the Supplicant

Players Guide to the Changing Breeds
Breed: Wily
Clan: The Tainted
Guard the Secrets
Rights of the Elder
Remember Your History
Dishonorable Guilt
Avenge Wrongful Shaming

Gurahl share many Tutsis in common with the Garou, including their reactions to silver and their ability to invoke the Delirium in Gnosis form. Differences are explained below:
Gurahl use Gnosis in the same fashion as Garou do. They refresh their Gnosis through meditation or by using the Rite of Replenishment (see below). Umbra and Glaides provide a regular source of fresh Gnosis for those who have access to one.

All Gurahl begin play with a Willpower of 6.

Rage and Fracy

Though Gurahl employ Rage less frequently than Garou, when they do so, they exhibit an anger and intensity equal to that of the most belligerent Garou. Rather than increase their speed in battle, Gurahl use Rage to enhance their Strength, Stamina or gain additional health levels.

By spending Rage, a warrior may increase her Strength so that she can often bring down an opponent with a single blow. A Gurahl may double her Strength in Horned form by spending one point of Rage per dot. She may do this in any form, but her total Strength can never exceed twice her Strength in her Human form.

A Gurahl may also increase her Stamina up to twice that of her current form through spending Rage on a one-for-one basis. A Gurahl may combine increases in both Strength and Stamina by dividing up her expended Rage points between the two Attributes according to the limitations described above. Such increases in Strength and Stamina last for one turn.

Gurahl may use Rage to gain additional health levels, though any levels gained do not heal prior damage. For example, a Hurt Gurahl may spend two points of Rage to gain an additional two "Hurt" levels before she becomes "Wounded." (For Gurahl present before engaging in battle, the levels gained count as additional "Bruised" levels. This effect lasts for a scene or until they are lost through taking damage.

Because they can channel their Rage in combat in several ways, Gurahl retain a more deliberate attitude in the midst of Rage (though they are still deadly). W barebear may spend Rage more slowly than Garou, however, since they must work harder to get angry. Direct threats to lands or protected creatures restore a Gurahl's Rage; angry words or rebuffs do not.

Gurahl must score the more successes on a Rage roll (difficulty 8) in order to succeed in frenzy. A frenzy

Gurahl never flies, but insteadstands and fights, refusing to retreat no matter what the circumstances, sometimes even when changing their enemies. A Gurahl may spend a point of Willpower to offset the frenzy, though she may only move or speak during the same turn in which she does so.

To fall prey to "Wynn frenzy," a Gurahl must have a Rage of 6 or higher and must achieve a multiple botch on her Rage roll. In this unhappy event, no Willpower expenditure can stave off the effects of the Beast-of-Woe or the Eater-of-Souls.

Advantages and Vulnerabilities

Gurahl receives several advantages from Bear that help them fulfill their purpose. To balance these enhancements, however, Gurahl have an equal number of relevant disadvantages that also stem from being Bear's children.

- Animal Will: A Gurahl gains one automatic success in any opposed Willpower roll involving their need to protect and defend. Attempts by vampires or other supernatural creatures to affect the mind or will to possess the body of a Gurahl are made at +2 difficulty.

- Intractability: A Gurahl's will is, in fact, so strong that getting someone to change their mind is virtually impossible once she has decided on a course of action. When faced with opposition to a decision, a Gurahl must achieve three successes (difficulty 5) on a Willpower roll to change her mind.

- Keen Smell: In all but the Horned form, a Gurahl's sense of smell is highly developed. Perception rolls involving odors are made at a -2 difficulty (except when the Gurahl is in Horned form). This sensory acuteness includes being able to smell a Gurahl to identify individuals by their perfume or natural body odor as well as detecting and locating in food or water and performing other tasks involving smell.

- Poor Eyesight: While in Horned form, Gurahl have normal eyesight (subject to individual variations), in every other form, wearbear have relatively poor vision. They are not blind, but they do not rely primarily on their sight and tend not to notice visual cues as rapidly as other Beods. Perception rolls based on sight alone are made at a +2 difficulty unless the Gurahl is in Horned form.

- Biodynamic Control: All wearbears may make slight alterations in their body's internal metabolism, such as raising or lowering their temperature a few degrees or speeding up or slowing down their pulse rate by a few beats. With practice, they may increase their ability to alter their internal processes.

- Seasonal Lethargy: A Gurahl's body is also attuned to seasonal changes. In wintertime, most wearbear grow sluggish and experience a psychological need to tuck themselves in for the winter. Though Gurahl do not have to hibernate every winter, they do become more lethargic during the winter months. This manifests in small ways,

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such as habitual lateness. Gurahl subtract two from their
initiative score during the winter.

Berenocht
A Gurahl who willingly (i.e., not under duress) fails in
his duties or abandons his responsibilities for a trivial cause
of action suffers a one-point loss of Willpower and loses the
advantages gained from Adamant Will. His Willpower
decreases by one point per day (not excluding deliberate
expenditures of Willpower) until he resumes his responsi-
bilities or returns to his duties, whether or not involves pro-
tecting a person or area or accomplishing some appointed
task. If the Gurahl’s Willpower reaches zero before he has
stopped the process, he enters Berenocht.

Similar to a Gaurao who has fallen into Haraao, a
Gurahl in Berenocht experiences a profound depression,
becoming fixated on his own worthlessness and feeling
unwilling to do anything about it. Unless the Gurahl finds
some way to overcome this state either by himself or through
the assistance of others, he eventually enters a state of deep
hibernation and can only be awakened through sustained
force or by the Gift: Waken. If awakened, he must still find
a way out of Berenocht. This process should involve role-
playing rather than dice rolls.

Backgrounds and Abilities

Gurahl have the same Backgrounds and Abilities as
Gaurao with the following differences. The Kinfolk Back-
ground represents fewer individuals for Gurahl (see chart).
All Gurahl begin with at least one dot in Mentore. Gaurao,
may not begin play with the Resources Background. Gurahl
tend not to have the Suberitage Ability and Ulama Gaurao
have the same starting restrictions as lupus Gaurao. Gurahl
may also purchase the Bioluminescent Talent and the Den-
Realm Background (which they refer to as Unbeal Gliide)
— see Chapter Three.

Kinfolk
• 2 Kinfolk
•• 4 Kinfolk
••• 6 Kinfolk
•••• 10 Kinfolk
••••• 15 Kinfolk

Breeds
Gurahl have only two breeds — homid and unire.

Breed is a term that designates a bloodline or a lineage.
Homid and unire are unknown to the Gurahl.

Homid — In recent times, Gurahl born from humans
have made a comeback, though they are still sparse
in number. Many human-born Gurahl grow up in tribal soci-
eties and acquire the values of a tribal people. They tend to
respect the natural world and some are extremely unfamiliar
with modern culture and technology. Other Gurahl grow up
in urban situations and feel comfortable with high-tech
features, cars, computers and the like. To make up for past
losses in kinfolk, Gurahl have tried to select new groups of
humans as Kinfolk, choosing mates from among those
involved in medical careers or wilderness living.

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Beginning Census: 4

Starting Gifts: Persuasion, Ura’s Light

Ulame — Though the ratio is slowly changing, most
Gurahl active in the modern world come from beast-parents,
born and bred in the years after the War for Peace.

While beast are disregarded, though, unire Gurahl are
rare. Most beast-born Gurahl grow up within protected
plains such as restricted wilderness areas and national parks,
retaining beast form in times of crisis forces the First Change.

Once they have taken on human form, unire Gurahl often
remain in that form for curiosity about human affairs,
learning as much as their human born cousins (though
usually later in life). Gurahl born in zoos usually escape (or are
“liberated” by other Gurahl) soon after their First Change.

Beginning Census: 4

Starting Gifts: Heightened Senses, Voice of Woe

Animus — Gurahl have five auspices that correspond
tightly to those of the Gaurao. Instead of having one “birth” auspice that
governs an individual throughout his lifetime, Gurahl sti-
gnates through all five auspices in the course of their lives.
In more peaceful times, a Gurahl would take an entire lifetime
to experience all five auspices. In the last years, however, many
Gurahl rush through all the auspices in a few years, finally
settling on the one most suitable to their temperament or
most necessary to their location as a long-term auspice.

A Gurahl who enters a particular auspice may learn Gifts peculiar to that auspice. When he passes to the next phase, his
potential for learning Gifts expands to include his new auspice
throughout all auspices prior to that auspice. A Kish may pick up a heretofore unlearned Arcan, Uzmait or
Kojakraft Gift to round out his knowledge, though learning too many Gifts outside one’s current auspice is sometimes
seen as evidence of poor judgment and a possible cause for loss of
Wisdom Renewal for dependence on hindsight.

Arcan: the New Moon — This auspice governs a
Gurahl from her First Change through her Gallivant
and the time with her Butt-Juan, ending when she experiences
her first full battle after leaving her mentor. This auspice
resembles the Kojakraft Gifts.

Uzmait: the Full Moon — This auspice governs a
Gurahl’s solitary travels and introduces him to his place as
a warrior of Chia. Uzmait Gurahl feel the music of battle in
their spirit, preparing them to fight off any threats to their
protected lands or creatures. Gurahl in areas where they
must continually fight the Wyrm's minions sometimes remain in the surspice for several years, while others remain a stage of their lives only briefly. At some point, usually after attaining a more mature form needed for a more settled life, they progress to the next surspice.

- **Kujabat the Gibbous Moon** - This surspice guides Gualhil through a period of remembering and learning. In this phase, which corresponds to the Gural's Gibbous surspice, Gualhil studies the lore of the wreevare, including history, songs and stories. Most Gualhil begin their Lifework during this phase of their lives, if they have not already done so. Kujabat Gualhil receives great respect from other Guralhil because they embody the knowledge imparted by the Bride by Gaia Herself.

- **Kierth the Crescent Moon** - After learning comes reflection and a turning inward, hallmarks of the Guralil's version of the Thurgence surspice. This is a time of personal mysticism and Guralil in this surspice spend time meditating and performing rites and expanding their knowledge of gifts. Many Kierth become Sun-Jen to flunging wreevare.

- **Rishi: The Half-Moon** - This phase of the moon is the last in the Guralil's natural progression. Rishi Guralil have usually built a feast of knowledge and experience and other wreevare look to them for guidance. Rishi perform duties equivalent of Philodors Gurus, judging disputes, keeping the peace and mediating between querulous factions.

**Toborn: Bear**

All Guralil have Bear as their totem, but each Guralil acknowledges one of Bear's three faces according to their surspice or temperament. The Great She-Bear or Gosa Major is the healer and appears to Kujabat and Rishi Guralil. Arcas, the Fine Cub or Uma Minor, is the discoverer and questioner. And most often the patron of Arcas-Guralil. Mangi, the Death Bear, is the warrior and mystic, drawing both Usanski and Kierth to him.

**Tribe**

The Guralil have four major tribes that encompass the majority of bears in the world. A few smaller groups exist in limited numbers in other parts of the world. The Usanski, the wreevare of Japan and lower Asia, were exactly annihilated during the Eastern lands' War of Shame.

**Forest Walkers**

**Background**: Out of the earliest Guralil to inhabit the Pure Lands, the Forest Walkers migrated across the North American continent, settling mainly in the eastern and southern woodlands. Some fought and died along with the Cooatas in the fight to defeat the Enters of Souls. Others had Kinfolk among the American Indian tribes driven westward along the Trail of Tears, though some hid with their Kinfolk and remained in the eastern forests. Still others withdrew from the world as the Europeans ravaged the wilderness of the continent, some renounced. When those who left for the Umbra returned in the late 20th century, they found a land bereft of Kinfolk.

The Forest Walkers now work to increase their numbers and preserve the lore of their Kinfolk as well as their own.

**Home Territories**: Though they range across the breadth of the Northern American continent and even into Mexico, Forest Walkers are most plentiful in the woodlands of the eastern United States; many have restored habitats such as national parks and wilderness preserves. They have also made inroads into the South American rainforests and African jungle in search of new Kinfolk. Now and then they attempt to cross into Asia, but so far have not with little acceptance.

**Culture and Kinfolk**: Bear Kinfolk consist mainly of black bears with a mattering of other bear types. A few have been with the spectacled bears of South America. Horrid Kinfolk tend to come solely from Native American stock; now the Walkers have expanded to include Hispanics, African-Americans and even some Europeans.

**Tribal Organizations**: Forest Walkers tend to form small groups for mutual support. They regularly attend powwows and gids trunks, eager to learn and share new tales. Though independent-minded, they revere their elders and cooperate with one another.

**Appearance**: Unike Forest Walkers usually resemble their bear parent stock, while human-born members of the tribe tend toward smaller stature and stocky build and resemble the ethnic type of their human parent.

**Ice Stalkers**

**Background**: The Ice Stalkers have become silent when others suggest that the Guralil brought about the Ice Age, leading some to believe that they have summoned the ice to cleanse the lands of Wyrm taint. They maintain a keen interest in polar bears and in the native peoples of Alaska and Northern Canada, watching the Wendigo-Cours carefully and staying out of their way. The coming of the explorers of the northern icecaps has hurt both the human and polar bear populations, and now the Ice Stalkers labor furiously to protect what remains of their land and peoples, especially now that the polar land is warning.

**Home Territories**: Ice Stalkers inhabit Alaska, northern Canada, Russia and the circumpolar regions in general. Some have moved further south in Canada and into Scandinavia in search of potential Kinfolk.

**Culture and Kinfolk**: Most bear Kinfolk are polar bears (with the occasional brown or grizzly bear appearing). House-born Kinfolk come from the native Alat and Insat peoples as well as other northern folk with an occasional foray into other ethnicities. By far, most come from polar bear stock rather than humans. Highly introspective, impulsive and curious, the Stalkers also have a keen sense of humor and playfulness, even though they can be fierce in defense of their lands or Kinfolk. They cultivate art zealously, excelling in crafting jewelry and other items from the bones and hides of timid they kill for food and sculpting the ice into intricate shapes.

Chapter Two: Those Who Change
Tribal Organizations: Gregarious by nature, Ice Stalk-ers congregate in semi-permanent "family groups." Burji-Jains and caboh often remain together for two or three years. They are sexual and hold more powows and feasts than any other tribe.

Appearance: Most Stalkers come from polabeast stock and resemble their bear-parents in human form. Homid Stalkers resemble their human parent, whether Ater, Inuit, Scandinavian or other ethnic type.

Mountain Guardians

Background: The Mountain Guardians arose after the Gurahl crossed into the Pure Lands. They learned to coexist with the Wendigo, Uktens and even the local Belleur, becoming shamans for the native northern tribes and sometime living openly with the American Indians of the southwest. They worked with the Garou to cleanse the Pure Lands of Wyrm taint while the wolves bound the Wyrm creatures they found. They withdrew en masse when the European Garou arrived. During their absence, the grizzly bears had almost become extinct. Their return to fight the Soul Eater signaled their re-entry into the world. Today they fight to preserve their existing grizzly bear-kindness and prepare themselves to stand with the Garou on the front lines of the Last Battle.

Home Territories: Once they occupied most of North America. Now, most Guardians dwell in national parks and preserves, particularly in the Rockies of North America and Canada. Some travel to other parts of the continent to make contact with other Gurahl.

Culture and Kinfolks: Primarily coming from the American Indians of western North America, the Guardians have recently expanded their human kinfolk base to include Hispanic-Americans and African-Americans as well as a few European exotic types. The endemically grizzly bears form their primary animate breeding stock, though they have been forced to vote Kinfolk among polar and even spectacled bears. The most competitive of the Gurahl, the Guardians' culture revolves around challenges and competitions, emphasizing ritual combat more than any other Gurahl tribe.

Rivet Keepers

Background: Rivet Keepers once dwelt along all the major rivers of the world, including the Nile, Amazon, Mississippi and other large waterways, serving as shamans and weatheworkers to the native populations. During the War of Rage, most Rivet Keepers died, and their land's: the Amazon and Nile were left to the native Bastet. The survivors went into hiding or hibernation, coming out only when there was an impelling need. In North America, the River Keepers remained active longer, assuring the Garou of the Pure Lands in their fight against the Wyrm, though they kept a low profile. The coming of the Storm Eater brought them out in force, where they saw the near disappearance of the brown bear. Today they work to bolster the existing bear population wherever they can. They work to maintain their ties with the river, knowing that it might preserve the armies of Caisa with some unexpected help against the Wyrm in the Final Battles.

Home Territories: Once common to all river beds, the Keepers now stay mostly in the more remote rivers of Alaska, Russia and the Pacific Northwest, though a few have sought out the rivers of other parts of the world to make their homes.

Culture and Kinfolks: Human Kinfolks of the Keepers are perhaps the most diverse, crossing many ethnic and cultural backgrounds. Many are well versed in modern society, while others retain strong tribal ties. Human-born Keepers resemble their human parent. Unite Keepers come primarily from brown bear stock but have diversified to include the Arctic bear of India, the Himalayan or moon bear, the Malaysian sun bear and South America's spectacled bear. Much of the Keepers' culture revolves around the giving and receiving of gifts, whether material items such as food or artwork or less tangible things such as stories, poetry and songs. They also share gifts and ideas as part of the giving. River Keepers also consider boating gatherings a sacred duty.

Tribal Organization: Keepers have no formal organization, though they manage to meet informally to exchange information and gifts. They have at least one large gathering a year. Though they usually travel alone, they sometimes work in small groups.

Appearance: Human River Keepers have the same phenotype as their human parent and exhibit the most variations among the Gurahl. Unite Keepers resemble their bear parent.

Forms

Gurahl possess five forms, similar to those of the Garou. Wewbeart change forms in the same fashion as Garou, though they are less likely to change intentionally except under extreme circumstances.

* Homid: Gurahl in human form are indistinguishable from normal humans, though many tend to be above average in height and musculature. Wewbeart with human parents resemble their ethnic phenotype. Gurahl with a bear parent retain the general pigmentation of their bearform, which is quite varied and often almost the same spectrum as human skin and hair-color. A Gurahl's voice has a rich timber, they tend to speak slowly and thoughtfully.

* Animal: The "bear-man" form of the Gurahl resembles the atypical wild man of the mountains. Animal Gurahl gain both height and weight, approaching the human extreme for both. This form does not invoke the Daimon but does tend to intimidate or awe most normal-
sized humans. Their voices are often guttural and harsh, but they speak normally.

- **Crisos:** The Gurahl’s “fighting” form inspires nightmares in humans (invoking the Deltium). Reaching somewhere between 10 and 16 feet in height, the Crisos Gurahl may weigh up to a ton. The face becomes bearlike, non-retractable claws extend to nine inches on both fore and hind paws. The Gurahl’s fur takes on a denser texture, providing natural armor to absorb damage. These Gurahl can speak only in harsh monosyllables.

- **Bjornen:** The “bear-bear” form calls to mind the prehistoric cave bears. Taller and longer than contemporary bears, they have elongated claws and sharp fangs. In this form, a Gurahl reverts to instinctual “thinking” and loses the ability to converse in human languages altogether.

- **Urus:** Gurahl in Urus form are no different in appearance than normal bears. Nor war Gurahl tend to take the Ursar form of their tribe. They can speak the language of bears and a limited version of the Gurahl tongue. When in this form, Gurahl tend to think like the bear they resemble.

### Form Statistics

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### Gifts

- **Gurahl** begins play with more Gifts, one each from their breed, auspice (Arcas, usually) and Gurahl Gift hits.

### General Gurahl Gifts

- **Fiddichish (Level One)** — The Gurahl may acquire a fish that provides a nutritious meal by scooping her paw through a body of water that contains fish. Overseas the Gift causes it to fail. A Gurahl may not acquire more than one fish per hour mile of stream or lake through this Gift.

**System:** The Gurahl does not need to roll for a single fish. If she wishes to acquire more than one, she must relocate to a new spot and roll Dexterity + Athletics. Success gives her another fish; failure ends the Gift. A botch indicates Gai’s displeasure and the Gurahl must make retribution before the Gift will work for her again.

- **Healing Tongue (Level One)** — As the Theurge Gift: Mother’s Touch.

- **Ignore Wounds (Level One)** — As the Philodoc Gift: Reap Pain.

- **Calm (Level Two)** — As the Children of Gaia Gift.

- **Survival of the Bear (Level Two)** — As the Silent Stalker Gift: Adaptation.

- **Treehouse (Level Two)** — The Gurahl may procure food for one or more individuals by shaking the trunk of a tree, shaking down acorns and other tree-fruits regardless of the tree’s type or whether it is in season.

**System:** The player spends a point of Cnosis and rolls Strength + Rituals. Each success provides enough food for one individual.

- **Dreams of the Buri-Jaan (Level Three)** — The Gurahl sends dream messages to a known cub she has chosen to mentor. These dreams and visions act as both a summons and a directional guide.

**System:** The player rolls Wits + Occult (difficulty of the distance between the Gurahl and the student according to the table below) and spends a point of Cnosis. Additional Cnosis spent adds distance and effectiveness to the visions or dreams. The Gurahl uses this Gift every three days or so until the cub arrives.
The prospective Buri-Jaan may send dreams without a specific target on the chance that a seeking cub may be waiting for some direction. In such cases, the difficulty increases by two up to a maximum of 10.

**Distance between Buri-Jaan and Cub** | **Difficulty**
---|---
Less than a mile | 4
Up to 10 miles | 5
Up to 100 miles | 6
Up to 250 miles | 7
Up to 500 miles | 8
Up to 1000 miles | 9
More than 1000 miles | 10

- **Ease the Fevered Mind (Level Three)** — The Gurtahl uses this Gift to treat such mental states as schizophrenia, depression, stress, trauma-related emotional difficulties and other non-physical conditions, including temporarily removing Derangements. Repeat use combined with the expenditure of Willpower can remove some Derangements permanently.
- **Climate Control (Level Two)** — The Gurtahl can alter the temperature around her by 5-25 degrees and can sometimes include additional creatures in the effect's area. If the target is in the sky, the effect is doubled.

**Bread Gifts**

**Mimetic Gifts**

- **Perception (Level One)** — As the Carolous Hominid Gift.
- **Usra's Light (Level One)** — The Usra may draw down the light of the stars for illumination or a directional beacon.

**System:** The Usra reaches toward the sky while the player makes a Charisma + Occult roll. Success produces a soft light that illuminate a 100' square area or sends a direction beacon 100 yards. If Usra Major or Minor is in the sky, the effect is doubled.

- **Senses (Level Zero)** — The Usra can see in the dark.
- **Delerium (Level Five)** — The Usra's light blinds anyone within 100 yards.
- **Usra's Light (Level Two)** — The Usra's light blinds anyone within 500 yards. If Usra Major is in the sky, the light blinds anyone within 1000 yards.

**System:** The Usra reaches toward the sky while the player makes an Occult + Charisma roll. Success produces a soft light that is similar to a lantern and +20% to the player's perception.

**Dolorous Countenance (Level Two)** — As the Carolous Hominid Gift: Staredown.

**Shape Muter (Level Three)** — As the Carolous Hominid Gift: Realigns Object.

- **Sense Need (Level Three)** — The gift enables the Usra to sense someone in need of rest or succor. If the player rolls Perception + Empathy, one success allows the Usra to sense someone needing assistance within a mile. Additional successes expand the range by 10-mile increments to a maximum of 50 miles. Three successes allow the Usra to sense someone needing assistance within 10 miles.

**System:** The Usra throws a dart to a target within 50 miles. If the target is in the sky, the dart is thrown from the ground.

- **Usra's Coat (Level Four)** — Similar to the Hominid Gift: Cocoon; this Gift surrounds the Usra with a protective coat of night sky colored fur.

**System:** The character staffs a Carolous point and attacks after that must do damage equal to the Carolous's Occult + Rituals to penetrate. Spending an additional point of Carolous extends the effect for one scene. The Usra is at -1 penalty to Dexterity while wearing the coat.

- **Spirit Shield (Level Four)** — Similar to the Carolous Hominid Gift: Spirit Ward, this Gift distinguishes between friendly or neutral and hostile spirits, simply causing the former to bypass the Usra while actively intimidating hostile spirits. Bear-spirits may ignore the aura if they wish.

**System:** The Usra rolls Manipulation + Rituals. Each success on this roll causes spirits who attack the Usra to one die from their dice pools.

- **Fearless Unveiling (Level Five)** — Similar to the Carolous Hominid Gift: Part the Veil, this Gift enables the Usra to appear in Citron form before a human without invoking terrestrial Delirium, thus enabling the wasp to render...
assistance without harming the individual. The Guroi usually performs the Rite of the Ban on the human afterwards.

System: The player spends a point of Gnosis and rolls Charisma + Empathy. The effect lasts for one scene or until the human departs.

Useful Gifts

- **Heightened Senses (Level One)** — As the lapis Gift.
- **Voice of Woe (Level One)** — This Gift sends out a call of distress to creatures in the area, who come to the assistance of the Guroi.

System: The player spends a point of Gnosis and rolls Charisma + Primal-Urge. One success sends the call for 5 miles; additional successes increase the distance in 5-mile increments to a maximum of 50 miles. Other Guroi shape-shifters who hear the call know a Guroi is in trouble, and roughly what direction he’s in and how far away.

- **Burrow (Level Two)** — As the Guroi heats Gift.
- **Weather Watch (Level Two)** — The Guroi can accurately predict the weather without any prior knowledge.

System: The weather sorts itself the air for signs of change. The player rolls Perception + Primal-Urge. The number of successes determines the degree of information the Guroi receives about major or minor changes in weather patterns. This Gift can be used once per scene.

- **Pull of the Chosen Land (Level Three)** — The Guroi can find the shortest, fastest route to his protegé- nne, regardless of where he is and how he got there.

System: The player spends a point of Gnosis and rolls Perception + Primal-Urge (difficulty 7). This Gift also works in the Unima.

- **Shelter of the Earth (Level Three)** — The Guroi uses the local landscape as a secure hiding place. Rapid movement gives away the Guroi’s position, but slow movement is possible without revealing his location.

System: The player spends a point of Gnosis and rolls Dexterity + Stealth. One success provides minimal cover while three or more conceals the Guroi entirely. The Gift does not work when covered by unavailable.

- **Glow (Level Four)** — As the Guroi lapis Gift.
- **Sweet Swarm of Vengeance (Level Four)** — The Guroi summons a swarm of stinging bees to harry or attack an enemy, directing them as she chooses.

System: The player spends a point of Gnosis and rolls Charisma + Animal Ken. One success summons 100 bees; additional successes add more, up to an entire swarm with five successes. The bees can simply harass an opponent or cause serious injury (or even death from severe allergic reactions).

- **Call of the Cave Bear (Level Five)** — Similar to the lapis Gift: Song of the Great Bear, this Gift summons a prehistoric cave bear from the spirit world to aid her.

System: The player spends a point of Gnosis and rolls Charisma + Primal-Urge. The animal has the maximum

Statistics for a Guroi in Bjenen form (Sat 9, Dex 3, Sta 9) and remains for one scene.

**Antique Gifts**

- **Open Seal (Level One)** — As the Guroi Ragabash Gift.
- **Walk Like a Man (Level One)** — A Guroi in Unima, Bjenen, or Cinou form may use this Gift to leave human footprints on his tracks.

System: The player rolls Dexterity + Stealth. One success causes the Gift to last for one scene; additional successes extend the duration on a one-for-one basis.

- **Gape (Level Two)** — The Guroi uses this Gift to come another individual into giving her something, such as food, some item or some service.

System: The player rolls Charisma + Empathy. The more successful, the larger the potential gift or service may be.

- **Sense of the Prey (Level Two)** — As the Garou Ragabash Gift.
- **Safe Passage (Level Three)** — The Guroi and those traveling with him may journey without leaving any trace of their passage.

System: The player spends a point of Gnosis and rolls Dexterity + Primal-Urge. Each success beyond the first enables the weather sorts to include another person in the Gift’s effects. The duration is one scene.

- **Truckless Waste (Level Three)** — As the Red Talon Gift.
- **Favor of Urna Minor (Level Four)** — As the Ragabash Gift: Luma’s Blessing.

**Natural State (Level Five)** — The Guroi may cause a portion of the land to revert to its original wild state fields reject planted crops, clear out areas again their trees, buildings and their contents have into ruin and happen. This can be used both to remove unwanted land after cleansing it and to cause those directed against despoilers of the wilderness.

System: The player spends a point of Gnosis and rolls Manipulation + Repair. The number of successes dictates the degree of reversion a square area undergoes.

**Ushabti Gifts**

- **Slash of the Death Bear (Level One)** — As the Ahoun Gift: Razor Claws.

- **Ultimatum (Level One)** — By pitting his will against an opponent's, the Guroi may reduce his enemy's actions to two options. (“Fight me now or die like a rabbit?”)

System: The Guroi must get the opponent's attention. The two then engage in an opposed Willpower roll. Success means that the Guroi may present the enemy with two options and the opponent may take no action not specified by the Guroi. The Guroi cannot make one or both demands completely suicidal to his opponent.

- **Mang's Strong Arms (Level Two)** — The Guroi’s classic “bear hug” gains strength through this Gift, enabling her to squeeze her opponent to the point of unconsciousness or death.
System: The Gurlah concentrates on drawing Marga's favor, taking a full action to do so. The player spends a point of Gnosis and rolls Strength + Primal-Urge. Each success adds one die to the Gurlah's damage for a successful grappling attack. All damage must be expended at once, but the wearbear may activate this Gift before combat and wait until she has grappled her opponent to inflict damage with it.

- **Thrusting (Level Two)** — The Gurlah stands upright and roars, causing her opponents to flee in terror.

- **Crush (Level Three)** — This Gift delivers a "bear-hug" from a distance, causing damage enough to crush or kill a victim without touching him.

- **Silver Claws (Level Three)** — As the Ahrim Gift.
- **Delay the Death Bear's Biting (Level Four)** — This allows the Gurlah or a chosen individual to take massive damage without dying, allowing him to remain alive long enough to receive magical healing.

System: The player spends a point of Gnosis and rolls Wit + Ocult (or Medicine). Each success grants the target one additional Incapacitated health level, thus keeping her alive. The Gurlah may not use this Gift on herself if she is already Incapacitated.

- **Rage of the Mother Bear (Level Five)** — The anger of Mother Bear allows the Gurlah to act with rapidity during combat or in an emergency situation.

System: The player spends a point of Gnosis and rolls Dexterity + Rivalry. Each success gives the Gurlah one additional action, all of which must be taken in the same turn or they are lost.

- **Kish Gifts**
- **Beast Speech (Level One)** — As the Galliard Gift.
- **Stone-sight (Level One)** — The Gurlah may look through a piece of stone or rock to see its potential or composition.

System: The player rolls Perception + Enigma (difficulty 7). Each success reveals a piece of information about the stone.

- **Eyes of the Soul (Level Two)** — As the Philosopher Gift: Sense of the True Form.

- **Song of Terra (Level Two)** — The Gurlah may touch the earth and hear what occurred in that spot in the recent past.

System: The Gurlah makes contact with the earth. The player rolls Perception + Primal-Urge and spends a point of Gnosis. One success reveals a significant event that occurred within the last 24 hours. Additional successes increase the amount of time that can be "heard" by 8 hours per success up to a maximum of 48 hours.

- **Mini-Sight (Level Three)** — The Gurlah may read the surface thoughts of an individual creature of greater than animal intelligence.

System: The player rolls Wit + Empathy and spends a point of Gnosis (difficulty of the subject's Willpower). Each success gives the Gurlah one "idea" in the subject's mind. Supernatural creatures may spend a Willpower point to resist.

- **Mind to Mind (Level Three)** — Similar to the Garou Galliard Gift: Mindpeak, this does not require a dream-state but merely requires the Gurlah to send out a mental call.

System: The player rolls Manipulation + Expression (difficulty of the target's Willpower) and spends one point of Willpower for each intended recipient. Targets must be within line of sight and are at -1 to their dice pools while maintaining the link. The Gift lasts until the Gurlah breaks the link or targets leave the Gurlah's sight.

- **Probe Thoughts (Level Four)** — This Gift enables the Gurlah to acquire hidden thoughts of an individual.

System: The player spends a point of Gnosis and rolls Wit + Empathy (difficulty of the subject's Willpower). Each success reveals one piece of information hidden below the surface of the mind. The Gurlah must spend a point of Willpower to read the mind of a supernatural creature.

- **Aversion Therapy (Level Five)** — This Gift allows the Gurlah to rehabilitate a wronged or betrayed negative emotion to a particular desire. A thief, for example, may be made to see the innkeeper every time he considers robbing someone. This effect lasts for a year and a day.

System: The player spends a point of Gnosis and rolls Wit + Empathy (difficulty of the target's Willpower). To affect a supernatural creature, the Gurlah must also spend a point of Willpower.

- **Kish Gifts**
- **Diagnose (Level One)** — The Gurlah can determine a person's general health by studying that individual carefully.

System: The Gurlah focuses on her target. Her player rolls Perception + Medicine (difficulty 7). One success reveals the target's general health. Each additional success gives more specific information. Zero successes fail to determine anything, while a bust produces a false (and possibly dangerous) diagnosis.

- **Spirit Speech (Level One)** — As the Garou Therian Gift.
Refresh (Level Two) — The Gurahl may enable a target to ignore wound penalties until the end of a combat, thus aiding its victory and survival for that individual.

Systems: The Gurahl must be within touching distance of her target but does not have to touch that individual. The player spends a point of Gnosis and rolls Wis + Medicine (difficulty 6) for the Gurahl and 2 for another person. Each success temporarily “heals” a health level of damage, whether aggravated or normal, though the target may still take additional damage after the gift is activated. The damage returns after the combat at the rate of one health level per turn until healed magically or through normal medical treatment.

- Sense the Unnatural (Level Two) — As the lapsa Gift.
- Exorcism (Level Three) — As the Thwarre Gift.
- Name the Spirit (Level Three) — As the lapsa Gift.
- Spirit Healing (Level Four) — The Gurahl may replenish the Essence of a wounded spirit in the Umbra.

Systems: This Gift works only in the Umbra. The player rolls Charisma + Occult (difficulty of the spirit’s Willpower). Success means that the Gurahl may spend a point of Gnosis to give the spirit two points of Essence. Each additional Gnosis point adds another two points to the spirit’s Essence. Afterward, the spirit usually acknowledges a debt to the Gurahl who “healed” it.

Image of the Sky Bear (Level Five) — The Great She-Bear grants the Gurahl a body that glows with seven pinpoints of light similar to the seven stars of Ursus Major’s constellation, allowing the Gurahl to perform additional actions of healing or protection.

Systems: The player spends a point of Gnosis and rolls Wis + Rituals. The Gurahl may then receive up to seven actions that include healing both aggravated and normal wounds or providing the equivalent of body armor to his target or targets. Each action extinguishes one of the points of light. The Gift expires when all the lights are gone but the effects linger until lost through receiving damage.

- Roll Gift

Befriend (Level One) — The Gurahl may alter the emotions of an individual in a more positive way.

Systems: The Gurahl takes a non-threatening stance as the player spends one Gnosis and rolls Charisma + Empathy, opposed by the target’s Willpower. Success reduces the hostile target’s feeling toward the Gurahl to neutral, while adds +1 success adds +1 individual’s emotions in more positive directions. Zero successes indicate failure, while a bitch adds to the target’s hostility.

Truth of Gaia (Level One) — As the Phylodox Gift.

- Compel Truth (Level Two) — The Gurahl compels an individual to speak the truth.

Systems: The player rolls Wis + Empathy (difficulty of the subject’s Willpower) and spends a point of Gnosis. Each success means that the target cannot lie for one minute.

Presence of the Great Bear (Level Two) — Similar to the Gurahl Phylodox Gift: King of the Beasts, this Gift allows the Gurahl to cause nearby bears (one at a time) to assist her and follow her instructions.

Systems: The player rolls Charisma + Animal Ken against a difficulty that depends on the Gurahl’s relationship with the target bear. The bear must be within 100 feet of the Gurahl for the Gift to work. The duration is one scene.

Relationship Difficulty
Siblings 3
Kinfolk 4
Protected creature 6
Stranger 8
Angry or hostile bear 10

- Ways of the Tapestry (Level Three) — The Gurahl gains insight into a mystery or puzzle, seeing how an event fits into the larger scheme of things.

Systems: The player rolls Wis + Enigmas (difficulty 8). For each success: the Gurahl gains an important piece of information about a problem or puzzle, receiving hints and clues rather than specific knowledge.

- Waken (Level Three) — The Gurahl may arouse an individual from supernatural sleep or unnatural slumber, including bringing vampires out of torpor and awakening Gurahl from hibernation caused by Thernmacht. Recipients may not appreciate the awakening.

Systems: The player spends a point of Gnosis and rolls Wis + Rituals. The Gurahl must spend a point of Willpower to bring a Gurahl out of sleep caused by the Rite of the Long Sleep.

- Quell Mob Rage (Level Four) — The Gurahl can diffuse the anger of a crowd, including lynching mobs and rioters.

Systems: The player rolls Charisma + Leadership (difficulty of the persons in the crowd with the highest Willpower). Each success reduces the hostility of up to 50 people per degree. More than three successes allows the Gurahl to sway the crowd to his own beliefs.

- Oath of the Great Bear (Level Five) — Similar to the Phylodox Gift: Gears, this Gift grants the Gurahl the ability to cause an individual or group oath to be binding. The oath cannot force the oathsworn to act in ways deviant or hostile to himself but can compel anything else within the target’s capabilities.

Systems: The player spends a point of Gnosis and rolls Manipulation + Leadership (difficulty of the target’s Willpower). To affect a group, the Gurahl must roll against the difficulty of the persons in the group with the highest Willpower. Targets who break the oath lose a point of Willpower per day until that Trait reaches zero followed by some other Trait or Attribute. This process continues until the target dies, returns to the oath’s terms or successfully requests the Gurahl to release her from the oath.

Chapter Two: Those Who Change
Gumihl place great emphasis on rites and ceremonies. The following are some of the more important Gumihl rites. The werebears also know most of the other rites common to Garou, having taught many of them to the werewolves to begin with.

Rite of Binding the Gauntlet
Level One
With this rite, the Gumihl takes on his Bjornen form and gets a hole in the Gauntlets to enter the Umbra. The hole closes immediately afterwards. Witnessing this rite causes the Delirium in humans.
System: The player spends a point of Gnosis and rolls Charisma + Rituals (difficulty of the local Gauntlet). One success means the Gumihl takes five minutes to open the hole. Two successes reduce the time to 30 seconds, while three or more successes allows the Gumihl to rend the Gauntlet and cross over almost immediately. The Gumihl need not roll to return from the Umbra.

Rite of the Healing Wind
Level Two
The Gumihl cleanser the land of poisonous gases, liquid or airborne dangers with this Gift. The Gumihl enters the Umbra, summons a Chinook spirit and binds it, sending it to the designated spot. The spirit’s cold winter causes the temperature to drop 10 degrees for 24 hours, though this does not harm the vegetation in any way.
System: The Gumihl enters the Umbra and rolls Manipulation + Rituals to find and summon a spirit (difficulty of the level of pollution in the target region). No successes indicate failure, while a botch means that the rite agens the spirit.

Rite of the Pure Land
Level Three
Gumihl may purify an area of all pollution, destruction, sickness or other form of ill, whether caused by ordinary, humans or the Wyrm by re-establishing the natural connection between the damaged land and Guajero Hersh. The Gumihl mixes a handful of soil with her blood and uses it to draw a line around the area’s perimeter, invoking one health level of damage from the blood lost. By using more of her blood (and suffering the damage accordingly) the Gumihl may purify a square mile for every health level taken. Gumihl usually requests two to purify large areas.
System: Each participant rolls Stamina + Rituals (difficulty 8). Each Gumihl must achieve one success for the rite to be successful.

Rite of the Ban
Level Four
This rite prevents the spread of secrets viral to the Gumihl or their Kinfolk, acting as a mental block that deters the target from revealing a specific secret in any way. Humans who have witnessed a Gumihl change form or who receive magical healing usually receive this rite. Though the individual may not speak, write or otherwise reveal the secret, the rite does not remove the memory from her mind. Gumihl planning to spend a lot of time among humans often willingly undergo this rite. The rite’s victim must use a hypnotic chant that relates the hidden information, hinting the recipient into a trance. When the awakening, refreshed and unchained, the Ban is in place.
System: The player rolls Manipulation + Rituals (difficulty of the target’s Willpower, if the subject is conscious or 6 if the subject is willing). This Ban affects both normal and supernatural creatures.

Rite of Fighting the Death Bear
Level Five
A Gumihl wishing to reduce life to a body that has been dead too long to be affected by the Gumihl’s Gauntlet may attempt this pernicious rite to bring back the spirit from the lands of the dead. The Gumihl enters the Umbra, calls upon Mangi, makes suitable offerings to the Death Bear and then issues a challenge for the departed spirit. The Gumihl and Mangi engage in Umbra combat. If the Gumihl defeats Mangi, he may enter the realm of the Death Bear and reclaim the spirit he wills, returning it to its body. If the Gumihl fails, he is ejected from the Umbra and the rite fails. If the Gumihl dies during the combat, Mangi sometimes takes the Gumihl’s spirit as place of the fallen one, restoring life as if the rite had succeeded. Gumihl may use this rite and only use it another Gumihl due to the great risk involved.
System: Once the Gumihl has summoned Mangi, he issues the totem spirit a challenge using the rules for Umbra Combat as Weapon the Apocalypse, 20 of the affected character and instantly kills the individual. Gumihl’s death falls to respond to this Gift. It is not a “second chance,” but an alternative for a Gumihl dead longer than the time specified in the Gift: Gaia’s Breath. Only one attempt can be made on any single creature.

Neotericum
Benjamin Grayfar, Umbane Rahi, expositor on the Fera.
Ananasii Some say they serve the Wyrm rather than the Weaver, but then, they once said we’d fallen to the Pattern Breaker, too. We don’t know much about them, but we’d like to know what they’re all about.
Bastet They’re shy on everyone. While that’s not necessarily a good thing, it’s useful sometimes. We call them when we need, since we share a bond of suffering from the old times.
Cronus Good information sources, if you can stand all their jabber. Of course, we remember they spied on us for the Garou during the War of Rage. But then, they wanted to survive.
Gaia They were once our little brothers, but the War of Rage has left a legacy of bitterness, if not downright hatred, that’s hard to overcome. Still, we need to resolve our differences quickly, for the last days are in the wind.
Mokoli: They keep to themselves, only occasionally making themselves known to the Keepers. They suffered in the War of Rage and have no love for other Fera. If they are Civi's memory, we need to learn to communicate with them.

Nunisha: Incurrigible tricksters, they keep us laughing, something we sorely need in these hard times. We need them back in the world with us.

Rakin: They tend to stay in the cities, and it's better that they do.

Rokea: We know so little about the oceans and their inhabitants. We should probably make the attempt, if there's time.

Quote: We may be headed, but we are learning how powerful our Rage can be and how satisfying it is to express your anger against the enemies of Civi.
The Fox dances, leaping from drift to drift. Red suns white with prey's demise. Miryo smiled in darkness, her breath shivering as she heard his approach. The rope that bound her chafed against her ankles and wrists. She smelled the hot flame of the lantern before she saw its light peering around the doorsframe.

The man entered the cramped space where she lay, holding the lantern high so she could see her prize. Rising the room, he bent so her to see her better, leaning over her and leaving. Was this truly a highly placed official with the government? His lust and excitement obscured any dignity he might otherwise have held. Yet she recognized him from the pictures she had seen of him in his official photographs.

She struggled a little, as though afraid and he smiled, a predatory look that spoke volumes of his greed and moral corruption. Well, she had been sent to stop his predations, had she not?

Roughly, he fondled her, then thrust his tongue through her lips. She bit him, grasping his thin lips in her sharp, white teeth, drawing blood. He jerked violently and she made her true attack. Relishing her power and knowing the terror she caused as he realized what was happening, the werefox spoke the words to transform herself into spirit and surged inside his body, completing her possession of him.

She smiled as she forced her new body to stand and leave the room, extinguishing the lantern. There would be no more kidnappings of the innocent and no more depopulated lands in this territory. And if she was lucky, she could use this form to get close enough to his black-haired superior and lodge a knife where it would do the most good. Laughing, she licked her bloodstained lips.

**Legend**

This is the story of the Kitsune's creation as handed down from one Fox to the next. Kitsune are the youngest of the Changing children, having first arisen during the Fourth Age. Before this time they claim to have been carefree, cavorting in they chose without thought for the consequences.

During the War of Shame, when Gaia's children fought and killed one another, Gaia knew despair. As she sorrowed, she thought and decided to create a new child. Bai Mianna, the White-Faced One, was born like any other fox. Like any other, she played and hunted and learned to hide from her enemies, but unlike others she was smarter, faster and more cunning. As she moved through the world, she heard the voices of the spirits and discovered how to speak with them. Meeting other clever foxes, she banded together with them and taught them the wisdom she had learned. She was the best and cleverest of foxes. She and her people played and danced and played tricks.
on animal and human as they liked while all around them the world fell further into chaos and other Changing chil-
dren fought and died.

Then the first Kitune, Bai Mianzi, the White-Faced
One, was led away from her crescent, Prince Inari and taken
by the Silver lady, Luna, to the court of Gaia. There she was
told of her people’s destiny — to grow up and serve Gaia
rather than overthinking and hunting and making life
wasteful for the humans with all their tricks.

In Gaia’s court, Bai Mianzi wheedled and argued,
tempting to bargain with Gaia for her people’s freedom
from the duties asked of her, using every ounce of her
cleverness. The Silver Lady had told Bai Mianzi not to raise
her eyes to Gaia and to bow now before her. Even knowing
she was meeting a great promise, the little fox refused to
be cowed. She had seen Gaia in the mountain and the Moon
had never heard, even attempted to arrange a bet (in which
she intended to cheat), and finally offered to fight a cham-
paign, all to avoid servitude.

Gaia refused all her offers, saying Her other children
either already told Her the news, tried cheating before
or would destroy Bai Mianzi in a fight. In desperation
because her best tricks had failed, the White-Faced One
raised her eyes and said that if Gaia’s other children were
already better than the Foxes in everything, then Gaia did
t not need them and they could be left off the book. Gaia’s
anger almost destroyed her, but the Silver Lady intervened
and persuaded Gaia to look into Bai Mianzi’s heart and see
her true worth. When, Bai Mianzi recovered from her
swoon, Gaia promised her three things: in return for obedi-
ence, service and their best effort to fight for Gaia, her
people would be best at something some day, that Gaia
would help the Kitune to survive — even through the Sixth
Age — and that in the last days of the world, she would give
the Kitune back their freedom.

Bai Mianzi had unknowingly spent a year in Gaia’s court
and when she returned, she found her own court
scattered and Prince Inari gone. She worked in search of him,
consecrating Asia repeatedly in her attempts to find her
beloved consort. After searching fruitlessly for a great many
years, she finally stopped and looked around her, weeping
for the devastation she saw. Changing children were maimed,
separated, prevented from performing their duties and some
had even ceased to exist, all while she6selfly searched for
her love. She asked Luna what she was to do, realizing the
time had come for her to accept her duties. The Silver Lady
explained that her travels had shown her the terrible state
the world was in and the harm done to Gaia thereby, and
commanded her to take up the mission of returning.

Thus Bai Mianzi brought back Gaia’s blessing and
her commands to the foxes of Asia and the cleverest of them
became the Kitune. From that time to this, most werewolves
have served faithfully, though not always in the way Gaia
would think honorable. Throughout the ages, the Kitune
have used their wits, nimbleness, hunger and magic to
undermine Gaia’s enemies. They helped to mold the poli-
tics of the Middle Kingdom during the earlier parts of the Fifth
Age through manipulation, assassination and possession of
key personnel. A whisper here, a clever ruse there and the
Nine-tails, as the Kitune came to be called, could topple
kingdoms or raise up a new ruler, all to further Gaia’s
ultimate aims.

**The Kitune Today**

Kitune continue to serve the Mother and further their
own goals to this day. In some ways, they anticipate the
Sixth Age with something less than dread for Gaia pledged
to help them survive; and that She would free them of their
obligations to Her afterward. They struggle, as dovans of the
Changers, with the loss of more of their fox kin throughout Asia
as they are hunted for everything from their pelts to their bones for use in charms to save the
user clever and quick. In repressive societies, as many in
Asia are, their human Kaidō also suffer, though the Foxes
aren’t constrained when it comes to choosing such.

The world itself reverses the legends of magical
foxes and furs. So long as that is the case, they will
probably remain much as they have been for centuries until
the coming of the Sixth Age. In fact, the Kitune are far
more likely to survive than the Garou and other warrior
foxes for they live by their wits, as they always have.

**Kitune Law**

Kitune have their own language, called Kitune-go.
Although communication in fox form is instinctive, young
werewolves learn Kitune-go during their Nighttime time.
This costs no points to learn. The grammar gives those other
than Kitune headaches as the logic behind the sentence
constructions is fox, not human. The Kitune embraced
writing as far back as Bai Mianzi and Prince Inari stole their
first shange oracle bones. Many words, as shown below, are
particular to the Kitune.

**Basu**: A Kitune’s closest friends and allies.

**Dōshū**: A white-colored fox; usually a servant of Inari.

**Doši**: One of the Four Paths; Kitune Soveren.

**Eishi**: One of the Four Paths; Kitune Warrior.

**Go-eri**: Kitune-go for contact and furs.

**Gokudō**: One of the Four Paths; Kitune Dreamsweaver or illusionist.

**Higoto**: Heraldic form for Kitune.

**Jukaku**: Form of a wolf-sized fox, the equivalent of the
Garou Hupo form.

**Jyū-bu**: All Fox magic.

**Kanari**: One of the Four Paths; Kitune Maid.

**Kiku**: Snake Fox; a second rank Kitsune.

**Kojin**: Human breed Kitune.

**Xō-yō**: Haunting Fox; a third rank Kitune.

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Koton  A wondrous's "Catrous" form.
Kukoo  Air Fox; A Kitsuune who serves the Wyrms.
Kyubi: A Kitsuune's vulpine form.
Nine-tails: Another term for Kitsuune.
Nogitsune: A Kitsuune without rank, usually a Kit.
Reiko  Ghost Fox; a fourth rank Kitsuune.
Rokko  Fox breed Kitsuune.
Sambalsenges  The rarely-used Glaibo form of Kitsuune.
Sensui  Mentor, teacher, or organization of teachers.
Shen: Supernatural beings.
Shikkai: A red-colored Fox.
Shinju: Pure bred Fox; offspring of two Kitsuune.
Silver Lady, the  Luna
Tamamonori  Gifts
Tenko  Celestial Fox, a fifth rank Kitsuune.
Yakko Fox; a first rank Kitsuune.
Yujutsu  Hedge magic.
Yomi: Power of the Wyrms; Yomi spirits of Yin are Spectres; Yomi spirits of Yang are Banes.

Organization
It doesn't exist for Kitsuune to meet together in large numbers. Foxes have many enemies and large gatherings would make it too easy for them. Kitsuune are also quite busy, with little time for grand meals and such. The Nine-tails hold few courts and cannot meet concerning Fox business in a court held by a Wyrms. When gathered in any number other than a proper court or court, Kitsuune do not utilize the most auspicious numbers of one, two and four. One Kitsuune can do things on her own without much help from others. Two Nine-tails factions well together, with one strike while the other sets and adventure. Kitsuune and Ying bring things into balance. Of all peoples of the Middle Kingdom, few others see the number four as auspicious. Four Kitsuune, one of each Path, create a perfect sentai, utilizing force, cleverness and magic to succeed where others fail. Add a Koton-Fox to cover any lack or weakness and it creates perfection.

When Foxes gather, such are brief meetings at which highly important topics are heard. Usually, it is thought sufficient to simply pass the word along from Fox to Fox as time and place permit. Being quite well connected, news can pass across the Middle Kingdom in less than a week this way. Kitsuune also honor spirits as individuals rather than groups, so there is still need for large gatherings to perform rites.

Fox relationships with the Beast Courts are as follows: most serve the Kitsuune first and the courts second. One in four may follow the Way of Emerald Virtue, but every Fox knows at least one Nine-tails pledged to the Courts. Not all serve forever, but are courtly and as perfect as possible when under pledge. Kitsuune make good ambassadors to others, acting as such for the Beast Courts. Kitsuune also make great traders and seers. Statues such as general are not suited to Foxes and the post of historian is too venerable a position for a race so young.

Kitsune and the Crown
Whenever a Kit is born to the full powers of a Kitsuune, it is said for the taking of a life. One or both parents may die or may live depending on the vagaries of fate. Many might believe the Kitsuune incapable of loving the mates almost certainly doomed to die, but such is not the case. Many love deeply and sorrow greatly. Others remain aloof, but yearn for a love they feel is a weakness given the mortality rate among partners. In ancient times, many such pairings were arranged with the knowledge that those sent to grave Foxes might never return. Still today, that custom prevails in some areas. Nevertheless, most Foxes cherish their Kintsuk as much as any other bengayki.

Status
Kitsuune attributes and abilities are determined utilizing the same number of points as other bengayki. Their Path determines their beginning Rage, while their Initial Cronos score comes from their birth. All Kitsuune begin with a Willpower of 5. Kitsuune lack the regenerate abilities of the Garou. Without healing Gifts they would deal damage just like ordinary mortals. Tenko's, all hit-landing damage is counted as lethal damage, making the Nine-tails more likely to avoid combat whenever possible, but also making it easier to heal them with healing Gifts. They may still soak damage at the usual difficulty rate from many aggravated sources, such as from a Kitsuune's claws and teeth in the same manner as Garou. When in Koto or Juko form, Kitsuune's teeth do aggravated damage.

Kitsuune benefit from their magical strength and versatility. Not only are they able to learn potent Gifts of their own, but can easily learn the Gifts of other Changing Breeds as well. They rely heavily on their magic. The Nine-tails enter the Umbra with as little trouble as the Garou.

Because they lack regenerate abilities, it is very important for Kitsuune to avoid being damaged. To that end, they need to be both quick and agile. Kitsuune receive one extra dot in Dexterity for free during character creation. Further, Kitsuune cannot both Dodge rolls, though they may still fail them.

Therefore, they are children of Bui Miamai, who received her calling from the Silver Lady, the welfones, unlike Garou, may attempt to soak damage from silver (difficulty 8). Any damage not soaked is lethal. Otherwise, silver affects them just as it does Garou.

Wes plastics have the advantage of a long lifespan. Whenever a Kitsuune goes up in rank (except when advancing to First Rank) their potential lifespan doubles. This leads to the Kitsuune elders being quite venerable. Each one in Rank Kitsuune gain another tail. Thus, a Fox with nine tails (of whom there has been one — Bui Miamai) is actually immortal. Foxes that do not subscribe to the Way of Emerald Virtue of other bengayki value Chie (Crowning), Toru (Honest), and Kapsyaki (akin to Glory) Benson. Kitsuune

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gain a new tail only when they acquire new rank, though the
tail of twins may be hidden or covered up with fur. Most of the
tails, the tails are not visible. A Kitsune may hide or reveal its
tails by making a Gnosis roll versus the local Guardian. The
Foxes were created just after the Fourth Age. Thus, they were
never part of controlling humanity. Because of this their Koto
(Citrine) form does not involve the delirium. Werefoxes are
careful in their tails from mortals, although throughout the ages they have led to the many legends of terrifying,
magical foxes prevalent throughout Asia.
Kitsune ferry, but such is always a fox ferry as they
were never meant to be remembered.

**Background and Abilities**

Kitsune have no new Talents, Skills or Knowledge
esential to creating characters, but Storytellers may intro-
duce Calligraphy and Origami as Secondary Skills. These
abilities will make life easier for Fox sorcerers and are
required as the forms throughout the Eastern world.
The werefoxes may purchase the Backgrounds of An-
cestors, Fetishes, Resources and Rites without any modifica-
tions. They may buy Treats if they are a part of a secret or
with a personal totem, but can usually live without the
patronage of spirit totems. Pure Breed is redundant. All have
pure blood, even if other skins don’t always recognize that.
Additionally, they have a somewhat unique take on Allies,
Contacts, Enföld and Mentor as described below:

- **Batsu**: Batsu are the Kitsune’s allies, his friends and
cohorts, who stand by him and assist him when needed. To
a werefox, one’s friends and allies define who he is and what
he stands for.

- **Clan**: Kitsune Kinfokku are immune to the Delirium.
As the werefoxes don’t inspire the Delirium, all that’s left is
important. Rather than having a “Kinfokku” background, the
Nine-tails have Clan, a group of family, kin and friends who
know the truth about the werefoxes and their intended purpose.
While many clan members are indeed Kinfolk, others are
close friends of the werefox.

- **Go-en**: This is a network of minor contacts the
Kitsune maintains. Rather than relying on one important
contact for information, the werefoxes benefit to have several
possible sources barely for a variety of situations.

- **Sempai**: This is the equivalent of Mentor, but Kitsune
are likely to have a group of hengyokai in its patrons. A sempai
can be an aunt or uncle, a Kitsune parent, court senntai
(group) who adopt the Kit as a mascot or a Gai’nan (the
ranking court official in the hengyokai courts). A Sempai
may help simply to assist the Kitsune in reaching her
potential or may be grooming her for a task.

- **Koko or Iron Rank official; an inexperienced or
distinct senator**

- **Koryo or Steel Rank official; a moderately accessible, experienced senator**

- **Riken or Gold Rank hengyokai; an influential
courtier, often accessible and quite capable**

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**A Five-tailed Fox, a Gai’nan, a powerful, friendly
senator.**

**A Fox with Six or more tails, Gai’nan to an
important court, a legendary senator.**

**Endnotes**

Kitsune recognize three breeds. Like Gorou and most
other Changers, they acknowledge the human-born, the
animal-born and the mortals.

**Kojin**: The kojin are the human-born Kitsune.
Usually of Asian descent, some may be of mixed blood,
but always have Asian ancestry. Hyperactive as children,
kojin grow into slender, clever and manipulative adults,
as might be expected of Foxes. Kojin know that they are
different before they are even able to speak. Even as
children many are aloof and self-absorbed, certain that
they are more than they appear to be; equally certain that
this is a great secret they are meant to discover. This leads
many into a great curiosity about the world around them
and the secrets it might contain. A kojin’s First Change is
often traumatic, but the Kitsune soon recovers as she
has always known she was somehow special and now has
the proof to justify her arrogance.

**Beginning Gnosis: 3**

**Starting Gifts: Persuasion, Seduction, Smell of Man**

**Rokou: Roko are the fox-born Kitsune. Often, the
parents place the child with foxes so the kit can be raised in
a more normal environment. Many roko experience difficulty
childhood either due to having only one parent to care for
them (if one dies when they are born) or because of the
cultural pressure that stunt fox kits (if placed with normal
foxes as a baby). Nonetheless, they are usually inately
curious and show great glee when they undergo their First
Change, delighted when they discover that habits give them
many more opportunities to understand new experiences as
they get into more trouble than ever before. Inevitable wanderers,
they love to see new places and discover novel things.

**Beginning Gnosis: 5**

**Starting Gifts: Burrow, Cricket Leap, Heightened Senses**

**Shinjia**: The shinjia are the twin Kitsune. Among
the Kitsune, metis birth is not considered a curse. They
do not have deformities, but if a Fox Fox pairing produces a
candy here is likely a ten percent chance they will produce a
shinjia; most are normal foxes or humans. Tragically, shinjia
children are born at a cost, for one of the Fox parents
may die (even odds whether they live or die; even odds
which is taken) when the mating is Kitsune to Kitsune.
Raised in the care of their parents, shinjia Kitsune learn their
great destiny softly. Their heads swelled by tales of the
greatness that is theirs, many become insufferably arrogant
and absolute perfectionists.

**Beginning Gnosis: 4**

**Starting Gifts: Scent of the True Form, Sense Wyrm,
Truth of Gaia**

Chapter Two:Those Who Change
Paths

What the Garou would call auspicious, the Kitsune refer to as Paths, reflecting their eastern, philosophical Paths constitute both a profession and something of a sacred calling. They are not determined by the sun, moon or time of birth of the Kitsune, but are chosen by each Fox. When a young Kitsune reaches her Nogitsune-time, she is given the Rite of the Crossroads by a most experienced Nine-tails. The element the young Fox chooses at this time determines what Path she will follow. Unlike other Nijingyoku, Kitsune cannot undergo the Rite of the Second Face, since the Rite of the Crossroads (if performed correctly) reveals her true essence and thus her life-choice.

Each of the four elements recognized by Kitsune correspond to a particular Path. Rather than the singular elements common in the spirit world (fire, earth, water, air), the Nine-tails accept a blending of two of the primary elements as a singular element in and of itself. The Paths thus correspond with the following blended elements:

- **Nendo (Clay)** — combines the elements of earth and fire.
- **Kiri (Fog)** — combines the elements of water and air.
- **Inazuma (Lightning)** — combines the elements of fire and air.
- **Yogan (Lava)** — combines the elements of fire and earth.

Katazira (Kata-ziri-re-ke-re-kuru)

Corresponding to clay, this Path is made up of builders and doers. Like a potter using clay, the Katazira take many things that aid the other Nine-tails. They are in contrast to the Doshi and Eji, who practice selective destruction with parts of their Paths.

Along with a love of crafted things, the Katazira particularly love lore, thus earning them the title of bards. They spend much time collecting lore from around the world, learning stories, songs and poetry and weaving them together into a tapestry of knowledge. The bards spend time with court historians and Zhuang Liang to avail themselves of the ancient history known to these disks. These Katazira are in particular accord with the Beast Courts and most Kitsune on the Way of Emerald Virtue are Katazira. They get along with other clans and with humans as well.

**Initial Rager 2**

Starting Gifts: Beast Speech, Fable, Truth of Gnaa

Gokotsuhi (Go-ko-tsu-ji)

The Dreamweavers correspond to the element of Kiri Fog. This is a difficult Path for outsiders to understand, combining the ways of the trickster with their mastery of the mind and illusion with the role of healer. They bring relief to the suffering and take delight in deceiving those who prove needful of such tricks. Their skills are less physical than the other Paths, and Gokotsuhi, but can use their mind-bending skills to devastating effect against foes. Their knowledge of both human and shen minds is unsurpassed and they have honed their own minds into both keen weapons and insightful ana-lyst to feel the heedless mind.

**Initial Rager 2**

Starting Gifts: Clear the Mind, Mother's Touch, Open Seal

Doshi (Do-ji-she)

The Sorcerers element is Inazuma, Lightning. Masters of magic and spirit communication, they are considered to have a slight point of darkness to them, as all betraying the Rite of Yomi within them. On a successful use of Sense Wyrn at Difficulty 9, the Doshi detect asHunting. They believe that evil can be a powerful weapon against evil and have not completely abandoned the use of some questionable practices. They will enslave Beasts if they believe it necessary for a greater good. Their knowledge of the Centipede and its minions is vast and they utilize this advantage to great effect. Their dark Path forces the Doshi to distance themselves from other Kitsune and shen and many live alone in abandoned areas such as old monasteries and the like. The darkness within many of the sorcerers taints them toward cynicism and inhumanity, but they are neither irredeemably evil nor enslaved by their hatreds.

**Initial Rager 3**

Starting Gifts: Blessing the Blade, Sense Magic, Spirit Speech

Eji (Eji-ji)

The water element is those associates with Yogan, lava. They are the cavities of the Nine-tails, with strength as powerful as the earth and ferocity equal to the turn of fire. They consider themselves as sages cutting away any "causes" that threaten the Emerald Mother. Oddly, they may display the greatest respect for life while at the same time being those among the Foxes who most often take life, either as hunters or fighters. Nonetheless, when someone pollutes the world, the Eji find no difficulty in performing a neat and swift execution. They may battle and kill bishamon, turned Kari-jin or Beasts, almost without thought or emotion. When in human guise, they often appear as adventurers, disguised as religious figures that encourage others to strive for the best while they secretly remove those that add to the illness infecting the Emerald Mother.

**Initial Rager 4**

Starting Gifts: Ranker Claws, Resist Pain, Sense Hostility

**Forms**

Kitsune have five forms. Though not as combat-oriented and effective as the Garou, Foxes take immense pride in being elegant and beautifully shaped. In any of their forms, the Kitsune may manifest one or more of his tails (by making a Glossis roll against the local Guafeer) or he may hide them in the same fashion. Although the Koro, Juko and Kyobi forms always show at least one tail, the Kitsune can simply hide the extra gained from rank.
• Hitogata: The Kitsune’s Homid form, no different from an Asian man or woman. Other than the mischievous look, they are indistinguishable from any other person. They like to keep in shape and pride themselves on being good-looking.

• Sambuhenge: Analogous to the Glaebros, the Foxes rarely take this form as it is somewhat comical in appearance. Rokko kits may assume the form more often as they begin learning to walk in human form. Some use this form to play jokes on other Foxes. Body mass remains constant, but the ears point upward. The eyes become slanted and thin, the nose lengthens and whiskers appear. This form also naturally sports a fox's tail.

• Koto: Standing only an inch or two taller than the Hitogata (Homid) form, this form adds no real bulk. The head becomes fully that of a fox, though the intelligence of the eyes is unmistakable. The body is covered with fur and has an obvious fox tail. Kitsune usually only assume this form for courtly affairs, to impress visitors or for the comfort of having fur. They never assume the Koto form unless they are certain of their privacy. Koto may bite for Strength +1 aggravated damage, but few Kitsune do so unless they have exhausted other options first.

• Juko: This is a wolf-sized fox form. The Kitsune has a great amount of “manual” dexterity with his mouth. Many have learned to hold daggers in their mouths which to fight.

• Kyubi: In this form, the average Kitsune appears as an ordinary red fox. A few Kitsune are gray foxes, but werefoxes cannot breed with animals of more exotic coloration.

**Form Statistics**

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<th>Sambuhenge</th>
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<th>Juko</th>
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<tr>
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*The Koto form has an appearance of Utro humans, who fight by using daggers. Kitsune beauty is not compromised in any way.
† Difficulty for hiding Perception rolls is reduced by 2 in all forms except Hitogata.*

**Gifts**

Kitsune adore magic. Gaining new tails is a great honor, but it is also desirable simply because of the new powers rank brings. The Nine-tails show great facility with all sorts of magic, possessing a great variety of Gifts courtesy of the spirits.

As an option, Storytellers who delve into crossover games may wish to allow Kitsune to learn hedge magic. A Kitsune character begins play with one general Gifts, one breed Gift, and one Path Gift.

**Kitsune Gifts**

• Chi Sense (Level One) — The Kitsune may sense Yin and Yang, feeling the flow of Chi. They may make use of the Gift to practice feng shui. The Gift is taught by any spirit of the Middle Kingdom.
System: The player rolls Perception + Occult, with the difficulty and information requested depending on the local distribution of Chi. Discerning the Yin of a grayed might be a difficulty 5 task, while noticing the stereotypical scholastic of a lab’s Chi flow might take a roll of 8 or 9.

• Lihn Denkbin (Level One) — The Kitsune communicates telepathically with others of her kind. Both must possess fire or be willing to communicate. The Kitsune finds it hard to lie when using the Gift, and she uses it less often than might otherwise be expected. The Gift is taught by oracle-spirits.

System: The player rolls Perception + Empathy, difficulty 6, while going into the other Nine-tails’ eyes. No effort is necessary to sustain contact, once established, but prolonged durations (such as combat) break the link. For each success, the connection lasts through one round of combat or confrontation without breaking.

• Scent of Running Water (Level One) — As the Ragingbuck Gift.

• Moon Dance (Level Two) — The Kitsune becomes completely invisible as long as no moonlight falls on her. She may step in and out of moonlight, appearing and vanishing as she does. Lutes teach the Gift.

System: The Kitsune spends one Gnosis point. The effect lasts an entire night. The Gift does not mask scent, sound or other sensor cues, just vision.

• Sense Magic (Level Two) — As the Uktena Gift.

• Spirit Speech (Level Two) — As the Th quatre Gift.

• Ghost Speech (Level Three) — This Gift allows Kitsune to speak with the inhabitants of the Yin Realm. It is taught by ancestor-spirits and spirits associated with death or Yin.

System: No dice need be rolled and there is no cost. Kitsune may speak with Yin spirits, wrathful and saddle-eared in the Yin Realm or in the Middle Kingdom. Hating crows or with Wrath, tell all Kitsune with this Gift as mediums.

• Puppeteer’s Secret (Level Three) — All Kitsune pick up a few tricks. Though not turning Fox invisible, it makes him one of the crowd. Wherever he uses this everyone simply assumes he belongs and has been there for ages. He’s familiar, loyal face, a puppeteer. Deer and other well-eyed foxes teach this Gift.

System: The player rolls Charisma + Subterfuge, difficulty 7. The Kitsune should be wearing attire appropriate to the group he is attempting to infiltrate and should act inappropriately. A junior would not be cracking a safe or singing on stage, for example, but could sweep the floor for hours without drawing attention. The less he says and does, the better. If the Fox begins to go beyond the character chosen, the Storyteller may ask for more skill rolls using Wits, Manipulation or some such + Streetwise to fend off suspicion.

• Shadow-Fan-Flowers (Level Four) — One creature within the Kitsune’s line of sight sees a vision and believes. The illusion is perfectly detailed with color, light, and motion. Chimerlings and other illusions spirits teach the Gift.

System: The player spends a point of Gnosis and rolls Manipulation + Empathy versus the target’s Willpower. The viewer may see himself by finding a flaw in the vision and convincing himself it isn’t real. This is so difficult that normal humans may have no chance at all (Storyteller’s discretion). All others may escape with a Willpower roll at difficulty 9 once they have a good reason to attempt disbelief.

• Possession (Level Five) — The Kitsune abandons her body to take over another’s, which is the most famous (and infamous) power for foxes wielded. Humans across Asia will tell frightening legends of fox possession. The Gift is taught by a lesser Inuniku of Luna or by one of Fox’s brood.

System: The Fox must be in contact with the victim, the victim’s hair, nail cuttings or an extremely important personal token. She spends a Gnosis point to become a spirit-form, then spends a Willpower point to take over the host. The player rolls Manipulation + Occult, difficulty of the target’s Willpower. She can resist at this point and once each day, from then on with Stamina + Occult, difficulty of the Kitsune’s Willpower. Humans with supernatural assistance (priests, shamans) etc. can resist once per week with Stamina rolls (against versus the Kitsune’s Willpower). The Gift: Exorcism can be used to counter this Gift. If successfully executed, the Kitsune returns to her own body.

Breed Gifts

Kojin Gifts

• Persuasion (Level One) — As the homid Gift.

• Seduction (Level One) — As Nine-tails with this Gift has a powerful allure for boys and can cause them to fall in love with her. A cloud or rain spirit teaches it.

System: The player spends one Gnosis and rolls Charisma + Subterfuge; the target resists with a Willpower roll (both are difficulty 6). Each success increases the emotion’s depth, with one success a mild crush, while five successes could cause a haunting fascination. Storytellers may occasionally choose to activate this power secretly (without an expenditure of Gnosis) if the Fox uses the Gift of love and apply the result as part of the ongoing story’s complication.

• Smell of Man (Level One) — As the homid Gift. It is particularly useful to Kojin new to the wilderness to avoid unnecessary combat.

• Jam Technology (Level Two) — As the homid Gift.

• Silver Tongue (Level Two) — As the Faintia Gift: Gith Tongue.

• SteerTown (Level Two) — As the homid Gift.

• Disquise (Level Three) — As the homid Gift.

• Reshape Object (Level Three) — As the homid Gift.

• Tongues (Level Three) — The Fox may read and write any human language she encounters, including language and script. A wind-spirit teaches the Gift.

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Systems: The player rolls Intelligence + Linguistics and
spends one Willpower point, difficulty depending on the age
of the language. This ability lasts until the next sunrise.

• *Forgetsfulness (Level Four)* — Kitsuane using this
Gift can erase information or memories of a specific event
from the target’s mind. This is sometimes the only way that
the Foxes, who do not invoke the Delirium, can keep their
secrets. It is taught by fog or mist-spirits.

• *Spirit Ward (Level Four)* — As the hooded Gift.

• *Assimilation (Level Five)* — As the hooded Gift.

• *Call to Allies (Level Five)* — Rivalries, debts and
friendships inform the Kitsuane’s network of acquaintances.
They may call on them when needed. This Gift is the
Kitsuane’s ultimate distress call. HerBeta, clan and senat will
hear it, but it also affects nearby neutral and unknown
allies in the area (which might call forces as diverse as a
Hakken, a Kuri-jin and a number of other shen, orange as
that might seem to Garou). Local spirits, shen and particularly
sensitive mortals hear the gospel scream or cry of the
Kisuane for a moment. The Fox’s location becomes apparent,
with her fear of orange acting as a locational beacon that
brightens the closest ‘recess’ approach. There is no com-
pulsion to act, but because they may someday need the
Kisuane in turn, most respond. The situation must be due
for the Kisuane to make the call as false alarms lead to the
great disfavor of those summoned for invalid reasons.
The Gift is taught by an ancestor-spirit.

Systems: This costs nothing and no roll is made. The
Fox calls and must accept whatever result comes of the call.

**Robin Gifts**

• *Burrow (Level One)* — As the metis Gift.

• *Cricket Leap (Level One)* — As the lupus Gift: Volar Leap.

• *Heightened Senses (Level One)* — As the lupus Gift.

• *Scent of Sight (Level Two)* — As the lupus Gift.

• *Sense Imbalance (Level Two)* — As the common
henryyoka Gift (p. XIX).

• *Ten Chi (Level Two)* — The Kitsuane always knows
where he is in the Middle Kingdom. Tin or Yang Realm by
feeling his relationship to Gaia. Additionally, he carries his
“territory” with him wherever he goes. Natural foxes and
animals sense this, allowing him to pass through their
territories without challenge. Other Kuri usually show
the same courtesy. Migratory bird spirits such as crane or goose
Teach the Gift.

Systems: The Roko spends a Gnosis point to know
whether he is in the Yin, Yang, Yomi or physical realm,
where the cardinal points are and what direction his
home lies.

• *Blind (Level Three)* — The Fox can make an enemy
blind for one day. Stinging pain accompanies the blindness.
The Gift is taught by a perceptive-spirit.

Systems: The player spends one Gnosis and rolls Ma-
nipulation + Medicine (difficulty 1). The target resists with
Stamina (also difficulty 7).

• *Catfoot (Level Three)* — As the lupus Gift.

• *Name the Spikes (Level Three)* — As the lupus Gift.

• *Carriage of others (Level Three)* — Wild horses may
catch birds by pretending to be dead; fox-charmers may
catch prey this way as well. This Gift clothes the
Kitsuane as the likeness of death. The user betrays no aura,
benefits, pulse or movement. A faint smell of rot surrounds
him and the Gift affects the minds of those being lurked by
creating the certainty in their minds that the Fox is indeed
death. Even magical senses may be fooled. The Gift is taught
by insect spirits such as flies and fleas grubs.

Systems: The player spends a Gnosis point and makes a
Stamina + Stealthy roll (difficulty 7). The Gift hides only
small materials Invisible attacks, creeping about or peering
(such as when utilizing Gifts) breaks the spell. 3 fortills and
repeatedly then may not realize the user if movement
occurs. They may believe the body is undead. Shen with
special senses may roll Perception + Occlist (difficulty 9 to
tell that the spirit still dwells within.

• *Forest Lord (Level Four)* — As the phedon Gift: Beast Life.

• *Elemental Gift (Level Five)* — As the lupus Gift.

• *Song of the Great Beast (Level Five)* — As the lupus Gift.

Depends on where the Kitsuane is in the Middle Kingdom
when she uses the Gift, anything might answer the
call — jer, wolves, even lower shen.

**Shinju Gifts**

• *Flow of Aura (Level One)* — The Kitsuane gains a
perception for the feel of a place, its general hurry and any
psychic residue left on an area by strong emotion. Births,
deaths, sorceries, joys and other such emotions may be
sensed. The Gift is taught by wood and stone-spirits.

Systems: The player rolls Perception + Empathy (difi-
culty 7). One success gives a vague notion of past events
is death occurred here. With three successes, there is more
detail (a betrayal led to a massacre here), while with five or
better, the exact emotional texture and intensity (a century
past a lover betrayed his intended bride to a group of foreign
mercenaries to save his own life).

• *Scents of the True Form (Level One)* — As the Phedon Gift.

• *Sense Worm (Level One)* — As the metis Gift.

• *Call to Duty (Level Two)* — As the Phedon Gift.

• *Imperial Authority (Level Two)* — Shinjiku know
they are elite; by gazing into another’s eyes and exerting
their personality they can assert this. Animals fawn, while
humans assume the Nine-tails is of higher caste or better
family, from senior management, etc. Shen with weak wills
are likewise affected. The Gift is sought by a dragon, phoenix or other animal spirit accustomed to royalty.

**Systems**: The player rolls Charisma + Intimidation (difficulty 6). Sin can oppose this with a Willpower roll (difficulty 7).

- **Past Whispers (Level Two)** — The Kitsune can learn the thoughts imprinted upon a place. Thought fragments (especially those spoken aloud) especially intense ones, may remain even years later. Wind spirits and earth spirits teach this gift.

**Systems**: The player rolls Perception + Occult (difficulty 8). The more detailed the scene, the more successes achieved.

- **Distant Whispers (Level Three)** — This trick is somewhat like the metis Gift: Mental Speech, but with a Fox twist. The Kitsune sends his message into the river, ground, fire or other element and the target hears the Fox's voice coming from a similar source nearby. Storms are popular vehicles due to the drama they invoke. Any element-von spirit teaches this gift.

**Systems**: The player rolls Charisma + Empathy (difficulty 8). The Kitsune can send his message twenty miles per success as long as the element he chooses carries his message present both at the source and the terminus. The conduit doesn't all mind reading or work with written unless the Fox has something personal of the target's such as a fingernail clipping, a wedding ring, etc. It does permit Social Abilities to be used on the receiver as long as no visual cues are unnecessary.

- **Eyes of the Cat (Level Three)** — As the metis Gift.

- **Wisdom of the Ancients (Way of Level Three)** — As the Philodox Gift.

- **Roll Over (Level Four)** — As the Philodox Gift.

- **Scent of Beyond (Level Four)** — As the Philodox Gift.

- **Imperial Obligation (Level Five)** — As the Philodox Gift: Gesu.

- **Marionette (Level Free)** — The Kitsune can make the target move in any fashion by mimicking the desired action. Snake-spirit teach this gift.

**Systems**: The player spends a Willpower point and rolls Manipulation + Subterfuge (difficulty 7). The victim may resist with a difficulty 7 Willpower roll, if he fails, the Kitsune is in control for one turn per success.

**Path Gifts**

**Doshu Gifts**

The sorcerers claim more Jouko and more powerful Gifts than any others. Such power has a price; it taints the Doshu very slightly by at least one of the tricks they've stolen, and the Doshu knows it.

- **Blessing the Blade (Level One)** — The sorcerer calls on a local spirit to inhabit a blade for a finite time to enhance it with supernatural power. The Nine-tails can use it instantly (such as in immediate combat) or prepare such a blade ahead of time. Outside of combat, the Gift will only function if the Kitsune activates it with a specific enemy in mind. Special wrappings retrain the spirit until the battle speaks the enemy's name. Only one weapon of this sort may be carried at a time. The Gift is taught by a fire spirit.

**Systems**: The player spends one Gn ... trouble if it does not work. The weapon does aggravated damage for one scene only.

- **Yu-Chiang (Level One)** — As the Black Fury Gifts, Curse of Astarou, Yu-Chiang is the Chinese God of the Sea Winds.

- **Sense Magic (Level One)** — As the Uktena Gift.

- **Sense Wyrm (Level One)** — As the metis Gift.

- **Spirit Speech (Level One)** — As the Theurge Gift.

- **Blood Omen (Level Two)** — The Fox reads the future through a sacrifice and reading the entrails, but readings also come through the smoke of burnt offerings and reading the bones. Legend says the Doshi stole this from Black Spiral Dancers. Doshi insist they are not hengyokai, wolves or anyone's kinfolk for this. In times of crisis, the Doshu may go missing. Doshu are careful to dedicate the sacrifice to spirits opposed to the Wyrm who aren't offended by the bloodshed.

**Systems**: The player rolls Intelligence + Enigmas (difficulty 9) — (difficulty 7 when using human or non-human sacrifices, etc.) — and spends one Gnosis. The more accurate and detailed the information gained, provided the patron asked can and wants to illuminate the future (local spirits only have local answers, for example).

- **Command Spirit (Level Two)** — As the Theurge Gift.

- **Ghost Speech (Level Three)** — As the Level Three Kitsune Gift.

- **Name the Spirit (Level Two)** — As the Iupua Gift.

- **Speak of Beyond (Level Two)** — As the Theurge Gift.

- **Exorcism (Level Three)** — As the Theurge Gift.

- **Pulse of the Invisible (Level Three)** — As the Theurge Gift.

- **Spirit Ward (Level Three)** — As the hondi gift.

- **Swarm of Servants (Level Three)** — From the fur of his tail a Doshi can summon tiny Vermonts to serve him. Mice, lice, beetles, frogs, etc. can all be called. The spirits of these creatures teach this Gift.

**Systems**: The player spends one Willpower and rolls Stamina + Occult (difficulty 8). Each success calls 25 vermins that are under the Doshi's control. The swarm must stay within 20 feet of the Fox and can harass foes (-1 to vicar's DEX pool per 25 creatures) and can perform simple tasks (at Strength 1 per every 10 creatures).

- **By the Light of the Moon (Level Four)** — The Kitsune can see any hidden creature by moonlight, including obscured, invisible, spirits in the Pensumbra, mages, hengyokai, changelings and anything else attempting to hide. Owl and basin spirits teach this gift.

**Systems**: The player spends one Gnosis point and rolls Perception + Alertness. The storyteller sets the difficulty
based on distance, physical barriers, crowds, etc. that could block the view. The effect lasts until moon set, but the Fox may roll each time it wants to find another hidden creature.

- **Grasp the Beyond (Level Four)** — As the Theurge Gift.
- **Spirit Drain (Level Four)** — As the Theurge Gift.
- **Feral Lobotomy (Level Five)** — As the Theurge Gift.
- **Shadowy Spirit (Level Five)** — As the Theurge Gift.
- **Seal of Inari (Level Five)** — Using this Gift, a sorcerer can secretly "brand" any shot or mortal be encountered with sigilson Kitsuane can see. These may be warnings, death marks, requests for help and such. Even coverings do not conceal the ghastly marks so long as the bearer's head is visible. They are visible at any distance. Chimerings and epiphanies teach this Gift. Doshi rarely teach it to others.

**System:** The player rolls Manipulation + Occult (difficulty 8). For each success, he may invoke one character of his choice on the recipient. Other Kitsuane see the seal without difficulty and usually act in accordance.

**Eji Gifts**

- **Falling Touched (Level One)** — As the Abhorrent Gift.
- **Raging Claws (Level One)** — As the Abhorrent Gift.
- **Resist Pain (Level One)** — As the Philodox Gift.
- **Sense Hostility (Level One)** — The Eji can sense hostile beings within 100 feet.

**System:** The player rolls Perception + Alertness (difficulty 6). The Gift must be actively used to be effective; it is not "danger sense."

- **Bolt (Level Two)** — The Kitsuane can cast on great elemental forces to use against his foes. A lethal bolt of lightning, wind, fire or other force strikes the enemy. Elemental spirits teach this Gift.

**System:** The player spends one Rage point and rolls Dexterity + Occult, difficulty 6. The target takes aggravated damage equal to the number of successes rolled, the range is 50 yards.

- **Enduring Warrior (Level Two)** — Eji using this Gift heal just like their bengoyukai cousins. The Gift is taught by a bear-spirit.

**System:** The player spends one point of Rage. She then recovers one health level per turn as do Garou. The effect lasts for one scene.

- **Sense of the Prey (Level Two)** — As the Ragnarok Gift.
- **Spirit of the Fay (Level Two)** — As the Abhorrent Gift.
- **Call of the Dead (Level Three)** — The Kitsuane's spirit returns to his body when he is killed. This experience to the Dark Umbra causes chills, confusion and possible damage to living beings. Water and cold spirits teach this uncommon Gift.

**System:** The player spends one Rage and one Gnosis point and rolls Stamina + Occult (difficulty 8). Animals (including humans), halfling creatures like bengoyukai and changelings, and Yang Realm spirits suffer damage in charted below. The victim loses health level(s) or the effect reached on the chart regardless of their Stamina; the effects are lethal damage, but become aggravated at higher levels. Yin creatures and spirits are not harmed; they may even be strengthened or bestowed. Kindred of Humanity 6 or higher and Yang-spirited Kitsuane take damage. Yin-spirited Ko-kitsu do not.

**Succesors**

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| Victim is functional, but may have head-aches, joint pains, chills and difficulty concentrating (Willpower roll to concentrate any complex mental or difficult physical activities successfully). Victim is injured, experiencing levers, spirits and cramps. Victim is Wounded. Conversations shatter his body as his muscles tear his body apart. Victim is Crippled. Hypothermia and seizures occur. Humans will likely die at the end of this time if left unaided. Undead creatures such as vampires and Garou are only Wounded, but the damage is aggravated. Victim is Crippled with aggravated damage. Humans he instantly.

- **Song of Fear (Level Three)** — The Kitsuane has enough control over her jaw that she can throw her fox frenzy off onto someone else. Garou and similar berserkers will be most unhappy should they be used on them. Enemies react with undying vengeance. Allies, even if the Fox saved their lives by forcing them to flee may seek retribution or break off contact with the Fox who used them this. This Gift is taught by hare-spirits.

**System:** The player rolls Manipulation + Intimidation, difficulty equals the target's Willpower. Each success sends the recipient into flight for one turn.

- **Weak Arm (Level Three)** — As the Philodox Gift.
- **Elemental Meld (Level Four)** — This Gift allows the Eji to transform into any physical element (earth, water, fire or air), allowing her to merge with and move through that element. It can serve as a vehicle for scouting or escape. On attaining rank five, the Kitsuane can change into secondary elements (mist, electricity, moonlight, etc.). Elemental spirits teach this Gift.

**System:** The Kitsuane spends a point of Gnosis and rolls Manipulation + Gnosis (difficulty 6). He must be in contact with the desired element to change and changes on contact so he takes no harm from ones such as fire or lightning. He returns to his natural form on leaving the element. When taking the new form, the Kitsuane gains its immunities (water is bullet proof, air can escape from anything except hermatically sealed containers) and limitations (water can be frozen, fire needs oxygen). His body remains the same size and in one piece but can distort

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(flattening, stretching, etc.) to avoid obstacles. Movement is at the Kitsune's normal rate.

Silver, radactivity and toxic waste harm him as normal and will halt his progress. Kitsune may not become one with radactivity or toxic waste without joining the Wyrm. While merged, the Nine-tails is hard to detect. Observers need enhanced senses and a successful Perception + Alertness roll (difficulty 0) to spot him.

**Sorcerous Bite (Level Four)** — The Kitsune can transform his teeth into any substance he wills; silver and jade are most commonly chosen. The teeth are enormously strong regardless of the substance chosen. Elemental spirits teach this Gift.

*System:* The player spends a Gnosis point and rolls Stamina + Primal-Urge. Silver teeth do not harm the Kitsune by his mere presence in his mouth, but he gains no greater silver immunity (such as if forced to bite himself).

**Dragon Ally (Level Five)** — Kitsune warriors may find help with this Gift by calling forth a mighty warrior from the elements around him. He must have a substantial amount of raw material (strong winds, a fair sized pool or stream, etc.) The creature takes the shape of a dragon. Elemental spirits teach this Gift.

*System:* The player spends one Rage point and makes a Gnosis roll (difficulty 6). For each success, the "dragon" has five feet of length, five health levels, two soak dice and does two dice of aggravated damage. It may attack with one bite and one body slam per round. These alliances are friendly to their creators; if the Kitsune ceases to concentrate on his ally, it disappears. It may only take simple actions while thus concentrating. Regardless, the creature vanishes at the end of the scene or when it loses all its health levels. Each time the dragon loses a health level, it loses five feet of length until it is entirely gone.

**Fire Immunity (Level Five)** — As the Accursed Gift of Kio of Helios.

**Gab-pdfis's Gift**

**Blurr of the Milky Eye (Level One)** — As the Ragabash Gift.

**Clear the Mind (Level One)** — As the Children of Gaia Gift: Calm.

**Mother's Touch (Level One)** — As the Thearch Gift.

**Open Seat (Level One)** — As the Ragabash Gift.

**Dreamspeak (Level Two)** — As the Galliard Gift.

**Fan-Shadow-Robe (Level Two)** — The Kitsune can change her appearance. This does not give perfect illusion; the Fox cannot exactly duplicate someone else's appearance, reproduce complicated patterns, garments or equipment (uniforms, etc.) and doesn't hide her actions. Chimeras and illusion spirits teach this Gift.

*System:* The player rolls Manipulation + Empathy versus the target's Willpower. There is no limit on how many beings may be affected. However, the fewer the witnesses, the fewer chances for one to see through the disguise. This lasts for one scene.

**Silver Tongue (Level Two)** — As the Fianna Gift: Tongue of the Wolf.

**Taking the Forgotten (Level Two)** — As the Ragabash Gift.

**Distant Whispers (Level Three)** — As the Shinji Gift.

**Ehiji's Fingers (Level Three)** — As the Ragabash Gift: Ehiji's hands shock good and patron of honest work. Kitsune sees machines taking work from honest laborers; this Gift gives it back.

**Shadow-Fan-Flowers (Level Three)** — As the Level Four Kitsune Gift.

**Moon-Fan-Face-Shadow (Level Four)** — As the Glass Walker Gift: Doppelganger.

**Whelp Body (Level Four)** — As the Ragabash Gift.

**Madness (Level Five)** — As the menis Gift.

**Violation (Level Five)** — As the Galliard Gift.

**Kataribe's Gift**

**Beast Speech (Level One)** — As the Galliard Gift.

**Fakie (Level One)** — The Kataribe uses her expression and will to sway onlookers. By telling an appropriate story or singing a particular song, she can plant a suggestion in the minds and hearts of listeners. Bird-spirits (in particular Nightingales) teach this Gift.

*System:* The player spends a Willpower point and rolls Manipulation + Empathy to plant a faint compulsion, about as strong as a song that won't leave a person's head. Listeners are influenced for a number of days equal to the Nine-Tails' Manipulation + Performance dice pool. The Gift does not work if targets are forced to listen or if the Kitsune is not in the same room or area. Recordings and broadcasts are ineffective.

**Mindspeak (Level One)** — As the Galliard Gift.

**Truth of Gaia (Level One)** — As the Philodox Gift.

**Centipede's Beckoning (Level Two)** — As the Galliard Gift: Call of the Wyrm.

**Distractions (Level Two)** — As the Galliard Gift.

**Lore (Level Two)** — The Kitsune can access the memories of other birds, living or dead, refining his information. Similar to Wisdom of the Ancient Ways, this brings forth stories, riddles, songs and such other than obviously useful things. The Gift is taught by elephant-spirits.

*System:* The player rolls Intelligence + Rites. The Storyteller sets the difficulty to reflect the information's relative obscurity. The Fox must have had personal contact with the subject (memory, sight, touch, etc.) The Gift fails to work.

**Tongues (Level Two)** — As the Level Three Kojin Gift.

**Seek (Level Three)** — The Gift opens communication with local spirits so the Kitsune may ask for a single individual's location. Spirits answer correctly if they can,
should the individual be beyond their territory, they admit such. The spirits of predatory animals teach this Gift.

**System:** The Gift requires the expenditure of a Gnossis point to reach the spirit required. This sacrifice is waived if the Kitune is currently in that spirit’s presence or shrine. The player rolls Wits + Occult, difficulty 6.

- **Silence (Level Three)** — Kitune silence may enable an arena so that no sound whatsoever may be heard. Lake and mountain-spirits teach this Gift.

**System:** The player spends two Gnossis points and rolls Manipulation + Stealth, difficulty 8. The area affected is 5 Sprays in radius per success. Any Gifts or actions that require sound to work will call the two users to make a resisted Gnossis roll (Chi) and similar appropriate rolls can be made if the opponent is not. No Rage difficulty 6. The victim’s action takes precedent. Silence continues except for the interruption for one scene or until the silence is rendered unconscious.

- **Usume Sings (Level Three)** — Katabe voices become incredibly beautiful, paralyzing an enemy or bring him forward to his doom merely by the voice’s power. Nightingale and make-spirits teach this Gift.

**System:** The player spends one Gnossis and rolls Charisma + Performance, difficulty of the target’s Willpower. For every success, the victim is under the Kitune’s gaze for one turn. The Kitune may roll for additional successes once the first ones expire, but need expend no more Gnossis. If the Kitune leaves, the spell ends when the duration expires.

- **Koot Dance (Level Four)** — This Gift calls on the dead to bear witness. Usually used to discover the manner of their deaths, but occasionally the events of their lives are examined. There is no compulsion, but the dead are pitifully eager to be remembered, so few refuse. The spell may take any form, from story to song to dance, with the ghost acting out her part as appropriate. The Gift is taught by ancestor-spirits.

**System:** The player spends a Willpower point and rolls Gnossis + Empathy, difficulty 8 to establish contact. To communicate the deceased’s memories to the audience, the Kitune rolls Manipulation + Performance, difficulty 6. The more successes, the better it comes across. The Gift works only on the dead who have retained some semblance of themselves (hengeyokai ancestors, wraiths, Spectres, and all manner of hungry ghosts). It cannot call up the living, including a soul that has reincarnated. It might call up a Kin-jin or Kot-jin if the Katabe is rank five or more. Their bodies do not go with their spirits and return unharmed at scene’s end, though this may cause such beings great anger.

- **Shadows by the Firelight (Level Four)** — As the Galliard Gift.

**System:** The player spends a Willpower point and rolls Assimilation (Level Five) — As the homid Gift.

- **Fabric of the Mind (Level Five)** — As the Galliard Gift.

**Rite**

Few Kitune-created rites exist. The Foxes are a relatively young Changing Breed, and are more than happy to borrow rites from other hengeyokai and other sources and adopt them to their own needs. Kitune express flattering (and usually sincere) admiration and respect for other Shen’s customs. Though this doesn’t gain them access to the other’s most secret rites, they have learned many lesser rituals through this tactic. Consider Nine-tails to have potential access to first and second level rites of the less exclusive hengeyokai. Some who have good reasons (senpai members, Banu or Semaji of another Breed) may learn more advanced rites appropriate to the race of their allies, where the allies’ life and the relationship they hold in existence between themselves and the ally in question. Elder Kitunes who travel widely might have picked up just about any rites they please. The rites work as usual unless they are tailored specifically to a race (for example, Baptism of Fire requires Ozunu ritual spirits unavailable to Kitune, and no Kitune could use the Rite of the Feather Egg).

**The Opening of the Eyes**

**Level One**

This rite is simple and is used after a Kit first manifests his powers — which may not always be in the form of a First Change. It is not exclusive to the Kitune, as they teach it to other hengeyokai in case a Kit needs the rite before an elder Kitune can arrive on the scene. The Opening of the Eyes takes five minutes to perform. It requires that the rite master touch the Kit’s eyelids and murmur a few words explaining the Kit’s heritage and the role he is to play.

**System:** The rite master rolls Charisma + Rituals (difficulty 5).

**Rite of the Crossroads**

**Level Three**

This rite is similar to the Beast Court’s Rite of the Opened Way. Foxes use the power of the four directions to celebrate a new Kit’s choice of Path. The Rite is always performed in a transitional area, with a crossroads being most auspicious. Bridges overrunning streams, gates and even doorways work as well. The rite master purifies the kit, then brings her to the site of the ritual. Then, after making obeisance to the Emerald Mother, the Silver Lady, Bai Miuxi and prince Inari, the rite master asks all four for their blessing on the new Ninetails’ arrival into adulthood.

The rite master lays out four bowls before the kit, one in each direction. The Kit sees each bowl as being filled with one of the four Path elements — clay, lightning, lava or mist. The kit reaches into the proper bowl, choosing her Path. Although this can be grandly done, few Earls or Dukes face taking any permanent damage. Once the choice is made and the young one’s paws drip with the element of her path, the Rite master ends the Rite, taking the new Takanon to her training.

**System:** The rite master rolls Charisma + Rituals (difficulty 6). The Kit is officially Rank One at the end of the Rite. It is considered to be a great honor to perform the rite.
Successfully sponsoring a new Kitsune group the ritemaster

two points of temporary Toka (Honor).

**Stereotypes (Courtiers)**

Myoko, Kitsune Kitaro, speaks concerning her fellow shin.

**boli Zousheter** As yet, these wolf changers have not
recognized the need for allies beyond their own kind. We
foresee that the day fast approaches when they must accept
the Beast Courts' offer of assistance.

**Hakkkeur** Though they are perhaps too enamored of
their own virtue, they are honorable. We work well to-
gether, complementing one another's skills.

**Khan** They are too certain of their own importance, yet
they are a noble and good people. If a Fifth Age has greatly
humbled them through the destruction of many of their kin,
Ask the Khan lest there be some day be none left to ask.

**Kumaz Evil and depraved, these foul creatures may be
settled against other enemies, but should they discover your
viles (and they are clever) their venifical poisons may well
kill your veins.

**Nagah** We do not speak of the Nagah. We have our
reasons, though others do not understand them.

**Nemumi Ratkin. We are not so troubled by their
actions as many other hengeyokai. They are not afraid to dig
up excrement to find the seed beneath it.

**Same-Bito** The weenhahs fiercely guard the waters
and keep the seas free of Yomi. For this we honor them.

**Starfater** Though led astray at one time, these wolf-
changers have returned to their proper place among the
Beast Courts and sham of Asia. We can only applaud their
good sense and with other Garou were half so wise.

**Tenaga Our friends, full of information and guidance
that they share with us. Keep your ears open and you will learn
much. Treat them well and your reward will be self-evident.

**Zhong Lung** Even if you are the most proud Kitsune to
walk the Middle Kingdom you should bow before the
terrible might of the Middle Dragons. We pray that no wrong
turn to Yomi and assist the remaining dragons as we may.

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Do not worry that you will see me skill in battle, my enemy. Were you to see me I would be
disappointed indeed. Feel my teeth and claws; yes. See me, no.
Mokolé

Naked, Jacob is supremely happy. Though human in form, at least for now, his arms and legs take journeys through a puddle of mud, reveling in the primal pleasure of the warm earth and hot sun. His blushmate, Wallowing-Pride, prefers her experiences filtered through reptilian scales. She soaks up the sunshine of the Nevada desert while pelvises apportioned boulder. Grunted, Jacob's testicles would look like a little surprise to a passing stranger, but in the warm sunbath, danger is the last thing on his mind...

... until she's freed.

"Shit!" the naked man reflexively screams. Bullets ricochet off Wallowing's boulder, for reasons too esoteric for the lizard to guess. The smoke seems like semi-automatic fire, at least to human ears. Two men in a Range Rover have taken up position fifty feet away, parked in the middle of nowhere. Chrome and mirrors glint like the glorious desert sunlight. Inscriptions display fascinatrice, one of the men shouts, "DON'T MOVE!"

Famous last words.

In a blur of motion, Jacob leaps from the mud, like a crocodile belting from a riverbank—literally, as his human legs waddle and shift. Who's going to catch me...? He quickly hurries into a stalking stance. Who's going to catch me...? He quickly doubles to the edge of his back. An organic amalgam of Jurassic horror, he earns a weary ballet from his collapsible legs. Shifting to his battle form, his body whips as his mind forms the new images. 9 millimeter shells ricocheting off his thick hide, nago eagle.

The two men from Developmental Neogenetics Amalgam asked him to save their lives. Their highly trained minds instantly go blank with fear. They might as well be monkeys. Within heartbeats, a five-hundred-pound behemoth differing reason and resistance slams into the Range Rover. A sickening aluminum can crunch signifies the loss integrity of the car's internal components.

The two men tumble to the back of the car, blissfully oblivious to the real threat. The scurrying monster himself that used this brief diversion to run under the car. The family's new chow shouts orders on his words, forming the verbs of an ancient Draconic language. In a forked and spiritual tongue, Wallowing commands unseen spirits to infest the electrical system. As the incantation ends, Jacob and Wallowing quickly withdraw— as the car's engine sparks and spatters.

The car continues to rock from the impact. Its ruptured gas tank pools petroleum around the base of the Range Rover. Horizon. Millennia ago, that fluid on the desert sand came from a dinosaur, an extinct species. This human world, how long will it survive before it goes extinct? How much longer until the Old One that watched the Earth return.

A spark, a flame. A fireball. Jacob and Wallowing are suffused with warmth as the incantation hallows them more humans from heck.

gone past. Another pleasure memory for their descendants to recall after the Age of Man ends. The body that once barked crock is lightly singed, but meat is lean. Jacob and Wallowing feast.

Legend

From an early age, schoolchildren knew that monsters are real—because they know that dinosaurs once walked the Earth. Hundreds of millions of years ago, scientists affirm, the world we knew served as the spawning grounds for titanic reptilian predators. We are told massive catastrophes wiped their kind from the Earth—though science is helpless to deduce exactly what force was responsible. Mankind's history is but a moment compared to the passage of evolution, and there are histories far older than mankind.

Before human history, before science, life thrived in millions of exotic forms, now undocumented in the relatively brief annals of human civilization. Before Man walked, things roamed the Earth.

The ancient legends have not been forgotten. Slumbering, roiling, and stirring in the unspoken places of the wilderness, reptilian shapes shlosures remember monstrous forms humans never knew. Modern descendants of the Lizard Kings, vast and disparate inheritors of forgotten genetic legacies, remember what the world was like when the Earth was young and untrodden by men... They are the Earth Mother's memory, dispensing apes and crocodiles hiding sturious lines scrutinized from the farflung epochs of evolution.

The troubled histories of other Changing Beasts are the blank of a incursible memory in the Mokolé. Their numbers have dwindled for centuries, as they hid in the darkest corners of the wilderness. But now, in the notes of the Final Days, an army of reptilian reproduction has gradually increased their numbers and secured their territories. As mankind dies, the Mokolé are slowly returning to the world.

Don't bother seeking for some Lost World where dino- saurs have survived extinction; it's a myth: manipulating the real truth. The Mokolé are more common than you may think. Descendants of dinosaurs have devolved into more reptilian forms, surviving as alligators and crocodiles, winter lizards and Gila monsters, gavials, caimans, and pythons. And stranger things that justifiably spawn in the shadows. Too few to form tribes, the survivors of this evolutionary outpost just flow into four main streams. And throughout their epic existence, mankind tributaries and rivulets have seeped into the forgotten corners of the Earth—genetic wellsprings that time has overlooked.

Preserving the mitochondrial memories of untold ages, the Mokolé can not only assume human form, but also transcend as reptilian and crocodilian species mankind.
has cataloged and classified. Yet when serene suns take their true forms, they slough off their angular Mokolé can dream of — warrior forms so horrific that no two are quite the same. Unappreciated human minds cannot cope with the sight of these genetic terrors: arachnoid shapes blending scales smooth or scaly, jaws dripping with venom or jagged with toothy maws, lizards sporting tiny stumps or thuder- ders like shibboleths and behemoths. Dwelling outside the same classifications of known science, they dream of their mythic and legendary origins. Here there be dragons — or pieces of them, if only in a wing beat, or a talon there."

**The Age of Kings**

In a time before time, these draconic descendents were not plagued with genetic madness. When dinosaurs walked the Earth in great numbers, the greatest among them were Lizard Kings: emperors of lands that time forgot. The first great saurian kings were shapeshifters blessed by the Earth Mother. They did not take human form — because there were no humans then — but they did make tools, and build a civilization from nothing.

No one Mokolé remembers this era perfectly. Their collective memories are reflections of a thousand Things that thrived, that died, or that never survived. Dreaming as dragons do, they recall creatures that walked on two legs, or four, or six, beings that fashioned objects with dexterous claws, feathered paws, and myriad clumsy scaled appendages. Worshipping the warm sun, they reverently raised towers of mud and meat to the heavens. Feasting at the pale moon, they enacted strange and shamantic rites: around cold hearths at midnight. Like the Mokolé’s true forms, these tales are patchwork abstractions, combining things that were, never were, and never should have been.

According to legend, the first Mokolé walked in three forms: the reptilian Devorator shape, the serpent Emanator shape, and the droll Designer shape. A thousand different Designer shapeshifters, most with wings and articulate talons. Gaia experimented with endless combinations, as Her first-born slunk out of the genetic soup of primal era. Kingdoms were born to prove their superiority, destroying all evolutionary rivals, until the Lizard Kings arose from the wastelands of carnage left behind. Once-dinosaurs ruled the Earth, but with the changing clades, even the greatest empires can fall... and what has happened once can happen again.

**The Age of Sleep**

No one knows why the Mokolé’s kingdom fell. Perhaps the tyrannical Lizard Kings grew too proud, attracting Gaia’s wrath. Maybe She grew tired of the saurian kings’ oppression of lesser creatures, turning Her attention to mammalian worshipers. It may be that Gaia loved all living things, and the draconic emperors hated what they could not control. Makers of Men — the keepers of memory — know that the Mokolé raised their monstrous creatures to the Sun in their prayers, while the other creatures of the Earth hid from saurian screams. The Sun did not forsake the Mokolé, but something from the stars, it is said, drastically changed the course of their evolution.

When the Old Ones passed from the world, other Changing Beasts rose to dominate the Earth. Mokolé sages believed that once the saurians were the only shapeshifters on the planet, but as Gaia’s favor changed. She created mammalian shapeshifters as well. As the sages say, Gaia made the first humans as breeding stock, so that all of the Feral could survive. Half-breeds offspring served as their Kinsfolk, preserving the living legacies of the Changing Beasts in their genes. The Mokolé had their Kinfolk as well, humans who had worshipped the Lizard Kings for generations. Other civilizations grew, with other beasts as rulers... and men as their slaves.

The many Ferals could have shared the Earth, but they wanted petty and primal reasons, contesting for territory, herds of breeding
stock, or foolish pride. The most territorial shape-shifters were the Garou, werewolves who waged war against all the other Fera. Mokolé who took huge and menacing forms were easy targets for wolf packs, but those that took the form of lesser animals and reptiles could hide in the shadowy places of the Earth. If the other Fera had allied against the Garou, these "Wolves of Rage" could have been swerved, but instead, it cleared the way for the rise of the werewolf tribes. By the time that mankind waged war against the Garou, the Mokolé had become relics of an older time, their greatest history left only memory. — Mokolé memories.

The Age of Man

Man rules now where Beasts ruled once. For the saurians, the only true civilization died out millennia ago. The world of today is not made in their image — it is an abstraction of a lesser race dominates. For most Changing Breeds, the Apocalypse represents the end of the world, or at least the end of human civilization. But the Mokolé know the Old Ones were, and when the cities of Men have been laid low, the Old Ones will rule again. They have no need to bring about the end of the human world — only to wait, patient and potent, for human civilization to fall. Spawning and seizing enough clutches to survive, they struggle to endure the Wyrm's depredations, the Weaver's encroachment, and the Wyld's madness. The Dragon's Dream speaks of what was, and what may be again. Once again, great kings will emerge from the carnage wastelands.

Mokolé Lore

Apocalypse: A time when one race's civilization falls, and another race take its place. For instance, the Mokolé survived an Apocalypse when the dinosaurs became extinct (see Wonder-World).

Archid: Tt mi intermediary "battle form" of a Mokolé.

Beast: Non-Mokolé shape-shifters.

Clutches: A social grouping of Mokolé, usually a family. Most guard and defend breeding grounds.

Designers: The shaper of Life (known to Garou as the Weaver). She has helped build mankind's civilization, which is destined to fall.

Devisors: The source of all creative power (known to Garou as the Wyld). It is responsible for many freakish innovations in the Mokolé's evolutionary pageant, and it can awaken mankind and now dien memories of those other times.

Disolver: The Unmaker of Life (known to Garou as the Wyrm). With each Apocalypse, the Disolver has led a civilization lower so that the Device could create a new one. Each time, the Designers shape the creation into a form the Device did not intend... and Disolver hants to rear it down again.

Device: The "lost" taskmaster form of the Mokolé, the shape of the Liard Kings. Since the Apocalypse that destroyed their Kingdoms, no Mokolé has been able to assume this form. Some believe that there were many such forms, because no one can fully agree on what the original Device form looked like.

Dragon's Dream: Mokolé dream of a time when wereratians ruled the Earth, although some cannot agree which parts of these dreams are actually real. The latest generation of their kind has begun to dream of a new age, a time when mankind's civilization will fall, and the lost races of the Mokolé will return to the world.

Innocents: The ghosts of the deformed and stillborn children created when two Mokolé mated. They haunt the Umbral, seeking vengeance against all living Mokolé.

Mokolé: The ancestral memories of the Mokolé. Each stream (see below) usually has related dreams, but all of them include children who share the Dragon's Dream (see above).

Stream: An interwoven group of related Memoria bloodlines native to a specific area. Not "tribes" as such; more relative that have grown apart.

Suckish: When captivated, the reptilian form of a Mokolé. When not captivated, a Mokolé born from two reptilian parents.

Varnan: The species of reptile into which an individual Mokolé can transform.

Wallow: A place for suckish breed Mokolé and other crocodilians or reptiles.

Wonder-World: The Apocalypse that ended the civilization of the Liard Kings; known to human scienists as the "Catastrophic, Terrian Boundary event," which occurred 65 million years ago. Memoria dreams of the event vary greatly, and many of these dreams may be false or distorted, but none attribute the event to the work of the Disolver.

Organization

Mokolé live much humbler lives than they did millennia ago. Their dreams speak to them of impossible times of saurian supremacy, but in the modern world, they maintain modest places where they can hide, spawning enough hatchlings to perpetuate their race. These breeding grounds are known as wallows, homes for the human and reptilian shapes they take. Most wallows evolve in places where humans and reptiles can live side by side; alligator farms in Florida, mixed temples to forgotten gods in India and along the Nile, riverside fishing communities in China, isolated hot springs in the Australian outback, and many similar locales. Such places are few and far between. Mokolé know that there are some wallows where human forms are never taken, but such places have thoroughly isolated themselves from human society.

Wherever intelligent living things gather, a community emerges. Werewolfs form small, moderately social clans called clutches. Two-clutches may band together, forming the beginnings of a pack or a family. When two clutches fight, they do it not to kill each other, but to injure and shame their enemies enough to temporarily delay further conflict. This preserves their numbers, but rarely eliminates the rivalries between clutches.

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A healthy, functional cluch depends on the relationships between the different aspects (or "aspects") of Mokolé society. In the West, a grouping that contains representatives of all seven aspects is known as a "perfect cluch" — an extremely rare occurrence. Some young wesereenans venture into the world specifically to form a perfect cluch, for there are legends and prophecies of what such groups can accomplish. A group that includes five aspects is known as an "imperfect cluch" — these are becoming increasingly more common as more young heroes leave isolated cluches to change history.

The Mokolé Today

In recent years, more Mokolé young have felt the urge to claim new breeding grounds. Some cautiously venture into the human world in search of signs of when the Dragon's Dream will become real. Increased numbers and curiosity have, of course, attracted the attention of other shapechangers, including the Cerou. Mokolé have long memories, and they are fanatic about keeping their breeding grounds safe from other shapechangers, including those who do not understand the subtle forms of conflict that exist between cluches.

When Mokolé must interact with the Brite, they do it far from their willows — preferably in a location that gives them some kind of tactical advantage. As curious Cerou and other Brites begin to learn more about the Mokolé, their need for violence has steadily increased. Many elders of the streams believe their race's survival depends on hiding and breeding; idealistic or younger wesereenans defy such reas, attempting to form "imperfect cluches" to help sway destiny or prophecy. They travel wherever the Dragon's Dream may take them. Mesisi may convince a Mokolé to side with one aspect of the Tisz (Dissolver, Designer, or Devicer) to help shape history, though most cluches work for balance between all three forces. The latest generation of Mokolé do more than witness history; they want to create it, for they claim a new age is at hand.

Traits

A Mokolé's Rage is determined by his yama (the reptilian form he can assume); breed determines Carios, Willpower. The Yama is determined by his yama. In addition, all share the following traits:

- Mokolé regenerate wounds at the same rate as Cerou, following the standard rules for healing and regeneration. However, Mokolé, as creatures of both Sun and Moon, are harmed by gold and silver in the same way that Cerou are harmed by silver.
- All Mokolé instinctively share a common language, the lizard dialect spoken by all Lizard Kings in the time before time. Mesisi memories reveal the simplest parts of this language when a Mokolé undergoes First Change. They refer to this language as the Dragon's Tongue.
- Mokolé cannot enter the spirit worlds of the Unhills without assistance; that is, without specific Gifts that allow them to cross the Quarter. In the spirit world, a few ancient spirit-paths lead to the High Unhills, a realm of abstractions and high ideals. These, mists, mystics can contemplate places that never were, but could have been — imaginary realms where the Tyrant King continued to evolve. In recent years, the Pangem Realm and Legendary Realm have become gathering places for Mokolé.

Breeds

Mokolé only have two breeds: homid and suahil. One breed comes from the human world; the other slinks from the realms of reptiles.

- Homid: A homid Mokolé's ethnicity usually depends on its stream. Mokolé amble walk among humans in the Americas and Africa, from the streets of the first world to the rainforests and jungles of the third world. Few who think they understand the inner streams of Mokolé — such as the Indian, Akan, Aborigine, and Asian — may find the stereotypes they seek. However, just as nations are culturally diverse, a stream is not limited to any one ethnic group. As the End Times approach, unexpected individuals are awakening to the Dragon's Dream, rediscovering their reptilian heritage.

- Suahil: A suahil Mokolé is snatched from a reptilian stream. Civilization homids consider the suahil's view of their world to be straightforward, brutal, and unemotional. Civilized homids consider the suahil's view of their world to be straightforward, brutal, and unemotional. In actuality, suahil are capable of subtler thoughts than mere "brutal and hellish" (or "fighting and fucking"). When in choos of reptilian Ferrey, however, immediate aggression is the rule. The Mokolé, however, is the suahil's primary concern, conforming the breed's base reputation.

The Breeding Gnosis:

- # Breeds: Strands of Lizards Kings stalking the primal wilderness are ancient legends. In the modern world, four streams of Mokolé flow from the primal source. In the distant time before time, the disparate continents of the earth were united in one continent: Pangem. With continental drift, the streams have become separated from each other, isolated and flooded in their own generic pools.
- Africa and the Americas are the now-stalking grounds of the Mokolé-amble, the Streams of the Fighters. They are by far the largest of the four streams, and as the End Times approach, their numbers are steadily growing. Decades ago, they were rarely sighted by other shapechangers outside the depths of the Amazon Rainforest, now a diverse variety...
of humans have awakened to the Dragon's Dream. The stream's most common aquatic forms are as allies and crocodilians (including the American crocodile and Nile crocodile), but a few take the shapes of gnees of Gila monsters. Australia and Malaysia are the homelands of the Gurnagan, a stream represented primarily by Aborigines and Melanesians. Known as the Stream of the Runners, they are known for their insights into the spirit world, particularly the Dreamtime. Unlike the other streams, all Gurnagan are capable of entering the Umbra. They are known for their extensive and primordial Mosaics, their memories of the earliest days of the Earth. In Sichid form, most take the shapes of saltwater crocodiles or porpoise monitors.

The Mediterranean continent serves as the spawning grounds of the Makara, the Stream of the Folk. Indian politics, religion, and mysticism have heavily influenced this stream. The seasons determine their four aquatic forms, which are further subdivided by the caste systems of their homelands, so much so that outsiders cannot hope to understand the finer distinctions between them. In Sichid form, Makara typically assume the forms of gavials, mugger crocodiles, and saltwater crocodiles.

Working with the other Asian Consolidating Breeds, the Zhong Lung, is known as the Stream of the Philosophers. Although they have inherited the millennia of countless scholars and teachers, they have the least memories of conflict with other deities. Throughout the Middle Kingdoms of China, Korea, Japan, and Vietnam, they have endured as the stream least harmed by the Gnomes. Known for their epistemic pursuits, their aspects are measured by the season in which they are born. In Sichid form, they typically take the shapes of Chinese alligators, saltwater crocodiles, and monitor lizards.

John Augeon

Mokol-Imbende and Gurnagan recognize seven solar aquatic forms. For these streams, the time of day Mokol is born determines his aspects. (For the Traits bestowed by the seasonal aquatic forms of the Makara and Zhong Lung, see p. 207)

- Rising Sun, Striking: Between the reddening of the eastern sky and noon, sunlight strikes at the heavens. Mokol born at this time of day excel as soldiers, hunters, explorers, and seers. They are fascinated by the present, especially in times of danger, when they must live for the moment. In dreams of such times, the sky reddens with the blood of their foes, virtually the same hue as the light of the rising sun.

Beginning Willow: 3

Aspect Benefit: A Striking Mokol has the option of retouching his initiative once per scene. The character must use the second result, regardless of whether it is higher or lower than the first result.

- Noonday Sun, Unbending: At high noon, the sun reigns supreme over the Earth, seeing all. Mokol born within two hours of noon may inherit this aspect. It is just as likely, however, that one born slightly before noon will be Striking, or one born slightly after will be Warding. Most either become judges or enforcers of law (in its many forms) or guards who patrol the areas surrounding well-sites. They are also known as the Laws of the Sun, or the Will of the Crowned.

Beginning Willow: 5

Benefit: Once per scene, the Unbending can subtract one die from the dice pool of one of the following "creatures of darkness": vampires, fomori, demons, Black Spirals, Spectres, Necaphods, or khazites.

- Setting Sun, Warding: As the sun sets, the wise ward against evil hidden in the growing darkness. Mokol born between noon and sunset inherit this aspect, dreaming of dangers hidden in shadows. Many become guards, nurses, healers, or caretakers. They are usually better at taking defensive measures than the more aggressive Rising and Noonday Suns. When on the attack, they usually support and heal their comrades.

Beginning Willow: 3

Benefit: A Warding Mokol gains an extra die to one dice pool while defending others, retreating, or following specific orders. This benefit may be used once per scene.

- Shrouded Sun, Concealing: When the sun is obscured, unseen forest spirits against those who live in the light. Shrouded Suns are born during the day, but only at times when the sun is hidden. Mokol become mystics, teachers of savant lore, or scholars of sacred knowledge. They are usually the most skilled at magic and supernatural Gifts, relying on subtle methods of hunting and exploration. Their charismatic powers allow them to channel spirits, and some are even able to learn from human beings.

Beginning Willow: 4

Benefit: The Concealing gain an extra die on Stealth rolls used to hide themselves or other objects or persons. This extra die may be used once per scene.

- Midnight Sun, Shining: When creatures of the sun are born at night, strange and contradictory events occur. Dawn to darkness, they burn with Helios' light. Midnight Suns are born between sunset and sunrise. They tend to lose their moods and paradoxes. Many act as poets, jokers, artists, mythmakers, or guides to the dead.

Without the sun to guide them, they follow other sources of light, and other philosophies. All share the same benefit and begin play with the same beginning Willow, but they are the most diverse of the seven "solar" aspects. In fact, they are so diverse that they have their own three "midnight" aspects.

- Night-Suns are born by moonlight, under Luna's light. They seek Gifts from the moon, calling her the "Sun of the Night." At the Storyteller's discretion, they can learn extra Gifts gifted by Lunae or take Proce/Soldhata as a Totem (see Race Across the Heavens).

- Many-Suns are born under the stars. They often claim that "every star is a sun," and thus insist that they are a
thousand times more blessed. They follow as many paths to truths as the stars themselves, falling in love with wild ideas.

— Ni-Suns are born under the lightless sky, the most mysterious aspect of all. They draw wisdom from the empty spaces between stars, claiming that “light is sometimes darkness.”

Beginning Willpower: 4

Benefit: When all is hopeless, a Midnight Sun shines with courage. When a Shining Mokolé brings humor or courage in the made of a hopeless situation, the Storyteller may have an extra die to be used on any one dice pool. The Storyteller should not grant this benefit more than once per scene.

• Decorated Suns, Gathering: When light gathers, the sun is surrounded by a halo. Decorated Suns are born when the sun is surrounded by rings, rays, or flares of light (sometimes called “sundogs”); thus, they are among the rarest of the Mokolé. Other aspects consider them lawbreakers or warbenders, but they see themselves as hardworking organizers, coordinators, or matchmakers.

Younger Decorated Suns love to either draw a muck together or attach themselves to a successful church (which would no doubt benefit from the expertise of a Gathering Mokolé). The Crowning may reign, the Decorated Suns claim, but the Gathering actually get things done. Some are actually effective at what they do.

Beginning Willpower: 5

Benefit: A Gathering may gain an extra die to one dice pool when acting in a collective effort. The Storyteller may bestow this die once per scene.

• Solar Eclipse, Crowning: In moments of astronomical wonder, fantastic events can occur. The rarest of all Mokolé are born during a solar eclipse. They are the clerics of Mokolé society; all expressions of civic or religious authority, that of the Crowning Mokolé, and the actions of an errand. The Storyteller is expected to advise the Crowning, while depending on the Gathering for their practical knowledge. Crowning characters are rare enough that they should only be played with the express permission of the Storyteller; their powers are certainly above that of other Mokolé.

Beginning Willpower: 5

Benefit: A Crowning born during a total eclipse becomes Jewell-Crowned, a high priest leading proper ceremonies of worship to the sun. When the sun is shining, the character gains one extra die on any one dice pool to perform any one dice roll. A Mokolé born during a partial eclipse is Cross-Crowned, a warrior king destined to lead loyal followers into battle. During a scene when a battle occurs, the character gains one extra die to apply to any one dice roll.

If an annular eclipse occurs during a Mokolé’s birth, the child shall become a Unity King, forging alliances between diverse cultures, inspiring great deeds, and amassing great wealth. When involving herself in diplomacy or financial dealings, the character gains one extra die to add to any one Social dice pool once per scene. A child born during the night of a lunar eclipse shall become one of the infamous “rascal kings,” fated to be

Archid Characteristics

The following characteristics are appropriate for a Mokolé’s Archid form:

• Armor: +2 Soak
• Bladed Tail: Gains a tail lash maneuver (Str ×2 aggravated damage, difficulty 7).
• Color Change: +1 difficulty to spot a Mokolé in hiding.
• Constructing Collars: +3 dice to attempt to immobilize target.
• Fast: Double swimming speed.
• Gills: Fully amphibious.
• Graceful Hands: Normal movement dexterity in Archid form.
• Horns: Gains a gore maneuver (Str ×2 aggravated damage, difficulty 7).
• Huge Size: Steadfast +1, +2 damage to Body Slam or Overbear attempts.
• Long Teeth: Bite damage is increased by Strength +3.
• Poison Sacs: May inject poison once per day on a successful bite attack; the victim must soak four additional dice of poison damage.
• Royal Crest: +2 to Social rolls involving Nagah or any Mokolé stream.
• Terrible Claws: Claw damage increases to Strength +5.
• Upright Walking: Frees the eldasher when walking.
• Webbed Feet: May swim at 150% speed and walk without trouble on soft mud. Other Dexterity rolls on dry land are at +1 difficulty due to webbing.

Crowning rather than Shining. Such legendary and reckless heroes are known for ridiculous whims, deadly practical jokes, and highly inspired ideas that may “save the day.” Once per scene, the Storyteller may choose to award an extra die to a dice pool related to an act of inspired lunacy.

Fomes

Mokolé have three forms — they need no others. Shapechanging requires a Stamina + Primal-Urge roll, difficulty 6 (regardless of form). Changing from Homid to Fome (or back) requires two successive Changing to Archid (or back) requires one. Assual, the shapechangers can assume any form instantly by spending one Rage.

• Homid: This form is indistinguishable from an ordinary human. The ethnicity in Homid form usually depends on the creature’s stream, although it is almost always from a warm climate. As the End Times advance, the streams are slowly becoming more culturally diverse.

• Archid: This intermediary form is an amalgam of the Mokolé’s genetic legacy. Reptilian and crocodilian characteristics are sometimes blended with behemoth that have been forgotten, or never were. The form first appears to a potential
Mokolé in his nightmares, but during the First Change, it becomes one in the waking world. The form usually resembles a land-dwelling dinosaur or dragon, or even a prehistoric reptile (such as a pterodactyl or Archelon) or a sea serpent.

During character creation, a player may choose the creature's Archid form. When the player knows his character's final Gnosia Trait, he can purchase a number of points of Archid Characteristics equal to the character's Gnosia. (Thus, a character with Gnosia 3 can choose 3 points of Archid Characteristics.) Some (where specifically listed) may be purchased multiple times. Of course, approving the details of this form is left purely to the discretion of the Storyteller.

- **Suchid:** This is the reptilian or crocodilian form of the creature. Each stream consists of two or more specific suchid forms, called "varna." Because of varna's different sizes and body shapes, the range of a Mokolé is determined by its varna. See the statistics sidebar for more details.

**Archid Form Statistics**

- Strength +4, Dexterity -1, Stamina +4, Manipulation -3, Appearance 0, Charisma Delirium, may bite and claw for aggravated damage.

**Suchid Form Statistics**

A Mokolé's stats for suchid form depend on its varna; that is, the type of reptile it becomes in this form. The character's varna also determines its starting Rage.

- Valpato/Paisas: Str +2, Dex -1, Sta +3, Man -3, Rage 4
- American alligator/American crocodile

- Notes: Running speed is halved; swimming speed equals Homid form's land speed.
- One Str +0, Dex +0, Sta +1, Man -4, Rage 5

- More land

- Note: Running speed same as Homid form; limited swimming.
- Unkethi: Str -1, Dex +0, Sta +1, Man -3, Rage 5
- Gila monsters

**Gifts**

Mokolé begins play with one aspect Gift and one common Mokolé Gift. A weresaurian who spends time with others of his stream may later learn "stream Gifts."

- **Common Mokolé Gifts**
  - Falling Touch (Level One) — As the Garou Gift. Usually taught in dreams by the spirit of a Dinosaur King or Bed King.
  - Fatal Flare (Level One) — As the Shadow Locfi Gift.
  - Inspiration (Level One) — As the Alouan Gift.
  - Razor Claws (Level One) — As the Ahoyan Gift; only usable in Archid form.
  - Sense Dissolver (Level One) — As the meta's Gift: Sense Wyrm.

- **Gifts of the True Form (Level One)** — As the Garou Gift: Scents of the True Form; taught in dreams by the spirits of Predator Kings.
- **Speed of Thought (Level One)** — As the Silent Strider Gift, but the Mokolé must spend 2 Gnosis to activate this Gift (instead of 1 Gnosis).


- Sense Gold (Level Two) — As the Ahroun Gift: Sense Silver, save that it detects the presence of gold.
- Silver Claws (Level Two) — As the Ahroun Gift: There is no common "Gold Claws" Gift, because Mokole do not typically attack each other with the intent to kill.
- Sense Gold (Level Three) — As the Ahroun Gift: Sense Silver, save that it detects the presence of gold.
- Walking Between Worlds (Level Three) — The creature can breathe the Quantum and enter the Umbra just as Garou can. Mokole prefer pools of water to other reflective surfaces.

**System:** The Mokole can step sideways as Garou do.
- Dragon's Breath (Level Three) — The Mokole can spit fire; taught by Dragon himself.
- System: The player spends one Rage and rolls Dexter- ity + Brawl (difficulty 8); the flame inflicts two health levels of aggravated damage. If the roll succeeds, the creature can spend additional Rage; each point spent inflicts two additional levels of aggravated damage.
- Ammunition (Level Four) — As the Bone-Crusher Gift.
- Cocoon (Level Four) — As the Garou homid Gift, used when a Mokole is sleeping the Sleep of the Dragon.
- Grasp the Beyond (Level Five) — As the Throat Gift.
- System: Usually taught to outcasts by Dinosaur Kings and to summon Mokole Great Beasts.

**Rising Sun Gifts**

- Bellow (Level One) — The Mokole terrifies all who hear him with a powerful reptilian roar; taught by a crocodile-spirit or alligator-spirit.
- System: The player spends one Rage and rolls permanent Rage; the difficulty is the target's Willpower. If the roll is successful, the listener reacts as though affected by Delirium. Subtract the number of successes from the target's Willpower before consulting the Delirium Chart. A supernatural creature can spend a Willpower point to resist this effect for one round; for another shapeshifter, one Willpower cancels the effect for a scene. Even if the roll fails, humans are affected normally.
- Eye of the Raptor (Level One) — The creature can see for miles, as if the distance were a mere twenty yards; this Gift is taught by a bird-spirit, usually one known for its amazing eyesight.
- System: The player rolls Perception + Alertness (difficulty 8). The number of successes equals the number of miles the character can see clearly, although it does not grant the ability to see through objects.
- Sense Silver (Level Two) — As the Ahroun Gift.
- Paint the Meadows (Level Two) — This peculiar Gift allows the Mokole to utter2 petrifying moans to lure prey close.
- System: The player rolls Wits + Expression; the difficulty is either 5 or the target’s Willpower (whichever is higher). For each success, the victim moves closer for one turn; if the victim is harmed, the Gift's effects end.
- Combat Healing (Level Three) — As the Ahroun Gift.
- Might of the Kings (Level Three) — As the Get of Fenris Gift: Might of Thor.
- Scream of Gaia (Level Four) — As the Get of Fenris Gift.
- Wall of Granite (Level Five) — As the Philodox Gift.

**Nemesis Sun Gifts**

- Truth of Oloðmakar (Level One) — As the Garou Gift: Truth of Gaia; taught by a sun-spirit.
- System: The player spends one or more Willpower points, then chooses a mental dice pool (such as Intelligence + Expression), each Willpower point spent adds one die to that dice pool for the remainder of the scene.
- Raptor’s Gaze (Level Three) — As the Fera Gift: Baldur’s Gaze.
- Serenity (Level Four) — As the Children of Gaia Gift.
- Grass (Level Five) — As the Children of Gaia Gift.

**Setting Sun Gifts**

- Mother’s Touch (Level One) — As the Throat Gift.
- Resist Pain (Level One) — As the Philodox Gift.
- Clap of Thunder (Level Two) — As the Shadow Lord Gift.
- Paint the Meadows (Level Two) — As the Rising Sun Gift.
- Might of the Kings (Level Three) — As the Get of Fenris Gift: Might of Thor.
- Combat Healing (Level Three) — As the Ahroun Gift.
- Clenched Jaw (Level Four) — As the Ahrous Gift.
- Halo of the Sun (Level Five) — As the Children of Gaia Gift.

**Midnight Sun Gifts**

- Darklight (Level One) — For the Mokole using this talent, the ambient light of the Fenumba illuminates the physical world, even when darkness surrounds him. A moonlight of some sort graces the Gift.
- System: The player spends one Willpower; the effects last for one scene. In complete darkness, the user can see only the outlines of his surroundings. In any other lighting conditions, she sees as though the sun was shining.
- Lambert Flame (Level One) — As the Silver Fang Gift; taught by a fire-spirit or sun-spirit.
- Dreamspike (Level Two) — As the Galliard Gift.
- Glib Tongue (Level Two) — As the Fianna Gift.

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Invisibility (Level Three) — As the Ulthara Gift.
Open Moon Bridge (Level Three) — As the Saphrah Gift.
Fool's Luck (Level Four) — This Gift grants a temporary immunity to "bad luck.
System: The player spends one Groosis, and rolls Groosis (difficulty 8). For the rest of the scene, each success allows the creature to convert a botched roll into a failed roll.

• Take the True Form (Level Five) — As the Level Four Phaidros Gift.

Threatened Sun Gifts

• Mother's Touch (Level One) — As the Thenege Gift.
• Spirit Speech (Level One) — As the Thenege Gift.
• Sense Designer (Level One) — As the metis Gift: Sense Wyrm, save that it detects the presence of Weaver-spirits.
• Sense Dissolver (Level One) — As the metis Gift: Sense Wyrm.

Walking Between Worlds (Level Two) — As the Level Three common Gift.

• Send the Dream (Level Two) — As the Level Three metis Gift: Mental Speech.
• Exorcism (Level Three) — As the Thenege Gift.
• Grab the Breyond (Level Four) — As the Thenege Gift.
• Maltitile Spirit (Level Five) — As the Thenege Gift.

Decorated Sun Gifts

• Persuasion (Level One) — As the Garou homid Gift; taught by a Snake-spirit.
• Mother's Touch (Level One) — As the Thenege Gift.
• Pilot Snake (Level One) — The pilot snake is known to Mokole as a helpful creature, eager to help find shelter, walls, drinkable water, or fresh meat. This Gift is taught by a snake-spirit.
System: The player rolls Groosis on a Pillar Snake. The Gift only works in a place where snakes gather. The difficulty in wilderness is 6; in sight of human works, it's 7; in a park or suburb, it's 8; in a city, it's 9; near the USA's corruption, it's 10. The roll must score at least three successes, unless pilot makes are normally found in the area (in which case, one success is required). It does not speak, but will guide the mystic to any place that does not endanger itself as long as it's a place it knows (like, say, a Garou camp).

• Call to Duty (Level Two) — As the Philodox Gift.
• Walking Between Worlds (Level Two) — As the Level Three common Gift.
• Reshade Object (Level Three) — As the Garou homid Gift.

Long Running (Level Three) — Reduce the travel time of a journey, whether on foot or in a vehicle.
System: The player spends one Groosis and rolls Dexterity + Athletics (or Drive, if driving) against the difficulty of the local Guardian; each success reduces travel time by 5%. The effects last for one day.

• Strength of the Dominator (Level Four) — As the Shadow Lord Gift.
• Obedience (Level Five) — As the Shadow Lord Gift.

Eldritch Sun Gifts

• Aura of Confidence (Level One) — As the Shadow Lord Gift; taught by the spirit of a Dinosaur King.
• Lament Flame (Level One) — As the Silver Fang Gift.
• Walking Between Worlds (Level Two) — As the Level Three common Gift.
• Awe (Level Two) — As the Silver Fang Gift.
• Wrath of Dragon (Level Three) — As the Silver Fang Gift: Wrath of Gaia.
• Eye of the Cobra (Level Three) — As the Galliard Gift.
• Mastery (Level Four) — As the Silver Fang Gift.

• Stop Continental Drift (Level Five) — The Crowning with this powerful Gift can travel between the continents almost as though they were one, as they were in the time of Pangaea. A journey from the shores of Africa to South America, for instance, may only take a matter of days.
System: Once the Mokole begins her journey, the player rolls Stamina + Rituals, difficulty 7. The Crowning and her clutchesmen must sing in the Dragon's Tongue as they travel. The cloth reads: "pass through a "tunnel" of sorts in the Unearth that connects the continents; the number of days spent in this dimension equals (5 minus the number of success, minimum 1). If the clutchesmen stop before the transmigrating journey is complete, the group arrives back on the shore of the last continent it touched.

Rites
The werewolves observe ancient, rare, performed in traditional manners. While a ritualist may alter a rite to accommodate a different environment, terrain, or varra, the elemental parts of a rite do not change much from one varra to the next. Mokole has few rites connected to the Unearth, largely because of their fear of Innocents (that is, the souls of unbirthed "Mokole metis"). In fact, Mokole ritualists must learn to be subtle, since they perform most of their ceremonies in the physical world, not the spirit world.

Burning the Library (Mythic) Level One
This rite is named for the day when fire destroyed the Library of Alexandria. It can erase a memory from someone who has witnessed (or perpetrated) an event; if the rite is performed communally, remove all of the participants' memories of the event.
System: The ritualist rolls Charmass + Rituals, difficulty 7. The ritualist describes the memories that must be destroyed, then quietly intones Words of Unmaking (which can be perilous for outsiders to hear). The Words seek our and destroy the offending memories. For each success, one memory (up to a scene long) is destroyed. The ritualist can

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perform this rite on himself, but if the roll bounces, he forgets how to perform this rite, and must learn it again.

**Food of the Mallow** (Carn)

**Level One**

Through this rite, food for one can be transformed into food for many.

**System:** The ritemaster blesses the food and divides it repeatedly. Each success on the ritemaster’s roll doubles the number of people the food can feed. Food affected or created by this rite cannot be subjected to this rite again.

**Silence of the Oracles** (Mystic)

**Level One**

With this observance, the ritualist can protect a person (or creature) from memories that would drive him mad. It is often used to protect the survivors of torture or atrocities on rare occasions, it may also be used to heal the mind of someone that has survived an encounter with the supernatural. Some Mokolé gather these memories into their race’s collective Matnis, so that they are fully aware of evils witnessed in the Age of Man.

**System:** For each success on the rite roll, one memory (up to a scene in length) may be “sealed”. The recipient does not forget the events that occurred, but is no longer injured by his memories. Once he can analyze the event without pain, he may have a chance to heal. When used against a Derangement or Hanaro (or similar state), the patient acts normally for one scene per success.

**Stereotypes**

* Tell-of-Age: elders say- of the Mokolé-muhembe, shares his memories and judgment:

  - **Amanasi:** unconstant and devious, they cannot be trusted. One never knows which part of the Trice they serve. Drinking the blood of Numara is the least of their crimes, for our tales speak of exotic powers that can drive the innocent mad. Let them destroy themselves.

  - **Bastor:** When it suits them, the cankinks are willing to work with others. There have been times when we our races have had to help each other, particularly in the Amazon. When we have no common cause, however, they remain aloof, hiding their own mysteries from the other shapechangers of the world.

  - **Corax:** Gia’s messengers watch what should not be seen, and say what others would dare not speak. Sun smiles on them, warming their wings as they search the Earth for news. For the right price, they will speak of what they’ve seen. Getting them to stop talking, however, is far more difficult....

  - **Gurashi:** In the Age of Sleep, the Beamkias were the great healers of the world, and of Gia herself. They could heal anyone, even (so it is said) the dead. Like Dragons, they learned to sleep in the Earth. But the Wolfkiins, with their cunning and Rago, humbled the healers first, and now few are left to tend to the wounded soul dying of this new Apocalypse.

  - **Nagsh:** They act in secret, some say they pass judgment, or carry secrets Gia did not entrust to our memory. In the time before time, they worshiped dragons as their gods. In the age before the Wau of Rago, they kept the balance between the many Feras. Now the world is out of balance, and who they serve, or how, or when, remains a mystery.

  - **Ratkin:** The ratkins have gone mad, more so than any other Bete. Striking without reason, they wage war against all mankind, randomly rending the Weaver’s webs as their madness grows. Their strength is in numbers — if the first is not driven away, many will follow. The best we can hope for is to drive off or destroy any that approach our walls.

  - **Rokor:** An ancient race, one that hopefully has preserved their ways from the time before time. They are content to let our Kin pass on the surface of the water. Dive deep, however, and you may see their wrath.

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I am the entire line of my people, stretching back to the beginning. I am my ancestors’ wisdom, I am their hope, and I am their anger.

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Nagah

Silk sheets luxuriously surround Ghita's prone body, brushing against her alabaster skin. A waterfall of raven hair cascades across her pillow. With wide, bright eyes, she watches the man sleeping next to her: a tanned and angry man who seems troubled, even in sleep. Flitting away from his body, the gradually pulls away, moving from the pool of moonlight on the bed to the cold shadows surrounding it. On the other side of the bed, a second woman shifts onto her side, obviously exhausted, and finally asleep.

A hand darts out from under the sheets, grabbing her wrist. "Going so soon?" The man tightens his grip.

"...I wasn't expecting you to wake up."

"Of course you weren't. You thought you could get away from here, take what you could find in the swaddle of the night. You knew there was something in my sunshine, didn't you?" His rambling body shifts suddenly, foot on the floor, shoulder leaning forward. He moves with practiced grace, despite his bulk.

"You're hurting me."

"It's working compared to what you did to me. What did you put in that drink? I didn't...well...anything odd about it. You used the same trick on your last victim, and that's one time too many."

With one swift motion, he takes from the bed, pinning her against the wall. He gets ready for her to fight back, preparing for an obvious counterattack with a knee to the groin or nails to the face.

"Four men dead," he hisses, staring into her eyes from inches. "Four of my friends, from New York to San Francisco, each the same way. Two women working in a bar buy a man a drink, walk him to a hotel room. Then another drink, with something inside it. Not this time. Your poison doesn't affect me. This time, I'm prepared."

On the bed, the second woman grapples wakes up, watching the drama by the door of the hotel room. "What...what's going on?" Her green eyes lazily focus on the two intertwined forms. With a silent scream, she bolts upright, red hair falling around her shoulders. "What the hell are you doing?"

"I was about to break your friend's arm. Stay in bed if you know what's good for you."

Although Ghita's arm is stiff pinned to the wall, she's able to lung for the light switch. In a heartbeat, light floods the room. As the man is disoriented, Ghita takes advantage of the distraction, rear with a knee to the groin, but a practiced rabbit punch to his chins. Her opponent gasps for air...and then stares at a shadow on the wall. The lack of air doesn't surprise him as much as the shadowy serpent form he sees—the outline of an impossibly large cobra.
Most of the Changing Breeds have some legends of the Nagas, strange serpent-changers who lived long ago. They are remembered, strangely, as dancers — sinuous creatures in both human and serpent form, whose dances spelt out some ancient ritual. But they were sinister creatures, and had few friends. It is little wonder that they were slain to the last in the Wars of Rage — or so the other Changing Breeds believe.

Each Changing Breed knows it was appointed a task in the working of the world, the Nagas knew that their first duty was to monitor the Khurah, acting as judges or executioners when Gaia needed them. Not bound by any legal concept of the True, hidden in shadows, they measured the actions of the Changing Breeds, judging them with cold-blooded efficiency.

The weseerpets were the keepers of Sacred Secrets, hiding their purpose and true number from the other Changing Breeds. On a few rare occasions, the actions of one nest of Nagas would be uncovered. For their subterfuge was so complete that the rest of their 일이 could walk openly in the midst of human settlements. In the lands now known as India, the greater of the legendary Nagas helped shape one of the five great civilizations. In those days, many humans obeyed the most "humane" Nagas, the bailarum breed, as they would royalty. For generations, the palatant's descendants were regarded as nobility. From there, the most esteemed lineages spread to other parts of the world, forming Courts of Nagas encircling the world.

Across these generations, Nagas heroes passed judgment when Gaia's children went astray. When a Gaia died, of course, the weseerpets' tribe was always eager to find the assassin responsible. If they could not find an individual, they would freely wage war with whomsoever they suspected, satisfying honor by seeking glory. As the old tales tell, one indubitable Nagas was foolish enough to openly assassinate one of the corrupt and haughty Silver Fangs leading these crusades. The Nagas assassin was named Venata, and when she was finally caught, the Gaia used her as an example to slay — and almost drive to extinction — an entire generation of Nagas. The weseerpets were stagers of silent assassination, but when the Gaia began waging war openly against all Changing Breeds, the weseerpets were helpless to turn the tide of battle. Against a Gaia pack, a lone Nagas could not survive.

No one event sparked the War of Rage; it was a conflagration that we stocked for generations, as the Gaia fought for reasons to wage war against any of the Changing Breeds in turn. Many of the survivors retreated to the spirit world. In the same way, the Nagas retreated further into their sacred places in the Umbra. Deep under great rivers, they guarded sacred Glen's called Jeweled Winters, hidden from caerns and cubs, they watched over Den Realms known as Aneos — times of darkness, they would skulk from their spiritual harms to swim in the depths of great rivers, but only long enough to prevent themselves from becoming spirits.

And far from the spirit realms known to Gaia, they maintained their allegiances to the Lo Lung, worshiping great dragon-tailed fabled realm of Xi Wang Mu. It is for the dragons they serve, the Nagas have learned great patience, cooling their passions as they wait for the right time to strike.

Since it is now a time of great injustice, the Nagas are needed once again.

The Nagas Today

As the End Times approach, the Nagas are very, very busy. The Nagas hear the whispers of Gaia's warrior aspect, Devi. As the world dies screaming, the balance between the forces of the Triad is more important than ever. While the Gaia openly conflict crusades against the Wynn, the Nagas silently strike against the Wynn and anything else that threatens Gaia — including the most nefarious shapechangers. The Black Spiral Dancers alone provide a wealth of targets for the Nagas, but the weseerpets cannot neglect the other portion of their calling — to judge those who sin against Gaia, but do not wear their crimes openly. Any Gaia can look on a black-faced Black Spiral Dancer and realize that it needs killing, but the Nagas must eliminate those who aren't so easy to identify.

Nagas presume to strike without warning, then erase all traces of their presence. Sometimes even the corpse disappears. When crimes are great enough, evidence that the target ever existed may also be annihilated. Gaia guides silent assassins to carry out her punishments, sometimes to exact the warning between one breed of Khurah and another. For all their cold and ruthless professionalism, the Nagas still remember the consequences of Vinata's failure. If they do not remain hidden, the Gaia will slaughter them again.

Nagas Leaders

Ananta: A Nagas Den Realm. Unlike a Bastet's Den Realm, it is portable if it has been dedicated to a specific Nagas.

Crown: A regional council of Nagas.

Devi: The Earth Mother, or "Emerald Mother." Gaia is an aspect of the Earth Mother known for her love; Devi is an avatars known for her wrath.

Khurah: The Nagas' word for other shapechangers.

Namornan: The Ananta of the Sehia, the spiritual realm where the nine elders of the race meet in secret.

Nagomani: A regional council ("Crown") of Nagas that has decided to judge the local shapeshaper population of Europe. In India and Asia, it is known as "Vritta;" in the Middle East and Yukals, in America, "Zueka."

Next: A totemic "pack" of Nagas, usually two or three.

Their lives are intertwined. Their ties are often deeper than bonds they have made with their former lovers or former families.

Sacred Secrets: The secret that the Nagas will exist, kept carefully from the Gaia. It is known to the beringeyoku.
of the Beast Courts, and suspected by the Mokolé (who do not remember the Nagah’s death).

Sanjyaisin: A solitary Nagah, or one that has chosen a life of solitude. Nagah society forbids a wesenpert from hunting alone, so retreating from a life of prizing judgment is akin to becoming a hermit or ascetic. When Nagah loses all others in his nest, he may choose to atone by becoming a sanjyaisin.

Serpent Waters: Aquatic Ogres (purified areas of the Umbra) sanctified and claimed by the Nagah. Any wesenpert can step sideways in Serpent Waters, at least until those lands are corrupted by the Wyrm or rededicated by another species of Fen. Sometimes called “Jeweled Pools” by young Nagah.

Seshas: The ruling council of the Nagah, and the highest governing body of their kind.

Wanis: The great dragon-spirits that act as patrons to the Nagah, sometimes known as “Dragon Kings” or “La Lung.” They are remotely related (but separate) from the primitive Mokolé. Nagah do not have totems; they serve these ancient dragon spirits instead.

Xi Wang Chi: The spiritual realm of the Wani, the Nagah’s gods. Only Nagah and Mokolé can reach this sacred place in the Umbra, and even then, only briefly.

Organization

The Nagah are not solitary creatures; in fact, their laws forbid solitary hunting. Nonetheless, they are scattered in twos and threes across the world, gathering in small nests around the planet. Each grouping is self-sufficient, waiting until the time is right to consult their elders.

The Wani: Exempted above all of the wesenpernts, the ancient locarno spirits of the “Dragon Kings” hold audi-
ences with the magicians of the serpent race. Dragon Kings act as spirit patrons to the Nagah; they are often petitioned as Locarnos are. The wesenpernts never made the same pact with spirits that the Garou did; instead, the spiritual ser-
vants of the Wani aid them. From their isolated spirit realm of Xi Wang Chi, the Wani offer spiritual guidance. The greatest of heroes may ascend in spirit to their realm, if only for a heartbeat, to receive the greatest Gifts and wisdom.

The Seshas: In the spirit world, the most illustrious wesenpernts, the Nine Seshas, hold audiences with Nagah who want to advance in rank. Nine Nagah — three of each breed — pass judgment on their own race. Their location, and their very existence, is part of the Sacred Secret. Their private Umbra realm, the Nandaia Ananta, receives wesenpernts from all over the world. An insatiable serpent that betrayed its location would suffer great shame, as it would force the Seshas to move the Nandaia once again. They keep the Nagah’s laws, decide punishments, and reward the virtuous with an increase in rank. The servants of the Wani act as their messengers. Presumably, each of the Nine must return to the physical world once every three months to prevent the dissolution of their flesh — and exact what their race is fighting for.

The Crowns: In the physical world, no more than twenty-seven Nagah are dedicated to governing the regions where Nagah hunt and spawn. Crowns rule regional areas of the world: there is one for India and Asia, one for Africa, one in Europe, and one in the Americas. Each Crown is chosen by the Ananta. The Crowns play a more direct role in directing assassinations and executions than the Seshas do. When a null process is determined, a new Crown rises in the second region — Crowns coordinate these efforts as well.

The Nests: Nagah do not travel alone; they prefer to travel in nests, in groups of two or three. A nest is not just the sum of the urges of pack instincts or the obligations of pack totems; their highest obligations are to their missions and to each other. A Nagah may have a husband, wife, or partner, but the bond will never grow close as the union with the other is a nest. Carrying the gene to an Ananta with them, they have great autonomy in pursuing their appointed roles. On rare occasion, one nest may share information with another, but such exchanges are best left to the Crowns and Seshas. Few outsiders can guess the cool emotions and hidden passions of a Nagah, but any supernatural observer can see the supernatural strength that keeps a nest intertwined.

Traits

- A Nagah’s Rage depends on his auspices, while his Crowns depend on his breed. A Nagah regains one Rage for each hourpent underwater or partially submerged. However, their cold-blooded natures prevent them from developing the Garou’s extremes of anger. When increasing a Nagah’s Rage Trait, the free point cost (2 per point) may be increased or reduced at the Narrator’s discretion. A Nagah’s maximum Rage Point cost is 2 (current rating x 2) is double what it is for Garou.

- If a Nagah’s Rage is higher than his Willpower, he radiates a cool and calculating sense of violent menace. Thus, for each point his Rage is higher than his Willpower, he loses one (cumulative) die on all Social-based dice pools. Humans instinctively avoid prolonged contact with such a ruthless and inhuman creature; Nagah are subject to frenzy (but not the Thrall of the Wyrm); the difficulty to enter that state is normally 6 (7 if still polluted water).

- Nagah are partly amphibious, able to hold their breath twice as long as werewolves normally can. In their Kali Dahoka form (see below), they can breathe water as easily as they can breathe air.

- Like many other Changing Breeds, the Nagah have their own distinctive language, which they inherit as part of their Fae Change. The wesenpernts’ speech is called the Tongue (or sometimes the Forked Tongue), but it relies more on phonetic and body language, including the coiling and sinuous motions of a serpentine body, than words. Although all Nagah understand this language, regardless of their place of origin, ordinary serpents do not.

- Nagah do not have easy access to the Umbra. A Nagah can only step sideways in the immediate presence of the Nagah Ananta to which it is dedicated. If a Nagah carries the
Ananta "within himself;" however, he can attempt to step sideways anywhere, leading his other nemunts across the Granite with him. Any Nagah can also freely pass into and out of Serpente Waters (see the Glossary, above).

- Nagah do not have pack totems, as Gatos do, but wererapents that dedicate themselves to the same nest share a spiritual bond. (At the Stree-teller's discretion, this allows them to purchase不动产 of pack makenews.) A Nagah can lead another of his kind into the Umbra if they belong to the same nest.

- In all forms, a Nagah has decent eyesight and color vision. As a 6th level from Balaram to Yasaki form, the predator's sense of smell and taste become more acute. For each form removed from Balaram, it gains a cumulative +1 difficulty to Perception rolls involving taste and smell (to a minimum difficulty of 3). In Kali Dhabaka form, the shapechanger gains the benefits of the bonus Gift: Scent of Sight.

Unfortunately, the species also has poor hearing in certain forms. In Kali Dhabaka form, the eigenrate gains a +1 difficulty to all hearing-based Perception rolls. In Yasaki form, the Nagah is deaf to all airborne sounds, since it is dependent on vibrations passing through solid objects it's touching to actually "hear" anything.

- In any form other than Balaram, a Nagah can inject a chosen victim with a supernaturally potent venom. She has enough "doses" for three venomous attacks; after the last one is used, she must wait 74 hours before regaining all three doses.

The Nagah can only transfer this poison after she has inflicted at least one health level of damage with her bite (after the victim's soak roll). Poisoned victims suffer seven health levels of lethal damage; this damage is soaked separately. This venom cannot affect spirits (even materialized spirits) or other Nagah. Vampires take half this damage from the venom (that is, they halve this damage, rounding down, after soak).

In Tshi Dhabaka form, the Nagah can attempt to grip this venom into a target's face, binding him. (A Nagah with the 2-point Merit: Sprinting Cobra can also do this in Yasaki or Kali Dhabaka form.) This special attack sets up the equivalent of two doses of venom. RollDestiny + Athletics, difficulty 2 difficulty 9 when targeting the eyes). If the attack hits, the venom still inflicts seven (soakable) health levels of damage, but the damage is delayed for one round. If the venom is washed off before then (such as with water created by the meta Gift: Create Element), the venom has no effect. If the attack hits the eyes, the victim is immediately blinded for a number of rounds equal to 10 minus her Stamina (minimum 3 rounds).

- All Nagahs begin play with Willpower 4.

**Breeds**

A female Nagah knows at the moment of conception whether she has bred true or as another Nagah. If both parents are wererapents, she intuitively knows she is giving birth to an ahi (a Nagah "merit"); if so, she begins preparations to give birth to a single egg. Otherwise, she may choose to perform the Rite of Beating within a day to determine whether she gives birth to a human child or a clutch of snakes. If the rite is not performed, the offspring's breed is the same as the Nagah parent.

**Balantris:** A Nagah born to human parents may have a relatively peaceful childhood living in the human world. In such cases, the first transformation (known as Shedding the First Skin) can be devastating. Most are raised in ignorance of their supernatural legacy, although curiously enough, some share an instinctive dread of snakes — making the First Change even more horrific.

Long ago, balantris traditionally bred with nobility, but they have since learned from the example of Silver Fang werewolves. Modern wererapents typically breed with hu-

- Ahii When two Nagah mate, the result is an ahi. In all but a few rare cases, the parents typically belong to the same nest. Although balantris or westki offspring can be born in a day, the mother can choose to carry her unborn ahi child for up to six months, taking all her forms during that time. The child must be born in an Ananta or Serpente Water. Al- though a female Nagah can birth an entire clutch of cobrahs, she can only breed one ahi in her lifetime. An ahi is not deformed as the ahi of other Breeds are; they are crotalus born to maintain harmony, not the result of a hybridization.

An ahi typically grows up in the spirit world, although the parents must escort the child into the physical world at least once every three months; otherwise, their offspring becomes a spirit. Ahi are treasured, raised in revered conditions, and encouraged in their ideals. They are fiercely dedicated to their chosen nests, and see matters in the spirit world in sharply defined terms. The physical world is typically regarded as an illusion hiding the truths of the spirit world. In the physical world, their delicate scale blisters and burn when exposed to harsh toxins and pollution (possibly increasing the difficulty for certain rolls by 1). In the same way, their idealism is sorely tested in the unclean real world. As the End Times advance, some find themselves spending more time isolated in their Ananta than straggling the Wyrm in the physical world. Others become a vital part of a dedicated nest, protected by loyal allies.

**Beginning Gnosis:**

**Beginning Gifts:** Pocketable Body

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**Beginning Gnosis:**

**Beginning Gifts:** Wistful Sense, Wyld Sense, Wyrm Sense

- Vaski: Vaski are born in clutches of 10 to 20 offspring, growing up surrounded by serpents and living like snakes. Within a clutch, one of the snakes will "breed true" as a wererapent. Shedding the First Skin will vastly expand the adolescent snake's view of the world, offering such novelties as the ability to bear speech and airborne sounds; move when it is cold, and more importantly, use limbs and hands.

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A clout containing a vasuki is always watched by a snake-spirit, since the education of an adolescent vasuki is a long and rarefied process. Relatively simple tasks like tying knots or using weapons do not come easily to the vasukis. They are, however, among the most "physically spiritual" of the Nagas, with an intuitive understanding of the natural world. Many balanasi do not possess; the spirit world is far more mysterious to the vasukis. When a Nagas grows too old to effectively fight outside his Ananta, he may dedicate his final days to teaching the next generation of vasuki.

Since Nagas can breed with any venous serpent, they represent an amazingly diverse array of snakes. Notwithstanding, the original cobra heritage of the Nagas remains spiritually present; in all forms except Balanasi (human form) or Vasuki (snake form), a Nagas may manifest a cobra-like hood. Beyond that, each regional group of Nagas has its own preference of species. North American Nagas, for instance, tend to breed with snakes native to that region, such as rattlesnakes.

Beginning Gifts: River’s Gift, Treehugger’s Blessing

A Nagas is prone to certain feelings, impulses, and philosophies that are influenced by the season in which she is born. Her auspice is determined and defined by this season. The location of the Nagas’s birth does not matter; a Vaisravana Nagas feels the same basic inclinations whether she was born in the heart of the Australian outback in December or the scorching cold of an Anarctec research facility. In common speech, it is acceptable to refer to a Nagas by his auspice instead of the proper name of his auspice. Such informality is not welcome before the Secha, however.

Kamashiki (Spring): During the spring, serpents in colder climates tend to hibernation, and young are born that at any other time of year. Kamashiki have temperament that reflect the warming of the world. Many are skilled in healing all, caring for children, and motivating others. They prefer an active life to sloth and lethargy. When it is time to kill, however, a Spring Nagas is mercilessly skilled in dealing death—he may regret a needless death more than Nagas born in other seasons, but is just as capable of killing. Most have an affinity to the element of Earth.

Beginning Rages: 3

Beginning Gifts: Gangga’s Caress, Reisit Pain

Karikkeya (Summer): Summer is a time of war. While not overly passionate, a Karikkeya understands emotions like passion and temper better than other Nagas do. When overtaken by bloodlust, her anger burns like a terrible fire. Some claim this fervor interferes with a Karikkeya’s subtlety, but Summer Nagas see their zeal as a source of inspiration. They feel an affinity to the element of Fire, raging like a conflagration in the heat of battle.

Beginning Rages: 4

Beginning Gifts: Eyes of the War God, Scents of the True Form

Kansa (Autumn): Blood cools in autumn. Logic and introspection are highly developed in a Kansa Nagas. Creatures of other auspices do not possess an Autumn Nagas’s skill for understanding, avoiding enemy, even one corrupted by the Wyrm. Nothing pleases these snakes more than to coil around a Wendigo, writhing as they contemplate macabre actions and fall into introspection. With such calculating natures comes a learned sense of compassion, sometimes extending to disdain for those who do not share their patience. Kansa possess an affinity to Air, the element of intellect.

Beginning Rages: 3

Beginning Gifts: Blood Executioner’s Edge, Slaver’s Eye

Kali (Winter): Acting in winter requires great will, particularly when your surroundings are deathly cold. The Kali are driven creatures, motivated to achieve for excellence in all things. Unlike a Spring Nagas, the Kali are more driven in contrast to the Summer Nagas, they prefer calculated revenge to the passions of war; unlike the Autumn Nagas, they see through complete schemes quickly and strike at the heart of a problem.

They possess an affinity to Water, the element of clarity.

Beginning Rages: 4

Beginning Gifts: Guided Strike, Iron Coils

Forms:

Balanasi: In Balanasi form, a Nagas is indistinguishable from a normal human. Most simply appear as humans of Indian or Asian descent, but nests of Nagas thrive around the world. Behind any human face, the spirit of a snake may wait patiently, watching its prey.

Silakram: The "seeress-snake" form of a Nagas has the same height and only slightly more weight than its Balanasi form. The facial features become more serpentine, with snake eyes, fangs, and ophidian nostrils. With refined shape-shifting (and Psion-al-Utter folks), the creature can form a cobra hood around its head, or if necessary, retract its fangs. Slouching, scaled, and completely hairless, it often hides secrets or bright patterns under the clothes it wears. Its fingers and toes become webbed, doubling its swimming speed, but these digits are still dexterous enough to manipulate small objects. Fear from human civilization, rogue colonists of Nagas (once preferred to wear this form almost all the time, giving rise to legends of duodecapod serpents.)

Azhil Daikaka: The Nagas’s "battle form" is a massive and ruthless nine-foot-tall monster of destruction. Regardless of its serpentine relations, its head can score five out the hood of a cobra, and its fangs are that of a viper; its other features vaguely resemble its Vasuki (snake) form. Its barreled-shaped torso supports two powerful arms, and a tail suitable for balancing its titanic bulk trails at least 15 to 20 feet behind it. Its claws are as terrible as those of any Gauru, and their scales have a supernatural resilience to harm.

Kali Daikaka: This "great seer" form resembles a massive snake over thirty feet long, typically with more mass than the largest anacondas. A Nagas’s Kali Daikaka form resembles the Nagas’s serpentine relations, although it may...
include characteristics of several different species. An average
Kali Dahaka body is as thick as a man’s leg. A hero’s
ritual scars are evident in this form.
• Vasuki: When a Nagah assumes its “snake” form, it
takes the shape of an ordinary serpent — albeit a highly
skilled and intelligent one. Were serpents can breed with
any form of venusian snake, so an individual’s Vasuki form
resembles one of his serpent relations. A Vasuki-bred Nagah
has a Vasuki form that resembles its closest serpent parent.

**Form Statistics**

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Wereners begin play with three Gifts: one Nagah
Gift, one breed Gift, and one auspice Gift. Gifts are usually
learned during “review” sessions with the Serha. If a Nagah
needs a particularly rare Gift to complete a mission, he may
make a spiritual journey to Xi Wang Cai. Because the
Nagah live outside the “pet” that allows other shape-shifters
to learn Gifts from spirits, any spirit that does not directly
serve the Wansi cannot teach them. Nearly all of these Gifts
are taught by different species of Wansi snake-spirits.

**Nagah Gifts**

- **Scent of Running Water (Level One)** — As the Regalogen Gift.
- **Scent Wyrm**
  **(Level One)** — As the Th e o gen e Gift.
- **Slayer’s Eye (Level One)** — As the Shadow Lord Gift: Final Flaw.
- **Sense of the Prey (Level Two)** — As the Regalogen Gift.
- **Combat Healing (Level Three)** — As the Ahriman Gift.
- **Swimming the Spirit River (Level Four)** — The Nagah can enter the spirit world in the same manner as Garou; she no longer requires an Anatta to do so.
- **Breathe of the Dragon Lords (Level Five)** — The were serpent includes huge gouts of boiling gases; these can wound opponents, but can’t cause materials to combust.

**System:** The player rolls Dexterity + Firearms; if the
roll succeeds, use the damage rules for firearms. The “breathe”
does a base amount of damage equal to the user’s Critical.
The damage is aggravated, and has a range of 10 feet.

**Baluran Gifts**

- **Persuasion (Level One)** — As the homid Gift. The
  Nagah version of this discipline involves hyper-acute con- 
  trol of pheromones and body language.
- **Pheromone Body (Level One)** — In forms other than
  Baluran, the Nagah can grasp and manipulate objects
  with her tail (or coils) as easily as she can with her hands
  in human form.

**System:** Once the Nagah learns this Gift, its effects
are permanent. Simple acts, like turning a door knob or holding
a small object, shouldn’t require a die roll. At the Storyteller’s
discretion, more complex acts, like reloading a gun, should
require a Dexterity + Athletics roll (difficulty 7). If a
complex physical action requires a different die roll, like
fixing a car with Dexterity + Repair, the Storyteller may
elect to simply increase the difficulty of the roll (instead of
calling for an additional Dexterity + Athletics roll).

- **Unexpected Venom (Level Two)** — The baluran
  Nagah can easily use fangs in his human form.

**System:** The player spends one Rage, and rolls
Stamina + Primad-Urge (difficulty 8). One suc-
cess allows the creature to grow fangs; each
additional success allows her to access one of
her doses of venom (up to a maxi-
mum of 3). The effects last
until the Nagah-shapeshifts
again.
**Fluid Grace (Level Three)** — At the last Gift: Carfett.

**Spirit Ward (Level Four)** — As the male Gift: it is learned from the Wans to be met with the attention of sentient spirits.

**Three Is No Body (Level Five)** — The balaram is capable of freeing himself from the limitations of flesh, becoming effectively incorporeal while remaining in the physical world. For the duration of the Gift, the Nagah is immune to any physical attack, and while they are in their silver, walls, nothing save magic designed to affect the immortal is proof against him.

**System:** The player spends three Gnosis points and rolls Perception + Enmages. Difficulty 7. The Nagah may remain immaterial for two turns per success.

**Ali Gift**

**Weaver Sense (Level One)** — The abh is sensitive to the workings of the Weaver and her minions. He may also be able to notice patterns in patterns that should be random ones, order where there should be chaos, and possibly times when such forces are out of balance. From the physical world, he can sense Weaver spirits in the surrounding Penumbra.

**System:** The player rolls Perception + Enmages; the difficulty is the strength of the local Weaver. With at least one success, the Gift reveals the presence of obvious Weaver energies and spirits. With three or more successes, the Gift may reveal more subtle influences. The Nagah can also "seek" into the Penumbra with this Gift, but she only sees constans and spirits serving this aspect of the True. Truly powerful manifestations may be discerning. The Gift lasts up to the scene, but only as long as the abh is actively concentrating.

**Wyld Sense (Level One)** — By focusing on a specific scene or person, the creature can detect the presence of the Wyld. She may also be able to notice forces that favor chaos or order. With five or more successes, it may detect the presence of magical energies, but cannot precisely identify it. (In other words, this isn’t a combination of the optional Gnosis Gift: Sense Wyld and the Uktena Gift: Sense Magic.)

**Wyrm Sense (Level One)** — The abh becomes attuned to the presence of the Wyrm in all its forms. Banas, for example, certain vampires (those with a Humanity Trait below 2), Black Spiral werewolves, and other creatures corrupted by the Wyrm become glaringly obvious by the spiritual tinct of the Wyrm that can taste in the air around him. From the physical world, he can sense Wyrm spirits in the surrounding Penumbra.

**System:** As Weaver Sense, but attuned to the Wyrm. With three or more successes, it may (at the Storyteller’s discretion) reveal more subtle traces of corruption and decay, such as a tumor in a human body.

**Indra’s Cloak (Level Two)** — As the Black Fury Gift: Curse of Auroch.

**Vemon Blood (Level Two)** — As the Cet of Fenris Gift.

**Command Water Spirit (Level Three)** — As the Uktena Gift: Call Elemental, but only water spirits can be called.

**Whirlpool (Level Four)** — In any body of water larger than a swimming pool, the creature can create a whirlpool for one scene.

**System:** The player spends one Gnosis, and roll Gnosis (difficulty 7). If the whirlpool is created under a target, it needs a minimum number of successes (jack it down 6) as detailed below. A living target can make a Dexterity + Athletics roll (opposed by a Strength of the Nagah’s Gnosis) to escape, usually by swimming out of the area.

**Successes**

<table>
<thead>
<tr>
<th>Diameter</th>
<th>Can pull down</th>
</tr>
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<tbody>
<tr>
<td>1 foot</td>
<td>a human</td>
</tr>
<tr>
<td>10 feet</td>
<td>a Genus in Crnos</td>
</tr>
<tr>
<td>20 feet</td>
<td>a rowboat</td>
</tr>
<tr>
<td>6+</td>
<td>a small boat</td>
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**Vasuki Gift**

**River’s Gift (Level One)** — Normally, a Nagah is amphibious in Kali Dushka form, breathing water as easily as she breathes air. With this Gift, she can perform the same feat in any other form.

**System:** The player rolls Stamina + Primal-Urge (difficulty 6), and spends one Gnosis. With at least one success, the Nagah becomes amphibious in Slikaram, Asha Dushka, or Vasuki form for one scene. The change requires at least two successes for Balaresan form.

**Freenske’s Blessing (Level One)** — The creature with this Gift is usually swift when climbing trees, mountains, cliffs, and even rough walls. She can also climb any surface a snake normally could without making a roll for climbing, regardless of her current form.

**System:** The player rolls Dexterity + Athletics (difficulty 6) and spends one Gnosis. For the rest of the scene, the weaver’s climbing speed is equal to his slithering speed for that form (or walking speed, if in human form) multiplied by the number of successes on the roll. Surfaces a snake could not normally climb, such as a sheer wall, may require an additional Dexterity + Athletics roll to climb, but the creature still moves at this increased speed.

**Lightning Strike (Level Two)** — As the Ahradun Gift: Spirit of the Folly.

**Sidewind (Level Three)** — The vasuki can move with an amazing burst of snakelike agility.

**System:** The player spends one Gnosis, then rolls Stamina + Athletics (difficulty 7). For up to eight hours, the Nagah can move up to six times its normal land speed. (Multiply the creature’s land speed by the number of successes plus one.) The Nagah must move continuously at this speed, if it slows down, the Gift’s effects end.

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• Belly Ride (Level Four) — While in Vasuki form, the Nagah can enter an unconscious human's stomach by wriggling down her throat. The human will be oblivious to the creature's presence, even if it is vomiting. At any time, the Nagah can trigger this vomit reflex or escape from the sleeping victim through her throat. The Nagah is unaffected by anything unpleasant or harmful created by the victim's stomach, and he cannot harm the victim while inside her belly.

• Assassin's Well (Level Five) — The Vasuki has become capable of supernaturally manufacturing venom at an astonishing rate.

System: The player spends two Gnosis. For the rest of the scene, the Vasuki effectively has unlimited doses of venom. For every point of Gnosis spent, the Vasuki regains 1 point of Damage.

Kamakshi (Spring) Gifts

• Gangga's Carcosa (Level One) — As the Thaumaturge Gift: Mother's Touch.
• Resist Pain (Level One) — As the Philodox Gift:
• Calm (Level Two) — As the Children of Gnosis Gift:
• Dazzle (Level Three) — As the Children of Gnosis Gift:
• Assassin's Insistence (Level Three) — This Gift denies a healer's ability to save a condemned victim.

System: The Nagah must touch the target; the player spends one Gnosis and rolls Intelligence + Medicine. If the target can save the attack, the Nagah's power is negated.

• Denial of Wellbeing (Level Four) — With a touch, the Nagah can prevent another creature from healing or regenerating. The Nagah must first learn Assassin's Insistence before learning this Gift.

System: The Nagah must touch the target. The player spends two Gnosis and makes a contested Intelligence + Medicine roll against the target's Gnosis (or Willpower minus two if it's not a supernatural). Success hinders the healing process, and the victim suffers a two-die penalty to resist disease and poison. This lasts for one hour or until the Gift is nullified.

• Surya's Radiance (Level Five) — As the Children of Gnosis Gift: Halo of the Sun.

Kartikaya (Summer) Gifts

• Eyes of the War God (Level One) — The name of this auspice comes from a god of war who could never be surprised. Thaxon of Shiva, he had six faces and could watch all of his surroundings. This Gift grants a similar blessing on a Nagah.

System: The player rolls Wits + Alertness (difficulty 6), and spends one Gnosis. With at least one success, the Nagah gains full 360-degree vision for the remainder of the scene. In addition, each success bestows an extra die to all Perception-based rolls for noticing enemies.

• Secret Servant (Level Two) — As the Ramabush Gift: Blindfold Ignorance.
• Forked Tongue (Level Two) — As the Ramabush Gift: Occupy the Truth.
• Blood Running Hot (Level Three) — As the Abhorsen Gift: Stoking Fury's Furnace.
• Veil of Maya (Level Four) — As the Fionn Gift: Transmutation.
• Madness (Level Five) — As the meta Gift.

Kama (Lust) Gifts

• Executioner's Edge (Level One) — As the Shadow Lord Gift: Seizing the Edge.
• Slayer's Eye (Level One) — As the Shadow Lord Gift: Fatal Flaw.
• Staredown (Level Two) — As the Homid Gift.
• Forked Tongue (Level Two) — As the Ramabush Gift: Occupy the Truth.
• Eyes of the Cobra (Level Three) — As the Glam Wraith Gift.
• Doppelganger (Level Four) — As the Glam Wraith Gift.
• Open Wounds (Level Four) — As the Shadow Lord Gift: Head Games.
• Heartstrings (Level Five) — As the Ghoul Gift: Hound's Eyes.

Kal (Winter) Gifts

• Guided Strike (Level One) — This Gift increases the Nagah's accuracy for his next attack.

System: The player rolls Gnosis (difficulty 8) and spends one Willpower. Each success adds one die to the next attack roll. The target must use the weapon that, dice pool cannot be raised over 12.

• Iron Coils (Level One) — As the Silver Fang Gift: Grasp of the Falcon, except that it increases the Nagah's chance of catching a foe with his coils (not his jaws). The Gift does not bestow additional damage.

• Executioner's Gift (Level Two) — As the Get of Fenris Gift: Halt the Coward's Flight.
• Discern Weakness (Level Three) — As the Philodox Gift: Weak Arm.
• Destroying Blow (Level Three) — As the Black Fury Gift: Coup de Grace.

• Blindfold (Level Four) — As the Silver Fang Gift.
• Magistrate's Icy Judgment (Level Five) — As the Wendigo Gift: Heart of Ice.

Simhavam: Nagah Gifts

The Nagah are part of the Pact that Carcosa has made with the world's many spirits; instead, they are limited to calling on spirits that directly serve the Wani. In a way,
the Wani are like Incarnates, and their many spiritual servants are like lesser Goffings and Jaglings. For every variety of snake, there is a Wani snake-spirit. A Nagah can attempt to influence a common snake-spirit (like the ones Gauro can summon and learn from), but the Storyteller should impose by 1 the difficulty for any rolls involved.

Nagah rites are also less social than Gauro rites, since a Nagah is usually small enough that the Nagah dedicated to it are already intimately familiar with one another. Conversely, they come to find it embarrassing to perform rites with anyone who is not a part of their own. Unless the Seshra or the rulers of a Crown are involved, it is also rare for two Nagah to work together on a rite (increase the difficulty for the rite’s roll by 2 if they do increase the difficulty by 3 if outsiders are involved).

Naming the Target (Mythic)
Level Three
A new pattern this rite when it is ready to conduct an assassination. When their last mission has been concluded (usually with the Votive for the Dead, see below), they gather in a dark room or a roomer, join hands + clink, and chant a mantra to invoke the Wani. The rite assembles the Wani’s first flashes of insight about the nature of the target. Properly performed, the rite may also reveal more of the target’s offenses against Gauro, his current location, or other facts relevant to the hunt.

System: Up to three of the Nagah in the next may roll.
Perception + Rituals (difficulty 7), adding their successes. Five successes reveal a flash of the target’s name and face. Seven successes grant insights from the Wani of the target’s location. Nine successes detail the target’s crimes and transgressions, beginning with those committed against Gauro. Twelve or more successes grant additional and shockingly precise month of information, each precise fact about the target. Some revelations may even predict the target’s next suspected activity.

Votive for the Dead (Death)
Level Four
After completing an assassination, the Nagah must ritually review why the victim’s death was justified, reaffirming their actions. The ritualist chants the victim’s name against Guia, gradually repeating them until they become a simple mantra. The Votive for the Dead (also called the Conclusion) must be performed before the next can begin another hunt or enact the Naming the Target rite.

System: The riteplayer must score at least one success. With a failed roll, the next must spend a week meditating on the mission in great detail. A botched roll causes the next to lose a point of Willpower and, if they fail, report to the Seshra within a week.

Stereotypes
Vocalists: One, guidekeeper to the Seshra, shares his confidence:

Ajaba: They see themselves as victims of the Simbas, but do not admit that for centuries, they fought each other like jackals for dominance. The fight against Black Tooth is over; they must find their own kind.

Anasati: Wespiders spin tangled threads of deceit and deception; if they defy Gauro’s will, we will sever them.

Basha: Curiosity compels them to seek our secrets, but they are not free with what they learn. They could stand taller than the Gauro — but they are afflicted with a pride as great as any wolf’s.

Cobra: They watch, but remember, and they do not learn. Like fools, they give up freely the secrets they obtain. As long as they do not steal ours, we should not care.

Gurai: Whea Vinata killed a Silver Fang ritevotant, that tribe turned to the warbeasts and demanded they help their comrade. Now that the Garou have slaughtered nearly all of them, they are in no position to make further demands.

Mokole: Our older teachers are worthy of respect, for they remember when we were great. Should you be called upon to destroy one, please remember this.

Nuwish: Why are they laughing? We do not understand.

Radik: Violent creatures, consumed by madness and passion. Two-headed creatures, dedicated to the destruction of mankind. Terror is their greatest weapon. We will use it against them.

Roke: They live and thrive ‘neath the deep, and they police their own kind. Should they invoke Devi’s wrath, however, we can also swim...
The guy spent thousands on the fire safe. This thing could go through a blast furnace and come out with a slight scorch. But the fire safe, he put all his important documents — his financial records, the passwords to his overseas accounts, a stack of cash (just in case) and a small handgun. He just put the gun in there because his wife insisted. She didn't want it being around for the kids to find.

Yeah, he had kids. I watched them go to school and get in trouble so that maybe they'd feel like they had parents. But no dice; the guy was making money hand over fist and didn't much care about his family. That was his claim to fame at work; he'd ditch his son's Little League game to find hard-working investors. Great businessman, lovely dad. Nothing new, except he was so damned smug about it.

When I set fire to his house, I figured he'd hose down as much money into firefighting the kids' rooms as he had into protecting his investments. Turns out, he'd hide meaning to do that, but hadn't quite gotten around to it. Staid, tragic, deadly. He remembered to insulate them, at least.

'Course, the punch line was, the fire safe came through it all completely intact. The papers inside, well... that's another matter. Did you know that bullet flies if you get them too hot?

Coconut's Log

The huma in the Pan Lacks' orifice legends about Coyote. They say that he created the world, humanity, and everything living under the sun. Some stories say that he had help — one legend speaks of two ducks with red eyes that pulled the Earth from endless water at his behest. Others simply state that he was bored, and sang every living thing into existence. The truth of this matter is somewhat different, but the humans who keep these legends still know much more of the truth than the Kudakli of the Carou, many of whom have fallen to lies about someone saying, "Let there be light" and then later creating a lot of serious laws to follow.

The truth is that Coyote created almost all of the life on Gaia. He created water and ducks first (and the ducks have always remained special to him, which is likely why they feature in human creation legends). But Coyote does get bored easily, so he sang the rest of the world into creation. He called up beasts and birds of all stripes, he called up the land and then cracked it into chunks and set the chunks floating away, with only a few animals and trees on them. But before he did that, he taught all the animals how to copulate. He only showed them once, but for most species, that was enough. He stopped paying attention to the animals of other specs, and stayed on one of the chunks of earth that hadn't drifted far. But not all of the life on Earth was Coyote's doing. As he sung the world into creation, creatures from other places and other stars fell to Earth to listen. Gaia, still dying off from rising from the water, made them feel at home. Coyote wasn't sure about these visitors at first. He studied them all to learn about them and their homes, but most of them became confused when Coyote asked them questions. "We have always existed," they said when he asked where they came from, "we have always been here listening. And now we hear your song, and we come." Some of these creatures came from the far-off stars, and some came from Luna, Ciria's sister and neighbour. Luna was not at all pleased when all of the beings living on her side of Gaia left to see better hear Coyote's song. Coyote tried to make amends by vowing to try to her nightly, but Luna is fickle, and some nights the sun never returns.

Life Unchanged

Coyote, because of his children say, is a great father but a lousy dad. He didn't look after his children very well, and some of them charged. Some legends speak of Coyote creating humans out of the bottle of water, and some legends talk about humans being sculpted of clay. The truth is somewhat more grotesque — humans are born of blood.

Coyote found a clot of blood on the ground once, and idly kicked it. When he did, he was surprised to see it grow a little. Coyote, never one to ignore his curiosity, kicked it again and again, until finally it grew into the first human. Where the rest of humanity came from is more of mystery, since Coyote never kicked another blood clot (something just seemed off about the new creatures). But nonetheless, in less time than it takes to tell humans were springing up all over the world, even on the lands that Coyote had set aside. All over the world, all living things had to learn to adapt to these new creatures. Some of the animals are them, and some of the animals fed themselves to the humans. This was nothing new: animals had been making pacts like this since their creation. But the humans didn't quite understand that it was their lot to be predators one day and prey the next, and finally to feed the world with their bodies. They were afraid of death — maybe because they were all made of blood and had no breath or spirit — and so they tried to stay alive as long as they could. They whined and beat some animals until they agreed to serve, even some of proud Wolf's children fell into their clutches and became the silly creatures today called dogs.

Many of the creatures of the world wished to correct the humans' attitudes, and they asked Coyote for permission to do so. Coyote agreed, and watched as Wolf, Bear, Snake, Lizard, Rat and many others besides chose humans with the qualities they liked best. Spider took the most humans, so many that Worm crawled into her web to take some of his own, and there he became stuck. Coyote laughed at his brother Worm, and Worm was so hurt that he refused Coyote's help. And there Worm remains to this day, thrown...
believe that they, the humans, commanded all animals, not merely the ones they had dominated.

The animals came to Coyote again and said, “How can this be? We taught them to think as we do!”

Coyote said, “No, children. You taught them only your special gifts. They enjoy the same blessings, but with none of the responsibilities.”

“Ah!” the animals said. They raced off to teach their charges about responsibility. They each tried in different ways. Wolf tried to beat it into them. Rat made them sick so that they would learn to appreciate being well, and grow stronger through the sickness. Snake filled their heads with so much knowledge that they couldn’t possibly remember it all. Shark gave them inches, reasoning that the human mind could never learn all of the sea’s mysteries. But still the humans resisted, until someone thought of a brilliant plan — let the humans take the form of their chosen animal.

What happened then is common knowledge among the Changing Breeds. Those humans so gifted with the power to change forms started wars with each other, declared themselves the greatest beings in the world, keeper of sacred memories, guardians of the gates, or whatever title suited them. They went to war on each other, and in all cases, the Garou won the wars but lost the most in the process. The Fenwarg argued about whose progenitor was the first to think of allowing humans to change shape, and each had a convincing argument.

The truth, though, is that Coyote was the first to allow humans to take his form, for he had been doing it long before the other animals even asked for permission to teach humans. Coyote was easily bored, even with known form, and the human changes were much the same. Three changing children — called the Newisha — learned gifts of trickery and shape-shifting, but always paid reverence to their father, Coyote.

Coyote Prepared to Howl

While Newisha were native only to the Pure Lands, they have spread the world over. Coyote’s demands require it. Although only 100 Newisha walk the Earth at any given time, they might be found anywhere, pranking the Wyrm, the Garou and anyone else who needs a lesson.

Trickster’s Laws

The Newisha follow a Litany of sorts, though it is nothing as lengthy and complex as the Garou’s. Coyote asks his children to follow only six roots, and even then he recognizes that rules are made to be broken. Naturally, there are consequences for going against the Trickster’s decrees, but sometimes the werewolves simply don’t have any choice.

Let a Fool Die: A Fool’s Death

Coyote demands that his children protect the humans from themselves and the Wyrm. That does not, however, mean bringing hope to the hopeful, nor does it mean being
particularly compassionate. A human set on dying for what- ever reason—despair, fanaticism, love and so on—doesn't need to be dawdled from that path. This applies to the Garou as well. Nwiihas have led the Garou into death countless times over the years, and the werecovies never seem to learn to question what's in front of them.

Teach Those Who Need Teaching A Proper Lesson The Nwiihas are not instruments of vengeance, or even justice. If anything, they are the embodiments of "just deserts," the cosmos's sense of irony given form. That in mind, they are perfectly content to make an example of one fool in order to teach many. (The lesson is one that must be learned in a fool's next life, so to speak; Coyote himself had to die many times to gather the knowledge he has.)

Always Prank the Wyrm The Wyrm could be free of his prison at any time. All he must do is swallow his pride and ask Coyote for help, and yet he would rather swallow all of creation than his pride. Coyote takes offense at this, and demands that his children make servants of the Wyrm suffer whenever possible. Nwiihas pranks might be harmless when applied to humans or even other shape shifters—but never when the Wyrm is the target.

Be Subtle One of the few tenets of the Litany that the Nwiihas agree with is that the Veil cannot fall. Many humans hate coyotes, seeing them as destructive, vicious savages (which is occasionally true, the Nwiihas admit). If the humans knew of the werecovies and their true nature, they would certainly hunt them down. Coyote has grown to appreciate shy and cunning hunters at the world has grown more complex; subtle pranks win him favor more than cheap sight gags in the modern world.

Respect Luna This is the only one of Trickster's Laws that some Nwiihas shirk. Some werecovies feel that the Garou must have somehow inserted this tenet into the list so that they could hear the Nwiihas' howl and therefore prepare themselves for the coming prank. Most Nwiihas, however, re- member that Coyote wrenched Luna and很深合她 mightily. At any rate, they claim, being prepared for the pranks never seems to help the werecovies anyway.

Think, Then Act The Nwiihas are not warriers (although they can fight). They are not sages or shamans (although they can certainly traverse the Umbra and track with spirits). Though they are swift, they are not swift enough to follow all their foes. The one great advantage they have over the rest of the world is the wisdom Coyote grants them. He commands them to use that gift, opportunely though it may be, rather than relying on their strength or speed. Often this wisdom is best expressed through laughter—in finding the humor in a situation, more than one Nwiihas has discovered the only way out of it.

The Garou often make the mistake of seeing the Nwiihas as comedians. The phrase "Coyote's sense of humor" is bandied about occasionally as werecovies explain the werecovies to their cubs. But this phrase isn't really accurate, and even to the degree that it is, the connotation of the phrase is wrong. The Nwiihas are tricksters, but their pranks are meant to teach first and foremost. The student on the receiving end of a prank can choose (assuming he survives) to laugh along with the teacher and any spectators, changing his ways in light of his lesson.

In times past, few Nwiihas wouldn't play lethal pranks immediately, unless the target was a willing servant of the Wyrm or was otherwise causing so much damage to Garou that he needed to be put down. Instead, the Nwiihas would give the target subtle warnings about his behavior, often couched in the form of insults and japes, giving the target a chance to realize what was happening and laugh along with the werecovies. Only when the target had proven completely unwilling to change his ways would the Nwiihas free the poor soul from his current life, with the hope that, in the next life, he would learn the lesson.

In recent years, however, Coyote's children have grown slightly more vicious. Although no Nwiihas has come forward and stated why, the werecovies' pranks offer fewer chances to correct behavior before the final fall. The assumption among those few beings that know of the Nwiihas and have been able to notice the change in temperament, is that Coyote is tired of trying to teach entire races lessons that should have been learned long ago. The Nwiihas, therefore, travel the world seeking the path that Coyote has laid for them, and in the process "teach" as many fools as possible.

The Realm and the Umbra

Only 100 Nwiihas walk the Earth at any given time. Most of the species dwells in the Umbra, but their activities there are shrouded in secrecy (even from other werecovies). Most earthbound Nwiihas assume that these "Unbral Danzers" protect the spirit realms from incursions by hostile forces, thus keeping some of the most sacred places free from both human and Garou invasion. This is true, but the Unbral Danzers are also charged with keeping hostile forces out of the Pensintha, and have done their job well for many years. When a Nwiihas has proven himself, he is inducted into the Unbral Dance. An Unbral Dancer begins looking for a new candidate whenever a Nwiihas enters his Fireteat. Since the Dance has only 102 potential candidates, and the Dance rarely accepts Nwiihas below rank four, this rarely takes long. The new Unbral Dancer is then given a short period of time to set any affairs in order, finish any outstanding lessons, and join his new mentee in the Umbra.

The Unbral Dance keeps itself very much apart from the Realm, and especially from the Garou, up until very recently. At the Sept of the Pans of Sfardita in Ariadna, during a recent mentor shower, a werecovey appeared suddenly from the Umbra. The Nwiihas, called Puls-Ste-Rider, blushed from humble words and was missing his right hand. Before he expired, he whispered those words to the Garou of the Sept: "No more time."
Life as a Trickster

The Nuuwha travel alone, for the most part, but can be found all over the world. They venture wherever their curiosity takes them, trusting in Coyote's luck and their own cleverness to extract them from whatever trouble they stumble into. Sometimes this works, but not always—Coyote loves to see the proud suffer, even his own children. A werewolf who does not remain humble and true to her purpose is likely to find herself without the aid of her Gifts when she needs them most (that is, whenever it would be funny for her to lose them).

Nuuwha do not organize themselves into tribes; they are all children of Coyote. Likewise, they all belong to the same suscep—Radjhish. (Why exactly is this the case is a point of contention; the obvious answer is that all Nuuwha are tricksters, but the telling out with Lima is another possible explanation.) Some Nuuwha are born of coyote stock and some of human, but if a Nuuwha/Nuuwha mating produces anything but a Karabik child, no one but Coyote knows the truth.

The only "carp" of Nuuwha is the Umbral Decke, and since the vast majority of werewolves belong to it, calling the earthbound Nuuwha a "clan" would probably be a bit too the truth. Nuuwha do not have much, in the way of organization; they don't spend much time bonded each other (having more than one trickster in the same area tends to make everything a bit too funny) and only keep in touch occasionally, often via spirits.

When a Nuuwha enters her First Change, a mentor typically arrives within a few days (sent by Coyote himself, of course). The mentor—usually the newly-changed trickster in her sacred duties, teaches some rites (if the mentor is a person) and then leaves the pop-on her own. Most Nuuwha take to their duties quickly. The first task before any werewolf, however, is to find her totem.

Unlike Garou, who wear a myriad of totems, all Nuuwha follow Coyote. But Coyote takes many forms, and the exact form of a Nuuwha's totem determines her agenda and relationship with Coyote. Some of Coyote's more common faces are:

- **Chung Kuvel**: A matter of chance like Xochipilli. Chung Kuvel is Coyote's power of luck on his face, rather than himself. Chung Kuvel Nuuwha have staunch stock markers, fixed elections, and in general manipulated fate at just the right moment to thwart the Wym for years upon years.

- **Kishijotan**: Probably the kindest aspect of Trickster, and certainly the most rarely followed totem. Kishijotan is a nurturing healer. She lends her skill at soothing pain to her children, many of whom appear in disguise to the other Changers as well as to humans who need a snack. Kishijotan is the most difficult of Coyote's faces to follow — Nuuwha are not kind by nature, and following the healer's path means subsuming the impulse to play hurtful pranks on others.

- **Loki**: Few Nuuwha are warriors, but those that are usually follow Loki. Sometimes, subtle, cunning bands don't work and the point of the lesson must be beaten into the student's head. Loki's children gladly take up the cudgel in such circumstances. Many Nuuwha that work next to the Garou follow Loki, not because they wish to fight with the werewolves (which is usually tantamount to suicide even for the strongest Nuuwha) but because the Garou only respect fellow warriors.

- **Oghma**: Followers of Oghma are responsible for singing songs to enrich and teach others. Oghma is a hard, but is still a face of Trickster. The songs Oghma sings are designed to teach, inspire and, if necessary, ridicule those who need Coyote's lessons. No Nuuwha dares to follow Oghma; Oghma makes that choice himself.

- **Pukhkukokiph**: Both of these faces of Trickster are fertility gods, and both demand that the Nuuwha that follow them nate their desires early and often (but never by force). Coyote is a shy, randy being and his seductive nature comes to the fore in these two. Nuuwha that follow them have been responsible for inconvenient pregnancies, political scandals, and other such embarrassments, but also revel in life and dance.

- **Raven**: Most Pukhukiph followers reside in the Umbra, and the few that remain on Earth guard existing gateways into the spirit worlds. Like the Umbra Dessus, they work to prevent incursion into the Umbra by human sorcerers and other, further beings, and to hide the pure places from the Wym's minions.

- **Raven**: Just as the Garou watch over Gaia and all creation, Raven's Nuuwha watch over the Changeling Beech. Raven is a crafty and curious, and the Nuuwha that fall under his banner are the most subtle and cunning of the werewolves. Their pranks are also less likely to be deadly: killing a subject offers learning from his mistakes very difficult.

- **Ti Malice**: The Spider Queen. Ti Malice's Nuuwha work within the largest cities in an attempt to bring them down. They spin webs of their own, malice and misery, all designed to pull humans away from the huge, sprawling sorts of corruption that the cities have become. In recent years, however, the Ti Malice are growing frustrated that humans don't seem to be getting the hint. The time has come, perhaps, for more drastic measures than mere working conditions and ridiculous minimum wages — the humans have to be shown that the cities just aren't safe.

- **Xochipilli**: Nuuwha who follow this totem only care about the odds (mostly as they wish to chance danger in the most insane way possible. Xochipilli's children take chances that are nothing short of insane, laughing all the while. They don't always (or ever often) come out unscathed, but neither do they feel the need to brag later. Everyone knows how brave the Xochipilli are.

A Nuuwha can change her totem, but doing so requires Coyote's permission, and obtaining that permission usually involves a long, complicated and thoroughly horrid journey. Sometimes the supplicant must find and ask forgiveness of her former totem, and sometimes Coyote simply grants permission and says no more about it. No one can predict Coyote, after all.
Traits

Nowiwha are similar to Gauraw in many respects. They regenerate and heal damage as werewolves, but suffer a special vulnerability to silver. Nowiwhas do not use Rags, having no connection to Luna (beyond their promise to sing to her). Nowiwha breed with Kirdolf, non-Kirdolf, and pretty much anyone they can (they are quite capable of using Animal Attraction, but would rather seduce a potential partner through more conventional means) but do not produce more. A Nowiwha's breed determines starting Gnosis. All Nowiwhas begin with 4 Willpower.

All Nowiwha have a personal Totem. These are described below, and others may be found in Nowiwha. Players and Storytellers are, of course, free to choose additional faces of Trickster from any mythology that appeals and convert them into Nowiwha totems. Some totems, such as Ravens, have followings from other Changing Breeds. It is possible for a Nowiwha to join a Garou pack and be bonded by their totem, provided the Nowiwha also follows a face of that particular spirit. The Nowiwha, however, learn quickly that the werewolves rarely appreciate their humor.

When purchasing a totem, the player can use background points and freebie points to buy the required Totem score for the desired spirit. Nowiwhas use the name of their totem when speaking with other Nowiwhas; for instance, a werewolf named Strega Lightly who follows Ravens would simply be called Steps-Lightly among werewolves, but would be called Raven Steps-Lighty among Nowiwhas of her own kind.

Nowiwhas pursue Glory and Wisdom, subject to much the same guidelines as werewolves, but do not recognize Honor as a form of Renown. Instead, they see Renown for Glory. Wisdom is not, however, much how much the Nowiwhas can make her peers laugh, laugh, but it measures ingenuity and originality in pranks as well as the appropriate use of the trick to the illusion that the Nowiwha is teaching. Werecouples with renishark in the same manner as Baghadah do (a set amount of permanent Renown in any combination across the three categories), although a Nowiwha's totem often dictates what sort of Renown she seeks. Followers of Loki, for instance, usually wind up with more Glory than followers of Kuhjotren.

Nowiwhas gain Renown by spirit recognition, and when the time comes to gain a permanent form of Renown, seek out one of their own kind or an unrelated of their chosen totem for recognition. Caste-related, however, requires the Nowiwha to travel into the Unbral and seek out one of the Unbral Dancers. This is usually enough for the higher-ranked Nowiwha, but not normally done for the appropriate through and farther tests — but some do, just for fun.

Breeds

Nowiwha have two breeds, homid and lattrani. As with werewolves, homid Nowiwha are born of human parents, whereas lattrani are born of coyote stock. There are no meta Nowiwha, not only do Nowiwha/Nowiwha couplings fail to conceive, they're usually bums of bad, incompatible sex. The werecouples prefer lovers that don't hold a mirror upon their own tofoles.

• Homid: Human-born Nowiwha might grow up as class closers, attention hounds, or simply that quiet individual in the corner that everyone just worries about. When the Fire Changes come, it isn't the traumatic bloodbath that the werecouples suffer so much as a breakthrough as the fledgling werecouples realize her power and responsibility to teach and train.

Beginning Gnosis 1

Starting Gifts: Persuasion, Mastery of Fire, Smell of Man

• Lattrani: The Nowiwha-born of coyote stock are more numerous that lupus Garou, probably because coyotes need less space and are generally more adaptable. Lattrani are curious creatures; pups, often sticking their noses into traps or other dangerous situations. When the First Chance comes, it's usually because their luck and cunning can help them escape from their beastie plight, and Coyote takes pity on them long enough to grant them additional resources.

Beginning Gnosis 5

Starting Gifts: Hand of the Young, Heightened Senses, Speed of Thought (see the Silent Strider Gift)

Forms

The Nowiwha have five forms, very similar to those of their werewolf cousins.

• Homid: As with Garou, this form is indistinguishable from a normal human.

• Titsu: Similar to Glabran, the Titsu form is stronger than the Nowiwha's Homid form but usually more human than the Garou's near-man. The Titsu grows several inches and gains between ten and twenty pounds of muscle, but does not gain as much hair as the Glabran form and suffers little difficulty speaking.

• Manabocho: As close to a "war form" as the Nowiwha get, the Manabocho form stands nearly eight feet tall and gains roughly 150% of the Homid form's mass. Similar to the Cinos form, Nowiwha can speak human languages in Manabocho form, although the voice is deep and gravelly. This form often invokes the Delirium in human witnesses, but at reduced effect. Move any witness two levels up on the Delirium chart.

• Sendeh: The Sendeh form is a small cousin to the Hips, and Nowiwha in this form are easy mistakers for red wolves. While in this form, Nowiwha cannot speak, but can mimic other sounds, including laughter, shouts and screams.

• Lattrani: The natural form of the breed of the same name, the Lattrani form is indistinguishable from a normal coyote.

Form Adjusts

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Gifts

Nowisha can learn homid and lycanthrope Gifts (depending on their breed), and can learn any Raghbash Gift. Players choose three Gifts, one from the appropriate Gacou breed list, one from the Raghbash list, and one from the Nowisha list. General Nowisha Gifts are listed below.

- **Snake’s Skin (Level One)** — The Nowisha sheds a layer of skin and flesh (and instantly regenerates it), allowing her to slip free of bonds or even grappling opponents. A snake-spirit teaches this Gift.
  
  System: The player spends one Gnosis point and rolls Dexterity + Athletics (difficulty 6). Success allows the character to slip free of most bonds, and any successes on the roll are added to any roll made to escape a hold (see page 209 of *Werewolf*). Additional rolls might be required to escape more complex traps.

- **Spirit Speech (Level One)** — As the Thershe Gift.

- **Swollen Tongue (Level One)** — With a touch, the Nowisha can stop a target from speaking. The target’s tongue swells, preventing her from making any sounds beyond feral grunts and moans. A spider-spirit teaches this Gift.
  
  System: The character must touch the target. The player rolls Gnosis (difficulty of the victim’s Willpower). Normally, the target is prevented only from speaking, but if the player rolls three or more successes, the target’s hand shakes uncontrollably and she cannot sign or write. Swollen Tongue lasts for one scene.

- **Odious Aroma (Level Two)** — As the Level Two Bone Gnawer Gift.

- **Sheep’s Clothing (Level Two)** — The Nowisha can take the form and scent of another shapechanger. While this Gift is in effect, the Nowisha may take the appearance of any form common to the type of shapechanger she is impersonating. Even Gifts designed to identify shapechangers cannot pierce Sheep’s Clothing (unless Coyote feels it appropriate). A cuckoo-spirit teaches this Gift.
  
  System: The player spends one Gnosis and rolls Wits + Primal-Urge (difficulty 6 for mammalian Changer, 7 otherwise). The character thereafter looks and smells like whatever kind of shapechanger she chooses. She does not, however, gain any of the special powers of the Breed — a Nowisha impersonating a Rokea could assume Gladius form, but would gain neither the enhanced strength nor the Sending that the form usually confers. This Gift lasts for one full day, though the player can extend that duration by spending additional Gnosis (one day per point spent).

- **Gift of Rage (Level Three)** — While the Nowisha do not, for the most part, envy their Gacou cousins’ ability to Rage, they admit that it comes in handy. With this Gift, the werecoyote gains Rage for a short time, with all the benefits and drawbacks it carries. A spirit servant of Loki teaches this Gift.
  
  System: The player rolls Willpower (difficulty 7). If successful, the character gains a Rage rating of 5 for the scene (though she may cancel it at any time). While this Gift is in
effect, the character can take extra actions and shape-shift instantly, as Carou can — but it is also subject to frenzy and vulnerable to silver.

- **Happy Thoughts (Level Three)** — Shape-shifters with Rage are dangerous to be around. More than one Nuwisha has lost her life when an unappreciative werewolf has lost control after a path. This Gift allows the Nuwisha to remove the threat of frenzy for a short time (hopefully long enough to get away). An avatar of Coyote teaches this Gift.
  
  **System:** The player spends one Nuwisha point. The character must touch the target. For the duration of the scene, the target loses access to his Rage. He cannot frenzy, take extra actions, or use Rage in any way. He can still change shape, however — the Rage is still present, the target just can’t make use of it.

- **Bridge Walker (Level Four)** — As the Level Four Galliard Gift.

- **Trackster’s Skin (Level Four)** — Similar to Shep’s Clothing, this Gift allows the Nuwisha to “wear skin” with a target. The Nuwisha takes on the appearance, voice, and scent of the target, while the action becomes identical to the Nuwisha. Superb for making an escape from an angry werewolf pack, this Gift is also useful in combination with Swollen Tongue; the hapless target knows the truth, but cannot communicate to his friends that he is anything but a stranger.

  **System:** The player spends one point of Nuwisha and rolls 1d6 + Subterfuge (difficulty of the target’s Pseudo-Urge +3), or 1d6 if the target cannot posses the Prima-Urge Trait. The Nuwisha may use this Gift on any target within line of sight, and it lasts for one scene.

- **Assimilation (Level Five)** — As the homid Gift.

- **Coyote’s Mask (Level Five)** — In one Kwakwak’wakw Indian legend, Coyote dons masks of various animals and then allows the animals to die for him, thus saving his life. The most powerful Nuwisha may accomplish a similar feat, using their Gift as a shield against death. Only Coyote teaches this Gift.

  **System:** In order to learn this Gift, the Nuwisha must first learn the Gift that changes his shape, including Shep’s Clothing. Trackster’s Skin, or the Rapturous Gift: Thousand Forms. If the character wishes to invoke this Gift, he must spend a full turn in concentration after first using the chosen shape-changing Gift. The player then spends one Nuwisha point and rolls Willpower (difficulty 8). If successful, the Nuwisha may “die” once while wearing something or someone else’s form. If the Nuwisha drops below Incapacitated from lethal or aggravated damage while wearing Coyote’s Mask, the Nuwisha immediately appears in breed form not more than 10 feet away, and all that is left of the “corpse” is a small scrap of coyote fur. The Nuwisha is considered to be at full health.

**What**

The Nuwisha can make use of most Carou rites, including Cleansing, Talisman Dedication, and Questing Stone.

They don’t normally bother with the Rite of the Fetish (they prefer to steal fetishes), although they can use it if necessary. The Nuwisha know a few rites that they have never shared with the Carou, as well. Of these, the most important is Sing Back the Dead.

**Sing Back the Dead**

**Level Five (Mystic)**

Of the 10 Nuwisha on Earth, only one knows this rite at any given time. When the Nuwisha who knows it dies or joins the Unearthly Dane, Coyote Himself selects a new creature to carry this rite. With it, the Nuwisha can call the dead back to life with a song. Just as Coyote is the only being who can teach this rite, only he can authorize its use. A Nuwisha who attempts this song without first gaining his explicit permission to restore the beings in question will surely die in the process.

**System:** The player spends one permanent Nuwisha for each being that the character wishes to resurrect. In addition, mangled or disembowelled bodies might require additional permanent Nuwisha expenditure, at the Storyteller’s discretion.

**Tomes**

Below are three of the more common Nuwisha totems. Raven, described on p. 297 of Werewolf, is also a common choice.

**T. Malice**

**Background Cost: 4**

The Spider Queen is subtle and just as vicious and amoral as her earthly counterparts. Nuwisha who follow her are vengeful and ruthless, suffering no moral qualms at all about their schemes and lies.

**Traits:** Followers of T. Malice gain two dice to all Manipulation and Reputation dice pools.

**Dance:** T. Malice demands that her followers show no mercy to the weak, and regard humans as merely a walking. wealth.

**Loki**

**Background Cost: 7**

Loki is just as happy to participate in pranks as any face of Trickster, but believes that the best pranks are the ones in which the mark realizes the prank just before dying. His followers are violent, brave and usually young.

**Traits:** Loki grants an additional increased Health level and one permanent dot in a physical Attribute of the player’s choice.

**Dance:** Loki asks that Nuwisha in his service offer their kills to him as sacrifice, and that they never refuse direct challenges (however, they are under no compulsion to fight fair).

**Xochipilli**

**Background Cost: 5**

Xochipilli is a not a totem for planners, worries, or strategists. Followers of this totem leap into the fray, guns blazing, a cane on their lips, and hope for the best. Irresist-
ingly, the more apparently suicidal the stunt, the more likely it is that Xochipilli will allow his child to survive (though the Nawisha might be maimed in the process).

Trains: Aside from their tendency to survive acts of bravado that should tear them limb from limb (the Storyteller adjudicates this effect), Xochipilli grants his children three extra dice to Survival.

Bones: Followers of Xochipilli may never refuse a dare.

*Stooge*:

Kaan: Steely-Light, a student of shapeshifter nature, shares her favorite one-liners:

*Wooosh, what a mess. I told him not to open that door.*

Garou: Frankly, I think it’s too late. No, I’m serious. We’ve thrown everything in our book at them, and they still don’t know what’s going on. What do we have to do, sing it?

Conan: We’re brothers in arms. Wings, I guess. They get our jokes, but can they turn the Wyrm back by plucking out its eyes. Or could they?

Ananasi: Yeah, we’ve got Ti Malice. Let me tell you a secret — among the spiders, that doesn’t mean shit. We’re just another breed of dog to them.

Gurahiti: Wake up! You’re on!
“DOWN IN FRONT!” In the back of the van, a rat-faced little teen-aged girl is screaming. A matching little mass of giggles and jiggles, she hurts a small package towards the front of the bus. “INCOURAGING!”

Coward and callous passengers look around the bus, strained to say what’s going on. A murmur of distant driffs across the road, as the humans, reared from their complicity, bitterly complain of another day of drudgery. Just in case the shouting didn’t trouble them, the horrible stench wafting from the package gets them to their feet. Sprays like a cloud. Drifts like smoke. Stinks like gas.

Three of the girl’s friends are all laughing hysterically on the giant seat at the back of the bus. They seem to be immune. The rest of the passengers begin scrambling for windows, fighting each other in an effort to reach the door—or wherever there’s fresh air. Looks like someone won’t make it home in time for the first o’clock news.

The bus driver has already begun piping the brakes, as the bus careens wildly down Third Avenue. It’s rocketing right for the corner of Pike and Third, a corner affectionately known to locals as the “asphalt of downtown Seattle.”

A green-haired girl at the front seat leaps forward, helping the bus driver steer, even as the gas attack spreads. Punged with adrenalin, the whole 60-foot skid artist over the driver’s unconcious body, her mindly turns the steering wheel to aghastness out the bus. “Godamn!” he screams. “To the left! To the left!”

Johnny wants a diversion,” the little pig-nosed girl croons. “Johnny’s gonna get it!” Shrieking in joy, she shifts her body—and the pig-nosed girl quickly becomes a six-foot-half hunch, a slouching, frothing, frenzied rat creature—with massive spats of torn and tattered pigjigs.

The humans scream as the rest of the “rat pack” shifts. Men and women sprawl on each other in a display of selfish self-preservation few rodents could equal. Mothers and children, homeless huns and businessmen, late-sipping up高潮ed boozers and frantic down-and-outers—they ignore each other every day on this bus, but now they’re trapped together, they’re united in their desperation. How very human.

A few hundred feet away, humans shuffle around the corner of Third and Pike, munching burgers and fries from a local O’Toole’s “restaurant.” The humans are oblivious to the Wyrms- taintied food feasting in those colorful utensils, or the malodorous breath wafting from the speakers overhead—or the human meals blended into their cheeseburgers. Now all they can think of is the two-ton bus headed this way.

Two shops on the street corner step into this nightmare, and onto the street Dropping cheeseburgers and fries, the seemingly human shapes shift to Crinos form. The two Wyrms-taintied wastelovers scream and rage, racing towards the bus. Tainted meat scatters across the asphalt.

“Hey for the door!” Pig-Tailed Girl shrieks, leaning in a high-pitched scream. “Get the door! Grrrr! Gaaww-noooou!”

The green-haired huns lurch across the steering wheel. Within seconds, the bus careens into the storefront, collapsing like an aluminum can and pinning passengers to the wall. A mass of metal instantly slams down another store in the chain, immediately crippling the profits of another Pentex subsidiary... and crippling the two Wyrms-taintened Bone Gnawers who were feeding there.

Green-Haired boy hurled toward the windshield. He triples his mass as he hits the glass. The collision hurl human bodies to the floor.

“Good job, Johnny!” Pig-Tailed Rat-Girl replies. The Ratkin pack chitter in agreement.

Green-Haired Johnny smiles, covered with blood in his Crinos form. At the warrior’s words begin to hail, he steps over the unconscious bus driver and kicks open the door.


Like any human being, a warrior can go bad or evil. Asking a Ratkin to obey the law, on the other hand, is entirely out of the question. Chaos and madness plague the Ratkin race, driving them to insane insights and unworldly bursts of creative destruction. Yet in legends of the time before time, the warriors played a very different role...

When the world was young, the veil between worlds was perilously thin. Realms of fish and spirit existed side by side, and monsters bred in the shadows between them. When monstrous horrors stalked in the night, Gaur’s greatest warriors, the Garus, were ready to call the spiritual population. Yet Mother Nature is not without a sense of balance: When the human population grew too strong, Gaur’s most cunning warriors, the Ratkin, called the human population.

When Ratkin came in the night to weaken human sentiment — striking with disease, pestilence, and selective elimination of the weak — the Garus held little trouble justifying their hunts against them. The warriors saw their sacred duty as part of Nature’s design, but the Garus mislabeled them as cowards, as thieves, and when bloodlust took them, as enemies. The Garus were looking for reasons for war... and the Ratkin’s worst atrocities further inspired them to crusade against all of the world’s shapeshifters.

In their overwhelming guide, warriors of warriors hunted the Fera, capturing coopr, counting skins, and counting the dead. What began as demonstrations of dominance led to the Wars of Race. The Garus struggled to prove themselves supreme, worthy of all the tasks the Earth Mother had entrusted to the Fera. As entire races fell to the werewolves'
claws, the Raskin, as masters of stealth, fled to the hidden
place of the world. Subterfuge and sabotage were their
greatest weapons, but faced with packs of rampaging Garou,
they fled to the depths of the spirit world.

Some shapechangers said the feral Rage of the primi-
tive werewolves had overcome them; others whispered that
the Wyrn had seduced corrupt Garou into greater acts of
horror. The werewolves, on the other hand, took their
triumph as a sign that they were now the greatest of Earth’s
guardians—that through their vigilance, they would pro-
tect the world from all the terrors of the night. Garou
Galliards described the werewolves’ methods for calling human
herds as atrocities... just as the werewolves’ acts of genocide
were retold as acts of heroism.

When the Imperium ended, it wasn’t the result of any
supernatural force. The human race, terrified by the horror
of endless war, rose up against the Garou. The Raskin had
worked to limit the human population, but the werewolves
were oblivious to the threat humanity posed. By then, of
course, the Fera were too weakened to reclaim what they
had lost. The race of man began overpopulating the world,
built up a civilization that would contain the rage of the
Wyrld... as the werewolves shuddered into the shadows.

The Raskin Today

Millennia later, over six bil-
lion humans dominate the
planet. The Changing
Breeds

remember the Wars of Rage, sharing tales that grow more
horrific with every retelling. The distant descendants of
subjugated humans have since conquered the world. Whether
through design or neglect, they have forced back the wilder-
ness.

The Garou have long since failed in their crusade to
defend creation. The Wyrld barely survives in the largest cities
in its many feast fronts. The Weaver has gone mad, running
rampant as technophilia speeds. The Wyrn has grown
crude enough to poison the souls of millions of innocents. The
signs of the End Times are evident everywhere, and those who
can read their hidden meanings can see the truth: the Wyrn
threatens to strangle all creation in its coils...

...unless someone can shift the balance.

Reason has failed; the Raskin respond with inspired
insanity. After countless generations isolated in the depths
of the spirit world, the Raskin are returning to the world in
unseen numbers. Driven mad by exile, their blood surges
with hatred for the Garou. Because of the werewolves’
failures, the webs of the Weaver have ensured the planet.
As all animals have their instincts, the werewolves obey their
urges to snap the Mad Weaver’s threads, liberate the Wyrld,
and summon chaos to overwhelm the Wyrn. For those who
cannot articulate such philosophies succinctly, the two
greatest obstacles to their endeavors are the Garou... and six
billion humans. There’s a world at stake, after all.

In moments of meditation and introspec-
tion, the Raskin can plan well enough to
orchestrate their
own vast cru-
sades

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and expand their breeding colonies. From hidden places in the worlds of flesh and spirit, they awake at human civilization — and lately, they have intensified their war against the Gurus. Without technology or resources, they rely on numbers, subterfuge, cunning, and fervor. Desperate times call for extreme measures; thus, the Ratkin are preparing their army of the Apocalypse.

To the Gurus, the Ratkin are ancient adversaries. For humanity, they are forgotten horrors reborn. And to the most desperate and energetic forces of the Wyld, they are the last chance for creation’s salvation. In the End Times, even the despairs known as the Incarnate have gone mad. The Rat Totem calls... and his children answer without outward signs of submission or ingenuity violence.

Ratkin Lenai

Colony: A breeding ground for Ratkin, usually attended by packs of couriers and ruled by a sanguine and elderly Rat King.

Couriers: A group of Ratkin that defends a colony and serves a Rat king.

Creeper: A temporary home where a group of Ratkin can rest and heal, usually spiritually cleansed with werenet rites. Also known as a "crash space."

Decoy: Any gathering of werenets from a rampage to a courtyard pack.

Nest: A colony built around a sacred site where Ratkin can meditate and regain Coosis.

Rambler: The werenet in a rat pack. They serve no king and have no home. They can, however, choose a totem.

Rampage: An anarchistic and temporary rat pack. A rampage has no home and can only serve the Rat Totem. (Couriers sometimes call them "garps."

Rat Pack: A group of Ratkin dedicated to a totem and each other; a group of rambler.

Ratling: A Ratkin who has not yet earned rank (rather like a Guran cub). Ratlings form rampages.

Organization

Most Ratkin wander the world, seeking opportunities to unleash chaos and monkeywrench human civilization. When the werenets' population surges, another generation of self-destructive rampages swarms through the human populace in hastily assembled gangs called rampage. A Ratkin rampage shows evolution in action; instead of cultivating a strong pack alpha, the pack is obsessed with who its weakest member is, degrading him as the "run" of the pack. In short, the nest gets the sh*t jobs nobody else wants, until he can shame another packmate into taking his place. Rampaging werenets who do not hold rank in Ratkin society are known as rambler.

Soldiers and saboteurs cunning enough to survive this troublesome time of life create rat packs with longer-term goals — nine rodents are known as rambler. When a rat pack is formed, they must choose which totem they will serve through a Dedication Rite; otherwise, they must all follow the Rat Totem. Filled with fury on the eve of the Apocalypse, the Rat Totem sends visions, messages, and madness to deprave Ratkin, summoning them in campaigns against the Weaver, the Wyrm, the Gurus, and concentrations of human population.

Not all Ratkin see the Rat Totem as destructive, however. Werewolves know Rat as a totem of war, teaching them to strike with adroitness and stealth. Wise werenets follow a totem called Mother Rat, a healer who cares for the sick and diseased. For the most violent Ratkin, however, their Incarnate is the Rat God, and he has great plans for his children, breeding an army for the Apocalypse is one of the Rat God's most ambitious goals. Mother Rat breeds and heals the Rat Totem steals and kills; the Rat God leads a swarm of violent destruction.

Hidden from the other Changing Breeds, the Ratkin spawn in unprecedented numbers. Their most fertile breeding grounds are sprawling colonies, labyrinths extending from the physical world to spiritual tunnels through the boundaries between realities. Metis Ratkin are usually brought to such places, and werenet heroes are drawn to them by visions. The survival of a colony depends on a strong Rat King. Packs of heroic Ratkin who do his bidding are the couriers of his kingdom.

The largest colonies are based around sacred sites, such as Guran cemeteries. In these sacred sites, a council of elders rules, this colony, usually with one representative for each of the aspects of Ratkin society. Rambler and rampages have little to do for such places, especially when it comes to the orderly aspects of society. A Ratkin's Rage compels him to destroy fragile and fragile, the more constrained minds refuse to accept invaders in such sacred places.

Most Changing Breeds remain unaware of the Ratkin's hidden breeding grounds; however, the werenets they most commonly encounter are the skulking, scavenging, and sometimes psychopathic packs that sweep the world, testing down anything that upholds order, law, or civility. And as the End Times advance, the swarms of garps and rambler are growing larger.

Traits

Ratkin regenerate like Guran, and are equally vulnerable to silver. They begin with 3 Willpower. In addition, they possess several traits peculiar to the Breed:

• Mate Memory: A Ratkin's "maternal sense" prevents him from ever getting lost underground. Even if the creature is bludgeoned into unconsciousness and abandoned deep beneath the Earth, its innate and absolute sense of direction can help him find his way home.

• Acute Smell: When the creature is in its rat form, its hearing and smell become hyper acute. In addition, it has as strong sense of touch along with his whiskers (called vibrissa), which are prominently displayed in both Rodent and Guran form. In any form, Ratkin get a -1 difficulty on all Perception rolls involving rats, noses, or whiskers.

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• Night Vision: Werewolves have amazing night vision. By spending one Gnosis, the Ratskin can draw upon the dim illumination of the Perambula to see rough outlines in the night. This ability lasts for one scene, but with the Gift: Darklight, it can be extended up to eight hours, and the creature’s vision becomes clearer.

• Immunity to Disease: Ratskins can shapeshift after the first time they are infected with the Bithring Plague, an ancient and continually mutating infection that courses through the blood of their kind. The disease is transmitted in a virulent “creation rite,” those who survive it are immune to all diseases, whether natural or supernatural in origin. Ratskin can also carry and transmit deadly infections without suffering their effects or displaying their symptoms.

• Reduced Delirium: Werewolves rely on stealth and subterfuge during the Wars of Raige; thus, they do not induce the Delirium as strongly as Gnosis does. When a Ratskin sees a Cirociform Ratskin, consult the Delirium Chart, but reduce the victim’s Willpower by two points to normalize.

• Stepping Sideways: With the Rite of the Bholhe, a pack of Ratskin can “step sideways” into the spirit world. The Rite works on a Ratskin without a rite for one round. Ratskins are not nearby, but the presence of another type of shapechanger or another physical race (such as humans) prevent the warerats from crossing the Gantier.

• Keenings: In moments of danger, a Ratskin can “silently scream” to all other wererats within hearing range. Wererats can only “keen” when actually threatened. Other supernatural creatures cannot emulate or imitate this sound, even with supernatural abilities.

• Speaks in Squawks: In any form, wererats can speak a rodent language only they can understand. Speaking to ordinary rats is a separate ability, one that transmits emotional content better than complex ideas. Ordinary rats (like those summoned by vampires) do not understand the innate language of Ratskins.

• Blessings of the Rat Incarnum: The Rat Incarnum watches over the Ratskin from the moment of his first Infected (through the Rite of the Bithring Plague) to the catharsis of the First Change. After that, the warerats gain all the benefits of the Rat Totem, if he does not adhere to its ban, he temporarily loses these benefits until he performs an act of atonement. Wererats can change their totem each time they form (or drown) a new pack; this involves the Dedication Rite (see below).

• Blood Memory: Wererats share racial memories carried in their blood. The simplest version of this requires a Gnosis roll. The creature may remember the name of another Ratskin he’s never met (difficulty 6) or recognize a place where he’s never been (difficulty 8; for Tunnel Runners). Only knowledge shared by other Ratskin can be accessed by blood memory.

By spending one Gnosis and rolling temporary Gnosis, the creature can experience a sensory vision from the past, possibly one that’s relevant to a problem he’s facing (Storyteller’s discretion). The creature accesses the experience of another Ratskin or rat-spirit from the past. With one success, the vision can be from 10 to 50 years ago, with five successes, it may be from up to two millennia ago. Blood Memory cannot pass far beneath than that, is eaten, or is eaten, and it cannot compete with a Molokoi’s Memories.

• Festerling Blood: Ratskin blood is poisonous to anyone trying to drink it. A vampire or other supernatural creature attempting to drink wererate blood suffers one unspeakable health level of damage each round; he also receives disturbing psychedelic images created by misperceptions of the Bithring Plague.

Bites and the Bithring Plague

In many werewolf legends, leucodrapping is a disease, a transformation that takes place when a victim is mauled, but not killed. The Ciroc see their origin as their birthright and death (but not the Ratskin, shapechanging it a curse. Carvers of plague, their legacy is a disease that has mutated over thousands of years: the Bithring Plague.

All Ratskin Kinfolk traffic a small measure of this state in their brain. When a Ratskin is bitten by a Kinfolk (or by a rat-spirit summoned by one) and the proper rites are invoked, the infection of the Bithring Plague strikes through the Kinfolk’s blood. Most victims die, but at the end Time advance, more survive, some in strange and insidious new forms.

Before infection, Kinfolk are often oblivious to the tumor of corruption in their blood. When a Ratskin breeds with a human, the child is homid Kinfolk. When a Ratskin breeds with a rat (perhaps while slumbering in the nest of offspring swarms with rodent Kinfolk). The tumor in their blood manifests in many ways: as flashes of madness, caused by scabs of bad luck, or even as sudden outbreaks of violence. The Rat Totem leads in followers to these tainted souls. After infection, The Kin’s true breed emerges: human Kinfolk become homid Ratskin; and Ratskin Kinfolk become homid ratskins.

• Homid: A homid begins life as a human, usually unaware of her cursed heritage. Some claim “chemical imbalances” are to blame for a homid child’s deviant urges, which can manifest in all sorts of interesting ways. Some show a talent for schoolyard brawling or “creative destruction.” Others are more introspective, listening to a “singing in their blood” and experiencing dreams they cannot possibly understand — until infection awakens the true form carried within them.

Homid Ratskin adults, like rating children, are rarely successful in life, at least by human standards. But with the Rat Totem guiding them, Gifts from Gaia empowering them, and the strength of the Ciroc form sleeping within them, they have the resources to seize what they need.
deceive those who oppose them, and unleash pure chaos into the world.

**Beginning Gnosis 1**

**Starting Gifts:** Cooking, Eat de Rat, Persuasion

**Metis:** When two Ratkin breed, the result of their furtive coupling is a deformed and tortured creature, a huge, lashed and fanged monsterlstry, the very sight of which horrifies humans on a primal level. This beastly creature is secretly abduced by a Ratkin pack and taken to the nearest wearest nest in colony. Sharp teeth punish disobedience, and endless breaths with a whiff of eating relatives develop strength. Metis who survive this festal "childhood" must event to the young, mind the treacherous manipulations of their elders, and listen to the whispings in their blood of the world outside their hidden haven.

As they grow older, metis intentionally exploit tunnels that stretch into the surrounding Umbregrass, offering chances to learn of the "Wild" aspects of the spirit world. Other breeds consider metis fanatics, since they grow up in the relatively "pure" surroundings of the spirit world. To join with a Ratkin pack in the human world, pretending and crossing for the end of the world, is a great hoover — and a blessed release from the feasting, sprawling middle of a Ratkin colony.

**Beginning Gnosis 2**

**Starting Gifts:** Cloak of Shadows, Rat Mother's Touch, Sense Wyno

* Rodents: Born as a rodent and raised by rats, rodents Ratkin have strong instincts for survival, even when provided by the largest cities. When they need to be cunning, they have sudden flashes of inspired ingenuity, knowing the best place to tunnel, gnaw, or sabotage. When cornered, they can summon outwits of primal rage, glibly talking with a swarm of brothers and sisters to drive off (or devour) larger and stronger enemies. After infection, madness and hatred can utterly overwhelm the clever mind of a rodent Ratkin, offering new thresholds of exploitation and revenge.

**Beginning Gnosis 3**

**Starting Gifts:** Absolute Balance, Leap of the Kangaroo Rat, Survival

**Spire:**

When a Ratkin is first infected, his disease grants him feverish dreams: visions detailing the fate of the world, the curse in his blood, and his role in the world. Some dreams are outrightly spiritual forces; others are the result of madness and delusions, feelings lacking ambition are simple context to fight and die, or spawn and breed. A few are chosen to follow one of the four major aspects of wearest society.

* Tunnel Runners: The scours of the swarm, Tunnel Runners wander the world gathering lore and witnessing what it has become. As messengers and mavericks, they never carry wealth or keep a permanent home, at least beyond the backpacks and knapsacks they often carry. Lovers learn to blend into human society, learning weaknesses that warriors can later exploit.

Rampaging Tunnel Runners gather a herd of companions, usually ones with spiritual or martial talents. In any weather pack, a Tunnel Runner must be clever enough to scout ahead and cautious enough to always have an escape route planned. Like the proverbial rat leaving a sinking ship, they are ready to take to the road on a moment's notice... even when their companions are not as quick to follow.

All Tunnel Runners have the following Strengths:

- **Culturally Gifted:** In one day, a Tunnel Runner can develop a persona that helps him blend into his cultural surroundings. It's a quiet alternate identity that average people don't question (as long as the Ratkin in disguise). His appearance doesn't change; he just blends in. In Manipulation or Subterfuge rolls related to maintaining this facade are at -2 to -3 difficulty. Each person must have a different name. The effects end when he leaves town and changes his identity, although he can change it back when it returns.

- **Wanderlust Visionary:** When a Tunnel Runner is physically or spiritually lost, the Rat Totem may grant a vision of a destination that may offer help or a way out.

- **Traveling Light:** Tunnel Runners below Rank Three cannot have points in the Resources Background. Rank Three Runners can have two points in that Background.

**Beginning Rage:**

**Starting Gifts:** Danger Sense, Silent Running

- **Shadow Seers:** Masters of spirit stave into the shadows, often concentrating forces that others cannot see, or even believe. Shadow Seers seek wisdom in foggy places, learning from dreams and ideas humanly basis-wracked. Since everything is holy to them, they often encounter "holy relics" among the ruins of the largest cities, tending with them to learn and fill in the fragments. As shrines of street magic and urban spirituality, they listen to the pulse of the city few others can hear.

Like other insightful Ratkin, however, prolonged contemplation can drive them to require of insanity. The invisible then becomes more real to them than the physical world around them. Such zeal is considered admirable, especially since Shadow Seers must often exact the vito of a lock of hair or a bite from a human being — and not the extra-rectangular rancours of a psychopath are capable of executing. All Shadow Seers have the following Strengths:

- **Spirit Speak to Me:** All Shadow Seem begin play with the Thuggish Gift: Spirit Speak.

- **Spirit Sight:** By spending one Gnosis in the physical world, a Seer can instantly see what is happening in the local Pennsylvania, her eyes turn while when she does this. Although her body remains in the physical world, she cannot see what happens around her in this world. Instead, her spirit watches what transpires around it in the spirit world. Unfortunately, that leaves her quite vulnerable to physical attack. Spirit Sight requires active concentration, lasting up to a scene.

- **Disconnection:** When Shadow Seers break a Rage, Gnosis or Willpower roll, they often see the spirit world at more "real" than the physical world. A petty dispute be-
between local Gafflings and Jagglings may be more important than the physical objects and people nearby.

**Beginning Ragers: 2**

**Starting Gifts: Rat Mother's Touch, Sense Weaver**
- Knife-Skullers: Ratkin must make temporary alliances to survive, working with a vast array of companions, from scheming rulers who want to eliminate enemies to the scum of supernatural society. Such interactions are best handled by the Knife-Skullers, creatures skilled in negotiation, execution, and assassination. Experts at stealth and subterfuge, Knife-Skullers not only know how to kill unseen, but also how to lead a pack against enemies larger and stronger than they are. For Knife-Skullers, social interaction requires negotiation, especially when other creatures of the night are involved. Most are skilled enough to craft contracts that benefit both parties. When negotiations break down, Skullers love to enforce the "punishment clauses" of a contract.

All Knife-Skullers have the following Strengths & Weaknesses:
- **Contracts and Contacts:** Skullers begin play with three points of Contacts (in addition to their normal starting Background), usually in the form of "extralegal" informants. Some have other Changing Bonds as Contacts. Once a pact is made, Knife-Skullers take their contracts very seriously. A Skuller who breaks one may be hunted by other Knife-Skullers.
- **Sense of Justice:** A Skuller retains one Rage whenever he witnesses an act of injustice performed by another race; this serves as a reminder of when the Gunns betrayed the other Changing Bonds.
- **Assassin's Code:** When contracted for an assassination, a Knife-Skuller cannot allow himself to be seen killing his enemy. He cannot confront his enemy face-to-face, and he cannot strike while hidden by a cloak of Shadows. Failure means a loss of Cunnings Renown.

**Beginning Ragers: 3**

**Starting Gifts: Sticky Paws, Truth of Gaia**
- **Blade Slaves** ("Warriors")
  - Rat: a totem of war, and the Blade Slaves are his most feral warriors. The sumiri (and Nenuri) of feudal Japan would describe their tactics as "low war"—optimo used when all pretense of honor has been abandoned. Enemies must be studied and gradually weakened before this type of war begins. When the time is right, the swarm descends in force, strikes first, and overwhelms its foes. These warriors get their name from the fetishes they carry: each learns to bind a violent spirit inside his favorite knife, sword, or other implement of destruction. When in the throes of rapturous meditation, they whisper and chatter to their tools of destruction. And when they revel in heights of Rage, they unleash hidden spiritual talents that cripple their opponents—often literally.

All Blade Slaves have the following Strengths & Weaknesses:
- **Pain Daggers:** Only Blade Slaves can perform the Rite of the Pain Daggar, which binds a spirit inside a favored weapon so that it inflicts aggravated damage. At the Storyteller's discretion, the warrior may also be able to access one of the Charms of the spirit within the blade (he must pay an additional Background Cost to use the item as a fetich; see below). Another Ratkin can wield a Pain Dagger, but only if he undergoes a special ritual (and buys the 2-pt. Merit: Enslaved by the Blade); however, he cannot access the Charm bound within the blade.
- **Buff and Tough:** All Blade Slaves have an extra health level. Draw an extra square above the character's Bruised Level, and label it "Tough.""}

**Blood Lust:** Blade Slaves are more susceptible to Rage than other aspects of Ratkin society. The difficulty for their Rage rolls is always 5, regardless of the phase of the moon, direction of the wind, time of the month, or any other factor.

**Beginning Ragers: 4**

**Starting Gifts: Resist Pain, Slicing Teeth**

**Freak Aspects**

Strange days are upon us. As the world dies screaming, swarms of Ratkin gather, and some of their offspring possess supernatural talents never seen before. Ratkin who experience deviant visions during their Infection are called Freaks, and their extraterritorial forms are the basis of Freak Aspects:

- **Twitchers**—suck out easily to frenzy, exploiting their supernatural anomaly and Freak Gifts to unleash epic outrages of anarchy.
- **Ratkin Engineers** exploit insights into the Weaver's ways, exploiting hyperventilation to bend natural laws and increase their power.
- **Plague Lords** master the ways of disease, using their spiritual insight to craft new biological terrains and mass inoculation.
- **Marchwomen** are emotional enough to think they're the world's greatest heroes. Leading epic expeditions that invariably further their megalomania and madness.

**Freaks**

Ratkin can assume three forms:

- **Homid:** Ratkin can bleed into human society well—especially its weaker elements. Not all human-form Ratkin are handsome: some do not have sharp front teeth, scrawny physique, a stoop or scowl, a nervous twitch, or lanky eyes that dart about constantly. Ugly Ratkin tend to be of average height, with a steady gaze, a calm disposition, and quiet patience. This allows them to secretly plot against the human race without being interrupted by curious humans. Some Ratkin actually emulate the qualities humans find attractive, so that they may aid the human gene pool and produce more of their kind. By breeding more human kinds, they increase the number of potential wererats.
- **Crimos:** When a Homid form Ratkin shifts to Crimos, it might increase by about 20%—almost stall-a-Crimos form Gunns. Okay, so maybe it swells a bit more, and perhaps you might find its dexterous rattle unattractive. Maybe in fur and muscles twitch a bit too nervously when it's filled with Rage. However, its handsome whiskers extend a good two or three feet from its elegant snout, and its sharp teeth can puncture steel. The creature's eyes don't really glare
with a common sheen in the night. That’s just a myth — unless the Ratkin wants them to shine. A Crinos-form Ratkin can use bite and claw maneuvers; these cause aggravated damage.

**Rodens:** This form resembles a typical Rapenstter van Ranae Norwegian. It may be as small as a kangaroo rat or as large as a housecat. Either way, it can crawl and climb anywhere an ordinary rodent can, squeezing through an opening as small as a coin, walking with perfect balance along a taught rope, and scurrying behind cover quickly enough to not be noticed. Rodens-form Ratkins have one featured ordinary rat so don’t, however, as each jaw, one of the digits can be used as an opposable thumb.

### Form Statistics

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Ratkins have a +2 modifier to Strength in Crinos, but only add a single die to Stamina in that form. They have surging muscle mass, but little long-term endurance.

### Gifts

Ratkins begin play with three Gifts: one for their breed, one for their aspect, and one Ratkin Gift. A few of these talents are curious variants of Bone Gnawer Gifts, essentially those taught by the many varieties of rat-spirits. White Bone Gnawers can teach Ratkin Bone Gnawer Gifts (if they’re taught by rat-spirits), whereas can’t teach Bone Gnawers any of their Gifts. Spiritual revelations are far too rare, and gifts of socks or cheeseburgers are much cheaper. Various rat or rodent spirits teach most of the following Gifts.

#### Ratkin Gifts

- **Cloak of Shadows (Level One)** — The Ratkin can hide himself and anyone else he’s touching in shadows. A night-spirit teaches this Gift.

  **System:** The player spends one Gosniss and rolls Manipulation + Stealth; if there’s a witness, the difficulty equals in Perception + Awareness die pool. (If there are multiple witnesses, use the highest value.) The area cloaked depends on the number of successes.

  **Successes**
  - **One** cloak the Ratkin...
  - **Two** and no one else
  - **Three** and one other human-sized person or object
  - **Four** and three other human-sized people, or an object as big as a car
  - **Five** and eight or more human-sized creatures, or an object as big as a van or SUV
  - **Six** and 12 or more human-sized creatures, or an object as big as a tractor-trailer truck

- **Dark Sight (Level One)** — All Ratkins have a limited degree of night vision; this Gift magnifies and extends this ability. The Gift is taught by a night-spirit.

  **System:** The player rolls Perception + Occult (difficulty 7); each success adds one die to all Perception rolls for the rest of the scene (maximum of three extra dice). With five successes, the Ratkin might even see sound or scents heat signatures. If the roll succeeds at all, the wraith’s “night vision” (as described under Traits) still costs 1 Gosniss, but lasts for eight hours.

- **Crawling Chaos (Level Two)** — The Ratkin can skitter across vertical surfaces with preternatural ability.

  **System:** The roll to climb a surface is Dexterity + Athletics; the difficulty depends on the surface. From smooth wood or stone to 9 for glass or ice. The difficulty increases by one if the Ratkin is defying gravity.
• Backfire (Level Three) — The weaver can disappear into the Umbral, instantly reappearing behind an opponent up to 50 feet away.
  System: The player spends one Gnosis and one Rage; the victim must be within line of sight. The Rakin can immediately attack in this same turn; the strike is rolled at a -2 difficulty (minimum difficulty of 4).
• Attunement (Level Four) — As the Bone Grouser Gift.
• Rost (Level Five) — As the Bone Grouser Gift.

Gnomish Gifts
  • Eau de Rat (Level One) — Punish foes with a supernaturally fostering stench! This Gift works best on creatures downstairs from a Rakin, but with a bit of practice, the creature can wash the smell in a specific direction...
  System: The player spends one Rage and rolls Chaotica + Primal-Urge; if the target is downstairs, it’s difficulty 7. To waft the stench in a different direction, increase the difficulty by 1. Humans and Weavers suffer a stance penalty from all dice pools while the stench hits in the air. Weaver Gufflings who can’t make a successful Willpower roll (difficulty 9) flee. The effects last for a scene.
• Persuasion (Level One) — As the Gauronnominal Gift.
• Instinct (Level Two) — This Gift can force a victim to indulge in his basest impulses for one round. The Rakin must provoke the victim’s reaction in some way.
  System: The player spends one Rage and rolls permanent Rage (difficulty equals the victim’s Willpower). If the target is another player’s character, the player must name the first petty or brutal act his character would perform; the Storyguy rolls to resist or modify it.
• Reshape Object (Level Three) — As the Gauronnominal Gift, but taught by a Wyld-spirit.
• Body Wreck (Level Four) — As the Black Fury Gift.

Might Gifts
  • Rat Mother’s Touch (Level One) — As the Theurge Gift: Mother’s Touch.
  • Sense Wyrm (Level One) — The Rakin can use all of their senses to detect the Wyrm, although smell, perhaps the easiest to use. Sensing the Wyrm requires a round of active concentration.
  System: This Gift works differently from its Gnus variant. Roll Perception + Occult (difficulty 7); the number of successes required depends on the concentration and strength of the Wyrm in question. Snuffling a Loom in an empty room would require one success, for instance, but if he’s standing in the warehouse of King Breeze, it might require five successes to pinpoint where he’s hiding.
  • Stink (Level Two) — The Rakin with this dubious blessing is able to saturate a 15-foot-by-15-foot area with a horrific odor to drive victims away.
  System: The player spends one Rage and rolls Intelligence + Occult. Anyone wanting to remain in the area must succeed on a contested Willpower roll (difficulty 7).
• Silver Tooth (Level Three) — The Rakin’s incisors can leave nasty splinters behind when used in a successful bite attack.
  System: After a successful bite attack, the player spends one Rage and rolls Constitution + Pugnacia; if the Rakin’s incisors remove the splinters are removed. The victim must score at least 5 successes on a Dexterity + Medicine roll to remove them; this takes a number of turns equal to 10 minus the number of successes.
• Whirlwind (Level Four) — As the Fang-bats Gift.

Rakin Gifts
  • Absolute Balance (Level One) — With this Gift, the creature can maintain her footing on any solid object, whether that’s a wire connecting softops or the icy slope of a mountain. As long as the Gift is active, the rat won’t leave tracks.
  System: The player rolls Dexterity + Athletics; the difficulty is 6, but extremely narrow or treacherous surfaces may raise this to 7 or 8. The number of successes serves as an indicator of climbing or running speed. For the duration of one scene, the rat cannot slip or fall, even when he’s in Cer CA or Homiform.
• Leap of the Kangaroo Rat (Level One) — A kangaroo rat is capable of amazing leaps, and can even change its direction in mid-air. Rakin can use this Gift in any form, including Cinics. The Gift is, of course, taught by a Kangaroo Rat spirit.
  System: The player rolls Stamina + Athletics (difficulty 7); with at least one success, the Rakin can leap one or two times up to three times its normal jumping distance.
  Alternatively, she can use this Gift as part of “long running.” Any damage inflicted comes with a healed lep up to twice her normal jumping distance (The weaver moves an average speed of 10 miles per hour). Spend one Rage and make an opposed roll for each hour of travel on a failed roll, the weaver takes one level of lethal damage. The damage can’t be healed until the Rakin rests.
  • Devour the Dead (Level Two) — This gruesome Gift is used to clean up messes. The Rakin summons a swarm of rat-spirits to consume a dead body, removing all physical evidence of it there.
  System: The player spends one Gnosis; the swarm consumes the body in three turns. All items on the body at that time are carried off somewhere into the Umbral, probably never to be seen again.
• Silver Tooth (Level Three) — As the Rakin’s gift.
  • Mind of the Swarm (Level Four) — The weaver with this Gift is able to command a horde of ordinary, mundane rats through short will.
  System: The player spends one Gnosis and rolls Manipulation + Animal Kin; the effects last a number of hours equal to the Rakin’s Willpower. Each success allows the Rakin to command up to ten ordinary, mundane rats. (For detailed rules about swarms, consult a copy of the Rakin book.)

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Tunnel Runner Gifts

• Danger Sense (Level One) — When a ship is sticking, the rats leave first. Tunnel Runners act as scouts for their race, so when danger is near, they may receive a flash of warning about a possible danger.

System: The Troubey should roll for the character’s Wits + Alertness when danger is near; this is normally a difficulty 6, but subtle or supernatural danger may raise this to 7 or 8. The warning doesn’t have to be specific; it may just be an uneasy feeling affecting one sense. The player may then declare one quick-thinking or panicky reaction for the character before the threat of danger becomes real.

• Silent Running (Level One) — The Rankin can hide his tracks and path of travel from all methods of detection, supernatural or otherwise. Rat-sprints may also erase or falsify evidence of the wearer’s passing, counteracting methods of detection like Rats of the Quarter’s Snout.

System: The player spends one Gnosis and rolls Intelligence + Subterfuge. Each success raises the difficulty of a “tracking roll” by 1, to a maximum of 10; each additional success beyond that point subtracts one success from any tracking roll.

• Urban Camouflage (Level Two) — The Tunnel Runner can become indiscernible enough that people ignore her presence utterly. This Gift doesn’t work during combat.

System: The player spends one Gnosis and rolls Intelligence + Stealth. If the number of successes exceeds a witness’s Perception rating, the witness ignores the Tunnel Runner. For large groups, compare this against the highest Perception in the crowd. The Gift lasts for one scene, or until the Rankin decides to end it.

• Bolt! (Level Three) — Fighting to the death is a fool’s game. This Gift permits a Rankin to escape from combat he can’t win.

System: The player spends one Gnosis and one Rage. The Rankin can appear up the 50-foot escape shaft. He can have the75 0-foot leap, and return to the fight after using this Gift to escape is foolhardy, resulting in a loss of one Canning.

• Speak in Tongues (Level Four) — The Rankin with this Gift can choose to speak and understand any one human language under the sun.

System: The player spends one Willpower; the knowledge lasts for one scene.

Shadow-Sea Gifts

• Rat Mother’s Touch (Level One) — As the Throng Gift: Mother’s Touch.

• Sense Weaver (Level One) — The wearer can sense Weaver spirits of all varieties. The spirit must be within sensory range, and each type of Weaver spirit has a distinctive sound or smell. This perception may vary from rat to rat. Shadow Seers can also sense when an area has been “calculated” by the Weaver, and use help their packs “map the Weaver’s threads.”

System: The player rolls Perception + Occult; the difficulty depends on the strength and concentration of the spirit. A lone Weaver Gaffing, for instance, only requires one success. More successes may give some insight into the spirit (such as their relative strength), although this is always from a Rankin’s perspective.

Name the Spirit (Level Two) — As the lipus Gift.

Command Spirit (Level Three) — As the Throng Gift.

Pulse of the Invisible (Level Four) — As the Throng Gift.

Knife Skulker Gifts

• Sticks Paws (Level One) — The Skulker can catch a weapon from an enemy’s hands (or paws, or claws) and use it against him in the same turn.

System: The player spends one Rage and rolls Dexterity + Melee in the weapon; the difficulty is the victim’s Dexterity + 3. The victim cannot resist; such is the nature of the Gift.

• Teeth of Guts (Level One) — As the Philodox Gift.

• Stark! (Level Two) — As the Ragbash Gift: Sense of the Prey.

• Doppelganger (Level Three) — As the Glam Walker Gift.

• Open Wounds (Level Four) — As the Ghoracious Gift.

• Grass (Level Five) — As the Philodox Gift.

Hand-Steel Gifts

• Resist Pain (Level One) — As the Philodox Gift.

• Slicing Teeth (Level One) — As the Ahrayen Gift: Razor Claws, but works with a Rankin’s bite attack.

• Curse of Hatred (Level Two) — As the Ghoracious Gift.

• Bold! (Level Three) — As the Tunnel Runner Gift.

• Persecution Complex (Level Four) — As the Stargazer Gift: Preternatural Awareness.

Rites

Like other Shadow Gifts, a Rat in the Rites can be learned by anyone. Some are variants of Bone Grazer rites, most notably the Rite of the Cardboard Ponce (see Tribesfolk: Bone Grazers).

Dedication Rite

Every Shadow Seer knows this rite, but any Rankin can learn it. Dedication drives a pack, even a temporary one. At the heart of this rite, the gathered Rats dedicate the totem, acknowledging the collective goal they want to achieve. The wearer forms a circle, each placing one object in the center. The rest converge, walking clockwise around the gathering and speaks to the heavens on the pack’s behalf. The objects in the center vanish until the goal is achieved or the pack disbands. When the first goal is achieved, the pack must decide whether to renew the rite, standing together for another enterprise. Of course, identical long-term goals (such as “overwhelm the Wyrm with the chaos of the Wyld”) can take a lifetime to achieve.

Players Guide to the Changing Breeds
**System:** The ritualist spends one Gnosis and rolls Charisma + Rituals (difficulty 6) at the climax of the ritual. Each success yields one temporary Background Point for the purpose of choosing the pack's totem. If the totem does not get enough successes for a particular totem, the totem in the pack can spend temporary Willpower for additional successes (as many as necessary); the points do not refresh until the totem is activated. Some bonds are easier to forge, dedicating to a City Mother or Father requires 3 successes; an aspect of the Rat Incarna (Rat, Rat God or Mother Rat) requires 5 successes; Grandfather Thunder asks for 7.

**Rite of the Burning Plague**

Gatou inherits a legacy of disease; Ratkin receive a curse. The Rat Totem leads packs of werewolves to places where their Kinfolk have been bitten. As in classic werewolf tales, a solitary shapechanger attacks in victim. The intent is not to wound or kill, but to infect the victim with the Burning Plague. If the Kinfolk has a strong trait of Ratkin blood, he'll contract a feverish illness, eliminating in his First Change. Ordinary humans, and weak Kinfolk, die hourly from the same illness — an outcome unbearable to Ratkin who welcome with equal joy.

**System:** This ritual only affects humans, rats, and Ratkin Kinfolk; it does not affect other supernatural creatures. First, a Ratkin or rat-spirit must bite or claw a chosen victim. If the attack does damage (after 30), the ritualist rolls Wits + Rituals (difficulty 7) during that same scene to spread the infection. The virulence of the disease depends on the number of successes.

One success inflicts one health level of aggravated damage.

Three successes inflict enough aggravated damage to take the victim down to the Incapacitated health level; bringing a fever of terrible visions (chosen by the Rat Totem) and a full day of unconsciousness.

Five successes inflict enough aggravated damage to take the victim down to the Incapacitated health level. The dreams continue until the victim is resuscitated.

Human get sick, and sometimes die. Ratkin Kinfolk, on the other hand, have a chance of becoming Ratkin. In the last millennia, Ratkin Kinfolk had a one-in-a-chance of receiving a disease and undergoing their First Change; at the Storyteller's discretion, the odds may have increased since then, and will increase at the End Times advance. Roll 1d10 on a roll of 1 or 2, the Kinfolk 'breeds true' and becomes a werewolf.

If that roll fails, roll Stamina (difficulty 6); three successes means the victim survives after a protracted illness. Otherwise, inflict one additional level of aggravated damage each day until the victim dies. Oh, by the way, if the victim isn't a Ratkin Kinfolk, he must make that same Stamina roll, but against a difficulty of 8.

**Shysearch**

Johnny-Kill-Latechy, Ratkin Blade Slayer, launches into a rant:

**Rule:** What the hell do you need to know? Stay out of the fucking sea. How hard is that? Stay on the goddamn boat, and you'll be fine.

**Niuswili:** Supernatural coyotes with a sick sense of humor. They love practical jokes — deadly practical jokes — so they're pretty fucking amusing. I've also heard they don't like to wear pants.

**Mokoli:** Lizards and fomours, and every Wendigo-ass repulsion combined in-between. Long memories, ancient grudges, don't seem to give a damn about the Apocalypse. The big ones are easy to avoid. Watch out for the small ones, though. One supernatural alligator in a sewer can wipe out an entire colony if you don't kill it quick.

**Gurahl:** Stupid, stupid humans. They had the right Gifts to heal the world, and they sucked it up a long time ago. Then the Orions almost wiped them out. Now the world is going up in flames, and I think those lazy slums are too sleep right through it.

**Garou:** Rat-killing, egotistical, homicidal motherfuckers. You know the story; they hunted the Fera down, one by one, and now — Jo and behold! — the world is going to hell. Me. I think we should let them die fighting the Wyrms. Other folks, they'd just as soon kill them before they kill us. Maybe that's not such a bad idea.

**Corax:** They lie. They spy. If you catch them, they die. They're useful for trading secrets, but they don't know when to shut the fuck up. Death's the best way to silence them.

**Bistert:** Heh, heh, heh. Bister are fun. They preen, rod pose, and shuffle around all pretty-like. They're pretentious egotistical assholes, all secretive and territorial and shit. And they've got some bullshit about cat magic, too. Makes it all the more satisfying when you exterminate them — cage a thousand uses.

**Anansis:** Umm... they serve the Weaver, or the Wyrms, or they're on the road. Buck if know. They eat children, drink blood, eaves some kind of mind-meld shit with swarms of insects. I have no fucking idea what to do about them. Rat's are good at hiding, but spiders are small.

It would be cool if you could pop them like fleas, through.**

**Aja:** Oosed South African hyenas? Who gives a shit? Are you going to Africa? No. Talk to the Plague Lords, then. Africa will be theirs, soon enough. I need a drink. Enough talking! Let's go get a beer! And let's find a Bastet!

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*You can shut the hell up and lie flat on the floor before somebody gouges your face off. Your people had their chance, and you blew it. Now it's our turn to fix things.*

**Chapter Two: Those Who Change**

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Roger coughed from the smell. Sharks were good money, but he could barely stand their stink long enough to slice the fins off them. He shook his head and muttered something about the hippies making shark fishing illegal, not for the first time. Fuck the hippies, anyway, he thought. What they didn’t know wouldn’t hurt them, and he could sell today’s take for close to a thousand bucks. Not bad.

The boat gave an odd lurch, as though an extra weight had been added suddenly. Roger looked up and nearly put his hand too close to the monster’s mouth. Cursing, he stood up and kicked the fish in the gills. He had a few more fins to cut off, and then he could get rid of it and start heading home.

Something tapped him on the shoulder. He spun around, years pounding, and found himself staring into a woman’s eyes. The woman was soaked and completely naked, with a jaw that didn’t quit out too far and bulging muscles. She looked down at the shark behind Roger, and then back at his eyes.

Roger could not think of one thing to say. If she was a swimmer, she was a long way from shore. Maybe she’d gone overboard. Possibly one of those fast-cruising sharks; she sure wasn’t any kind of looter. Roger was still pondering that when she walked past him, picked up the shark, and threw it overboard.

She turned back to him and asked if Roger could only interpret as pure hair. Then, without so much as a backward glance, she jumped into the sea.

Roger ran to the boat’s rail and peered over, but saw nothing but the black night ocean. Grabbing his flashlight, she peered down into the water to see any sign of the woman.

He did not see her. What he did see was something huge, tunneling towards his boat from below.

Fucking hippies were right, was Roger’s last thought.

Statue

Before Gaia, before any life at all, there was Sea, Sea, the mother of all, was constant and yet ever-changing, and for a time was satisfied with that simplicity. But then she desired company, and so she charmed her waters and created her Three Daughters, Clee, Kan, and Cyld.

The Three Daughters fought constantly, and pushed up land and mountains, forming Uneas. In time, each of the Three ventured to Uneas, forming the lands...
that it could hold tiny pieces of their mother, and thus creating lakes and rivers.

The Three Daughters bear some resemblance to the Tist, Cct, the mother of hard-shelled creatures, might easily be considered with the Weaver, Kun, the mother of all Rokes, and the force of creation and fertility, reminiscent of the Wyld. Finally, Qyril, the Tentacled One, who desires nothing more than to extinguish the sun and plunge the world into darkness, shares some traits with the Wyrm. But these names — Weaver, Wyld and Wyrm — are recent coinages, just like the Gauru. The Gauru have their legends about Helios and Luna, and about how life began. The Rokes know the truth.

Qyril, venturing to Uunaa, wished to explore further, and climbed to Ovessa, bearing both of his skin with her break. Though she was finally torn down, she left a wound on Ovessa, which bloomed, fiery light, and beseeched Sea where it touched. Only through Kun's generosity and Uunaa's help was the Wound soothed, for they created a balm that covered the fiery Wound. Other Changers know the Balm as the moon, but the Rokes know the truth.

The Three Daughters now spawned, creating new life to swim through Sea, walk on Uunaa, and fly through Ovessa. But Qyril, born from Ovessa forever for whom he had done, wished to close the Wound (thus ending the world) and schemed to do so. Kun, realizing that she might one day succeed, created a race that would survive the Great Unmaking. That race is the Rokes.

The Imperium and the War of Rage passed the Rokes by, for the most part. Coastal humans who violated Sea's trust by taking too much from her for their own ends, but for many years, not enough humans lived near enough to be worth the Rokes' notice. Besides, Qyril was far from idle — she called forth fabulous monsters that require the Rokes' attention. The War of Rage, likewise, never touched the Rokes. Even when the Gauru knew about the waterbirds, they weren't fool enough to swim into the oceans and proclaim their dominance. The Rokes swam beneath the waves for millennia, following Kun's first and most important command — survive.

And then the Industrial Age dawned, and the humans went to war on Sea. Between the sudden influx of pollution, the sudden presence of massive steamships, and the streaming numbers of humans living on and near Sea, the Rokes were at loss as to what to do. They were under no order to war on humans, and many responded to the threat as predators are wont to do — by leaving the area. The seas are vast, and not matter how the urge to explore gripped the humans, they could not venture everywhere. But many of the sharks with which Rokes bred swam near coasts, and the command to survive passed on to the Rokes, protected by Kun. The waterbirds never worried on humanity to the same degree as the werewolves, but they sank their share of ships and even ventured on land when curiosity took them. Even with the damage the humans were doing, however, the Rokes could have endured — until the first Small Wounds opened.

**Roken Law**

All Changing Breeds have their Literacies, and appropriately enough, the Rokes' is probably the simplest.

- **Hunt:** Rokes are predators, like the sharks with which they breed. Part of their sacred duty to Sea, therefore, is to hunt, draining the schools and keeping the oceanic ecosystem alive.
- **Spawn:** Although Rokes do not die naturally, they fall to their enemies (and each other) often enough to require them to breed. In the wake of Tura's, the breed has attempted to build their population again, but they reproduce very slowly. Kun, mother of life, requires that they spawn, however, and so they do.
- **Swim:** If sharks cease swimming, they die. The Rokes equate forward motion with life, and so they swim to new waters whenever given the chance.

**Tura**

The nuclear blasts, which Rokes call Small Wounds, poisoned entire areas of Sea and destroyed grooves and Roguas as well as mundane sea life. The Rokes call a Gathering at a groto called Tura's in the Pacific Ocean. It would prove to be the greatest tragedy of the race.

The humans opened a Small Wound directly above the groto, killing almost of the Rokes in attendance. As most of the world's Rokes attended the Gathering, the humans had (without their knowledge) neatly wiped out the waterbirds in one sickening moment. Worse yet, the Gathering had been called to reach a decision on what course of action to take about humanity and its war on Sea — but the decision reversed the massed Rokes before the bomb detonated.

**The Betweenwar**

The survivors did as they wished for more than a decade, some living in immutability on Uunaa and Sea ("swimming between"), some warring with humans, some swimming far from humanity and waiting for the Great Unmaking. But then an unidentified Roke proclaimed that no Roke should venture to Uunaa under any circumstances, and any sea-dwelling waterbird should hunt down such rogues and retrieve them. Of course, retrieving a Roke is nearly impossible, and so the war escalated. In a few short years, the "betweeners" faced death at the jaws of hunting parties if they made their existences public. This war rages even today, and a few Rokes hunt down the betweeners and slay them. This practice is even part of the Roken Rite of Passage.

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The Last Day

The Rokeas are such that they always have — they follow Kursha Law (see sidebar), breed occasionally, and war on anything that threatens the Breed. The betweener war, still less than 20 years old, is the most immediate threat to the werehawks’ continued survival, although the fact that humanity masacres nearly one million metric tons of sharks a year is likewise a concern for ocean-dwellers and betweener alike.

Opinions vary among the Rokeas about how best to survive the coming Uprooting (for all werehawks agree, in the wake of Turna’s and the Red Star, that the end is near). Some feel that they must breed with humanity, producing human-like werehawks. After all, the humans have proven to be incredibly tenacious in clinging to life, even for all their attempts to kill each other off. Other Rokeas feel that they must simply swim to the deeps and await the end, emerging only when Unsea has cracked and sunk and all that remains is Sea.

Rokeas may be found anywhere that sharks live, and some places that they aren’t. Some Rokeas live on land full time (with occasional trips to the ocean to replenish their Crystalline see below), others never set foot on land. The controvrsial betweener split their time between land and sea, becoming knowledgeable about humanity (and often the creatures that live alongside humanity) and dodging attempts by the ocean-dwellers to hunt them down and kill them.

The Rokeas follow their sacred duties (of course, their most important such duty is to survive, which isn’t the sort of thing to rebel against) more faithfully than some other Breeds. In fact, the Rokeas are under no compulsion to gain Rnown. A Rokea fulfills her duty to the Sea simply by surviving, spawning and hunting, and these things can be accomplished without getting close to those or any other sentient beings. And indeed, some Rokeas choose this lonely life.

Most, however, recognize that in the face of Turna’s and the betweener war, the rules have changed. It may not be possible to simply hide in the water and wait the end of the world. The Kunspawn might have to act, decisively, if they are to survive — but that requires coming to consensus on the betweener war, possibly reconciling with the Same-Bito (see Chapter Four) and deciding what to do about the humans and their slaughter of sharks. Some headway has been made in the past few years towards opening discussion with the Gauru, and as the Same-Bito are part of the Beast Courts, they could perhaps open relations with other Pera. But until the Rokeas stop hunting each other down, they will be unable to act cohesively — and this, perhaps, is exactly what Crystalline does...

Rokea Lexicon

Betweener: A Rokea who chooses to live mainly on land, returning to Sea to regain Gnosis and retain her shape-shifting powers.

Cete: One of the underesa Trias, the incarnation of stasis and permanence, analogous to the Weaver.

Dietwalker: Derogatory term for a land-dweller.

Grottor: An underesa cærum. Some have specific totem spirits, some are overseen by Sea or Underesa.

Kadug: Human Rokea Kunspol, the offspring of a normal human and a Rokea. A Rokea mating with a kadug may produce a homed Rokea.

Kodak: Another name for Qyril, the one that most land-dwellers know her by.

Koty: One of the underesa Trias, the incarnation of creation and fecundity, analogous to the Wyld.

Kunspawn: Another name for the Rokea.

Moon’s Blood: Silver, believed to be the discarded remnants of the Oversea’s Balm mixed with his blood. The Oversea: The sky; the term is used to describe both the physical sky and the Celestine who rules the sky.

Oversea’s Balm: The moon, sometimes simply called the Balm. The Rokeas do not recognize the moon as an Incarnation as such; to them it is simply part of Oversea.

Qyril: One of the underesa Trias, the incarnation of destruction, ambition, and entropy, analogous to the Wyrm.

Rorqual: A dolphin or whale in service to Sea. Rorqual supply Glossio to Rokeas, and sometimes act as mentors to the werehawks.

Same-Bito: Asian werehawks, considered traitors and heretics by most Rokeas.

Sea: The oceans and seas of the world; the term is used to describe both the physical ocean and the Celestine who rules it.

Sea’s Soul: The Umbra (on land, referred to as Unsea’s Soul).

Small Wounds: In the past, this term was used to describe scars. Now more commonly used to describe nuclear explosions.

Three Daughters: The underesa Trias: Kun, Cet, and Qyr.

Unteresa: The sea floor.

Unsea: Any land; the term is used to describe both physical land (both the sea bottom and dry land) as well as the Celestine who rules the solid earth.

Wound, The: The sun. Sometimes called the Great Wound.

Organization

The Rokeas have little in the way of true organization; their numbers are too few. They learn Gifts from underesa spirits (all Rokeas can communicate with such spirits without the use of a Gift) and gain Rnown from recognition by Sea, Kun and each other (see Chapter Three for particulars on Rnown).

Rokeas have no animal Kunspol; they simply breed with natural sharks. The result of such a mating always produces one Rokea (regardless of how many offspring that species of shark would normally produce). When the new Rokea...
reaches sexual maturity (usually two or three years) she enters the Long Swim. Unlike the bloody First Changes of the Garou, the Long Swim is a voyage of discovery and self-awareness, evolving when the Rokе finds a spirit, Roroqual or another Rokе who can guide her to a groto. There, the Rokе enters Sea’s Soul and meets with Sea, who teaches the werserhark her first Gifts and explains the Law.

When a Rokе mates with a human, however, the result is never a werserhark. Instead, the offspring of a werserhark and a normal human is called kadug — Rokе Kinfolk. Though a being with mates with a Rokе, the result of that pairing has the usual chance to breed true and produce a homid Rokе. The Same-Bite mate with humans more regularly than other werserharks, and even among the Eastern werserharks homids are rare in the extreme. No human-bom Rokе has ever been allowed to reach maturity outside of the Middle Kingdom; they usually fall prey to the hunting parties searching for their betweener parents.

Despite the Rokе’s usual distaste for humans in general, and the breed’s overriding feeling that breeding with them would weaken the race, every Rokе that sets foot on Unsea feels a strong and constant urge to mate. Betweenerasts first noticed this sensation during the summer of 1999, corresponding roughly with the first appearance of the Red Star. No Rokе, however, has been able to discern why this urge is present. Some speculate that Kun is pulling the werserharks towards mating with humanity and creating a new breed better able to swim in mankind’s cycles. Most Rokе hold this view as heretical and offensive.

Traits

Rokе share many of the Garou’s powers, but several subtle differences exist:

- Rokе use Animal Attractions at +1 difficulty, but are still able to influence potential mates in this manner.
- Stark-bom Rokе (which is most of them) cannot banish with an Appearance rating higher than 2.
- All Rokе are constantly compelled to move. On land, Rokе pace unless the player succeeds in a Willpower roll (difficulty 6) each scene. If restrained, the Rokе must check for frenzy.
- Frenzy frenzy with only two successes as a Rage roll. Four or more successes indicates that the werserhark enters a state called Kannind, similar to the Thrall of the Wyrm. In such a state, the Rokе attacks and eats any being within reach. Rokе do not enter fox frenzy.
- Rokе inflict full Delirium in Chaums form and partial Delirium in Glaudium form (treat the viewer as if his Willpower were two points higher).
- Werserharks regenerate as Garou do, except that Squamas Rokе can regenerate in breed form, provided they are immersed in salt water. Also like werewolves, Rokе cannot soak silver damage except in breed form.
- Rokе communicate by means of electrical signals called the Sending. They can receive the Sending in all forms (including Homid) but can only broadcast it in Squamas, Chaums and Glaudium forms. The player rolls Chaums + Primal-Urg to convey information via the Sending; the difficulty varies based on how complex the message is. All Rokе within line of sight can understand and communicate via the Sending with no rolls required; normally a Sending carries for a quarter mile underwater (and deciphering a Sending at that range requires an Intel ligence + Primal-Urg roll). On land, the Sending only carries for 50 feet and can only be broadcast in Glaudium form.
- Rokе have super-sense of smell (-3 to score difficulties in Squamas form, -2 in Chaums and Glaudium form, -1 in Glaudium while on land). Also, werserharks can orient themselves by sensing electrical currents; this requires a Perception + Primal-Urg roll (difficulty 6, or 7 on land but then in Glaudium form only).
- Rokе gather in swarms, much like Garou packs. Swarms are often bonded by a totem and may learn and execute slow maneuvers.
- Any opponent who strikes a Rokе in Chaums or Glaudium form barehanded must immediately soak two levels of lethal damage due to the werserhark’s tough, tooth-like scales.
- Rokе cannot step radishes without using a Gift or the Right of Passing the Net. They can perceive and communicate with pelagic spirits without the use of a Gift, however. Two of the more common sea-creatures with which they interact are remora and Rorqual. Both are Kanin (Cainan fish in physical bodies). Remora act as messengers between Rokе, but cannot fulfill any other function. Rorqual are not a thing of living worms, and carry massive amounts of Glaudium that Rokе can absorb (with permission, of course).
- Rokе do not die naturally. Once they reach adulthood, they simply stop aging.

Rage, Glaudium, and Willpower

All Rokе begin with 8 Willpower. Rage and Glaudium are determined by auspice and breed, respectively. Rokе begin with two Gifts, one from auspice and one general Rokе Gift.

Breeds

Rokе do not produce metam, because they never mate with each other. Even on land, where the urge to mate is so strong, the werserharks do not feel the urge to breed with one another. Therefore, only two breeds of Rokе exist — homid and squamas.

- Homid: Predates only in the Middle Kingdom and rare in the extreme even there, human-bom werserharks enter their First Change around the same time homid werewolves do. Aside from looking much more human than squamas Rokе, homids also have the advantage of understanding the surface world and speaking human language. Other Rokе, however, consider the notion of human-bom among them abhorrent.
Beginning Gnosis: 1

- Squamus: The vast majority of Rokea are born of sharks. Of the nearly 400 species of shark in the world, however, the Rokea breed only with the largest and deadli-
est (only about 20 percent of the species). Rokea might be
torn of mako, white sharks, tiger sharks, hammerheads, 
blue sharks, thresher sharks, blacktip sharks or bull sharks. 
A list of light research should provide plenty of inspiration 
for Rokea characters of differing species.

Squamous Rokea are under the same Ability restrictions 
as lupai Goths (see p. 6 of Werewolf). As stated, a squamus-
bred character cannot have an Appearance rating above 2. 
Such characters do gain a free dot of Primal-Urge and 
Survival, however.

Beginning Gnosis: 5

Auspicus

Rokea have three auspices, based on where they are born. 
The wersharks see the sun as an immense wound in the sky, 
and believe that night is the result of Overseas applying medi-
cine to the Wound. As he runs out of medicine, the Wound 
shuts through, becoming visible even at night (as seen in the 
waxing of the moon). Once the moon is full, Ursus and Sea 
make more medicine for him, and the cycle begins again.

- Brightwater: Rokea born during the day when the sun 
shines or under the full moon are Brightwaters. Brightwaters 
are warriors among warriors, vicious and brave, but they 
possess an odd desire to be near the surface. This is due, they 
say, to their connection to the Wound—they feel Oversea's 
pain because they were born when his pain is greatest.

Beginning Rage: 5

Starting Gifts: Eyes of the Wound, Restminr

- Dimwater: Dimwater Rokea are born during the day 
when the sun is cloaked over, or at night during any moon 
phase except full or new. As such, most Rokea fall under this 
auspice. Dimwaters are the stabilizing force in Rokea soci-
ety, deciding policy and leading others. They are also the 
strongest proponents of the hunt for humans, and res-
ponsible for creating what few fetishes Rokea use.

Beginning Rage: 4

Starting Gifts: King Fish, Sea's Voice

- Darkwater: Nicknamed the "mad ones" by other 
weresharks, Darkwaters are born under eclipses or on the 
new moon. They are the most curious and innovative of the 
Rokea, diving to the frigid depths or walking on land to 
uncover new secrets. Although they are the most of the 
Rokea, most of their greatest victories—and worst defeats— 
in Rokean history can be traced to a Darkwater.

Beginning Rage: 3

Starting Gifts: Blood of the Deeps, Silent Sending
Rokea have five forms, much as the werewolves do, but mos. Rokea only have access to four of them. Their Glabrous form — called "Round Back" by the Rokea — is only accessible to weresharks who have ventured on land long enough to learn how to assume it.

All five the Rokea forms have Latinate names as well as the more descriptive ones (Swimming Jaws, Fighting Jaws, etc.). The Latin names were coined by aGlass Walker called Martin One-Nine who was fascinated by the Rokea. He was probably responsible for most of the knowledge that the werewolves have about the elusive weresharks. Ironically, he met his end at the jaws of a Brightwater called No-Frey-Remains in the waters off the coast of Australia.

• Homid (Long Fins) - An unnatural form for most weresharks, the Homid form tends to be ugly, hunched, and wollyered. Squamous Rokea send to "imprint" on the first humans they see to determine the race of their Homid form.
• Glabrous (Round Back) - The Rokea loses all body hair and grows even more ugly. It gallops little in the way of height but nearly 100 percent of its weight in muscle. Her back broadens as the dorsal fin begins to form (hence this form's name). As stated, ocean-dwelling Rokea don't usually know how to assume this form, although betweeners and homid-born, Rokea do.
• Glabrous (Standing Jaws) - A Rokea in this form is a ten-foot sharkman, a walking nightmare. Capable of chewing a human being half. Standing Jaws combines the power of Fighting Jaws with the versatility of a humanoid form. Some weresharks retain their tails in this form, whereas usually don't (as it serves no purpose on land). This form incites partial Delirium in humans.
• Chamous (Fighting Jaws) - As described as Stygians, the Fighting Jaws is, most Rokea prefer Fighting Jaws for battle. In this form, the Rokea is a shark, but it is half as long as her Swimming Jaws form (averaging a 10 foot white shark grows to 30 feet in Fighting Jaws). This form incites full Delirium in humans.

Swimming Jaws: The natural form for most Rokea, this form is indistinguishable from a normal (if large) shark of the character's species.

<table>
<thead>
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<th>Glabrous</th>
<th>Gladius</th>
<th>Chamous</th>
<th>Squamous</th>
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<tbody>
<tr>
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<td>Str: +3</td>
<td>Str: -2</td>
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<tr>
<td>Dex: +1P</td>
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<td>Dex: +1P</td>
<td>Dex: +1P</td>
</tr>
<tr>
<td>Sta: +2</td>
<td>Sta: +2</td>
<td>Sta: +3</td>
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<tr>
<td>App: -2</td>
<td>App: -1</td>
<td>+1 Bite Damage</td>
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<tr>
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<td>Diff: 7</td>
<td>Diff: 6</td>
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*The numbers in parentheses apply in the water, where the Rokea are obviously more maneuverable.

Gifis
Roken begin play with two Gifis, one chosen from the general list and one from the auspice list.

General Rokea Gifis
• Breach (Level One) - As the Level One lupus Gif: Hare's Leap.
• Killing Bite (Level One) - A Rokea can slay enemies with one bite, but sometimes a more powerful blow is needed to fell determined opponents. This Gif allows the Rokea to deliver a fearsome bite in any form. A shark-spirit teaches this Gif.

System: The player spends one Rage point to activate the Gif. The next successful bite attack the character lands inflicts two additional levels (not dice) of damage.

• Gulp (Level Two) - A favorite of betweeners, this Gif allows the Rokea to swallow any non-living object she can fit into her jaws, and then regurgitate it later, unharmed. A tiger shark-spirit teaches this Gif.

System: The player spends one Gnosis point to activate the Gif. The Rokea may store items in her gut indefinitely, and anything swallowed is considered dedicated for purposes of shapeshifting. The Rokea must be in the same form when she swallows and regurgitates the items, and may not use this Gif to swallow something new without first spitting out anything already carried.

• Restless Waters (Level Two) - As the lupus Gif: Secret of Sight.

• Gif the Rays (Level Three) - Stygians belong to the same family as Rokea — almost exactly, fish, whose skeletons are made of cartilage. This distinction means nothing to the Rokea, but they can do as least Gifis from any fellow Gif, rays included. The Gif allows the Rokea to deliver a venomous sting with its tail or fin, often a good defense against an opponent too tough to simply be beaten down.

System: The player spends one Gnosis point for the character to manifest the stinger, either at the end of the tail or at the tip of the index finger. The character can then sting an opponent (this requires a Dex: +1 Brawl roll, difficulty 3). The victim must roll Stamina (difficulty 7). Failure indicates the target takes lethal damage equal to the Rokea's Rage. One or two successes means the target suffers no damage, but does take a -2 penalty to all rolls for the remainder of the scene due to the extreme pain the wound causes. Three successes negate the effect, as does the Gif: Resit Toxin.

• Shark's Bones (Level Three) — Roken in human form are often annoyed by how hard and brittle their bones become. This Gif allows the Rokea to change her Homid form bones into the pliable cartilage she is used to, briefly. This allows her to squeeze into small openings (as tiny as eight square inches) and resist blunt damage. A shark-spirit teaches this Gif.

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System: The player spends one Gnosis point, and the Gift lasts for one scene. During that time, halve the damage of any bludgeoning attack made on the character before soak is rolled. This Gift can only be used in Human or Glabrezu forms.

* Kun’s Maw (Level Four) — At the level four Gif of Ferris’ Gift: Ferris’ Bite.

  • Relentless Hunt (Level Four) — Once a Rokke chooses a course of action, the forces beneath Ozenas can change her mind. With that Gift, the Rokke may apply her determination to her chosen course of action, adding sheer perseverance to her strength and skill. A stark-spirit teaches this Gift.

System: When the Rokke learns this Gift, she chooses a goal or action. This goal must be easily stated ("Protect the Chill Water Bats Grota" or "Destroy Halluhan Fishing"). No form of mental or emotional control can force the Rokke to abandon or act in a manner contrary to her goal. The player receives one automatic success on any roll that further the character’s goal. If the goal is ever accomplished, the player may choose another. If the character wishes to change the goal before accomplishing the original one, the player must spend a permanent point of Gnosis. The goal must be specific — “Survive” or “Fight enemies” is not acceptable.

* Great Summons (Level Five) — As the lapis Gift: Song of the Great Bear. This Gift is usable only six times, and typically calls up giant sharks or aquatic dinosaurs.

* Ocean’s Peace (Level Five) — Before Sea created the Three Daughters, she existed in an ever-changing and yet very serene perfection. The most powerful Rokke can experience just a fragment of that peace, and draw strength from it. A spirit-servant of Sea teaches this Gift.

System: The player always gets six to instantiate rolls for the Rokke. Also, the player may roll Willpower (difficulty 7) at the beginning of any scene. If successful, for the remainder of the scene, the player may spend a Willpower point for an automatic success on any roll, but does not automatically lose the point unless no successes are rolled naturally. That is, if the roll fails, the character still gets one success and the Willpower point is marked off as usual. If the roll bores, the character loses the Willpower point but the trick is treated as a simple failure.

Brightwater Gifts

* Eyes of the Wound (Level One) — As the metis Gift: Eyes of the Cat, except that the Gift also immediately compensates for sudden flare-ups of light. A stark-spirit teaches the Rokke this Gift.

* Restraint (Level One) — Rokke, and Brightwaters in particular, enter frenzy easily. This Gift, taught by a spirit-servant of Sea, allows the Brightwater to ignore her lawful-neses and allies entirely, even when lost to Reason.

System: The Rokke must activate this Gift before entering frenzy. The player spends one Gnosis point and roll Willpower (difficulty 6). For each success, the player chooses one character. The Rokke, if the enters frenzy, will ignore each chosen character entirely.

* Na’vke’s Gift (Level Two) — The Greeks called the electric ray name, and had great respect for the little fish that could produce a charge powerful enough to stun a man. The Brightwater respects the ray as well, and long ago learned its deadly secret. Obviously, a myst-spirit teaches this Gift.

System: The player spends one Rage point and rolls Rage (difficulty 6). Each success inflicts one level of lethal damage to anyone within 20 feet (in the water). On land, the damage can only be inflicted on one grounded target (unless the Rokke can touch the target directly). After using this Gift, the Brightwater must wait three turns before doing so again.

* Underton (Level Two) — The Rokke stirs up a vicious current that sweeps a target in whatever direction the weshark chooses. The Brightwater might use the Gift to pull a human out to sea, force any opponent towards the surface, or draw a victim towards her waiting maw. A spirit-servant of Sea teaches this Gift.

System: The player spends one Gnosis point and rolls Strength + Athletics (difficulty 7). The number of successes determines the strength of the underton — anyone caught in it must beat the Rokke’s successes on a Strength + Athletics roll (difficulty 8) to escape it.

* Bends (Level Three) — When air-breathers dive into the depths of Sea, they run the risk of suffering from decompression sickness or the bends. The humans humble about nitrogen bubbles in the bloodstream, but the Rokke know that Sea simply punishes the humans for repressing this Gift allows the Brightwater to inflict these pains on any target, in the water or not. A spirit-servant of Sea teaches this Gift.

System: The player spends one Gnosis point and rolls Strength + Medicine (difficulty 7). Each success inflicts one level of lethal damage. On land, any target may soak this damage, even those not normally capable of doing so. In the water, however, only water-breathers may attempt to soak it. The wounds caused by this Gift are extremely painful, and inflict an extra die of wound penalties.

* Strength of the Crashing Waves (Level Three) — As the Level Three Gift of Ferris’ Gift: Might of Thor.

* No Walls (Level Four) — Nothing confines the Rokke in Sea, but on Uzena, the humans have erected many barriers that it drives the Brightwater to madness. This Gift, taught by a spirit-servant of Kun, allows them to bypass such blockades in the most direct way possible. The character simply batters his way through whatever stands before him, no matter what the material.

System: The player rolls Strength + Athletics (difficulty 7). The character smashes through any man-made barrier in a number of turns equal to (6 – the successes on the roll). This Gift does not function on barriers that do not directly impede the Rokke’s movement; the Rokke could not batter his way through a ship’s hull, as he could more easily swim around the ship.
• Blood of Darkness (Level Five) — As the Children of Gaia Gifft: Halo of the Sun (Roken see light as the blood of Oversea).

• Pain of the Wound (Level Five) — The Wound streams with fiery blood, and the Brightwaters are born in the light of that blood. Elder Brightwarmers can harness that destructive power and turn it on their enemies, calling up mystical flame that burns even in the coldest depths of the ocean. A spirit-weapon of Oversea (more specifically, a servitor of Helios) teaches this Gift.

System: The player spends two Rage points and rolls Strength + Rituals (difficulty of the target's Stamina). Success means that target burns into flames, suffering three health levels of aggravated damage per turn until dead or until the Roken discontinues the Gift (very powerful magic might also be able to interrupt the Gift). Storyteller's discretion. The target may spend a permanent point of Willpower to avoid the damage for one turn. The flame burns anywhere, regardless of lack of oxygen or other such conditions.

Dimwater Gifts

• King Fish (Level One) — The shark is regarded as regal or divine in many cultures (though not necessarily benevolent). The Keeper grudgingly admit that this is one thing the humans have right. This Gift allows the Dimwater to command respect. A short-spirit teaches this Gift.

System: The player rolls Charisma + Primal-Urge (difficulty 7). Success subtracts one from the difficulties of any Leadership or Intimidation rolls made during the scene.

• Sea's Voice (Level One) — As the Level One Gullied Gift: Body Speech.

• Crushing Depths (Level Two) — The Roken can inflict the pressure of the ocean depths upon a target, simply by making eye contact. The target cannot move while this power is in effect, and can barely muster the strength to breathe. The wrenched act normally, not breaking eye contact disrupts the Gift, and so the Dimwater's usual action is to slowly move toward his victim. Any deep-sea fish-spirit can teach this Gift.

System: The character must make and hold eye contact with the target. The player spends one Willpower point and rolls Charisma + Instination (difficulty of the target's Willpower) each turn. As long as the player achieves one success on these rolls, the target cannot take any action at all. The only way to escape this Gift is by entering frenzy (provided the target is capable of doing so).

• Spit Teeth (Level Two) — The Roken may spit his teeth at any 1-point-from-a-distance. While Spit Teeth can be used in the water, its greatest utility is in the fact that it can be used in any form (Homid included) and therefore is just as useful on land. A shark-spirit teaches this Gift.

System: The player rolls Stamina + Primal-Urge (difficulty 6) toessen the tooth; one tooth per success becomes loose. The player then rolls Dexterity + Athletics (difficulty 6) to strike with them. The maximum range for spitting the teeth is 25 feet. Each tooth inflicts one health level of damage, provided that the roll to hit succeeds. This damage is considered aggravated.

• Drown (Level Three) — The Roken causes an airbreather to drown, so that she must breathe water to survive. More diplomatic Dimwaters might use this Gift to allow a visitor to come to Sea, but most of the time, the Gift is used to kill air-breathers or force them into the water... where the Dimwater's slew awaits. Any air-spirit can teach this Gift.

System: The player spends two Willpower point and rolls Willpower (difficulty of the victim's Stamina + 4). Success forces the target to breathe water (fresh or salt) to survive, but offers no protection from other sea-born hazards (pressure, temperature, shock). The effects last for one hour.

• Sea's Wisdom (Level Three) — The Roken swims about as a tight circle, forming a small whirlpool. In the water's rushing, she can hear the advice of her mother, Sea. This Gift is taught by a spirit-serve of Sea.

System: The player rolls Intelligence + Rituals (difficulty 7). The Gift can only be used in the water. The more successes achieved on the roll, the more detailed and direct the advice given to the Roken on any topic she chooses — with one exception. Sea has thus far refused to give any Dimwater an opinion on the relationship between water. Most Dimwaters assume this means the opposite.

• Living Sea (Level Four) — The Dimwater causes the waters to become semi-solid, able to attack a target or hold it in place, or even propel it towards the water's edge. On board, the Roken may cause a nearby body of water (such as a boat) to expand until it is capable of holding or drowning a target. A spirit-serve of Sea teaches this Gift.

System: The player spends one Willpower point and rolls Manipulation + Oscult (difficulty 6). Five cubic feet of water are animad for each success. While Living Sea can be used as a weapon (by drowning air-breathers or strangling water-breathers — this inflicts the Roken's Gnosis in lethal damage dice each turn), the animating water responds to any mental command the Roken gives it. To accomplish this, the Roken consumes the water at a speed that makes it invisible to foes, or even propel the Roken a distance into the air. The Gift's effects last for as long as the Roken concentrates.

• Quick Currents (Level Four) — As the Level Four Child of Gaia Gifft: Strike the Air.

• Common Foe (Level Five) — The Dimwaters believe that all creatures should know and stay in their places, but Qylst routinely upsets the natural order. Therefore, the eldest of the auspice can rally any bug not corrupted by Qylt to fight against her, regardless of their usual inclinations towards the other parties on the battlefield. A spirit-serve of Kom teaches this Gift.

System: The player spends one Willpower point and rolls Charisma + Leadership (difficulty 6). The character emits a Sending or, if on land, needs to attract the attention of those nearby with a shout or growl. If the roll succeeds...
any supernatural beings in the area (including Garou or other Fera, vampires, and inhuman hunters) cannot attack one another if a common threat is present. "Common threat" typically means a servant of Qyril willing to serve Qyril (in any of her incarnations) are not affected by this Gift. Any affected party who attempts to attack someone other than the common threat suffers wound penalties as though Con was 6 on a roll against Ego (see the ?Fate function). Common Fate lasts for one scene or until the common threat is vanquished.

• Leviathan (Level Five) — While the Gift: Great Sireness allows any elder werebeak to call up aid from the unseen deities, the Dwunwaters dislike the Deity's harmony with such beasts cause. This Gift allows them to take matters into their own jaws, becoming such a beast rather than summoning one. A spirit-servant of Kori reaches this Gift.

System: The player spends two Willpower points and two Rage points. The character changes into a monstrous shark, nearly 80 feet long. This grants +5 to all physical Attributes after Fighting Jaws modifiers (-1 to a Rokes with Strength 3. In Homid Form would have Strength 12 as a Leviathan). Also, the Rokes gain at least one Rage point per turn. This Gift lasts until the end of the scene.

Darkwater Gifts

• Blood of the Deeps (Level One) — Most sharks are not built for cold or extremely deep waters, but the most terrifying secrets of Sea can be found below the surface. The Darkwater, therefore, learn this Gift to help them reach those depths. Any deep-sea fish spirit can teach this gift.

System: The player spends one Willpower point and rolls Stamina + Survival (difficulty 6). For three hours per success, the Rokes suffer no damage from cold or pressure. This includes travel time, however, as the Rokes must reach a safe depth before the Gift expires. Blood of Deeps only protects Rokes from natural environmental harm. Gifts and other supernatural powers that inflict cold or pressure damage have their normal effects.

• Silent Sending (Level One) — While Rokes dislike keeping secrets, the Dwunwaters recognize that the Dwunwaters and Brightwaters simply don't need to know all the interesting things that the mad ones see. This Gift allows the Rokes to use the Sending selectively, rather than simply broadcasting a message. Remora-spirits teach this Gift.

System: The player rolls Intelligence + Primal-Urge (difficulty 6) to activate the Gift. If successful, the player may choose to receive her character's Sentinels for the remainder of the scene.

• Eater Sea's Soul (Level Two) — Ordinarily, Rokes cannot step sideways without using the Rite of Passing the Net (see below). Darkwaters, however, long ago discovered how to use the thin aquatic Glandrian on their own. Any spirit-servant of Sea may teach this Gift.

System: Once learned, this Gift is permanent. The Rokes may step sideways just as werewolves do. This Gift does not provide protection from the increased pressure and cold of the undersea Umbra, however, although the Gift: Blood of the Deeps does.

• Piercing Shriek (Level Two) — The Darkwater emits a horrible wail that paralyzes any who hear it. The Roke's allies are affected by this Gift as well, although the Darkwater can emit a Sending to warn them and mitigate the effect somewhat. This Gift is taught by a dolphin spirit.

System: The player spends one Rage point and rolls Wits + Primal-Urge (difficulty 6). Anyone within 30 feet (in the water) or 15 feet (on land) must oppose the Roke's roll with a Willpower roll (difficulty 8). Anyone not matching or exceeding the Roke's successes collapses in agony for a number of turns equal to the difference in successes. Characters using powers that heighten their sense of hearing (such as the Gift: Heightened Senses) may not attempt to resist; they simply collapse for a number of turns equal to the Roke's successes. If the Darkwater chooses, she may warn allies before using the Gift. This requires the use of the Gift. Silent Sending and reduces the difficulty of the Willpower roll to six.

• Scent of Blood (Level Three) — As the Level Three Shadow Lord Gift: Direct the Storm.

• Swim Through the School (Level Three) — The Darkwater may move through crowds with ease, slipping through throngs and masses as easily as if swimming. This Gift even curbs the effects of the Curse. It is taught by a red spirit.

System: The player spends a Cichlids point. For the remainder of the scene, the character may move through a crowd at her top speed; people simply move out of her way instinctively. Plus, her Rage rating is considered half its normal value for purposes of the Curse.

• Shock Wave (Level Four) — The Darkwater emits a powerful blast of force, much like a depth charge. This Gift is useful both on land and in water, although force carries much farther underwater. This Gift is taught by strange spirits of force in water called Brokers.

System: The player spends one Willpower point and rolls Rage (difficulty 6 in water, 7 on land). Success creates a concussion that travels out from the Rokes in a cone. Any living thing caught in the blast suffers lethal damage equal to the successes on the Rage roll. On land, targets must also roll Dextryr + Athletics (difficulty 8) or be knocked down. In water, the Gift's range is the Roke's Stamina + 2 in yards on land, this range is halved.

• Wave's Passage (Level Four) — By focusing on an object, the Rokes can cause it to age as though left underwater for years. Wood becomes brittle, paper yellowed and falls apart, metal tarnishes and rusts, etc. A spirit-servant of Sea teaches this Gift.

System: This Gift takes one full turn to invoke. The player rolls Wits + Enigmatic (difficulty 7). Each success ages the object one year underwater. One is usually enough to erode wood to the point that it crumbles, while metal might
require three or more. The Rokea may use this Gift as an extended action, wearing away at the object until it breaks.

- **Madness (Level Five)** — As the Level Five metis Gift.
- **Oversesea’s Gift (Level Five)** — The Rokea can walk on land or swim in the sea, but they cannot visit Oversesea, and this expansive territory calls to the curious Darkwaterers. This Gift allows them to assume a form capable of flying. The werebear’s body becomes light and a thin membrane stretches from his wrists to his ankles, granting her "wings" much like a butterfly’s. A spirit-servant of Oversesea teaches this Gift.

**System:** This Gift may only be used in Gladus form. The player spends two points of Groosis. Once in this form, the Rokea can fly (maximum speed is 30 mph) but can swim much faster (up to 70 mph for short bursts). The Rokea’s Attributes do not change, nor does her natural weaponry, which allows for some impressive attacks while airborne. While this Gift is active, normal humans ignore the flying shangkman unless it attacks them, and even supernatural beings must roll Willpower (difficulty 8) to see her unless using some special power (such as the Gift: Scent of the True Form). This Gift lasts until the Rokea wills it to end.

**Rites**

Rokea make use of comparatively few rites. The rites of Cleansing, Spirit Awakening, Summoning, Opened Gate, Wounding (and occasionally) the Prithi are some of those that they do commonly use. Also, three Rokea-specific rites are discussed below.

**Rite of Rokea Blood**

**Level One**

Both werebear and ocean-dwelling Rokea use this rite often. Ocean-dwellers use it to find sharks of a specific breed, so that they can more. Betweeners use it to find kudago. However, either type of Rokea can use this rite to find either type of luring partner, meaning that ocean-dwellers sometimes hunt betweeners by hunting their offspring.

**System:** The Rokea either leaps into the sky (in the water) or stretches her arms skyward (on land). The player rolls Perception + Rituals (difficulty 8). Success allows the Rokea to find kudago within five miles, or sharks of a specific breed within 10.

**Rite of Passing the Net**

**Level Two**

The Rokea sometimes refer to the Gauztal as the Net. Werebears cannot swim sideways normally; they require Sea’s permission. This rite is the means of asking her permission. To perform the rite, the Rokea involved must swim to a groto and ask Sea for her leave to pass the net. If she agrees, the Rokea may enter Sea’s Soul for one cycle of the moon (28 days). At the end of this time, the Rokea appears in the Realm outside the groto where she (or they) asked permission.

**System:** The player whose character leads the rite rolls Charisma + Rituals (difficulty 7). Only one success is necessary.

**Rite of Soul’s Distorted Voice**

**Level Two**

Betweeners are very much on their own when it comes to receiving Valge Kernaer, but Sea and Kan grant Har- mony and Introspection, and the ocean-dwellers can’t take away betweeners’ connection to their spiritual mothers. This rite allows mental communion with Sea, so that the Rokea may report her doings and gain renown for them.

The Rokea must be at least partially immersed in salt water, but even a bathtub sprinkled with table salt counts. The werebear then mentally recounts her doings and takes her rewards (or punishment) as Sea and Kan see fit.

**System:** The player rolls Charisma + Rituals (difficulty 5 + 1 for every 10 miles from Sea). If successful, the Storyteller decides renown gain (or loss) as usual.

**Stereotypes**

- **Guardian of the Shells, a Dismaster hunter, becomes the lesbe of cornels:**
  - **Gorei:** The wolves want to rule the dirt? Let them.
  - **Ratkin:** These creatures, I hear tell, were once asked to check the growth of the human schools. Either they failed miserably or they were prevented from doing these tasks. Poor, as many of their kin cross Sea on human vessels, we could have worked together against the dirtwalkers.
  - **Motkele:** The closest of the Changers to us, and the only ones who even remotely understand what it means to be eternal. If we can save them from the Unmaking, we will.

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**Stay out of the water. That is the last warning you shall have.**

**Chapter Two: Those Who Change**

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Chapter Three: Laws of the Jungle

A Fera character works more or less like a Garou in many ways. Many of the things that define the werewolf also hold true for most Fera. Most Fera, for instance, regenerate as Garou do, are allergic to silver (or gold), go frenzy when they receive too many successes on a Rage roll (difficulty for frenzy checks being 6 if the Fera does not possess lunar auspices), and learn Gifts and rites in much the same manner.

Of course, there are several significant differences for every Fera, even those who seem superficially close to Garou such as the Nuuwha. Most of these differences are covered in Chapter Two, but this chapter also presents a number of exceptions, as well as compiling the various new Abilities, Backgrounds and similar Traits available to Fera characters into one place. Some of the new ideas presented here might even be modified for Garou characters in an alternate chronicle (such as presenting a world where Garou can use Des-Résilience), although the Silver Rule applies: Ask your Storyteller first.

Abilities

Fera characters generally possess the Abilities listed in Werewolf, with the following exceptions: available as secondary Abilities. Note that some of the following abilities are restricted to certain Fera, namely Biorhythms and Right. Players and Storytellers owning Players Guide to Garou might wish to pick other Secondary Abilities described in that book.

New Talent: Biorhythms

Hibernating through an entire season, bears and many other animals have the ability to make changes to their metabolism and some bodily functions, such as changing body temperature to withstand great cold or heat, and even shutting down great parts of the body to survive when death would normally be imminent. This Talent reflects the bear in the Garou, and even human werebeasts find it incredibly useful to be able to control their metabolism to such a degree that they can actually shut out pain, lower respiratory functions to almost nothing, increase fertility, or change blood circulation.

Only Garou characters may possess this Talent.

- Night: You can make minor changes in your body temperature and heartbeat.
  - Practiced: You can slow down your metabolism, letting you go great periods without raising attention.
  - Competent: You can actually control parts of your respiratory system and even involuntary muscles.
  - Expert: You can isolate some parts of your metabolism while others remain normal.
  - Master: You can actually stop your heartbeat and start it again after a prolonged hibernation.

Possessed by Garou

Specialists: Breath Control, Circulatory System, Enduring Pain, Resting, Fertility, Total System Shutdown
New Talent: Flight

Birds of a feather, what do they do? Well, they fly for one. And that’s what this Talent demonstrates. Flight represents the warrenw’s capability of conducting long travel, such as accurate navigation, evaluating mid-air wind phenomena, and aerial combat roles. This ability covers everything related to flying that is not lifting off and landing on the land, and flapping the wings. These come naturally to the sky-born.

This Talent is only available to Cinox and what precious few other winged Eros that may exist, such as certain Molokel.

- Novice: You can perform some tricky take-offs and landings.
- Practiced: You can maneuver through city streets and forests—while airborne.
- Competent: You can fly through dense forests or office landscapes with no difficulty.
- Expert: Your aerial acrobatics and speed of wing are unmatched in the animal kingdom.
- Master: The Red Baron’s Storm!! No way. Watch this, and eat that, ugly!

Possessed by: Cinox

Specialties: Combat Maneuvers, Tail Sink, High Altitude Surveillance, Dive-bombing, Aerobatics

New Skill: Seafaring

Seafaring represents the ability to rig, maneuver, and perform light repairs on various kinds of seagoing crafts. Though anyone can row a simple dinghy and hobble around within the cove or on the lake, it’s no simple task maneuvering an oil tanker, let alone rig a huge sailboat.

- Novice: The cats eat the tide, and your back to the direction you’re going in, right?
- Practiced: You’ve scrubbed your share of decks and know what goes where and what knots to tie.
- Competent: Advanced technical knowledge is the only flaw in your expertise.
- Expert: You’re qualified to serve as a ranking officer or first mate.
- Master: Trim the sails, boys, tonight we’re sailing through the Devil’s Straits!

Possessed by: Sullin, Dockworkers, Navy Officers, Bettweme Rokae

Specialties: Motorboats, Sailboats, Seamanship, Kayaks

New Skill: Tactics

If there’s anything that wins a game, any game, it’s planning. Whether a simple football match for fun or a world-scale military campaign it’s the team with the best tactics that wins. Characters possessing this Skill know what weak spots in the enemy to look for, and how to use that against him. To use your own weak spots and anything else handy to your advantage. Add a bit of Intimidation, Subterfuge, and Leadership, and you can’t lose.

- Novice: You played junior football when you were a kid.
- Practiced: You played football in high school.
- Competent: You coached football in high school.
- Expert: You coached football in the NFL.
- Master: Your memories will be the foundation of military school textbooks.

Possessed by: Football Players, Simba, Wild Predators, Military Personnel

Specialties: Strategies, Maneuvering, Campaigning, Planning

New Skill: Navigation

To control a ship, navigation skills could mean death or life. Whether navigating the high seas, the skies above, or the treacherous Umbra, none should go too far without at least a basic understanding of Navigation. The Cinox are renowned for their ability to discern directions from above, while none rival the Rokae under the sun. Characters skilled in Navigation can use this knowledge to cut down on travel time as well as avoid getting lost.

- Novice: Yeah, I’ve been there. I think.
- Practiced: You can read a map and figure out where you are.
- Competent: With his level of expertise you’re able to draw up a detailed nautical plan through rough terrain and follow it through without difficulty.
- Expert: You’re a natural explorer, able to navigate a Dr. Livingston with little trouble.
- Master: Sure, I know the way through that insane death-trap tunnel in the bowels of hell. Piece of cake. But it’s gonna cost ya...

Possessed by: Cinox, Pilots, Rangers, Nit Witches

Specialties: Aerial Navigation, Naval Navigation, Routing, Map Reading

Backgrounds

Some of the Backgrounds presented here are specific to a certain Breeding. Others, such as Den-Realm, are possessed by a number of Breeding. Players and Storytellers should feel free to customize the look and feel of a Background to better reflect the personality of the Breed in question. A Nagah’s Ananta is very different from a Guraal’s Umbra Glade in look and feel, even if the mechanics are the same.

Den-Realm

Den-Realm, Ananta, Umbra Glade. These are all forms of "pockets" of Umbra the shapechanger calls her own (or, as in the case of Ananta, the Nagah shares with her nestmates). Cates, Guraal, and Nagah can purchase this Background. A Den-Realm is a patch of the spirit world that has been attached to the shapechanger, uniting them together spiritually, like a metaphysical singer and her song. A shapechanger can only be attached to one Den-Realm at a time, though several partners may share the same glade, feeling skeptical that it is really the Den-Realm that chooses in both and not the other way around. Cates, in particular, do not understand how Den-
Realms work, and some believe that the Fen, upon creating a Den-Realm, steals a piece of the Umbra, which in turn "burns" it. Coming into possession of a Den-Realm happens one of two ways, either it is handed down, as some kind of grace or heritage, or it is ritually created. Naturally, the various Fens have different rites for this, such as the Basket Rite of Claiming.

A Den-Realm is situated between the Umbra and physical reality, extending into the Near Umbra like a burrow between two worlds. This den is in many ways like a Domains, and unwanted trespassers may not enter. Most Den-Realms are tied to the areas in physical reality where they are created, although a Nagash Den-Realm is actually transportable, and the wreepermay carry it inside of her. While carrying it she may enter the Umbra at any time in the manner of the Guruz. Den-Realms are not common among the superhuman without the inherent ability to step sideways, they are a means of claiming a portion of the Breeds' spiritual birthright.

The Realm may look basically however the creator wants it to look. Some very grand Den-Realms forbade like Victorian mansions, Incan pyramids, or Hindu temples, with magnificent gardens, springs and hunting grounds, though the Guruzi, in fact, prefer a patch of dense bush and beautiful woodlands, with perhaps a cozy cave for rest.

Though an Ananta lies hidden underwater, chancing upon any other Den-Realm within the Umbra is no walk in the park either. Not even spirits pay any attention to them, seeing only some sort of neutral boundary without any more attraction to it than any other part of the Umbra geography.

Possessing a Den-Realm can have more benefits than merely having a hideout and a secret cut into the Umbra, though. The following are the most powerful the owner(s) of the Den-Realm can do within its borders (and only there):

• Stepping Sideways: The Den-Realm's master can step sideways into the Umbra at a base difficulty of three, but the owner of the Glade can opt to raise the difficulty for others (see below). No shiny object is required as a focus.

• Skipping: The character can "blink" from place to place within the Glade. This requires a standard Gnosis roll, and the character can "blink" as many times per scene as the has Gnosis points. The distance for a skip is the same as the character's ordinary movement capacity, though the character may certainly move out of range of sight if this is within that movement capacity.

To perform a blink the character logs from her current position, emerges out of any solid object, such as a tree or stone, and emerges from the following turn. She must have a solid object to blink onto, but the object need not be large enough to logically contain her form. Failed rolls leave the character at her original jump point, bounces freeze her in mid-blink.

• Sensing: Being at one with her lands, the owner of the Den-Realm knows what transpires within them. If some act of evil or violence (including bullying or foreetry) is performed on either side of the Glaudet, a lingering pain in the soul follows the Fern until she finds out what it is, and preferably deals with it. The player rolls Perception + Den-Realm (difficulty 8) for the character to instinctively get an idea of the transgression, or to locate the anomaly.

• Tracking: The Ferns always instinctively knows the way to her Den-Realm.

• Pecking: The character may Peer into the Glade from either side of the Gavlet, like the ability of the Guruz. The Gausdet counts as three for this action, regardless of what it truly is.

• Transport: The Fern may transport one additional being with her to her Glade. There is no limit as to how many she may bring with her, but she can only do so with one person at a time. When creating a Den-Realm, there are several other near options available for purchase by expending mo-Breeding Points on it. Obviously, a Nagash near can afford more options between them than a single Beast, but since a Fern can only be part of one Den-Realm, most Nagash have to chip in to the communal Ananta, and not possess a personal one.

Below is a list of options for how to invest points in Den-Realms. Size is automatic, and the character also gains one free option point with the first point spent. All additional options are purchasable by inverting one Breeding Point per option per level to increase either or all. Obviously it costs one point to purchase one level one option, two points to purchase one level two option, three points for one level three option, and so on.

• Replenish Gnosis: Each level increases the amount of Gnosis replenished per day within the Den-Realm.

• Provides Nourishment: Each level increases the amount of nourishment, illusory or actual, the Den-Realm provides.

• Inner Power: A certain appropriate ability is picked, for instance Enigma or Meditation, upon creation of the Den-Realm. This Den-Realm is now attuned to the particular ability, and using it within the Den-Realm is substantially easier.

• Reduce or Increase the Gauntlet: The Gauntlet of the Den-Realm may be reduced or increased by up to three points. This does not apply for the owner, whose base Gauntlet is always 3. Please note that the Gauntlet modifier is applied to the level of the Den-Realm, so if you've spent two points of strengthening the Gauntlet, it is eight if your Den-Realm is level two, but eleven if your Den-Realms level five.

Den-Realms are measured primarily by size, which is the base and obligatory option for level one. Pick one additional free option for level one, and purchase additional options at the cost of one Breeding Point each per level.

• A 20 x 20 ft. area. Base Gauntlet = 5. Options: The Glade can replenish one point of Gnosis per day. No sustenance is provided, and there is no Ability modifier at this level.

• A 50 x 50 ft. area. Base Gauntlet = 6. Options: The Glade can replenish two points of Gnosis, food for two people can be provided (although it conveys no true sustenance at this level). Ability modifier is minus one difficulty.

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A 100 x 100 ft. area. Base Gauntlet is 7. Options: The Glade can replenish three points of Gnosis per day, maintenance for one person can be provided (or "enjoy" food for a whole group), the ability modifier is minus two difficulty.

A 500 x 500 ft. area. Base Gauntlet is 8. Options: The Glade can replenish four points of Gnosis per day, maintenance for three people can be provided (nearly as fine as real food), and the ability modifier is minus three difficulty.

A 1000 x 1000 ft. area. Base Gauntlet is 8. Options: The Glade can replenish five points of Gnosis per day, maintenance for five people can be provided (and it's as fine as any real food), the ability modifier's minus three difficulty and an automatic success.

**Mnosis**

This Background is the Trait that defines the Mokolé in their role as Gaia's Memory. Although Mokolé are unable to channel ancestor-spirits as the Garu do, they are able to tap into the racial memory of the Dragon Breed, remembering things that may have happened many millennia ago.

The rating in this Background determines how far back the Mokolé can remember — with sufficient effort.

Activating Mnosis is not a simple matter; the Mokolé enters directly into the memory of his Breed, going on a Mnosis quest just as Garou might quest for a vision in the Umbra. The process is something like undaunting self-hypnosis or deliberately entering a dream with no control over the outcome; the Mokolé enters a trance when Mnosis questing, and is oblivious to the outside world until the quest is complete. Since a Mnosis quest might be long and complicated enough (or even unpunctuated enough) to last for hours, most Mokolé only enter Mnosis while in the safety of their walkways.

- A century or so.
- A millennium or so.
- The Imperium and the beginning of human civilization.
- Back until the awakening of the mammalian shapeshifters.
- The time of the Dinosaur Kings.

**Jawets**

This Background is just what it sounds like. The character has some sort of information that would be considered desirable by someone else. Somuch, in fact, that the character might gain from saving it until the perfect
time. When the character got the information from or what it is, well, that's up to the Storyteller. The character probably shouldn't know what she does... Like the Plot: Dark Secret, this Background can pose potentially lethal problems, but ultimately, it's an Advantage, not a Flaw. The character is the potential blackmailer, not the potential victim.

Secrets may be used like Resources in some cases; you trade your secret for information or supplies or whatever. The character doesn't lose the secret unless he tells it to too many (Storyteller's discretion), in which case it's not a secret anymore. It might also be used as bribe, blackmail, influence or pay-off. The main use for it is obviously plot-related, and therefore the Storyteller should work out each direct specifics to avoid last-minute improvisation.

The Storyteller is always the arbiter of what sorts of secrets the character possesses (although the player may suggest possibilities as usual). This Background is not meant to be a way to gain information that the Storyteller might prefer no characters begin play with; it certainly isn't a rationale for using information out of various World of Darkness books. A secret is a potential plot tool and a means of wringing some manner of influence, not an excuse to know the weaknesses of every supernatural creature out there.

Of course, a secret is not a piece of gossip. However, it's a cold, hard fact that can hurt if used wrongly. It should be jealously guarded, milked for whatever it's worth, and then gotten the hell away from to avoid suspicion.

- A small secret. The guy next door is cheating on his wife, or he's a taxicab.
- A moderate secret. The human destroyers of local Garou pack or the whereabouts of a criminal on the run.
- A substantial secret. A matter of life and death for someone. Someone important. Sleazy Slimmy within the next few days, or where that Cross of the Forsaken is buried.
- Pretty heavy stuff. The location of an anciently known fugitive from justice, a minor vampire's "little black book" of contacts, or the location of a Guaithil.
- Something so big it'll be a lifetime sensation if it got out, or might mean the death of someone personally you, but most likely others too. Most high-level Prenen plots fall under this "deep black" level.

Altered Background: Totem

Not all Fera run in packs, like the Garou. As such, most have no pack totem. In fact, not all Fera adhere to totems at all! Those who do, however, may be divided between those who follow a personal Totem, and, as is the case with the Rutkin, those who run in packs and follow a pack totem just like the Garou do.

A totem is a patron spirit that lends its strengths to the character in exchange for worship and respect (and sometimes other things...). Usually a totem is just a minor spirit such as a Juggler in service to the Incarna that the Fera worships as her totem. As a representation of the great spirit, the Juggler serves, asks or directs the Fera. In most cases a totem spirit comes to the Fera and asks that the character serve her, but occasion-
Umbra Maps

A necessity for those not as knowledgeable about the Umbra as the Garou, the Corax or the Nosubii, or a helpful
trinket for the more practical spirit travelers. Umbra Maps are routes or paths traced out and validated by experienced
Umbra travelers. Common among the Corax, it is not impos-
sible to come into possession of a handful of maps through
bargaining with a werewolf or a werecanine. An Umbra Map
is a rare piece of information, like most other Backgrounds,
but the knowledge of various routes the character has already
travelled on or otherwise gained intimate knowledge of. Only
Corax or Nosubii can distribute Umbra Maps.

A character with this Background has a fair idea of what
paths to choose when faced with a choice, where dangers
could possibly lurk, how to deal with them, or maybe even
how to trick others onto the wrong track.

- A few safe paths and refuges.
- Several routes to common destinations.
- Safe routes, routes to virtually any place, and
  knowledge of where not to go.
- Several safe places and refuges, extensive knowledge
  of Umbra paths and dwellers in those areas.

No one knows the Near Umbra like you. If you aren’t
been there, it’s because it’s not worth going to.

Merits & Flaws

This optional system of “character extras” is detailed in full
in the Players Guide to Garou. The short version, though, is
that Merits are Advantages of no particular type that can be
purchased with free points, and Flaws are a form of “disad-
vantage” that actually give back free points — thus, a 2-
point Merit costs 2 free points, while a 2-Point Flaw gives
the character an additional 2 free points to spend. A player
may elect as many Merits as she wishes, but only up to seven
points worth of Flaws. Of course, if the Storyteller allows,
the player can choose as many Flaws as she damn will like,
but only gain seven free points total from them.

A plethora of Merits and Flaws are listed in the Players
Guide to Garou (pp. 158-168). Most of these are suitable
for Fera characters, with some exceptions for combat sense. For
example, the Merit Fair Glbhr would be appropriate for
Batter, but inappropriate for shark-borne Beker (who seem
“off” even in Honard form), and impossible for Rakin (who
have no Glbhr form). Similarly, the Flaw Merit Child is
worth no points for Kresu (who suffer no social stigma for
string or hearing aloud, or “telling”), and certainly not for
Anani (who have no merit whatsoever). In addition, the fol-
lowing are also appropriate for most Fera characters.

Garou Companion (3-5 pt. Merit)

Despite the centurions of stigma and hatred between the
werewolves and the various Fera, you and your unlikely
friend have overcome them, on whatever common grounds.
Obviously, such a relationship is best kept secret from both
camps, to avoid provoking the wrath of either, but you
name it, because it gives you unique insight from the
perspective of the werewolves.

Blairen Tatue (1-2 pt. Flaw)

You are considered somewhat disgusting among even
your peers. Your appearance isn’t socially acceptable. You’ll
get a hunger for human junk food while in your animal form,
or mood kill or other erratic in your human form. This
make your life not only interesting and problem-filled, unless you
make a Willpower roll (difficulty 7) to repress your hunger.

Garou (1-3 pt. Flaw)

You are under some sort of geas, a constraint that requires you
to perform some action, or prevents you from it. If you
break the geas a curse will fall on you, and you might even
die. Whether it is an inherited duty, something that sets in
the family, or something just for you, depends. What matters is
that something horrible will befall the character should he
break his geas. Exactly what will happen depend on the
geas, and on the Storyteller’s whim — although a broker
geas usually leads to a hero’s doom in most legends.

The cost of the Flaw should reflect the severity of the geas:

- One point reflects a geas or taboo that is very unlikely to
  happen. (Never drink beer while sitting in a tree with a
  red-haired man)
- Two points reflect a geas or taboo that is unlikely to
  happen. (Never eat the tail of red dogs)
- Three points reflect a geas or taboo that likely could be
  broken. (Never touch paint that is wet)
- Four points reflect a geas that is likely to be broken
  (Never do harm to a red animal)
- Five points reflect a geas that will almost certainly be
  broken. (Never walk on red surfaces)

The geas need not be a taboo, it could also be a
requirement, as the examples below suggest.

- Give to charity at the turn of the seasons (1 pt.)
- Fast for one day per lunar cycle (2 pt.)
- Leave an offering for Gaia once a week (3 pt.)
- Spend an hour in complete solitude once per 24-hour
  cycle (4 pt.)
- Howl to Luna four times a day (5 pt.)

Exactly what happens if the geas is broken is up the
Storyteller. It is suggested that the wording of the geas
at least hint at the punishment, but it could also be a complete
mystery to the character. Perhaps he even thinks the geas is
just superstition.

Some possibilities of punishments include: losing ac-
cess to Gnosis or Shape, losing access to Gifts, inability to
soak damage, only being able to shift to breed form, loss of
fur or hair, loss of Willpower, banishment to an Umbra
realm, loss of a fetish or item. The duration of these effects
is rarely permanent, often disappearing when the character
does something to right his wrong.
Combat Maneuvers

"Lions don't do this... Lions don't kill like this..."
— Charles Remington, The Ghost and the Darkness

Some of the Frens have access to special combat maneuvers that take advantage of their unique abilities — a Coral's flight, a Mokole's speed, a Anaani's Crouelling form, and the like. The following maneuvers are examples of the kind of tricks these Changing Beasts have learned to tip the odds in their favor in a fight.

Anaani

**Engulf:** The Anaani lunges at her foe as she dissolves into a million spindles, all biting and tearing at her opponent, and entering many body cavities and organs as they can find. Each turn that the Anaani maintains the Engulf, the target cannot breathe, and gains the Risk of Suffocation (see Werewolf, p. 89). If the Anaani is in another form when beginning the Engulf maneuver, the action requires a Blood point, but the difficulty is reduced to 5 for the initial attack — the surprise (and shock) of the Anaani's body breaking into a swarm of spindles gives her an edge.

**Usable by:** Ana

**Rolls:** Dexterity + Brawl

**Damage:** Strength

**Difficulty:** 6 (5)

**Num:** 1

**Action:** 1

Basset

**Barrel Roll:** The Basset attacks at running speed on all fours, grabs the opponent by the shoulders, and uses her body mass to triple him. Using the momentum of the tumble, she rolls with the opponent, immobilizing him, usually biting over the muzzle of the prey to choke it, but since biting into fenni can prove fatal, needing it is another option.

The player rolls a standard grapple roll to seize the opponent, and then a contested Strength roll to bring the opponent to the ground. (The contested Strength roll is rerolled for both combatants.) The attacker then rolls Dexterity + Athletics to perform the barrel roll (as a separate action), at difficulty 7. In all consecutive turns the attacker can choose to roll for Strength against her opponent's Stamina, as per the Suffocation rules on p. 189 of Werewolf, or use more violent approaches, like tearing the throat out from her victim. These count as separate actions, though.

Gogis and Nandwis can also perform this maneuver, though at a difficulty of 6.

**Usable by:** Corax — Beline

**Rolls:** Dexterity + Athletics

**Damage:** Special

**Difficulty:** 7

**Num:** 1

**Action:** 2

Corax

**Eye Pluck:** Corax can attempt to pull the eye from a living opponent — not as easy as drinking a corpse's eye, but a dangerous combat maneuver nonetheless. If the Corax scores four successes on the attack roll, and at least two health levels of damage go unsealed, the opponent's eye is torn out (causing the damage to be aggravated even if the Corax is in raven form). Shape shifters who do not receive a Battle Scar from this maneuver can regrow the eye over time.

**Usable by:** Corvus — Corvix

**Rolls:** Dexterity + Brawl

**Damage:** Strength + 1

**Difficulty:** 9

**Num:** 1

**Action:** 3

**Wing Sweep:** This maneuver requires the Gift: Razor Feathers. The Coral lashes out with a wing, slashing the target with the concave edge of its newly steel-hard and razor-sharp feathers. The maneuver has some utility out of combat (as it's effectively a sword slash that can cut ropes, slash tiles and so on), but in combat it may put an opponent off his balance. Even if it's wing slice misses, the target must make a Dexterity roll, difficulty 7, or be off balance (and at +1 to all Physical difficulties) for the next turn.

**Usable by:** Corvus

**Rolls:** Dexterity + Brawl

**Damage:** Strength + 2

**Difficulty:** 7

**Num:** 1

**Action:** 1

Mokole

**Tail Lash:** The Mokole lunges out with her tail, slapping her opponent with. Characters in Suchin form may only use this maneuver if the opponent stands directly behind her. Damage is Dublin, unless the Mokole's tail is spiked. Rekeia in Chassan or Squamis forms can also perform this maneuver, but only under water.

**Usable by:** Suchin — Archid

**Rolls:** Dexterity + Brawl

**Damage:** Strength + 1

**Difficulty:** 7

**Num:** 1

**Action:** 1

**Head Butt:** This maneuver is a change forward, head lowered. It works exactly like Body Tackle (Werewolf, p. 209) except that the Mokole does not suffer damage if it is Archid form, and the target isn't unhorsed unless knocked down. If the roll is botched, the attacker takes her own Strength In plus damage and is stunned for the rest of the turn.

Rekeia in Chassan through Squamis can take advantage of this similar maneuver under water where she rams into her opponent, headfirst. The same specifics apply.

**Usable by:** Suchin — Archid

**Rolls:** Dexterity + Brawl

**Damage:** Strength

**Difficulty:** 7

**Num:** 1

**Action:** 2

**Jow Stomp:** This maneuver requires that the Mokole has succeeded a bite attack in the previous turn. Through this attack the Mokole can wrap her head backards, tearing the victim to shreds with her powerful jow (if the Mokole's grip isn't broken by an opposed Strength roll or other circumstances), he can continue to attempt this maneuver each turn.

A similar maneuver, rolling bite, the Mokole rolls repeatedly with his victim in his mouth, causing much the same effect.

Rekeia in Chassan or sufficiently large enough Gladius or Squamis forms can also perform these maneuvers.

**Usable by:** Suchin — Archid

**Rolls:** Dexterity + Brawl

**Damage:** Strength + 2

**Difficulty:** 6

**Num:** 1

**Action:** 1

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Swallow Whole: Only a character with a size allowing for this can perform the action. A large enough Archid or Great White, however, could. The prey must be half the character's size or less, and the attacker must land a bite attack, and then make an opposed Strength roll. If the prey succeeds, the opponent goes down the hatch. The opponent can continue to take limited actions for a number of rounds equal to 10 minus its Stamina, and is smothered after this. If the attacker changes to a smaller shape while the opponent is still alive within, he suffers five health levels of lethal damage as the haphazard opponent breaks through his insides.

Arched in Charnal form can also perform this maneuver, that is, if he is large enough.

Usable by: Archid

Roll: Special

Difficulty: Special

Damage: Special

Actions: 2

Nagah

Constrict: By successfully catching an opponent of appropriate size, the Nagah may attempt to constrict her opponent. The Nagah needs to be in either of its large serpentine forms (Ashi Dakhaka or Kali Dakhaka, though), Nagah can constrict small opponents — such as a Corvid-form Corax — while in Vaski as well, and cannot move from its current location while constricting. Treat the Nagah's dodge rolls as +2 difficulty during constriction.

On each successive action after having caught the victim, the Nagah's player rolls Strength + Brawl against a difficulty of the trapped victim's Strength + Brawl -2 (as a free action), and success indicates the Nagah's Strength as bashing damage. Failure means that the victim wriggles free, which he can always attempt as an action on a contested Strength roll anyway. The Nagah can attack his trapped victim with teeth or claws at -1 difficulty, but the latter hitting the victim is at +1 difficulty, and a botch strikes the Nagah.

Usable by: Ashi Dakhaka — Vaski

Roll: Dexterity + Brawl

Difficulty: 6

Damage: Strength

Actions: 1

Injection: By performing this maneuver the Nagah can bite gently into an unsuspecting target with venom without causing aggravated damage from its fangs. This can be used for several purposes, such as with the Sting of Sleep Gift. This maneuver is usually used when not in combat, although some Nagah occasionally attempt to use it to bite with a "gentle touch."

Usable by: Any form capable of injecting venom

Roll: Dexterity + Brawl

Difficulty: 1

Damage: Venom only

Action# 1

Reekor

Great Bite: The Reekor takes hold of her opponent by the shoulders, and bites down across the latter. Depending
on the size of the opponent, the Rakta could potentially chew through the entire torso, but usually it is the head or upper torso that is affected. To guard against the opponent the player may get a standard people roll. The bite attack is administered in the same turn.

Some Molokai may also perform this maneuver in Archd form.

**Usable to: Gladius**

**Rolls:** Dexterity + Brawl

**Damage:** Strength + 3

**Difficulty:** 6

**Actions:** 2

**Pack Attacks**

Group-oriented Fera such as Nagah and Rakta employ a fair amount of pack, or group, tactics. In addition to those listed below and those found in the Werewolf main book (p. 212-213), players should be encouraged to devise their own tactics and maneuvers. The more creative and effective the attack, the better it is for the pack as a whole. The Storyteller always has final say, though.

Best in mind that the characters need to have a pack boarder (or similar bond, such as that of the Nagah) not to be able to perform this sort of attack, and a character creating new maneuvers needs the Skill: Tactics (see above) to develop them.

**New Pack Tactics**

- **Circle** This maneuver is usually used to interrogate or intimidate an opponent. The pack surrounds the oppo-
  nent, trapping him within a tight circle. If he tries to break free, the nearest character snaps at him, but not necessarily to injure him. Unless the opponent is in frenzy or is similarly
dead determined to break free, there is no roll required after having been positioned. Otherwise each player must per-
form a Dexterity + Athletics roll at difficulty 8 for their character to prevent the opponent breaking free.

**Packmates Required:** 3

- **Slice 'n Dice** This tactic is a favorite of Rakta, though some Carou packs use it as well. The characters attack their opponent with surgical precision, using their claws as weapons, and slicing at him from different angles and with different body parts in mind. This increases the Dexterity + Dodge roll difficulty for the opponent by 1 per packmate involved. The dodge difficulty cannot be raised above 10, but the target must somehow get free of the pack before the difficulty returns to normal.

This maneuver requires the target to be surrounded by the pack.

**Packmates Required:** 3

**Defilr**

One of the most horrifying aspects of the Carou, their raging war-form Cirinos, is hidden from our sanity by means of the Delirium. Gecologically remembering the Impicium, the body shuts down the part of the mind that understands what is happening, thus shielding us from the terror of what we see. This is true for many of the other Feras as well, but not all. Some of the Fera do indeed invoke the full Delirium, but others only invoke a lesser degree of it, similar to what the Children of Gaia experience. Exactly why is matter of heated contest, but as it is the case, it is anyone's guess.

**The Veil's Effect**

In effect, reduced Delirium raises the Veil's effect (as per the table on p. 192 of Werewolf) by two. The following is how the Veil affects the various Fera:

- **Ajahs:** Cirinos form incites full Delirium.
- **Ananais:** Lillian and Pihuis forms both incite full Delirium.
- **Batzen:** Cirinos form incites reduced Delirium, while Charn incites full.
- **Corax:** Cirinos form incites reduced Delirium.
- **Garabli:** Cirinos form incites reduced Delirium.
- **Kitsune:** Werewolf does not incite Delirium at all, not even in Koto form.
- **Molokai:** Archd form incites full Delirium.
- **Nagoh:** Ahlu Dahuka form incites full Delirium.
- **Nuwishah:** Malboggil form incites reduced Delirium.
- **Rakta:** Cirinos form incites reduced Delirium.
- **Rokna Glabara:** Form incites reduced Delirium, while Gladius and Charnata incites full.

**Renown**

Since only a handful of the Fera follow the same system as the Garou, Olory, Honor and Wisdom, this section contains a big chart listing the different de-
nominations, ranks, and game-term points for each rank, and a breed-by-breed description of the various Breeds' Renown systems. The core Werewolf book holds an elabo-
rate section on p. 192 for the Garou (Werewolf pp. 123-
125), and it might be a good idea to re-read these two-and-
a-half pages to get an idea about what Renown is all about and why the Fera use it.

**Types of Renown**

**Ajahs**

The Ajahs follow a system of Feroity, Obligation and Cunning — two traits learned from their Betaan cousins, and a third that stresses their more pragmatic nature. To ad-
vance in Feroity, an Ajah must be fearless (and vicious) in combat and war, to advance in Obligations, the werehyena must put his nice before himself; to advance in Cunning, he must prove clever and resourceful in all situations; Ad-
vancement in rank is handled by meeting the same sort of social challenges and rites that the Carou use.

**Ananais**

The Ananais do not truly let their Renown lead them, they are all judged by Queen Ananais, nor each other. Each category correlates directly to the aspect of the Triad that the Ananais follow: Cunning — Wynn, Obedience — Weaver, Wisdom — Wyld. They follow every aspect, at least to a

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degree, to gain a better understanding of the other aspects.
Queen Anassa marks a pattern upon the skin of her
subjects, and this pattern, visible in all forms like the
markings on a red-back spider, reveals the rank of the
werespider. For Tenere werespiders it resembles very fine
spider-webs that join together, with the number of anchor-
ing strands revealing rank. For Hetin the pattern resembles
slicing, snaky skin to Celtic knowledges. For Kingdom it
looks like lightning bolts sparking across each other.
To advance in obedience the werespiders have to
follow the ways and laws of Anassa, and to follow their
aspects of the Tenet.
To gain Cunning Renewal, a werespider has to perform
acts of resourcefulness and cleverness.
For Wisdom Renewal, demonstrations of good judg-
ment and intuition (in the eyes of other Anassans, of course)
are required.

Balth
The werespider Renewal fits fairly well with their feline
nature. Based on individual achievement first and foremost,
the cats do not concern themselves too much with their
servitude to Gaia when measuring Renewal. Their three
categories are as follows.
Cunning is awarded through the werespider’s ability to
discover secrets, manipulate rivals, her riddle craft abilities,
or her commercial talent.

Frenecy is awarded through cool and conquest; the Baler’s
abilities of being a bad ass with an attitude, pure and simple.
To gain Honor Renewal auster must display that they
are loyal and honest, but also proud.
Advances in rank are awarded at a ragabahn, though it
is not unusual for solitary cats to demand an increase in rank,
and have their petition granted by spirits who then bring
the word to elders of the cat in question. If they agree, the
rank is awarded to him. In either case the Baler has to
perform a Rite of Recognition.

Corax
Corax follow Glory, Honor and Wisdom as do the
Gnoss, and Wisdom is certainly the category they value the
most. Rums-strengthened charlatans, Renew is precious to
Corax because if you do something to gain respect it’s you
that others talk about.

Uncovering great secrets and passing it on to others
wins Wisdom. Acting with wisdom as anyone other than
Corax knows it, doesn’t get a raven noticed at all.

Honor, though usually ignored, is gained through ac-
tions that benefit all Corax, especially through acts of
selflessness.
Glory, even less popular than Honor, is awarded for
fighting the good fight if it is a necessary to do so, not for acts
of rashness and rage.
Rank is generally given through acclamation rather than ceremony, though Helics has the final say. Forecasts and omens in the sky can make a huge difference for someone about to advance in rank. Let’s just say it’s a bad idea to claim your new place in the Parliament when the skies can cloud over any minute...

**Curabl**

The weberd acknowledge Honor, Succor and Wisdom to be the appropriate categories of awarding Renown. Honor is awarded through showing one’s devotion to the Code of Osa and from dealing respectfully with others, assisting their Kindrel, when they are in need, living selflessly for the greater good of the Breed, and for ignoring feelings of vengeance or hatred.

Succor is awarded for acts of healing and purification, giving aid to those in need, or saving lives. Any other act of attempting to preserve or raise Osa and Her breast can be rewarded with Succor Renown. Succor is considered to be the most important category of Renown by many Curabl.

Wisdom follows the same precept as the other two categories; it is generally awarded the Curabl perform actions that help sustain or preserve knowledge and insight in all its forms, such as ancient relics and distillation and even through the study and research of lore and legends. Curabl who attempt to gain understanding of what it means to be what they are, are often awarded with Wisdom Renown as well.

One expects the wisdom and experience of their elders and, while they do not stress status among one another, they do acknowledge rank. In general, when a Curabl progresses through each auspice, she also gains in rank. Curabl learn rites and Gifts according to their rank. Curabl use rank titles that emphasize their kinship with one another.

Curabl gain rank through the recommendations of their elders, either at the Council of Autumn or at other meetings. A Curabl wishing to advance in rank must relate her deeds, usually in song or story, and win the approval of her elders. If a Curabl cannot attend a meeting, she can claim the rank and attempt to gain confirmation at a later date. The solitary lifestyle of the Curabl reinforces the need for such an honor system of rising in rank and Renown.

**Kitune**

The three categories of webers Renown are reminiscent of the Renown categories of Cunning, Honor and Glory. However, the Kitune don’t really care too much about Renown and rank, it’s just one of those pesky necessary things to keep track of what’s going on, and it’s what everyone else seems to be doing, and have been for millennia (therefore they hate to be on to something). It’s also easier for the Kitune to relate to and communicate with the other Breeds this way.

Cie (Cunning) is awarded for exhibiting superior cunning and cleverness; they say that the ideal of Cie is the killing of two enemies by tricking them into destroying each other, while you yourself are far removed from the scene.

Torus (Honor) is awarded through living one’s life in accordance with Gaia and Luna’s rules, preferably through honoring and acknowledging being Kitune without willingness to compromise, and still achieving one’s goals.

Kagura (Glory) is awarded for, put simply, perfection. To shine in the eyes of others. Kaguras can be for any accomplish- ments in war, unless they maintain their dreams in the eyes of that older Changira breed cousins. Also, Kagura is awarded for doing “good deeds” in the sight of anyone who matters.

Rank, however, is both sought after and revered. Espe- cially since the foxes gain additional tails for each new rank they achieve!

**Mokoli**

Mokoli gain Renown and advance in Rank in largely the same way and some categories that the Caro do.

**Nagah**

The Nagah do not follow a set of Renown categories. The Sedia (that is to say, the Storyteller) decides whether or not a Nagah advances in rank.

Nagah advance in Rank by reporting to the Sedia, the highest governing body of their kind (represented by the Storyteller). This takes place in Nondara (the Sedia’s Ancestral). Afterwards, the petitioner must rest for one week while their case is judged. The members of a rest usually report together. This is not a journey to be taken lightly. For a start, the next must travel thousands of kilometers to arrive at a place called Nondara to keep it secret from other Changing Breeds.

**Nuwisha**

The Nuwisha gain Renown in the categories Humor, Glory, and Cunning. They aren’t a very status-conscious Changing Breeds, but even the Nuwisha see a need to honor their best—as well as a system to establish hierarchies.

Humor is awarded based on how skilled a storyteller is. Humor does not cover silly behavior and bad jokes and pranks, but how well conceived a Nuwisha’s actions are, what scale she is able to think on, and what the conse- quences are, and for whom.

Glory is awarded for actions of bravery, especially if the Nuwisha gets swept with it.

Cunning is awarded for creativity; for clever and inge- nious actions that are subtle and well thought out.

**Rakten**

There are three different ways for Rakten to gain Ren- own. One is to tell about her latest endeavors at a Rakten event, and the elders award Renown if they approve of her actions. The second is to periodically commune directly with one’s chosen totem. The third is to tell stories about furthering chaos and entropys—so-called revolutions so-called; the rakuten Rakten equivalent of a pep rally, hosted by the warlords on the eve of battle. This last method is most appropriate for gaining Infamy.
Intimacy is generally awarded for outrageous deeds that further the reputation of the Rankin.

Obligation is awarded for accepting tasks and assignments that absolutely need to be done in the name of hat. Sometimes such tasks and assignments cause loss of other types of Renown, but, damn it, they need to be done!

Cunning is gained through performing stunts and tasks that are clever, resourceful and crafty, especially if the Rankin pulls a stunt that would usually result in serious trouble — and either gets away with it or has someone else blamed. Note that silliness and slapstick generally are not rewarded with Renown at all.

**Rokes**

Rokes observe three different types of Renown, just as Curou do. The three categories are Valor, Harmony and Innovation.

Valor involves taking on challenges, finding means and obeying the Rankin Law in the knowledge that you are following the right course of action. The Valorous Roke is honest and fearless. Rokes gain Valor by upholding the Rankin Law and fighting off threats to Sea and the Roke.

Participating in the Hunt for berserker wolves is worth Valor (as it is the Roke themselves who award this type of Renown).

Harmony is born of recognizing one's place in the world and staying there. Rokes who choose to do nothing but survive gain no Valor or Innovation, but do gain Harmony, as survival is the most important thing that Sea asks of them.

However, Sea also views the Rokes as her guardians and anything that upsets the balance of life in her waters is a target for the were sharks. Obviously, then, Sea adjudicates Harmony Renown.

Finally, Innovation is Renown born of ingenuity and adaptation. Rokes, like all fish, are born of Kun. Kun is also the incarnation of fecundity and creativity, and demands these traits from her children. A Roke can gain Innovation by determining a new method of dealing with a problem, learning (or discovering) a skill or trait, or even creating a fetish (which few Rokes learn how to do).

Cunning or Harmony or Innovation Renown simply requires the were shark to swim the seas and find a spirit servant of Sea or Kun, respectively. The player then tells "Winn + Rituals to communicate the character's Renown-worthy deeds.

Gaining Valor, however, requires finding another Roke and asking to be recognized. Rokes usually don't lie (especially since doing so is violation of Valor, which rather goes against the point). When simply reporting deeds, Rokes may tell their tales to refresh but when attempting to gain a permanent dot of Renown, the were shark must find another Roke or a suitable spirit and ask to be recognized. Members of the Roke's own clan are ineligible for this purpose.

Rokes do not require rank challenges the way were wolves do. A were shark who reaches the requisite amount of permanent Renown is simply considered to be of the appropriate rank.

**Sample Renown Awards**

These sample awards may be very general. Storytellers interested in devising more specific awards may use those listed in the Were Wolf Storytellers Companion (pp. 50-53) as a guideline or as inspiration.

**Cunning**

**Sample Behavior**

- Drawing fine blood in combat; creating a talen; discovering a useful secret
- Protecting an important secret from discovery; surviving an incapacitating blow
- Wounding a powerful foe and prudently retreating; performing a mockhypnosis operation; creating a successful diversion
- Creating a fetish; hatching a plot of Machiavellian proportions that succeeds; stealing something of value from within an enemy tir
- Destroying an enemy stronghold; creating a Den-Realm; creating a new Gift
- Failing attempts at craftsmanship; being captured by an enemy
- Exposed as a liar; becoming pack's runt (Rankin); not protecting a secret
- Hunting other members of your Breed through recklessness or conniving; getting caught trying to foil Elders

**Award**

1
2
3
9
?
-1
-3
-5

**Valor**

**Sample Behavior**

- Proving one's bravery in a routine situation; creating frenzy
- Defeating an enemy without being harmed; remaining calm in the face of extreme adversity
- Upholding protocols in the face of humiliation; performing an outrageous and dangerous deed without being harmed
- Single-handedly being responsible for success in a common goal for your Breed; causing your enemy to completely lose face (and rank) when attempting to taunt you

**Award**

1
2
3
5
7

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<table>
<thead>
<tr>
<th>Award</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Story</td>
<td>Telling a good story at a gathering; participating in a just challenge; proving one’s bravery in a routine situation</td>
</tr>
<tr>
<td></td>
<td>Surviving an incapacitating wound; defeating a minor threat; telling a true epic that is later retold by others</td>
</tr>
<tr>
<td></td>
<td>Deceiving an average threat; traveling to the Unshral Realm and surviving</td>
</tr>
<tr>
<td></td>
<td>Defeating a strong threat; dying while defending a Den-Realm</td>
</tr>
<tr>
<td></td>
<td>Defeating a very powerful threat; sacrificing oneself for the greater good</td>
</tr>
<tr>
<td></td>
<td>Succumbing to fox-frenzy</td>
</tr>
<tr>
<td></td>
<td>Losing territory to a major enemy</td>
</tr>
<tr>
<td></td>
<td>Conscious cowardice that results in the death of another of your Breed</td>
</tr>
<tr>
<td>Harm</td>
<td>Destroying a minor threat to Sea; preventing minor pollution</td>
</tr>
<tr>
<td></td>
<td>Destroying a sizable threat to Sea; stopping reckless humans</td>
</tr>
<tr>
<td></td>
<td>Regulating size of a species to restore balance; stopping a threat to Sea before it reaches the ocean</td>
</tr>
<tr>
<td></td>
<td>Repairing damage to coral reefs; destroying major threat to Sea</td>
</tr>
<tr>
<td></td>
<td>Clearing an oil spill; destroying an awesome threat to Sea</td>
</tr>
<tr>
<td></td>
<td>Ignoring minor pollution</td>
</tr>
<tr>
<td></td>
<td>Killing humans to restore balance (leads to added killings of sharks)</td>
</tr>
<tr>
<td></td>
<td>Hunting carelessly and upsetting balance of a species</td>
</tr>
<tr>
<td>Hero</td>
<td>Showing restraint in the face of certain death; showing devotion to the greater good; dealing respectfully with other Fen</td>
</tr>
<tr>
<td></td>
<td>Protecting helpless humans in need; participating in a just challenge</td>
</tr>
<tr>
<td></td>
<td>Acting selflessly for the greater good of the Breed; meditating a disarray fairly and impartially</td>
</tr>
<tr>
<td></td>
<td>Ignoring strong feelings of vengeance and hatred; being truthful in the face of extreme adversity; protecting helpless animals related to the Breed</td>
</tr>
<tr>
<td></td>
<td>Enduring torment to protect fellow Breed member; death in defense of Ciaa</td>
</tr>
<tr>
<td></td>
<td>Acting selfishly; not protecting helpless humans; being deceptive in the face of extreme adversity</td>
</tr>
<tr>
<td></td>
<td>Failing to keep promises; being deceptive; participating in an unjust challenge</td>
</tr>
<tr>
<td></td>
<td>Not protecting a helpless Breed member; completely ignoring etiquette; giving false testimony against a Breed member</td>
</tr>
<tr>
<td>Humer</td>
<td>Conceiving a new riddle; besting another Changer (not Nuwisha) in a riddle-context</td>
</tr>
<tr>
<td></td>
<td>Crippling a Wyrm-operation through “unfortunate accidents”; leading an enemy-attack without hurting him</td>
</tr>
<tr>
<td></td>
<td>Leading two enemies against each other, persuading other Changers to perform necessary tasks for you if they believe they have credit for it; besting another Nuwisha in a riddle-context</td>
</tr>
<tr>
<td></td>
<td>Fooling agents of the Wyrm to perform necessary tasks for you even if it hurts them; covering over dangerous secrets without hurting anyone, or even arousing suspicion</td>
</tr>
<tr>
<td></td>
<td>Creating plots that involve entire sets (or the equivalents) of other Changers (particularly Ciaa) to further your ends (which are not egotistically motivated) that succeed; banishing the Wyrm from an area through non-violent means</td>
</tr>
<tr>
<td></td>
<td>Losing a riddle-context to another Nuwisha</td>
</tr>
<tr>
<td></td>
<td>Hurting innocents through your schemes; being manipulated by another Changer</td>
</tr>
<tr>
<td></td>
<td>Losing a riddle-context to a human; furthering the Wyrm through your actions (involuntarily)</td>
</tr>
</tbody>
</table>
### Infinity

<table>
<thead>
<tr>
<th>Sample Behavior</th>
<th>Award</th>
</tr>
</thead>
<tbody>
<tr>
<td>Helping guard a Nest; fooling a human</td>
<td>1</td>
</tr>
<tr>
<td>Defeating a formidable foe not of the Wyrm or Weaver; getting even</td>
<td>2</td>
</tr>
<tr>
<td>Defeating a Corax; defending a Nest through trickery or negotiation; becoming pack leader</td>
<td>3</td>
</tr>
<tr>
<td>Ending a serious threat without harm to any of your Breed; becoming famous among your Breed</td>
<td>5</td>
</tr>
<tr>
<td>Defeating a very powerful Wyrm or Weaver threat; creating or discovering a new Gift</td>
<td>7</td>
</tr>
<tr>
<td>Being fooled by a human</td>
<td>1</td>
</tr>
<tr>
<td>Killing a Bone Gnawer</td>
<td>-3</td>
</tr>
<tr>
<td>Falling into the thrall of the Wyrm</td>
<td>-5</td>
</tr>
</tbody>
</table>

### Innovation

<table>
<thead>
<tr>
<th>Sample Behavior</th>
<th>Award</th>
</tr>
</thead>
<tbody>
<tr>
<td>Striving to understand a new situation or item; creating a riddle</td>
<td>1</td>
</tr>
<tr>
<td>Teaching another Role; gaining knowledge through bargains with spirits</td>
<td>1</td>
</tr>
<tr>
<td>Learning a new Rite; discovering a place unknown to other Rites</td>
<td>3</td>
</tr>
<tr>
<td>Learning a new Gift; creating a fetish</td>
<td>5</td>
</tr>
<tr>
<td>Creating a new Gift; stopping a threat to Sea before it reaches the ocean</td>
<td>7</td>
</tr>
<tr>
<td>Acting without thinking</td>
<td>-1</td>
</tr>
<tr>
<td>Killing humanoids when matters could have been solved through cunning</td>
<td>-3</td>
</tr>
<tr>
<td>Ignoring the counsel of spirits</td>
<td>-5</td>
</tr>
</tbody>
</table>

### Obedience

<table>
<thead>
<tr>
<th>Sample Behavior</th>
<th>Award</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching another Anasazi; honoring Anasazi through your actions</td>
<td>1</td>
</tr>
<tr>
<td>Aiding another Anasazi; destroying an enemy</td>
<td>2</td>
</tr>
<tr>
<td>Discovering flaws in an enemy that can benefit others in the future; protecting an important secret from discovery</td>
<td>3</td>
</tr>
<tr>
<td>Bringing balance to a situation of great imbalance; destroying a Corax (with good reason)</td>
<td>5</td>
</tr>
<tr>
<td>Sacrificing yourself to protect Anasazi (posthumously); learning something that will benefit all Anasazi</td>
<td>7</td>
</tr>
<tr>
<td>Dying by one of higher rank than you</td>
<td>-2</td>
</tr>
<tr>
<td>Worshipping someone other than Anasazi</td>
<td>-3</td>
</tr>
<tr>
<td>Destinying Anasazi</td>
<td>-7</td>
</tr>
</tbody>
</table>

### Obligation

<table>
<thead>
<tr>
<th>Sample Behavior</th>
<th>Award</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching another member of your Breed; participating in a just struggle</td>
<td>1</td>
</tr>
<tr>
<td>Creating something that helps the Nest or clan; committing a simplified crime (Ratkin)</td>
<td>2</td>
</tr>
<tr>
<td>Serving as pack's rut (Ratkin, award once per story); repairing the Veil</td>
<td>3</td>
</tr>
<tr>
<td>Earning the respect of another member of your Breed; exacting vengeance on someone who has greatly harmed the Nest or clan</td>
<td>5</td>
</tr>
<tr>
<td>Dying to protect the Nest or clan (posthumously); performing a deed that affects all of your Breed</td>
<td>7</td>
</tr>
<tr>
<td>Giving bad advice</td>
<td>-1</td>
</tr>
<tr>
<td>Taking the word of an outsider over that of one of your own</td>
<td>-3</td>
</tr>
<tr>
<td>Hamming the Veil</td>
<td>-5</td>
</tr>
</tbody>
</table>

### Success

<table>
<thead>
<tr>
<th>Sample Behavior</th>
<th>Award</th>
</tr>
</thead>
<tbody>
<tr>
<td>Healing another Change unavailably; performing a Rite of Cleansing; spring game</td>
<td>1</td>
</tr>
<tr>
<td>Giving aid to a Change of another Breed; performing a Rite of Healing Winds; tainting a helpless animal back to health</td>
<td>2</td>
</tr>
<tr>
<td>Performing a Rite of the Pure Land; saving the life of a human</td>
<td>3</td>
</tr>
<tr>
<td>Reclaiming spoiled or corrupted land; saving an animal of an endangered species; performing a Rite of the Freed Spirit</td>
<td>5</td>
</tr>
<tr>
<td>Nurturing an endangered species so that its population increases; reclaiming a lost Clade; cleansing a major pollution site</td>
<td>7</td>
</tr>
<tr>
<td>Failure to save a small animal from pain; polluting</td>
<td>-1</td>
</tr>
<tr>
<td>Failure to save a human's life; losing land to the forces of corruption and pollution</td>
<td>-3</td>
</tr>
<tr>
<td>Losing an endangered species to extinction on account of carelessness; losing a Guide to the Wyrm</td>
<td>-5</td>
</tr>
</tbody>
</table>
**Valor**

Sample Behavior
- Participating in a challenge; drawing first blood in combat; being truthful 1
- Participating in a hunt; mating 2
- Surviving an incapacitating blow; being truthful in the face of extreme adversity 3
- Exacting vengeance without seeking it; destroying a betweener (for oceandwellers); evading destruction by ocean-dwellers (for betweeners) 5
- Defeating a very powerful Qrling; dying while protecting a Grono (posthumous) 7
- Actively seeking vengeance -1
- Lying when it is not needed -3
- Refusing to mate -5

**Wisdom**

Sample Behavior
- Showing mercy to a wayward Changer; discovering a talen; staying at ones post when tempted not to; healing another Changer unselfishly 1
- Giving good advice; summoning an Incorns avatar; maintaining good relations with Kinfolk 2
- Completing a Spirit Quest successfully; choosing a mate and breeding; teaching another Breedmember 3
- Having and properly following a prophetic warning; giving a prophetic warning that comes true later; ending a serious threat without harm to any Breedmembers 5
- Discovering or creating a new Gift; participating in a rite to create a Den-Realm 7
- Suffering a frenzy; accidentally breaking a talen; using a fetish for selfish reasons only -1
- Having poor relations with Kinfolk; attacking a much more powerful enemy without aid; breaking a fetish -3
- Breaking a powerful and necessary fetish; acting disrespectfully during a Rite -5

### Renown Chart

#### Alpha

<table>
<thead>
<tr>
<th>Rank</th>
<th>Renown Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>22</td>
</tr>
<tr>
<td>5</td>
<td>25</td>
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</tbody>
</table>

#### Anamazi

<table>
<thead>
<tr>
<th>Rank</th>
<th>Cunning</th>
<th>Obedience</th>
<th>Wisdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>10</td>
<td>7</td>
</tr>
</tbody>
</table>

#### Beta

<table>
<thead>
<tr>
<th>Rank</th>
<th>Title</th>
<th>Renown Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tekhmet</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Aka</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>Tilau</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>Hast</td>
<td>20</td>
</tr>
<tr>
<td>5</td>
<td>Bon Bhat</td>
<td>25</td>
</tr>
</tbody>
</table>

#### Cerva

<table>
<thead>
<tr>
<th>Rank</th>
<th>Title</th>
<th>Glory</th>
<th>Honor</th>
<th>Wisdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ovencia</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Neocomix</td>
<td>0</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>3</td>
<td>Ales</td>
<td>1</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>4</td>
<td>Volucris</td>
<td>2</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>5</td>
<td>Corvus</td>
<td>3</td>
<td>5</td>
<td>10</td>
</tr>
</tbody>
</table>

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Gurahl

<table>
<thead>
<tr>
<th>Rank</th>
<th>Title</th>
<th>Address</th>
<th>Renown Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kovi</td>
<td>Child</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>Verde</td>
<td>Brother/Sister</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>Sorna</td>
<td>Aunt/Uncle</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>Tachiwi</td>
<td>Mother/Father</td>
<td>24</td>
</tr>
<tr>
<td>5</td>
<td>Matei</td>
<td>Grandmother/Grandfather</td>
<td>32</td>
</tr>
</tbody>
</table>

*In Gurahl, a sixth Rank is occupied by only one Gurahl from each tribe at any one time, and if Gurahl address an individual as Great Grandmother (or Great Grandfather) or simply "Ancient One," no Renown Cost exists for this Rank, but no Gurahl who meets an Ancient One immediately knows it and acts accordingly."

Kitsune

<table>
<thead>
<tr>
<th>Rank</th>
<th>Title</th>
<th>Chie</th>
<th>Toku</th>
<th>Kagayaki</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yakan</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>Kiko</td>
<td>4</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>3</td>
<td>Koryo</td>
<td>6</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Reiko</td>
<td>8</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Tenko</td>
<td>10</td>
<td>9</td>
<td>3</td>
</tr>
</tbody>
</table>

Eji

<table>
<thead>
<tr>
<th>Rank</th>
<th>Title</th>
<th>Chie</th>
<th>Toku</th>
<th>Kagayaki</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yakan</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Kiko</td>
<td>3</td>
<td>2</td>
<td>2</td>
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<tr>
<td>3</td>
<td>Koryo</td>
<td>4</td>
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<td>4</td>
</tr>
<tr>
<td>4</td>
<td>Reiko</td>
<td>7</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>Tenko</td>
<td>8</td>
<td>8</td>
<td>6</td>
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Note: All Rank 1 Rekka begin with two dots in a set category, and one she may place in either of the other two categories.
History of the Beast Courts

The Changing Breeds of the East have evolved into very different creatures from their Western — or Sunset — counterparts. Their appearance and abilities may be similar, but the likeness ends there. The society and culture of these Changing Breeds, who call themselves hengeyoku, differs radically from those of the western Fera. Theirs is a history not so much of good and evil, but of alternating currents of positive and negative energy: yin and yang, dark and light, passivity and action. They gather not in a Nation, but in a society of many Breeds with a common purpose — the Beast Courts of the Emerald Mother.

The world of the Beast Courts of the hengeyoku comprises much of Asia as well as Indonesia, Malaysia and the Philippines. These lands, which the hengeyoku refer to as the Middle Kingdom, represent the physical manifestation of the meeting of the Yin and Yang realms. The hengeyoku, part spirit and part flesh, see themselves as the guardians of the Middle Kingdom, protectors and devotees of the Emerald Mother, whom the western Changers know as Gaia, and bridges between the animal and human kingdoms.

The Wheel of the Ages and the Great Cycle

To understand the Middle Kingdom and the shapechangers dwelling therein requires a knowledge of the eternal cycle of change and flux known as the Wheel of the Ages. This great pattern of movement from creation to destruction and back to the beginning forms the basis of understanding and practice for all those that do the will of the Emerald Mother. The Wheel of the Ages is nothing less than the story of the world itself — as well as the tale of the world before and to come.

The hengeyoku see themselves as part of the Great Cycle of Being, the endless pattern that includes birth and death, mortality and immortality, the repetition of the seasons and the transmutation of spirit to flesh and flesh to spirit. Made of equal parts of both spirit and flesh, the hengeyoku enjoy a unique place within the Great Cycle. They embody the principle of change in the many forms of their bodies and their ability to move between the physical and spiritual realms, between the Middle Kingdom and the Mirror Lands.
The Wheel of the Ages, a procession of twelve stages of change set into motion by the Eremital Master when time and history first began, moves essentially through the eras. Each spoke of the wheel, which to some serves as the wheel of the world, the times reflect the lesson contained within that particular age. The hengeyokai devote themselves to understanding those lessons and helping the Wheel of the Ages turn so that the pattern set forth by the Eremital Master may be complete.

This is the story of the world, as the hengeyokai tell it.

Age of the Drawing

In the beginning, only one thing existed: This thing constituted all things that were yet to be. Time and space did not exist apart from each other. Matter and spirit were one and were part of one thing that was. Some call this age the Age of Ten Thousand Truths, for all the stories of creation, all the tales that explain the origin of the many things, have their roots in this Age — and all those tales are true tales. Others call this age the Dawn of Time, before the birth of all things from the womb of the Eremital Master. This was a time of perfection. The hengeyokai did not exist apart from everything else in this age. They were not needed as a balance or bridge between matter and spirit; this division did not yet exist.

The First Age came to an end when the Eremital Mother gave birth to the San Yuan, which western men call the Triad. The emergence of the Wyld, the Weaver and the Wyrm began the cycle of creation and destruction and broke apart the union and harmony of the one thing.

The lessons of the First Age is divinity. All things come from the one thing, which was perfect, and therefore, all things exist as a balance of the forces of the Weaver and the Wyrm. All things try to return to that perfect state of divinity, and therefore, this is the start of the turning of the Wheel of the Ages.

Age of the Ten Thousand Things

With the birth of the Triad, the Great Cycle of Being sprung into movement. The Wheel began turning. The San Yuan gave birth to an abundance of things — plants, animals, rocks, mountains — taking spirit and wrapping it with flesh, giving it substance and differentiating one thing from another. The Weaver tried to control the stuff of the Wyld, working as fast as she could before the Wyrm destroyed what she created to make room for more new ideas-made flesh.

The world formed at this time in land and water painted — giving birth to the Middle Kingdom. Spirit creatures bickered with one another; creatures of matter did the same. Great objects fell from the newly created sky and tore the world apart, only to have been repaired and refilled with new creatures.

The dynamic process of birth and death, of creation and destruction, took firm hold on the world. During this time, humans came into being, filled with intelligence and an adaptability that made them different from all the other animals and spirits.

The Yama Kings came forth from the Yomi World, the realm of the Wyrm and of destruction. Facing them, opposing them, were the Ministers of Heaven, also known by westerners as Immortals. These two forces fell to fighting for dominion over the world soon, it became clear that the Serpent of Balance, the Wyrm, was in original form, had fallen into corruption, seeking to destroy the balance and bring about total destruction. This was from the Centipede, the instrument of Corruption.

One of the most powerful Ministers of Heaven, known as the August Patronage, selected humans to defend the earth from the Centipede. Imbuing them with spirit and granting them great powers, he sent them to Earth, where they were known as the Wari Xen, or Ten Thousand Immortals. Likewise, the Wyld creatures each chose their own hau — spirit-clothed in bony shells, like the face of the West.

The Eremital Mother, however, understood the need for an equal bond between flesh and spirit. She took humans and beasts and bound them together, using the strongest and poorest of spirits. With the blessings of the Sun and Moon to seal the balance, Gaia gave birth to the hengeyokai and gave them then purpose — to act as Her defenders and, by fighting her enemies, the protectors of the Ten Thousand Things.

During the Second Age, the hengeyokai made the Great Pact with their spirit brothers and sisters, swearing to honor them and to come to their aid in return for mutual assistance on the part of the spirits. Only the hengeyokai, spirits children of the Centipede, stayed away from the Pact to make their own arrangements with their creator and with the Yama Kings.

The lessons of the Second Age is creation. Everything that exists has a purpose. Nothing is created uselessly or without reason. With the coming of the hengeyokai, everything was set into place for the Great Wheel to turn again.

And so it did.

Age of Legends

This Age, the Third Age of the Great Cycle, is a time to remember when the nations are coldest and the world seems to hold no light. It was a time of heroes, when all the hengeyokai rallied to war in the name of the Eremital Mother. Fighting alongside the Wari Xen and the great dragons, the brave children of the hengeyokai battled the armies of the Yama Kings, bringing the high art of war to its greatest peak.

During this time, legends came to life, and tales are still told to inspire the young and old to root their roots. The armies of the Eremital Mother drove the Yama Kings back to the Yomi Land. All the hengeyokai did their part, Wolfchildren and the sons and daughters of the Tiger proved particularly fierce in their task of ridding Gaia of the creature of the Centipede. No one doubted their duty. The children of the great dragons, the Zhong Lung, fought the minions of the Yama Kings with particular ferocity. When the Yama Kings fled the world, the Zhong Lung followed them, bringing the fight to the Yomi Land.

That was their greatest mistake, and it cost them dearly. In their pride and over-confidence, the children of the great dragons gave away the vast amount of land to their enemies. The only Lung died in great numbers, a loss from which they have never completely recovered — all because they forgot the First Mandate and took on a task that was not theirs to undertake.
The lesson of the Age of Legends is twofold. The first lesson is that of acceptance — of knowing the task assigned by the Emerald Mother and fulfilling that task instead of searching for greater glory or responsibility. The second lesson is one of cooperation — of realizing that the Emerald Mother created many kinds of henguoyaki and that She had a master plan for each one. All Her children were meant to work together in harmony to accomplish their tasks and thus keep in harmony with the Great Cycle of Being.

Age of Testing

The Fourth Age, the Age of Testing, marked the first quarter-turn of the Wheel of the Ages and began the inexorable descent into the dark half of the Wheel. Marked by blood and betrayal, this Age also coincides with the emergence of humans into the tide of history. Though mortal men and women had existed since the time of Ten Thousand Things, humans had not yet come to an understanding of their own power. The Wan Xian, guardians of humans, had previously kept their numbers to acceptable levels and had ensured that these intelligent and enterprising creatures did not encroach too noticeably on the Emerald Mother's verdant lands.

Now the Wan Xian grew greedy and saw the increase in human numbers as one of the ways to power. They thinned, as well, for the Ch'i power that resided in the sacred places of the henguoyaki. These beloved children of the August Personage fell to the temptations of power and greed, sent to them, undoubtedly by the Centipede's wills. In their fall from grace, however, they also threatened the unity of the Beast Courts.

They used their subtle ways to set one court against another and, just as the Western lands became the battleground for the War of Rage among their Changing Breeds, the Middle Kingdom served as the staging ground for the War of Shame.

Although the henguoyaki eventually discovered who had played them false, the damage was done. The Okuno, the children of Beast, left the world because of the tragedy played out before them. They have not been seen since. The trust between the henguoyaki and the Wan Xian — now known as the Kuei-ji — was broken.

The Nagah went into hiding, and remain in the shadows for the most part, to this day. The Kumo, wholly given to the Centipede, feared on the blood of all the other henguoyaki and strengthened their webs.

The Lesson of the Fourth Age is suspicion. The henguoyaki need allies to accomplish the work of the Emerald Mother, but they cannot always trust those with whom they compact. Neither can they depend on the same solution to solve every problem.

Change is constant and a questioning heart is the best approach to the ever-changing cycle and the ever-turning wheel.

Age of Shadows

The Fifth Age coincides with the coming of the Westerners to the Middle Kingdom. Known as the Age of Shadows, this time presses the darker side to come into the Great Wheel dip slowly into its darkest cycle. The Kuei-ji seldom work as anything other than rivals while the henguoyaki's growth faster and faster as the webs of the Westerners grow stronger. The growth of humans increase while their hearts fall more completely to the wills of the Comptetor.

The Great Dragon sleeps, leaving only their lesser children, the Zhong Lung, to remind the henguoyaki of the times of greatness that once existed. The future grows daily darker, and Westerners speak of a great catastrophe — and Apocalypse — that will mean the end of all things.

The henguoyaki hold true to their belief in the Great Cycle of Being, knowing that this Age is but a necessary precursor to an even darker time that is not the end of all things, but a new stage in the turning of the Wheel.

The lesson of the Fifth Age has yet to be determined, for only when an age has passed and a new time has begun can the meaning of the last age come clear.

Age of Sorrows

The world broods on the verge of the Sixth Age, and it is not an age for happiness. This time represents the nadir of the Great Wheel of the Ages. From the perfection of oneness, creation has splintered into many factions. From unity has come chaos and the Sixth Age epitomizes that chaos. A great darkness hangs over the future; only a few dare to see the light that glimmer faintly beyond.

The henguoyaki, born as guardians of the Emerald Mother, know that one thing must lead to another, according to the Great Cycle of Being. The Wheel of the Ages must turn to utter darkness before it can begin its movement toward the light. Only by passing through a time of utter
corruption and despair can the Wheel move again into the light of perfection.

There are, mostly in the West, who seek to halt the turning of the Wheel, thinking that by averting what they call the Apocalypse, they can preserve what is left of the Emerald Mother's vision. They are wrong.

The Wheel must turn.

Structure

What happens when the Sixth Age passes into the Seventh Age, is it true? Only the Emerald Mother and Her equals in the Celestial and Infernal Courts know for certain. The hengyokai can only infer that, just as life gives way to death in order to make room for more life, the Great Cycle of Being with push the Wheel of the Ages away from distress toward an upward cycle of growing perfection.

When that time approaches, the light of Osiris's perfection will outshine the darkness of the Wyrm's corruption and the Weaver's wails will once more unite all things into one perfect, harmonious whole — and the Cycle of Time will begin again.

Organization and Society

Unlike Western shapechangers, who tend to keep to themselves and generally distrust other Breeds, the hengyokai tv necessity cooperate and exist with one another. Calling themselves the Beast Courts of the Emerald Mother, they use their system of "courts" to unite the various Breeds while maintaining their distinct purposes.

The Beast Courts hold most of their ceremonies in common and tend to have septas that contain members from several of the Changing Breeds. Even their smallest working unit, the seita, frequently consists of more than one hengyokai. Each Beast Mother and the Way of the Emerald Virtue may join the Beast Courts, even if they come from the strange Sunset Lands of the West.

Not all the hengyokai belong to the Beast Courts. The Kuma, or Asian werewolves, have given their service to the Great Centipede and now the Beast Courts of the Emerald Mother. The Kha'ahn divide themselves between the Beast Courts and the Bastro Set, while the Glass Walkers of Hong Kong and Japan have not yet pledged themselves wholly to the Emerald Mother, though individuals from those groups have cast their lot with the Beast Courts. Those who remain apart, however, recognize and respect the Beast Courts and work with them when mutual concerns dictate cooperation.

Hengyokai who belong to the Beast Courts differ from those who do not because they follow a Renown system, known as the Way of the Emerald Virtue, which emphasizes different values than the Western systems of Renown followed by the Changing Breeds. This Renown system rewards those who follow their chosen auspice, determined not by their birth but by certain rituals designed to disclose a hengyokai's role in the Courts.

Just as not all hengyokai give service to the Beast Courts, some hengyokai who do belong to the Beast Courts uphold the Renown system of their Changing Breeds rather than the Way of Emerald Virtue. These hengyokai serve the Emerald Mother but do not rally adhere to all the ways of the Beast Courts.

Hengyokai that hold official positions in the Courts' sacred places or that bind might by pacts with septas usually follow the traditional Way of the Emerald Virtue, giving themselves fully to the Beast Courts.

Those belonging to the Beast Courts also follow a common code of behavior called the Mandates, rather than the individual or their Laws of their breed. This common code is known as the mandates of the Beast Courts that share some laws, which vary in their strength and their individual codes of the various Changing Breeds. These mandates may minimize disputes when the Mandates conflict with one another, or at least allow for compromise.

When such conflicts do arise, however, hengyokai who adhere to their breed's or their Laws may cite the First Mandate to support their actions.

The Courts

Each hengyokai or of dragon's nest has a court to guard it. In many ways, a court is a court of justice, occupying a special place in the Courts. The hengyokai that belong to the court live there, following a highly structured hierarchy of offices, not unlike the Court of the Keepers for in the Celestial Court. In past ages, these various courts were elaborate structures containing many positions and requiring a thorough knowledge of etiquette in order to negotiate the maze of protocol and ceremony. In the present Age, however, the courts have diminished and only a few offices remain functional. These offices, however, do hold a power within the court. The number of hengyokai on the on the court, just as the Changing Breeds diminish in the Sunset Lands. Now each hengyokai must struggle to maintain a few seats to e curso the wishes of the court and the Emerald Mother.

One thing all the courts agree on, however, is that each hengyokai race has its rightful position in the Courts of the Mother. From the realm of the Holy Name, all are honored for their chosen role and respected for the part they play in the greater whole.

The Kuma from the sole exception to this harmony. The Spider's Web, sworn to the service of the Centipede, have set themselves the task of servitude to the race of the hengyokai. Nevertheless, the Beast Courts respect them as worthy enemies, even honoring them with the status of the Kuma to the Courts. Such visits are watched carefully, though, to make certain that they do not violate any of the protocols or that they behave with the utmost propriety during their stay at the Courts. Occasionally, the hengyokai and the Kuma find themselves drawn into a temporary alliance against a common enemy. These alliances are short-lived, however, and Kuma do not, as a rule, join the Beast Courts.
Regent — The eldest who holds this title occupies the highest position in the caem hierarchy. Responsible for the well-being of the court's members, the regent also interprets and upholds the laws, serves as judge in any disputes that might arise and decides what duties the court should assume. Chosen by the acclam of members of the court, rather than elected, the regent must also receive the approval of the Court of Ancestors, which is petitioned when the regent is named. Members of the court watch the regent's every move closely, for she must serve as an example to all her underlings. She must make sure to uphold the Mandate and preserve all the traditions that keep the court together or else suffer great loss of face and Renown for her shortcomings.

In times of crisis, the regent may be removed from office by the other Ca'nuum, but only if she fails to listen to the suggestions and recommendations of the other magistrates and makes inauspicious decisions regarding the court. If at any time the regent acts against the court's best interests or to clear violation of the Mandate, the other court officials have the right to replace her with a more suitable trangony or permanent regent.

If, however, the Ca'nuun cannot prove that they acted out of necessity in removing the regent, she stand to lose much Renown for acting against a regent approved by the Emerald Mother and the Court of Ancestors.

General — The general serves as war-leader to a hengeyokai court. Much like the Garou Warden being the ultimate responsibility for the defense of the caem, the general undertakes the task of training the members of the court for both offensive and defensive acts on behalf of the caem and the Emerald Mother. In this, the training usually consisted of traditional war of both High and Low War. Today, generals may be more comfortable using modern methods of war, including commando and guerrilla tactics as well high-tech defenses.

While the general's influence within the court may vary depending on the political situation surrounding his court, the state of near constant war against the Centipede's enmities as well as the depredations of human society usually mean that the general's words and actions are seldom spurned. The safety of the caem may rest on the general's requests for supplies, funding or other necessities.

Seer — The seer serves as the spiritual liaison between The Beast and the inhabitants of the Mizar Lands (the spirit world), working in the same capacity as the Garou Master of Rites. The hengeyokai holding this position is responsible for summoning and commanding spirits when necessary, for overseeing the ritual and rites that bind Ca'nuun, and for requesting favors or Gias from the spirits.

The seer enjoys great personal power within the caem, a factor that makes her vulnerable to corruption through ambition or greed. In addition, the seer's position as mediator between the spirit and physical worlds places her in a high-visibility role in the spirit world; thus, she is often the first target for a concerted attack on the caem by Unbral minions of the Centipede or the Yano Kings. Because of this vulnerability, most seers usually have at least one successor in training in case the worst should happen.

Historian — This position involves keeping the oral traditions of the hengeyokai in general and the caem in particular alive and close to the members of the court. The historian must learn by heart the history of the caem, the legends of the hengeyokai, and other important pieces of lore, thus making himself a walking library accessible to all members of the court. He also receives reports from scouts, for he is best at piecing together disparate bits of information and, thus, interpreting current events for the other Ca'nuun. Historians usually spend a lifetime in training for this role and are, therefore, chosen soon after their First Change. Zhong Lung is ideal for the role of historian, though meets hengeyokai of any breed are also suitable since they live their early lives in the court surrounded by all the information resources at the court's disposal.

Sentai — The primary action unit of a court, similar in nature to a Garou pack, the sentai has its own special place in court. Mountain sentai, bound together for long-term actions, often enjoy a reprieve from other court duties because of the importance of their work. Wave sentai, formed for more temporary reasons, do not have the same responsibilities and may, in fact, be made up of hengeyokai from more than one court.

Courtiers — Those hengeyokai who do not hold one of the four major offices and who do not belong to a sentai act as courtiers. Though they have lesser roles, they are still vital to the well-being of the court. Larger courts often assign minor positions of responsibility to courtiers, these hengeyokai may also act as assistants and apprentices to those holding key positions in the court. They, too, must follow the Mandate and conduct themselves in ways that meet with the approval of their peers and the Emerald Mother. Most wave-regents make certain that every member of their court has a role to play in the upkeep of hengeyokai society.

The Mandates

When the Emerald Mother first brought the Beast Courts into being, She instituted a code of laws to maintain harmony and cooperation among the various courts. Hengeyokai legend claims that the Emerald Mother gave these laws, known as the Mandates, directly to the First Regent of the First Court.

Chapter Four: The Beast Courts

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These laws are considered the wishes of Gaia Herself and all hengyokai loyal to the Beast Courts are expected to obey the Mandates to the best of their ability. Even though different breeds can have their own interpretation onto the Mandates, their existence as a common code of behavior is often the only unifying bond among otherwise fractious hengyokai Breeds.

Of all the Mandates, the First and Final Mandates hold the most importance. These two laws form the lynchpin upon which hengyokai society hinges. While the First Mandate serves to keep each hengyokai breed mindful of the purpose for which they were created, the Final Mandate ensures that the lifeblood of the Emerald Mother continues to flow unimpeded by Weaver or Wyrm. While violations of the other mandates usually receive swift and often harsh punishment, violation of either the First or Final Mandates is met with the most prolonged and excruciating penalties.

Think Not the Tasks Which Have Been Given You

The Emerald Mother created each hengyokai breed with a specific purpose. She made the Hakken Omuro to fight the Wyrm, the Tengu to uncover hidden things, the Neumi to keep humans from overwhelming the balance, the Zhong Lung to hold the memories of the world, the Khan to gather the Wyrm’s secrets and serve as warriors, the Nagah to act as judges (and sometimes executioners) for the hengyokai and the Stave-Boo to defend the Mother’s peace. No hengyokai may refuse to fulfill her purpose. Because of this mandate, no hengyokai can abandon her duty in order to live a normal “human” life without facing retribution from her peers. Usually, hengyokai who violate this Mandate suffer the punishment of the Rite of Quiet Burial.

Reality Occasionally, a hengyokai is born into one breed but is better suited in the role of another. A naturally weak Hakken may serve the Emerald Mother better as a collector of information, the prerogative of the Tengu, for example. As long as the balance is kept, some leeway is allowed, but there must be an appropriate cask at hand. A Hakken who turns to information gathering must devote his attention to information concerning the court’s wars, and is usually expected to become a strategist. To ignore the duty to contribute a war is to not be Hakken, and therefore in violation of the Mandate.

Guard the Wheel That It May Turn in Fullness

The Wheel of the Ages must go through its entire cycle in order to achieve the state of perfection that once existed during the First Age. The hengyokai know that they are the guardians of the Wheel and that it is their job to make certain that the Fifth or present Age flows into the Sixth, regardless of the bloodshed associated with the darkest of times. Some of the Shen, the Kuro-
jin in particular, would prefer to stop the Wheel in its age that favors them, but the Emerald Mother's changing children know their purpose and dedicate their lives to the turning of the Wheel.

Reality: Some hengeyokai actually wish to reverse the Wheel, sending it back to the time of the First Age without going through the dark cycle. These reactions are rare, however, and hide their motives from the Courts. Most hengeyokai put more trust in the wisdom of the Emerald Mother.

*Proven Not to Instruct Your Cousin in His Task*

This law prevents hengeyokai from stepping on one another's toes. Warriors should not tell scholars or scouts how to do their job, while those who deal primarily with the spirit world and enact rites and rituals should not tell warriors how to fight their battles. The Third Mandate enforces acts of trust upon the hengeyokai; not only must they trust one another to perform the tasks they are most suited for, they must also see that they, themselves, live up to their purpose. Only the Naga have the right to presume on the deeds of other hengeyokai, since they act as judges. Even they, however, may only punish those who betray their purpose and the Emerald Mother; they have no jurisdiction over the merely incompetent.

Reality: The politics of the hengeyokai courts levels itself to gossip and meddling, so this Mandate often gets stretched to its limit. While courtiers do not usually openly challenge the actions of others, they may spread rumors and gossip of a provocative nature.

_Honor Your Territory in All Things_

Each hengeyokai court is responsible for maintaining its caem in good order, keeping the spirits associated with the caem placated and cooperative and seeing to the health and well-being of the local Kinfolk. How they do this is largely left up to the internal customs and traditions of each Breed.

Reality: Conflicts among supernaturals often involve people, places, or spirits that fall under the sphere of hengeyokai "territory." The most common battles in safe hengeyokai and any Kurai-jin who prey upon Kinfolk or other protected groups or individuals.

*Let Mercy Guide You in Our August Mother's Courts*

This Mandate is necessary when dealing with groups of supernaturals subject to rage or frenzy. The Fifth Mandate dictates tolerance and cooperation among the hengeyokai and requires the Asian shapechangers to control their anger so as not to waste their aggressive tendencies on one another.

Reality: Western shapechangers and other foreign supernaturals are often considered fair game and are not protected by this Mandate.

*Honor Your Ancestors and Your Elders*

Asian cultures in general pay special attention to honoring their living elders and their dead ancestors. So, too, do the hengeyokai hold those who are older and wiser in reverence, listening to their wisdom and learning from their experience. Hengeyokai often perform rituals to honor their ancestor-spirits in addition to honoring the elders of their courts and their Breeds.

Reality: This Mandate is not a particularly hard one to keep, since so much of it is bound in traditional practices. A few of the younger hengeyokai may question the wisdom of their elders but they usually learn better. Rarely do hengeyokai fail to honor their ancestor-spirits, since they have learned that it does not pay to neglect their Unreal relations.

*Honor the Truth With the Spirit World*

Hengeyokai are creatures of flesh and spirit, and it only makes sense that they pay proper homage to the spirits of the Yang world. This consequence serves as a reminder of the ties that bind the hengeyokai to their spirit kin and of the ancient pacts forged between spirits and animals in the Second Age.

Reality: Again, young hengeyokai sometimes question the traditions of their elders, particularly if they are drawn to Western culture. They usually discover, however, that the old ways are the best for them. Spirits help those who remember to honor them, so even the most radical hengeyokai learn that they cannot perform their duties without aid from the spirits.

*War Not Upon HumanNor Beast*

This Mandate serves a dual purpose. First, it reminds the hengeyokai that they, too, have both animal and human natures and that they should fear both halves by refraining from war against either. Second, this law prevents hengeyokai from declaring war on groups of creatures, whether in an attempt to curb human populations with another Imperium or in a catastrophic war against other hengeyokai Breeds such as occurred during the War of Shame.

This does not prevent hengeyokai from attacking individual or small groups of humans or animals that have made themselves enemies of the Emerald Mother. Deaths often occur when carrying out the work of Gaia, but these should never be the purpose of a hengeyokai action.

Reality: This Mandate has had an ironic effect among the Hakken, who have become so enmeshed in Japanese culture that they have lost much of their connection with their wild nature. Other hengeyokai have varying degrees of contact with human society, the Tengu indulge their fascination with humans from a distance, while the Neumi see this Mandate as preventing them from using the arts of High War against humans. They see no problem with using more subtle forms of Low War to control the human population, since such is their purpose according to the First Mandate.
Let No One or Nothing Violate the Sacred Places

This Mandate, along with the First Mandate, defines what it means to be hengeyokai. The sacred places, where the power of the Emerald Mother gathers, keeps the spirit world alive and allows the Great Wheel to continue turning. To let any of these places fall, either from neglect or betrayal, constitutes one of the most heinous crimes against the Emerald Mother. Any hengeyokai who betrays a dragon next to its enemies is punished, if discovered, with the fearsome Rite of Hell Made Flesh.

Reality Betrays do occur, even since the hengeyokai are not immune to corruption. The punishment for such an action, however, is horrible enough to give many potential traitors cause to rethink their actions.

The Sentai: Groups in Action

Sentai, or war parties, arise among the hengeyokai in accordance with ancient traditions and with the approval of the Court of Ancients and the spirits of the Nine Moon Lands. While they serve the same purposes as Gurps packs, sentai also usually include more than one hengeyokai. Breeding. Some sentai form together out of immediate necessity and dissolve when the need has passed. Other sentai form with the intention of staying together for an indefinite period of time and devote themselves to the ongoing service of their court and the Emerald Mother.

According to tradition, the ideal sentai consists of five members. The number five is most pleasing to the spirits since it has so many correspondences—the five cardinal directions, five elements, and five phases of the Moon. To correctly balance a sentai and ensure the most auspicious beginning of a hengeyokai war party, each element and direction should be represented once and only once. Furthermore, each member has an assigned task to perform within the sentai.

Mountain Sentai

Mountain sentai form for long-term purposes. Members of a mountain sentai owe unwavering and complete loyalty to the Courts of the Emerald Mother. Each member puts her sentai above herself and fulfills its task in accordance with the ancient traditions. Mountain sentai choose a common totem in the manner of Gurps packs. The bonds between members of mountain sentai are strong and lasting. All members of mountain sentai usually follow the Way of Emerald Virtue as their system of Renown.

Water Sentai

Water sentai, like the natural phenomenon that gives them their name, are transient and ephemeral, though no less important than mountain sentai. Frenzied often on the edge of the moment to respond to an immediate need, members of the wave sentai need not follow the common Renown system of the Beast Courts. In fact, some rare wave sentai consist of non-human shapechangers, trusted namebreakers or other trusted, non-shapechangers as well as standard hengeyokai. They take no common totem and need do anything more than cooperate in the task at hand.

Aspirants

Among the hengeyokai, aspirants do not depend on the time of birth or the phase of the moon; rather, aspirants refer to the particular role a hengeyokai fulfills within her sentai. How well an Eastern changer performs her assigned task determines how much Renown she receives according to her aspirant.

Both mountain and wave sentai ideally include one member of each aspirant in order to attract the most auspicious luck from the spirit world. Mountain sentai that do not have enough members to represent each of the five aspirants may still function, though they are considered inauspicious and unfinished. Similarly, wave sentai do not have to have a member of each aspirant in their group, but if they ignore the tradition, they may find themselves beset by bad luck.

Lantern

The Lantern serves as the heart or beacon of the sentai. Usually the leader of the group, the Lantern directs the actions of the sentai and binds the members together into an efficiently functioning whole. While the Lantern may cede his leadership to other aspirants under the proper circumstances such as allowing the Fox to command in battle and encouraging the Leaf to direct scouting and stealth missions—he maintains his position as guiding light and chief decision maker for the sentai. Wisdom and good judgment are prerequisites for this demanding role. Renown comes easily to Lanterns who excel in their assigned role.

Concepts: Mediator, executive, hero, director, teacher, judge, police lieutenant

Chief

The Fox acts as primary war-leader for the sentai. Skilled in weapons, martial arts, or simply knowledgeable in the ways of war and willing to put himself on the frontline, the Fox takes the lead whenever the sentai faces an enemy or the field of battle. Since hengeyokai possess at least some degree of rage, battles are often inevitable; hence, the Fox occupies a place of primary importance within the context of the sentai. This aspirant concerns itself with both offense and defense, but sometimes avoids combat by not offering a weak spot to an enemy is the best way to victory. Gaining Renown in battle requires more than just bravery; skilled Foxes may show a good command of tactics and the ability to act wisely in combat.

Concepts: Martial artist, weapon-master, professional soldier, bit man, hunter

Mirror

The Mirror acts as the tongue of the sentai, speaking to allies and, occasionally, enemies in both the physical world and the Nine Moon Lands. She controls the spirits on behalf of the sentai, approaches individuals or groups who might form alliances and often defuses tense situations that might otherwise result in combat. The Mirror provides magical
support for the sentai with her well-developed arsenal of Gifts. While this role is fraught with danger, since Mions are often targets for spirit attacks, hengyokai who show wisdom in this role gain great renown.

**Concepts:** Seer, mystic, binder, ritemaster, orator, seeress, sage.

The Leaf acts as the sentai’s eyes and ears in hidden places. She serves as a scout, spymaster and information analyst. Her cleverness and circumspection are her chief assets, since she risks much in her practice of stealth. At times, the Leaf may act as an assassin, when the arts of Low War suit the sentai’s purpose. She risks much, but in return, gains much glory if she is successful. A responsible sentai does not hesitate to use their Leaf to advantage, but when she falls into trouble, they also act without hesitation to rescue her from danger.

**Concepts:** Spy, hacker, detective, tracker, assassin, escape artist.

**Pillar**

The Pillar is the workhorse of the sentai; seldom occupying center stage or a position of leadership, the Pillar acts as a support to the other members of the sentai. A steady influence on the more focused members, the Pillar provides inspiration, physical backup and any other kind of needed assistance. Usually, the Pillar is a competent fighter who is well-versed in other skills as well. Next a specialist, the Pillar can often fill in for any position if a sentai member falls in battle or needs rescuing from an enemy. While not as glamorous a role as the other auspices, Pillars may gain renown by providing constant assistance to their comrades.

**Concepts:** Philosopher, jack-of-all-trades, medic, lorekeeper, foot soldier, technician.

**ChangingcSapce**

Occasionally, the disbanding of a sentai or some other major event may signal a change in a hengyokai’s chosen role. While hengyokai seldom change auspices, letting the winds of the Emerald Mother dictate her chosen path, anyone who feels strongly that she needs to undertake a different role may do so by undergoing the Rite of the Second Face. Undertaking this rite more than once is believed to bring bad luck upon the fickle individual.

Couriers who decide to abandon the Way of Emerald Virtue and devote themselves primarily to the ways of their Changing Breed may do so by undergoing the Rite of the Great Burden. Doing so means that the hengyokai may no longer learn Gifts peculiar to the path she has forsook. For the most part, hengyokai seldom veer from their destined auspice or path.

**The Way of Emerald Virtue**

The Beast Courts of the hengyokai follow a Renown system known as the Way of Emerald Virtue. Rather than taking into account the particulars of each Changing Breed represented in the Beast Courts, the Way of Emerald Virtue emphasizes the common thread that unites all the hengyokai breeds and set them apart from other. This system grants rewards and respect to those who follow the Mandates given to the hengyokai by the Emerald Mother, who serve as faithful courtiers within the Beast Courts, who distinguish themselves in their sentai or who otherwise act to defend Guia’s sacred places in the Middle Kingdom.

**Renown**

The Renown system contained within the Way of Emerald Virtue recognizes three categories, distributed among six auspices: the five-fold auspices represented in a sentai as well as a sixth auspice, that of courier. Courtiers take an active role in the outside world, else the other five auspices; nevertheless, they use their skills to maintain and defend the caern itself.

Even though hengyokai Renown consists of three types, all Eastern Changes know that the three categories are intertwined. Hengyokai who pursue Virtue may also accrue Glory and Wisdom in the process, while Glory cannot truly manifest without Wisdom and Virtue nor can Wisdom express itself without taking Glory and Virtue into consideration. Regardless of which category is primary in a particular auspice, hengyokai of all auspices recognize the importance of all three types of Renown in preserving personal balance and harmony.

**Gathering and Losing Renown**

Hengyokai gain Renown by acting in accordance with their auspice and distinguishing themselves in the eyes of their peers, their elders, the Court of Ancestors and the Emerald Mother. Renown is awarded in court ceremonies, though occasionally a hengyokai may receive an immediate reward on the field of battle for extraordinary actions.

Losing Renown causes great loss of face to any hengyokai so unfortunate as to do so. To lose Renown by acting against one’s auspice or by committing shameful acts is considered barbaric behavior, typical perhaps of ignorant Western shapechangers but not expected of civilized hengyokai. Poor behavior, acting contrary to the dictates of auspice or manifesting base qualities such as cowardice or greed usually results in heavy losses of Renown. Not only does the offending hengyokai lose Renown for his wrong-headed action, but she also loses Renown due to the shame of losing Renown! The hengyokai demand reparation. Where rewards are great, losses are equally great.

**Glory**

Glory speaks for itself — risking one’s life on the battlefield against the Castepe’s armies, valiantly defending a dragon near from attack by hostile Nemeckeners theory for the power contained within it, overcoming overwhelming odds to achieve an important mission for the Emerald Mother. These deeds spring from the lips of Court historian. But Glory also includes less glamorous actions, as long as they embody courage, steadfastness and loyalty.

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Useless deaths or ritual suicide does not earn Glory Renown. The hengeyokai know that their numbers are so few that useless death does not add to the cause of the Emerald Mother. Those who live bravely and fight honorably and fiercely accomplish more than those that die gloriously but for no effect.

**Virtue**

Virtue Renown includes holding fast to the Mandates, cultivating honnō, integrity, compassion and civility in one's everyday dealings and striving to live in perfect accordance with the Great Cycle of Being and the Wheel of Ages. Where Western shapechangers might consider these qualities to be contained within their definition of Honor, hengeyokai recognize that honor carries many meanings. To the Hakken, honor requires living up to the code of the warrior; the Nezumi, however, have a different definition of honor. Virtue, however, consists of living up to the standard set out for each particular hengeyokai breed, rather than behaving according to a specific set of morals. Nezumi earn Virtue through adhering to their purpose in Gaia’s plan; Hakken by serving as Gaia’s warriors. This Renown category encourages cooperation among the hengeyokai and those with little Virtue lose respect within the Beast Courts.

**Wisdom**

Wisdom Renown comes from listening to one's inner nature and paying attention to the teachings of the spirits of the Mirror Lands and the Court of the Ancients. Hengeyokai earn Wisdom by adhering to duty, obeying the elders of the Court, and trying to live the perfection epitomized by the unity of the First Age. Hengeyokai with little Wisdom often fail to achieve anything of lasting import — including the rise in rank that comes with earning Renown.

**Rank**

Hengeyokai acknowledge five levels of Rank, just as do Western shapechangers. They raise their Ranks after significant materials wood, iron, steel, gold and silver, in that order. All hengeyokai use these titles, regardless of their Breed. When introducing themselves formally and stating their rank, they combine rank and auspice, naming themselves as Iron Courtier, Steel Leaf, etc. Hengeyokai usually wear badges or some other outward symbol of their rank for identification by other hengeyokai and by the spirits. The rank symbol is usually combined with the badge or color of their court; thus a Steel rank. Tengu of the Bright Feather Court might wear a steel feather on his person or else wear robes embroidered with dark blue feathers. Silver rank is usually represented by the color white, since most hengeyokai have trouble with the actual metal. When necessary, hengeyokai vulnerable to gold use yellow badges instead of a gold medallion.

Hengeyokai that have not yet gone through their Rite of Passage are referred to as Stone; their color is gray. From lowest to highest, the Ranks and their associated colors are Wood (brown), Iron (red), Steel (blue), Gold (yellow) and Silver (white). Silver holds the highest rank due to its association with the Moon. Some few hengeyokai attain the rare Sixth rank, called Jade and associated with the color green. Jade rank hengeyokai are accorded the greatest possible reverence whenever they are encountered.

While it is theoretically possible for an individual to pretend to a rank she has not attained by wearing the badge and color associated with that rank, the spirits generally know from other signs and look unfavorably on duplicitous hengeyokai. Since the spirits witness Rites of Renown, they make such attempts at cheating known when they occur. Only rarely do great tricksters succeed in fooling the spirits; for successfully doing so, these legendary figures earn respect if they do so in extreme circumstances when the defense of the cause is at stake. When hengeyokai do find it necessary to disguise their rank, they often masquerade as someone of lower rank, since this is considered less dishonorable than pretending to a rank that has not yet been earned.

**The Breeds**

Each of the hengeyokai Changing Breeds has its own similarities and differences to their Western counterparts. Their cooperation with one another may seem unfamiliar and strange to Sunset Fera, but their union in the Courts and their devotion to the Way of Elemental Virtue keeps them united despite differences in Breed. Only the Kuno, or Goblin Spiders, occupy a place outside the Courts, but they are included here because they have more in common with other hengeyokai than with their Western counterparts, regardless of what they serve.

**Hakken**

The Hakken make their home primarily in Japan. To Western Garou, they seem an alien version of Shadow Lords. The Sunweaver Garou (certainly) be more wrong. The Hakken consider themselves far superior to the Shadow Lords, whom they see as uncivilized barbarians. As the Hakken would put it, the noble maneuvering and courtly politics practiced by the Shadow Lords are the crude and blatant humbuggery of incompetent competitors to the elegant and sophisticated maneuverings of the Hakken.

During the Fourth Age, the Hakken of both lapsus and human stock would wear the suit of armor to protect their home against the wars raging among hengeyokai courts and between mortal and shapechangers. To protect Japan, the land of the Rising Sun, the Hakken worked tirelessly to strengthen their ties with mortals. As they did so, they found themselves increasingly drawn to the culture and customs of Japan and striving from the tribal structure followed by most Garou. They adopted more and more Japanese ways, their human Kinfolk increased and their involvement in the then feudal government, politics and culture of Japan increased. The wolf population was neglected, wolf Kinfolk diminished and the wolf-strain grew thin within the Hakken population.
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Today the Hakken are almost exclusively born to human Kinfolk and find themselves more and more distant from their animal roots. The Hakken still consider themselves warriors of Ganza, but they lead very human lives. Hound Hakken, the vast majority of the tribe, follow the code of bushido, or the way of the warrior. The rare lupus Hakken do not hold so tightly to the code though they do follow it to a certain extent. The way of the warrior consists of the following tenets:

- **Benevolence and unselfishness** — The traditional two swords of the samurai were the kataki and wakisashi, symbolizing not only the samurai's authority but also his willingness to show mercy to honorable comrade. The Hakken often duplicate this tradition of bearing swords. Using swords is far more moral in a battle between shapechangers than using natural weaponry, and the daisou serve as a reminder of that fact. Hakken do not hit spirits (no their weapons, nor do they draw them without provocation (though werewolves may find themselves more easily provoked than humans).

- **Straightforwardness** — Symbolized by a jewel, straightforwardness does not mean the same thing to Hakken as it does to Westerners. The Hakken practice the appearance of straightforwardness while withholding to exercise extreme subtlety in speech and action. Hakken can often succeed in insulting a rival without appearing to by the clever use of forthright speech.

- **Wisdom** — The main symbol of this tenet, reminds Hakken that wisdom beats with reflection and knowledge of the tenet self. Each Hakken spends time in contemplation of his motivations, actions and deeper feelings, looking for reflections of the outer world within himself.

These three tenets form the divine virtues, known as absolutes.

- **Loyalty (chushin)** — This principle embodies faithful service to the daimyo or clan head. The virtuous Hakken would rather die than betray their lord. Those who fail in their duty to their daimyo suffer great loss of face and honor.

Even in disguise, however, Hakken rarely resort to sapphaw or ritual suicide, since they do not wish to reduce their numbers any further.

- **Quality in Everything** — Hakken aim for perfection in all things, from their personal appearance to their behavior in public situations. Art, music, politics and war all receive the same attention to detail.

- **Eternal Obedience** — Hakken treat their superiors' orders will always be in accordance with the will of the Emerald Mother. Thus, they swear obedience in all things and strive to follow the commands of their daimyo to the best of their ability. If, however, a Hakken believes her daimyo acts wrongly, she may choose to become Ronin in order to avoid an action that could result in the loss of honor to the clan. This is seen as a preferable solution even though it results in loss of personal honor.
• Acceptance of Just Punishment — When a Hakken fails in her duty, she does not make excuses. She accepts the punishment meted out to her with stoicism and humility. As a bonus, lowering a hakken’s health has the duty of making certain that any punishment meted out is fair and fits the crime.

• Acceptance of Just Fate for Injustices to Others — If a Hakken acts unfairly toward someone, he knows that the laws of karma will set things right in time through his daughter’s actions. The Hakken must consider the balance between loyalty and karma. Usually, the Hakken will put obedience to his daughter above all else.

Organization

Hakken organize themselves into clans based on family lineage rather than camps or traditional packs. They usually incorporate their clan name into their own and wear their family crests (man) in ceremonies or battles. Only the haups Hakkon maintain the pack structure. They are more likely to join bengoyakai than to form their own counterparts.

Hakken settle their disputes through single combat, either with swords or through some other typical combat, such as a baku or storytelling contests. Despite their assimilation into modern Japanese society, compliant with its traditions and in high technology, Hakken still remember that they are first and foremost Garou, they gather in groups and hold regular moontimes at different festivals and different from other wolves.

Most Hakken live in Japan, but a few have immigrated to the United States West Coast, or to other parts of Asia. In some cases, Hakken find themselves in competition with Asian clans, such as the Chinese. Hakken exist in cities like Tokyo and Hong Kong.

Hakken serve the Beast Courts as elite soldiers. They use martial training and natural ferocity, in addition to the discipline brought about by their adherence to the way of the warrior, make them superior generals, bodyguards, and defenders. They prefer serving in units that contain Kazama or Tengu and rarely feel comfortable coexisting with Nezumi or Khan.

Traits, Breeds, and Forms

With only minor exceptions, Hakken follow the rules for Shadow Lords with regard to breeds, forms, and auspices. They differ only in the extreme rarity of haups stock. Meris Hakken are very rare and those that do exist serve the Beast Courts and follow the Way of the Emerald Virtue exclusively.

Hakken have no background restrictions, but Allies, Kinfolk, and Pact Life are strongly secondary considerations. Though Hakken do not bind spirits into their dai-sho, they may carry other weapons that are also ferocious without any loss of honor.

In general, Hakken follow standard Garou paths of Renown, though some substitute the three divine virtues of Benevolence, Straightforwardness and Wisdom for Glory, Honor and Wisdom. Those who serve the Beast Courts, however, usually follow the Way of Martial Virtue.

Gifts

Hakken begin with three Gifts, one each from breed, auspice and tribe. Those who follow the Way of the Emerald Virtue and serve the Courts choose a breed Gift, a Hakken Gift and a general bengoyakai Gift, though they may also learn Shadow Lord Gifts if they can find an ancestor-spirit to teach them.

• Dream of a Thousand Cranes (Level One) — By folding an origami crane, the Hakken enjoys good luck for a short period of time. An ancestor-spirit teaches this Gift.

System: The origami takes a full turn to complete, the player spends a Gnosis point and rolls Charisma + Occult. For the next scene, the Hakken gains one die per success to add to other dice pools such as for can be used only once.

• Fast Path (Level One) — The Hakken appears at formal ceremonies in dress and dreads in proper attire, even if he has just returned from battle. A water-spirit teaches this Gift.

System: The Hakken plays her hair in a bonnet with water, the player rolls Charisma + Etiquette. At the Storyteller’s discretion, the player may gain one die to all Appearance-related rolls for one scene.

• Storm Winds Slash (Level Two) — Hakken may use their kanna to inflict Wyrm creatures. At this level, it is taught by a metal or wind-spirit.

System: The player spends a point of Gnosis and rolls Dexterity + Melee (difficulty 7). Success enables the Hakken to strike an opponent from a distance of 50 yards; the opponent may attempt to dodge the strike and take lethal damage as usual for a kanna strike.

• Dark of Night (Level Three) — A Hakken can cause an opponent to become temporarily blinded. Using this Gift in a formal duel or against an honorable opponent results in loss of Renown, as Hakken reserve this power for use against enemies of the Emerald Mother. This Gift comes from a raven-spirit.

System: The Hakken spills a vial of ink; the player spends one Gnosis and rolls Manipulation + Subterfuge, resisted by the target’s Gnosis (if any). Each success blinds the victim for an hour.

• Living Treasure (Level Four) — A Hakken can convince the spirit of a treasure in his possession to relate its history and lore. An ancestor-spirit imparts this Gift.

System: The Hakken touches the object; the player rolls Manipulation + Etiquette (difficulty 7). Each success causes the spirit to reveal one fact about itself. Hakken may use this Gift on common items as well, making it a useful tool for investigations or problem solving. A Hakken may use this Gift once per object.

• Divine Wind (Level Five) — The Hakken can call forth a powerful storm in a designated area. The storm grows in size and overtakes cars in its fury. An ancestor-spirit or a servant of Nanakuni, Lord of Thunder, teaches this Gift.

System: The player rolls Stamina + Enmity (difficulty 7) and spends a minimum of one Bane point. Each success equals a one-mile radius for the storm. Each Bane point...
spent adds a success and, therefore, increases the size of the storm, which lasts for no more than one scene.

**Rites**

Hakken make use of most Garou rites, tending to favor Rites of Penitence, Accord and Death. A rite unique to them is the solemn Rite of Seppuku, used when a Hakken wishes to regain lost honor to her clan after failing her duty or when she wishes to join a deceased daempo in death as a gift of supreme loyalty. The Hakken extraordinaire Renown in the form of five Honor and two Wisdom. If the daempo lives, he must give permission to the Hakken wishing to perform the rite.

**Stereotypes**

- **Beli Zhouhisee**: Their claims to be the first tribe may be exaggerated. Their appreciation of technology supports their ancient lineage. They provide us with a challenge we are confident we can meet.
- **Khan**: Formidable warriors, they have an unshakable belief in their own superiority. Sadly, they know little of true perfection.
- **Kitseme**: Though secretive, they are loyal and perceptive.
- **Kumree**: Implacable enemies, they seek to corrupt beauty and destroy the balance. We have no mercy in our hearts for them.
- **Nagash**: How can they judge what they do not understand?
- **Nerummi**: Masters of the art of Low War, they know little of honor and lean on perfection. Still, they have their uses.
- **Sama-Bito**: They follow their own peculiar code of honor, yet their façade of civilization wears thin. We respect their devotion to protecting the oot of the Emerald Mother.

**Stargazer**: They have finally made the long journey from the barbaric West to the civilized lands of the Middle Kingdom. This is a start, but they have yet to prove themselves worthy of our company.

**Tengu**: They are not warriors, but they excel in their roles as scouts and messengers. We enjoy their zeal and their willingness to serve.

**Zhong Lung**: Their memories are long and prodigious. They withhold their approval from us, which saddens us.

**Quote**

Your pretty speech emphasizes your belief in yourself. Would you turn your words to action and cross blades so that we may truly assess your worth?

**Khan Description**

The Khan are the only Buter tribe represented in the Beast Courts in significant numbers. Khan of the Courts differ little from their cousins in zoot of their Traits, but their emphasis on social responsibility differs somewhat from unaffiliated Khan. Khan of the Courts balance wisdom with strength, acting as guardians of the Adversary’s secrets for use by the forces of the Emerald Mother and as warriors in service to the Beast Courts. They are the rarest of the Breeds among the Courts, although mighty, they have lost many of their numbers from entering boldly into combat while at the same time, their fellow Knoff population nears extinction. Nevertheless, the Khan exhibit great pride in their identity and purpose, striving to live up to their ideals as kings of beasts and men.
**Organization**

The Khan of the Middle Kingdom tend to live in solitude, rarely traveling with other wandering, unless one is a cub under the tutelage of an elder. This solitary life has evolved as a survival mechanism to prevent the Wynn's forces from destroying more than one Khan in a single strike.

Within the Beast Courts, the Khan work as generals as champions of the Emerald Mother. They have a comprehensive knowledge of warfare, as do the Khaldes, but unlike those Asim Ghouls, the Khan fight to win by any means possible, regardless of the strictures of honorable combat. Khan who join a mountain serpent make loyal and brave companions, serving best as Bodyguards.

**Traits, Breeds, and Forms**

Middle Kingdom Khan have only a few differences from their Western counterparts. Unlike other khan, but unlike other khan, but unlike other khan, they may not use the Ancients Background; their ancestors' ties to the Courts have resulted in a similar role to the Umbra realm of the Courts of the Ancients. Asian Khan who follow their breed than the Courts use the Beast system of Removal.

The Wynn of Khan is nearly extinct, occasionally a Khan will sneak into a breeding facility in China, and breed with captive tigers to maintain their connection to their animal nature. Homin Khan, while slightly more numerous, are notoriously picky about breeding partners, wishing to mate with only the elite of human society. Occasionally two Khan mate and produce a metis, who, like most other khan, is forced to mate with only the elite of human society. Occasionally two Khan mate and produce a metis, who, like most other khan, is forced to mate with only the elite of human society. Occasionally two Khan mate and produce a metis, who, like most other khan, is forced to mate with only the elite of human society.

**Gifts and Rites**

Asian Khan begin with three Gifts: one khan khan, one khan khan, and one khan khan as described in the Beast sourcebook or in Chapter Two. The Khan use Rites of Purification frequently, but their limited connection with the spirit world prevents them from using many rites used to ask the favor of the spirits. They leave this to other khan to do.

**Strengths**

- **Bolt Zoubister:** All we need are more wolves. At least they remember they are wolves sometimes.
- **Hakkens:** They have fallen far from their beast nature yet claim they are still warriors. They imitate humans at their peril.
- **Kitasnet:** They are ambitious in secret and polite and respectful in public. We don't trust the foxes.
- **Kumaz:** They have too many failings to list: they reek of the Cantonese. We delight in their slaughter.
- **Nagash:** They work the will of the Emerald Mother, though they regret they must stoop to poison so often.
- **Necrom:** They run from us, but whether out of fear or some darker motive, we don't know. We must remember they, too, have a purpose.
- **Sane-Bito:** They are graceless and primitive, but somehow, suited to the coming dark times.

- **Stargazers:** They are contemplative rather than aggressive much of the time, but they do seem worthy of alliance.
- **Terug:** These goblins spend too much time talking and not enough time on the battlefield. They purport to know tactics, but rarely do they put them to use.
- **Zhong Lung:** We regret that they do not practice the way of war, but they would be formidable battle companions. Their wisdom surpasses us all.

**Quips**

Hunan cracks. Earth cracks. The Wheel turns. And the Khan will fight on.

**Kumo**

**Description**

Though similar to the Anasani in many respects, the Kumo differs in that the entire faction, a subdivision of their original breed, is devoted to the service of the Wynn. Any goblin species that serve the Emerald Mother are targeted by their brethren. Like their Anasani cousins, the Kumo possess great intelligence and wit and are often willing to part with the khan khan of the Beast Courts and other supernaturals. These main families, each devoted to one of the Wynn's aspects, dominate the Kumo:

- **Marawa's Blood:** These Kumo follow the Destroyer-Wynn, tend toward the misunderstood and afraid, and prefer the methods of straight-ahead killing and destruction. They have the least subtlety of their kind.
- **Children of Narciss:** The Lord of Spiders exhibits more balance than most aspects of the Wynn; even so, Kumo devoted to Narciss possess a tremendous capacity for cruelty and prolonged suffering along with an insatiable curiosity and profound wisdom. They also have a keen knowledge of the Weaver.
- **Blessed of Rati:** Devoted to the Wynn of Lust, Kumo of this family prefer Yang-aspected prey, retaining a little of the Wyld within them. They have a highly developed appreciation for sexual behavior of all (and mostly deviant) kinds.

The Kumo dwell throughout the Middle Kingdom, preferring to live in abandoned buildings, deserted caves, or forgotten ruins. While they co-exist with each other in relative harmony, occasionally the three families squabble to interfere with their rivalries and outright warfare.

**Organization**

Although most Kumo prefer darkness and solitude, others from small villages, complete with an elder, several younger Kumo and their Kinfolk. These communities, usually well hidden from casual observers, are eerie and often fatal places for the traveler unlucky enough to stumble upon them.

Kumo defer to age and wisdom, considering the eldest Kumo the current leader. A disagreement about leadership animates, both Kumo and the Endless Mu, a deadly game in which young Kumo fill an abandoned building.
or cave with complicated mazes for the rivals to negotiate while hunting each other. The one who emerges alive earns the right to call herself the leader of a given group.

Followers of Rati mate with anyone who catches their eye, whether Kinfolk or not. In general, goblin spiders do not concern themselves overmuch with selecting their mating partners for special qualities. If two Kumo wish to mate, they must receive permission from an elder, since the resulting mites born results in the death of the mother. This is considered a rare sacrifice to the Wynn and is not undertaken lightly or when the Kumo cannot afford the loss of an individual.

Most Kumo do not go out of their way to interact with other shen, though occasionally they have some contact with the hengyokai. Their insatiable curiosity leads them to Umbral exploration, where they encounter many spirits. Though they seldom attack other supernaturals on sight, they are easily provoked when their food sources or communities are threatened.

Kumo differ slightly from their Ananasi cousins in the following ways. Unlike Western waspspiders, they lack aspects. They do not follow the Way of Emerald Viruses for Renown purposes; instead, they earn rank and Renown as if they were Ragarasho Gharan. Other hengyokai do not recognize the Kumo's system of rank; they simply consider them as weak or powerful enemies, according each the respect they deserve. Kumo are especially vulnerable to heng ma, a particularly rare and aromatic type of rosexwood. Weapons made from this wood cause unspeakable agonized damage.

Kumo have three breeds, homid, arachnid and metis, unlike the Ananasi, who have no metis.

- Homid: Born from human parents, either Kinfolk or non-Kinfolk, homid Kumo are watched by their waspspider parent and stalked before their metamorphosis.

Beginning Gnosis: 2

- Arachnid: Like the Ananasi spider-born, arachnid Kumo are born from waspspiders in order to gain enough to flesh out their Aghorn, or giant-spider form before undergoing Metamorphosis. They are rarer than their Western counterparts.

Beginning Gnosis: 4

- Metis: Born from a mating between two Kumo in which the mother dies giving birth — even from within her hungry child — metis Kumo are rare and auspicious, generally arranged for by special permission with full knowledge of the consequences. Metis Kumo are considered favored, since so much was sacrificed to bring them into the world.

Beginning Gnosis: 5

Less disciplined than the Ananasi, all Kumo have a beginning Wilfpower of 2, regardless of breed.

Kumo have forms that are identical to the Ananasi, though they substitute the name Aghorn for Pithus and Thousand Fang for Crawling. See the section on the Ananasi for form statistics and characteristics.

Gifts

Kumo begin play with three Gifts: one breed Gift, one Ragarasho Gift and one general Kumo Gift. In addition, Kumo may learn general Ananasi Gifts as well as Aspect Gifts, as their role is to infuse power into the role of the function. Mausya's Brood may learn Harat Gifts; Children of Naraen may learn Tenere Gifts; and Blessed of Rati may learn Kumo Gifts. Warriors may learn the Mymylon Gifts appropriate for their faction, sorcerers may learn the Viski Gifts, and tricksters or scouts may learn the Gifts of the Wynn.

Kumo Gifts

- Nimbleness (Level One) — The Kumo may make extraordinary leaps and jumps. This Gift is taught by a tribe spirit.

System: The player spends a Gnosis point to add two dice to any Athletics or Dodge roll for one scene.

- Shadow Step (Level One) — The Kumo seems to disappear and reappear in another location, while in reality the bestower has moved. A Spuriong of Naarenchash teaches this Gift.

System: The player spends one Gnosis and rolls Dexterity + Subterfuge. Each success allows the Kumo to appear to be two feet away from her current location. Anyone who realizes the image is illusory may attack the real Kumo at +3 difficulty. Heightened Senses or other Perception-enhancing Gifts may reduce the difficulty to +1. The Gift lasts for as many turns as the Kumo has Gnosis, or until the Kumo strikes an opponent, but only works once per scene.

- Spiteful Corruption (Level Two) — The Kumo may spew digestive fluids at an enemy in unamed combat. A spirit of Marawa teaches this Gift.

System: The player spends a bloodpoint to activate the digestive juices, and makes a Dexterity + Beast roll (difficulty 7) to strike a target within 30 feet. The damage is equal to Stamina + 2, aggravated.

- Snare of Beauty (Level Three) — The Kumo increases her attractiveness, making herself nearly irresistible to the object of her desire. A servant of Rati teaches this Gift.

System: The player spends a blood point and rolls Manipulation + Occult (difficulty 7). Each success raises the Kumo’s Appearance by one point for the next three hours.

- Web Tremors (Level Four) — The Kumo can know if anyone is watching or talking about her, even in the physical realm or in the Mute Lands, by concentrating on the spirit world around them. A servant of Marawa teaches this Gift.

System: The player spends a Gnosis point and makes a Perception + Alertness roll (difficulty 7). Two successes inform the Kumo of anyone looking about nearby (although those with supernatural abilities to hide themselves may resist the roll with Gnosis or Manipulation + Stealth, whichever is higher). More successes add specific information about the nature of the intruders.

- Elder Wisdom (Level Five) — This Gift enables the Kumo to communicate directly with her family/system. If Marawa, Naraen or Rati are in a bad mood, they may take out their displeasure at being summoned on the Kumo. Otherwise, they
may offer advice or information useful to the use of the Gift. A servant of any of the three patrons teaches this Gift.

Systems: The Kumo must make appropriate ceremonial actions and prepare the usage of some sort before spending one point each of Gnosis and Willpower. The player rolls Charisma + Primal Urge (difficulty 7) and must attain three successes for the Gift to succeed. A botch means that the summoner has around the ire of the desired patron.

Rites: The Kumo have their own variations on Mystic and Renown Rites as well as rites to honor their family patrons. Rumor credits them with originating the Rite of the Goblin Chrysalis, a level 5 rite that transforms a person into a bakemono.

Novelty:
- **Boll Boulister (like the Hidden), only more depressing.**
- **Hakken:** The most traditional and conservative of our enemies, they stand for all that we oppose.
- **Khan:** So wrapped up in their regal bearing and ferocious nobility, they are amusing and dangerous. Unfortunately, they will soon be gone. Poor kawan-do.
- **Kitamae:** Too clever for their own good, they do not know how closely they tread our path. Perhaps one day they will join us instead of existing in the Courts...
- **Nagash:** They realize we still fulfill a purpose in the way of things, yet they despise and hate us. Destroy any you see.
- **Renamo:** They have served our purposes well, if in ignorance. Perhaps we should openly court them in preparation for the Age to come.
- **Samo-Blios:** They pretend to civility and honor, yet they have secrets we need to uncover.
- **Stargazers:** They should have stayed in the West. Now they stalk to the Middle Kingdom to lick their wounds. Putful.
- **Tengu:** As different from us as day is from night. We prefer things of the dark; they enjoy the bright. **Berserk** that glutton in the sun. Their wings distance them from us. They would be interesting to examine...
- **Zong Lung:** Frightful adversaries worthy of the utmost respect and caution. Post you never come to their attention.

Quote

We, too, claim the Middle Kingdom as our rightful home. You ignore us at your peril, for you do not see the importance of what we do. Someday, you will and you will regret your disdain for us.

**Nagash Description**

The Nagash serve as judges and enforcers for the Beast Courts and their abilities reflect their duties. The ultimate Balmers of the Emerald Mother, they tend to remain outside the mainstream of Court society, ever watchful for times when they must intervene. They make certain that the Mandates are upheld when the Courts fail in their duty to do so.

Most hengyokuri do not speak openly of the Nagash, referring to them by oblique references such as "the shadows that lengthen," or "the awakening silence." They rarely join senrai, preferring to serve the Emerald Mother in the shadows. When they do, they are complained of, but never snubbed, by their peers, fulfilling their chosen aspect (usually Leaf or Pillar) with quiet dedication. The other hengyokuri are aware that the Nagash attempt to control their presence from the Sunset People, and keep that secret alongside the Nagash — preserving not to transgress their cousin's task.

Nagash excel at killing, considering it another art to be mastered to perfection. It is, after all, part of their duty, which they do well with grace and beauty. The Nagash suffered the highest casualties next to the Okama during the War of Shame, for their attackers feared that the overall corruption rumored to infect the hengyokuri Breeds had rooted itself in those who were their judges. The Nagash of the Courts are still recovering from their losses.

**Organization**

Nagash seldom work alone and have no caeans of their own. Rather, they seek the protection of friendly courts or maintain their own pocket-realm near river bottoms. They always keep at least one or two others of their kind for mutual protection.

They serve the Beast Courts silently and invisibly, counseling from the shadows and exercising their judgments when necessary. They have risked much to expose themselves to the Courts at all, their Western brethren remain even hidden lest the Khulath unite against them out of fear.

**Treats, Bond and Forms**

The Nagash of the Middle Kingdom do not differ significantly from other Nagash. They have the same Traits, vulnerabilities, and forms as Western Nagash. Nagash serving the Emerald Court and following the Way of Emerald Virtue willingly take on BeastCourt aspects and acquire Renown as necessary to fit in with their Court duties. In all things, Nagash bow to necessity and the need to be inconspicuous.

**Gifts and Rites**

Nagash of the Beast Courts use the same Gifts as Western Nagash. Wereserpents who follow the Way of Emerald Virtue begin with three Gifts: one Nagash Gift, one breed Gift and one hengyokuri Gift. All Gifts are taught by the Wargi, or spirit-servants of the dormant Dragon Procrea, who are the only spirits who have congress with the Nagash. All Nagash share the same rites as well.

Novelty:
- **Boll Boulister:** More evocative renderings of humanoids. We watch them more carefully than they know.
- **Hakken:** They, like the humans they mirror, are caught in the Weaver's strands and have all but forgotten.

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their duties. We may need to sheer Away their ties, however unpleasant the results.

- Khan: Full of pride and eager for blood, they sow the seeds of their own destruction. Will their demise bring on the Sixth Age? We wait.
- Kiriwari: Their slowness makes them difficult to judge, yet we do our best. They confuse us, though we are older than they by far.
- Kumo: They are not of us, and not ours to judge; we slay them only when it is war. Until then, we allow them to exist, but we do not pretend to like it.
- Nezumi: They, like us, pass judgment of a sort, but their concerns are often petty and less than noble.
- Same-Bito: Children of the Sea, they have something in common with us in their devotion to water, yet they know so little of grace and beauty.
- Stargazers: They seem upright in their reverence for coming to us, but we cannot believe it.
- Tengu: Their loose manners hold the risk of betrayal; if we wish to remain as hidden as we do, we must avoid coming to their attention.
- Zhong Lung: Wise and selfless, they have suffered and sacrificed much to attain their wisdom and knowledge. We honor them and the Sleeping Lords they serve.

**Nezumi**

We live in a world where the seeds conspired to Hull can rip themselves free and walk the earth in copper. But though Hull is imperfect, we can find it nonetheless.

**Nezumi Description**

Historically, the Nezumi have served the Emerald Mother as her control over the human population. In the Second and Third Ages, the wretters used dainties and famine to ensure that humans did not become too numerous. When the Imperium ended during the Fourth Age, the Nezumi still worked to maintain the balance, a concept understood by the hengeyokai event as their western kin, the Rankin, suffered for their part in population culling.

While the Hakkken mastered the art of High War, the Nezumi developed a very different kind of warfare—called Low War. When the way of honorable war failed or one side broke the rules, the Nezumi moved in and evened the odds with their own arsenal of dirty tricks.

Nezumi have customarily made their homes among the slums of Asia's largest cities. Here they can concentrate on increasing their numbers while at the same time keeping watch over the steadily increasing human population. Eager to continue their task of balancing the populations and preventing overcrowding of the Emerald Mother's lands, they have already begun waging Low War against humans.

Today, they have augmented their repertoire with biochemical and other high-tech forms of mass destruction. They hold themselves in readiness should the hengeyokai fail in their assigned tasks.

**Organization**

Nezumi dwell in nests, communal groups united under a leader (often called aas or sener). The eldest among them is the wise one. This wise one teaches the younger Nezumi what they need to know: how to live in cooperation with other nests, how to manipulate the human population around them, how to wage war with subtlety, how to assassinate enemies and other important information.

The children of Rat are a close-knit group; the Asian wretters consider their Western brethren part of the same huge family. Like the Rankin, the Nezumi refer to each other as brothers and sisters, uncles and aunts. The eldest Nezumi are more numerous than their homid kin, because they are less noticeable and find it easier to hide.

As Nezumi grow in importance, they gain up to three names: their human name, their gang name and their court name. Thus, Ping Rum, known See, calls himself Eye of Dawn. He also has a court name made up of a specific grouping of chanting sounds, translated into common speech as Run-Fly-Bite.

Those Nezumi who survive the Birding Plague and the many other dangers of growing up in the squalor of overcrowded cities practice for the coming war. They hold skirmishes in the sewers and rat-made tunnels beneath the streets of the cities. They prepare for the Sixth Age and are making ready to offer their aid to the Hakkken as experts in the art of Low War.

**Tricks, Breeds and Forms**

Nezumi have the same advantages as Rankin: highly developed senses, an absolute sense of direction, when underground and supernatural vision in all the forms. Nezumi who survive their first year of life choose an auspice, usually suggested to them in a vision during the Birding Stage. Their forms work just as those of the Western Rankin.

Aspects differ little between Eastern Nezumi and Western Rankin; they are simply called the Tunnel Rovers. Senor (Shadow See), Skulkers (Knife Skulkers) and Worrors (Blade Slaves). Nezumi gain renown according to the chart for their sentai auspice: Senor attain rank as Mirrors. Skulkers rise in rank as Lanterns. Worriors increase their rank as First Tunnel Runners gain rank as Leavens.

**Gifts**

Nezumi start with three Gifts: one breed Gift, one Nezumi Gift and one common hengeyokai Gift. In addition, Nezumi can learn Western Rankin Gifts provided they can find a teacher. With some work and chittering, Rankin can also teach Nezumi Gifts from friendly spirits or a tolerant sener.)

**Hunter in Crowds (Level One)** — The Nezumi can sense the presence of another shapeshifter in a large group of people. A clay spirit teaches this Gift.

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System: The player spends a Gnosis point and rolls Perception + Stealth (difficulty of the other shapeshifter’s Stealth + 4).

- Raids the Umbra Hoard (Level One) — A Neumi may summon rat-spirits in order to steal small amounts of hidden food and carry it through the Umbra to another location no more than a mile away. An alternate version of this Gift enables the spirits to spoil caches of food.

A rat-spirit teaches this Gift.

System: The player spends a point of Gnosis and rolls War + Survival. A rodenos can acquire a few handfuls of homid can carry a few pounds; a metis can move up to tens pounds of food. By spending Rage instead of Gnosis, the Neumi can spoil as much food as he could otherwise spirit away.

- Cloak of Darkest Night (Level Two) — The Neumi calls upon her totem to aid a rodenos-swarm or a homid-pack on a mission, extinguishing light sources along their route and making other darkness-related Gifts easier.

System: The player must spend three Gnosis points and roll Intelligence + Stealth to invoke the Cloak indoors or underground. Stealth rolls for Stealth or Subterfuge related Gifts receive a -1 to their difficulty. By spending five points of Gnosis, the Neumi can cause a clear day to turn cloudy over, achieving the same results. The Gift lasts for one minute per success.

- Keening of Swarm Panic (Level Three) — The Neumi may cause a group of at least 50-60 humans to grow uneasy and even panic by making a high-pitched wail. The affected crowd may become violent if they attempt to flee. Other supernaturals immune, but only become caught up in the crowd. A fear-spirit teaches this Gift.

System: The player spends a point of Gnosis and makes a Charisma + Rituals roll (difficulty 7). Three successes cause a crowd to go for a selected exit. Four successes arouse the crowd to panic, causing anyone not part of the crowd who gets caught in the surge to take one health level of blushing damage (difficulty 5 to soak). Five successes cause the crowd to bolt. Anyone caught in the melee must roll Dexterity + Athletics (difficulty 8) or be trampled, taking two health levels of blushing damage for each turn until he can regain his feet (difficulty 9 to soak). The Gift lasts for ten minutes per success.

- Gnaw (Level Four) — As the lupus Gift.

- Snake Bites Itself (Level Five) — A Neumi may touch an opponent and cause their poison to turn upon them. This, Kuri-jin fail, prey to their own poisons. Kuro suffer from their own venom and haemonclos are affected by their own toxins.

System: The Neumi coaxes her victim, the player spends a Gnosis point and rolls War + Medicine (difficulty of the target’s Willpower). If successful, the victim suffers the full effects of the standard dose of any poisons, toxins or other harmful poisons he normally uses against others, even if mortally immune. This Gift does not affect spirits.

Notes: Neumi use most rites available to Garou. They enjoy ritual and perform their mystic rites with a great deal of reverence. Because they treat the spirits with such honor, they respond in kind and favor the Neumi.
The Same-Bito serve Tsundel, the Lord of Thunder and the patron of their teachers, the Dragon Kings. They take fierce pride in proving to all concerned that they are no longer the primitive killing machines they once were (and that their Rokean cousins still are). The wereharks have adapted many of the traditions and customs of their land-dwelling allies in the Beast Courts, though they find the internal politics of the hengeyokai boring and unintell-
gible. They care little for protecting the lands of the Emerald Mother, but they devote themselves utterly to the safety of Hersean and defend them from any who do not belong there or who do not treat the oceans with reverence.

In seer, however, a movement stirs among the Same-
Bito to return to the practice of honoring Tsundel, the Great Shark Spirit. It has been responded by giving some of His Gifts to the Same-Bito, who guard the knowledge of these Gifts with their lives. The inability of Same-Bito (with one excep-
tion mentioned below) to enter the Umabra without the use of certain Gifts (see General Hengeyokai Gifts) means that they cannot discover for themselves Tsundel’s purpose behind re-
establishing communication with his Same-Bito children.

Some believe that Tsundel seeks to reunite the Same-Bito with their Western kin, the Rokeans; others feel that the Great Shark Spirit is voicing the approval of the Same-Bito’s current path among the Beast Courts.

Organizations

Same-Bito tend to congregate in shaws that number 3-12 members. Similar to a Gator pack, shaws function as a unit in protecting the seas. Unlike the Rokeans, who do not care for human Kinokli or accept homid wereharks, Same-
Bito have a few Kinokli among their populations that live in the islands and along the coastal waters of Asia. Most of their Kinokli, however, are made up of the various shark breeds of the Asian seas.

Some-Bito also belong to families or factions called hukunis, similar ro the Hakan clan. Leadership within each faction is decided through trial by combat. A two-part process, one part takes place on land, the other in the water. Three judges witness the trial, adjudicate disputes and proclaim the victor. The loser usually suffers loss of face and endures the insults of his peers.

The wereharks that most often become leaders among the Same-Bito are not the strongest warriors. Rather, the smaller “goblin sharks” have ascended to the seas of Same-
Bito nobility. These sharks’ ability to enter the Umabra by stepping sideways gives them status as masters of the spirit world and a degree of respect and honor.

Traits, Breeds and Forms

Same-Bito differ from the Rokeans in some significant ways, reflected in their lowered starting Range scores and in their attitudes toward their homid kin and Kinokli, among other factors.

Like Rokeans, Same-Bito have three suspics, which correspond roughly with those of Western wereharks.
Kariu: Born during the day, Kariu serve as the warriors of the Same-Bito. They receive Gifts as if they were Brightwater Reokea.

**Beginning Rules:**

- **Koshukun:** These Same-Bito were born at dawn or dusk. They serve as judges and enforcers of the Code of Sensei Moshic. Koshukun receive Gifts as Dusawater Reokea.

- **T1zones:** Born in the night hours, the Irozo are charged with seeking the mysteries of the oceans, they also serve as questioners of traditions. They receive Gifts as Darkwater Reokea.

**Beginning Rating:**

Same-Bito all begin play with Willpower 4. They may only gain Gnossis while in water. Like the Reokea, Same-Bito cannot enter the Umbra without the aid of certain Gifts. The Kogafost, or "aloof shark", is an exception. Same-Bito descend from this species of small, feared shark carrying sideways as easily as Gara can. Same-Bito, unlike Reokea, may purchase human Kindfolk as Backgrounds at a cost of two points per day. They may not purchase Anc providing non-Pure Breed and their Contacts usually consist of only other Boro.

Asian wreeharks differ from Reokea in their recognition of two breeds, acknowledging and welcoming human-born Same-Bito. Beginning Contacts depend on breed, but most Same-Bito, except Kogafost, only use Gnossis for Contacts since they cannot use a 1-step sideways.

- **Rongoo:** Human Same-Bito are rare since mating between a wreehark and a human always produces Kindfolk rather than a Same-Bito. In order to have the slightest chance of producing a wreehark, a Same-Bito must mate with Kindfolk. Rongoo Same-Bito are protected by the Same-Bito, who make certain Rongoo do not fall prey to the public's fear of "monstrosities." Before their first Change, rongou find themselves driven to the sea. They may learn Gifts from the horrid Gara list.

- **Gnossis:**

  - **Tangoroo:** Shark-born Same-Bito come from the mating between a Same-Bito and a shark, regardless of whether or not the shark is Kindfolk. Tradition prevents an overabundance of tangoro Same-Bito by dictating that Same-Bito mate only twice in a century. They may learn Gifts from the iopau Gara list.

- **Gifts:**

  - **Shou of Zhong Lung (Level One):** The Same-Bito may acquire some knowledge or advice from their Zhong Lung allies. A Fung-spirit teaches this Gift. The success of such an exchange is determined by the Zhong Lung's Willpower. Two successful results will result in the Zhong Lung teaching the player a second, more powerful Gift. Two failures will result in the Zhong Lung refusing to teach the player anything. The Zhong Lung may refuse to teach if the Zhong Lung is not willing to teach anyone (usually within one game session).

  - **Bod Scint (Level One):** The Same-Bito can sense the presence of bengyokoi or other sh. A shark-spirit teaches this Gift. The success of an exchange is determined by the bengyokoi's Willpower. Two successful results will result in the bengyokoi teaching the player a second, more powerful Gift. Two failures will result in the bengyokoi refusing to teach the player anything. The bengyokoi may refuse to teach if the player is not willing to teach anyone (usually within one game session).

  - **Gnossis Point:** The Same-Bito may use electromagnetic signals to see even when blinded or in deep water. A sight-spirit teaches this Gift. The success of an exchange is determined by the sight-spirit's Willpower. Two successful results will result in the sight-spirit teaching the player a second, more powerful Gift. Two failures will result in the sight-spirit refusing to teach the player anything. The sight-spirit may refuse to teach if the player is not willing to teach anyone (usually within one game session).

  - **Iron Jaw (Level Three):** As the Level Four Abomination Gift: Clench Jaw.

  - **Voracious Hunger (Level Three):** The Same-Bito can increase the size and strength of his mouth and jaws so that he can bite anything. A mana-spirit teaches this Gift, which only works in water.

  - **Tsunami Form (Level Four):** In Kariu or Warasami form, the Same-Bito may double his size. A servant-spirit of Tsunam teaches this Gift.

  - **Rage (Level Five):** Keep secret by the Same-Bito, this Gift causes the wreehark to enter an unstoppable blood-rage. One of Tsunam's servants teaches this Gift.

  - **Waterman (the player rolls Willpower difficulty 7). The success of this Gift causes the wreehark to enter an unstoppable blood-rage. One of Tsunam's servants teaches this Gift.

**Rites:** Same-Bito do not perform their rites in the Umbra, preferring the waters of the Mother's Sea for their most sacred ceremonies. They conduct Rites of Access, Parinquent and Birth most often. The wreehark performs other..
new year's rites in honor of Tsinddi and the Dragon Lords. Some also hold secret ceremonies to honor Tienei.

**Hereditary**
- Bolz Zouhizer: We see little of them except when they come to us. Little is enough.
- Hakken: Their senses were not as wise as ours, or perhaps he was too fond of his human form.
- Khan: They have as much care for water as we do for deserts and jungle. They have little effect on us.
- Kitum: They may outthink us, but we have the wisdom of the ocean around us. Who is wiser?
- Kumo: We rarely see them, though some have tried to make us their allies. We have no use for them.
- Nagci: They exist. We say nothing more.
- Nenumi: Our patrons, the Zhong Lung, are more tolerant of these vermin than we are. They are welcome to stay away from our oceans.
- Sargas: They look to the stars, but the waters could reach them more.
- Tengu: The sky is their ocean; we have nothing and everything in common.
- Zhong Lung: We owe much to our teachers. We pay our debts.

**Quote**
These are not your waters. You are a stranger here and should remain so — unless you prefer to mix your lifeblood with the ocean.

**Tengu Description**
The Tengu, like their Western cousins the Corax, find human society, culture customs and mores intriguing. Given the task of uncovering secrets and dispensing information by the Emerald Mother, they throw themselves wholeheartedly into their duties, even exceeding the bounds of propriety at times — at least according to other hengyokai. Only the Hakken challenge them for familiarity with the world of humans, but even they do not pry into humanity's dark corners and private places. The Tengu recognize no bit of knowledge as off limits.

Eastern werewolves serve as scouts, messengers and information gatherers for the Beast Courts. Not only does their curiosity make them excellent at uncovering juicy bits of knowledge, their penchant for gossip leads them to share their information with others. They exercise some prudence over their tongues, however, telling their most important secrets only to other hengyokai. Minor gossip is often traded with other supernaturals and, rarely, with humans.

In addition to sharing information, the Tengu are also experts at selective disinformation — passing along myths and superstitions to humans as fact. In the past, such misleading and outright bugs knowledge served to protect the hengyokai from humuns, who, armed with improper weapons based on what they had "discovered" about the weaknesses of certain supernatural creatures, had little success in bringing down their quarry. The existence of widespread access to information — and misinformation — of all sorts in the modern world has somewhat reduced the Tengus' ability to control secret access to sensitive information. However, thorough information is easy to come by, truth is still hard to find.

**Organization**
The Tengu tend to live alone, congregating occasionally for group meetings in which they enjoy each other's company and share information. If necessary, Tengu agree to join sentai, though they do not always enjoy remaining in such close company for extended periods of time, they perform their duties loyally and enthusiastically. Tengu also act as advisors to the various courts, since their ability to acquire information puts any court lucky enough to have a werewolf counselor at a distinct advantage.

The Tengu society is relatively egalitarian, without aspices or ranks. Those who serve the Beast Courts adhere to the rank system espoused by the Way of Emerald Virtue. If they belong to a sentai, they take on the auspice assigned to them, usually that of Loaf. Otherwise, they gain rank as Courtiers.

Disputes between Tengu are usually settled through some form of gamecraft rather than physical combat. Occasionally, they select human champions and use their actions to settle disputes — usually without the knowledge of the participants. Selecting the winner of a kickboxing match or a ballroom competition demonstrates a werewolf's knowledge of wisdom and often serves as a trial by proxy.

Some Tengu have formed a society known as the Gray Cloud Temple. They specialize in abducting humans and training them to hunt down non-hengyokai shamans as well as Kuma or bakemono. These humans, known as "goblin slayers," come to these trials with a fair amount of knowledge about the creatures they have been trained to uncover and destroy.

**Traits, Breeds and Forms**
The Tengu share many traits in common with Western Corax, such as their vulnerability to gold rather than silver. They have a loose system of Renown, based on the Minos' path among themselves, valuing Wisdom most of all. Even when serving in a sentai and following another auspice's path (such as Courtier), they still attempt to gain as much Wisdom as possible, citing the First Minos as justification for deviations from the auspice's primary Renown category.

Tengu may select any Background except Pure Breed. They enjoy Raven as their totem unless they join a sentai, in which case they honor the sentai's totem as their own.

All Tengu begin with 1 Bag, 6 Coaxia and 3 Willpower.

**Gifts**
Tengu begin with three Gifts, one each from breed, Tengu and common hengyokai Gifts. Even werewolves not associated with the Courts may learn the Tengu Gifts, just as Tengu may select from standard Corax Gifts.

- Crane's Wisdom (Level One) — As the Philodox Gift: Truth of Gossip.

**Chapter Four: The Beast Courts**
**Sweet Words (Level One)** — As the homid Gift: Persuasion.

**Courtly Speech (Level Two)** — As the common hegryoi Gift.

**Shoulder Crack (Level Two)** — Named after the Chinese method of a notoriously called Campbellism, this Gift enables the Tengu to predict the future through reading pebbles of various kinds. Using this Gift too often, however, leads to misinterpretation and paranoia. A Stonecrouch teaches this Gift.

**System:** The Tengu focuses for a minute; the player rolls Wits + Occult to notice and interpret an omens in her surroundings. The omens are usually cryptic.

**Yoshitsune’s Sword (Level Three)** — The Tengu may use this Gift to increase dramatically a companion’s or sport cons’ skill with a melee weapon. An ancestor-spirit teaches this Gift.

**System:** The Tengu touches the target’s fighting animal and rolls Wits + Melee (difficulty 3). Success allows the wearers to spend Gnosis points to increase the target’s Melee dice pool by one dice per point spent for one scene.

**Bloody Feather (Level Three)** — This is the Tengu name for the Corax Gift: Hummingbird Dam.

**Bloody Feather Storm (Level Four)** — This Gift causes the Tengu’s feathers to catch on fire and drift into the air like a ball of flame, burning anything in their path. The target must save vs. a Dexterity + Dodge roll (difficulty 5) to avoid damage. If the Tengu uses the Gift: Razor Feathers beforehand, the damage is aggravated.

**Deceptive Denial (Level Five)** — Used to fake a death and fool her enemies, the Tengu disappears in a feathery cloud, leaving behind only a bit of blood and, perhaps, some ashes — but no body. This Gift, taught by fox-spirit, enables the Tengu to escape while her foes are distracted.

**System:** The Tengu spends one Gnosis point and gives up one health level to create the blood or ash left behind (unless she has already lost enough blood to die from another wound, in which case she valiantly leaves plenty of blood behind). When the Gift is activated, the Tengu immediately steps into the Mirror Lands in whatever from she chooses, either staying to watch the results of her curare or escaping through the Umbra.

**Thieving Talons of the Magpie (Level Five)** — As the Ragabash Gift.

**Rites**

Tengu use few rites as a rule other than the Rite of Titheman Dedication, used to keep favorite items with them regardless of form. They also favor the Rite of Becoming and enjoy acting as rite masters for the Court’s least nimble Rites of Punishment, such as the State of Scorn and the Scurrying Rite (for which they are superbly well-suited). The Corax Rite of the Felid Ego (pp. XXI) is another must-have, as is it the only way to continue their race.

**Appearance**

**Bobi Zohibina:** They need to move closer to the Courts to accomplish their goals. They serve the Emerald Mother even when apart from Her.

**Hakemon:** We agree with them in many ways: humans are worth watching, learning from, and, perhaps, teaching. The price their wolves have paid is high, but the reward is endless fascination.

**Khan:** — Better than the other cats, if you overlook their compulsive pride, they make loyal companions.

**Kisuna:** They know as if they were the chosen of the Emerald Mother. They work hard at appearances, but they are overindulgent children.

**Kusmo:** They seek to halt the Wheel, I fear. Their webs are strong, but with fortune and the Maker, we shall break their hold.

**Naghi:** They judge others. We watch them. They resent it, but who can trust them to judge themselves?

**Necuni:** Their secret plans are dark and devious, but we have discovered more than they think. Yet we cannot tell all that we know, lest we interfere with the First Mandala and their assigned task.

**San-Rito:** So aloof, with their ignorance of the land and devotion to water alone. We love the sea, but that does not stop us from caring for the earth. They do their job well, though, as we do not voice our complaint in their hearing.

**Sama-Rito:** They look to the stars for guidance. We can understand their fascination. They may be worth cultivating for the stories they know about the Sunset People.

**Zhong Lung:** Their knowledge of what has gone before astounds us. We learn from them and, in return, we give them word of what goes on today. It is a good arrangement.

**Quote**

Don’t listen to the courts. There’s so much more in the world than just the Middle Kingdom. Things come from the West all the time; sometimes people are worse off for accepting them, and sometimes people are worse off for rejecting them. Our duties are here, but our hearts are not blind.

**Zhong Lung**

**Description**

Charged by the Emerald Mother to hold Her memories and keep the history of the world, the Zhong Lung have exercised their duty faithfully since the time of the Age of Beauty. The Zhong Lung consider themselves the custodians of the hegryoi and leaders in the search for balance and purity of thought. As children of the great Dragon Kings, they believe themselves the custodians of the legacy of these felinely wise and tempestuous creatures. This connection with the Dragon Kings led them to honor the Sun, rather than the moon.
Though they have some similarities to other Mokolé, the Zhong Lung are in some ways the strangest divergence of the Dragon Breed. Both dream their war-forms by visualizing images from their ancient past, but where the Mokolé return back to their ancestors, the great dinosaurs of prehistoric times, the Zhong Lung return in time to the age of the Dragon Princes themselves and draw their war-form from those legends.

Zhong Lung have mastered the art of shamans, or “intem knowing” and can see into the hearts of whomever they meet. Many Zhong Lung have attained great age, even by human standards, through Gifts that prolong their lives and through the practice of Chinese mystical disciplines. So steeped in the ways of the past and in the memories of the ages are the dragons that they lack a keen interest in current affairs and often demonstrate a naive simplicity in their understanding of modern times. Though they possess rage and awe to heights of passion when the Emerald Mother’s sacred places are threatened, they take little interest in everyday concerns of human society and have little knowledge of the world around them.

Zhong Lung have declined in numbers in modern times. Humids outnumber dragons significantly. Most make their homes in China and Tibet. Alligator Kinfolk dwell along the Yangtze River while crocodiles can be found in Malaysia and India. The Komodo dragon, another source of Kinfolk for the Zhong Lung, live in Indonesia, while other Zhong Lung live in Southeast Asia and Hawaii. Though all their long lives, the goal of the Zhong Lung remains to contain and preserve the memories of the Emerald Mother as the Wheel of the Ages makes its inevitable round.

**Organization**

Male Zhong Lung (or ch'i lung) tend to live alone, coming together with others of their kind only to mate, confer, protect their homes or attend to court matters. Female Zhong Lung (or ch'i lung), on the other hand, live a more social life, usually congregating in groups of three or four, called chang-tu, in order to protect their young and any pregnant females. Female Zhong Lung/Kinfolk also function as under the leadership of an elder ch'i lung, known as “aunt” (aiy). Zhong Lung, unlike Mokolé, do not breed with patrons not of their breed form.

The aiy negotiations say Zhong Lung mutilates and oversaw the courtship and mating rituals. Male Zhong Lung impress prospective human mates with displays of storytelling or other forms of wisdom in love. Humids usually enter into storytelling or artistic competitions; ch'i lung more often resort to physical combat to find blood. Both breeds enjoy middle contests as a means of settling disputes. Though both sexes and breeds go to war when necessary, they prefer not to spill blood needlessly over mating practices.

Male Zhong Lung spend as much time as they need to with their mates before once again taking up their solitary life. When the female gives birth, the aiy invites the father to visit his child or children to pay respect to his mate and greet his progeny. Zhong Lung Sai Chau (Theorists) often introduce young Zhong Lung young Kinfolk to the greater world and the philosophy of the Great Cycle of Being. These
mystical Zhong Lung also guide the young ones on their first journeys to the crossroads of the Yin and Yang dragon lines.

**Traits, Breeds, and Forms**

The Zhong Lung have four auspices that, unlike most Mokoks, follow the season rather than the solar phases. Each auspice corresponds with a season, a color, and a wind. Each auspice also has a tough correspondence with a Gora auspice for purposes of learning Gifts. Since all Zhong Lung are considered keepers, they may learn Galliard Gifts regardless of auspice.

<table>
<thead>
<tr>
<th>Name (Gora Equivalent)</th>
<th>Season</th>
<th>Wind</th>
<th>Color</th>
<th>Starting Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tong Chun (Abraxas)</td>
<td>Spring</td>
<td>East</td>
<td>Blue</td>
<td>4</td>
</tr>
<tr>
<td>Nam Hia (Phileax)</td>
<td>Summer</td>
<td>South</td>
<td>Yellow</td>
<td>3</td>
</tr>
<tr>
<td>Sai Chau (Thurgeon)</td>
<td>Autumn</td>
<td>West</td>
<td>White</td>
<td>3</td>
</tr>
<tr>
<td>Pei Tong (Braghush)</td>
<td>Winter</td>
<td>North</td>
<td>Black</td>
<td>3</td>
</tr>
</tbody>
</table>

Sai Chau focus primarily on the guardianship of dragon nests. When a Middle Dragon joins a mountain serai, she attempts to bring her auspice into harmony with her role in the serai. Since the Zhong Lung are credited as the first to accept the Way of Emerald Virtue, few args with their choices.

Zhong Lung have no Background restrictions except that they may not purchase Ancestors. Most possess Pure-Breed, while Kaifolk and Allies are less frequently found as starting Backgrounds. Like the Mokok, Zhong Lung have access to Minas. Trade of the Background follows the Middle Dragon to roll Intelligence + Rituals (difficulty 4) after assuming a trance state. I do give the Zhong Lung access to resources of the Fifth Age, 2 dots expands the time to include the Fourth Age, etc. Zhong Lung regenerate damage as Gora but are susceptible to both silver and gold. Most Zhong Lung lie in the sun while they heal their wounds as a way of giving honor to their patrons. They know the Dragon Tongue, as do their Mokok kin, though their accent differs considerably.

All Zhong Lung begin with Willpower 4. They gain Rank within their breed as do Gora of their equivalent auspice. For example, a Sai Chun would again Rank as a Gora Theruge. Those who serve the Bent Court substitute the rank and Runes system of the Way of Emerald Virtue.

Like their Mokok cousins, Zhong Lung possess two breeds: homid and draco as archit, they come from Chinese alligators, crocodile or Komodo dragon stock. Mekis die but birth.

Zhong Lung have these forms: Homid, Archid, and Sichid. Both Zhong Lung and Mokoks dream their Archid or war-forms during their Rite of Passage. Their Archid forms most closely resemble the Eastern dragons of traditional lore, though sometimes they include dinosaur features. These statistics are as the Mokok form statistics.

**Gifts**

Zhong Lung begin play with three Gifts which may be selected in any combination from the Zhong Lung Gifts, from the appropriate Gora auspice or from Galliard Gifts regardless of auspice. Middle Dragons who follow the Way of Emerald Virtue may also choose from the general beneficiary Gifts. Ancestor-spirits or servants of Tiandi or Si Wang Mu each many of these Gifts.

**Ch'i Hsing (Level One)** — This Gift enables the Zhong Lung to walk on air 25' off the ground. A bird-spirit teaches this Gift.

**System** The player rolls Stamina + Athletics and spends a Gnosis point. If the Gift does not allow the Zhong Lung to run on air, merely walks normally for one turn per success.

**Dragon's Milk (Level One)** — As the Theruge Gift. Mother's Touch, but the character must mix his blood with the angel's blood. A water-spirit teaches this Gift.

**Shou (Level One)** — As the Level Three Phileax Gift: Wisdom of the Ancient Ways.

**Breaking the Tomorrow Wall (Level Two)** — This Gift allows the Zhong Lung to see the future by burning a bird feather. A dragon-spirit teaches this Gift.

**System** The player rolls a Gnosis point and rolls Perception + Enigmas. Each success gives the Middle Dragon one obscure insight or fact about the near future.

**Clay of Thunder (Level Two)** — As the Shadow Lord Gift.

**Send the Dream (Level Three)** — As the Mea Gift: Mental Speech.

**The Dragon's Tongue (Level Three)** — The Zhong Lung calls lightning down on an enemy with this Gift.

**System** The player spends a Willpower point and rolls Strength + Intuition to inflict one level of aggravated damage per success on the target.

**Anger is a Weld's Gift (Level Four)** — Archdeacon (Level Five) Vengesh Gift: Invoke the Spirits of the Storm, but afterwards the Zhong Lung falls into a sleep that lasts a full day, dreaming his thanks to the Dragon Lords for use of the Gift.

**Harmony of the Seal (Level Four)** — Archdeacon Children of Gia Gift: Serenity, Orthodoxy to keep peace at court when "honored visitors" (problematic, etc.) attend a session.

**Sleep of Si Wang Mu (Level Four)** — This Gift enables the Zhong Lung to Hibernate, adding years to his life. A servant of Si Wang Mu teaches this Gift.

**System** The player spends a permanent point of Gnosis and rolls Synchrony + Enigmas (difficulty 7). Success allows the character to sleep for one lunarmonth, adding 12 years to his life.

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A Thousand Secret Facts (Level Five) — This Gift, a closely guarded secret of the Middle Dragons, allows the Zhong Lung to assume a nearly perfect illusion of any human of any age. Supernatural gifts or powers may penetrate the disguise at a difficulty of 9 and anyone who attempts to do so must have a reason to suspect the illusion. An ascetic spirit touches this Gift.

Syota: The player spends one Willpower and one Nightrunner point and rolls Manipulation + Subterfuge (Difficulty 7). The Gift lasts for one day per success or until cancelled by the Zhong Lung.

River

The Middle Dragons love rituals and celebrate Rites of Accord and Mysticism regularly, along with other rites similar to those of the Garous. They also honor the passage of the seasons. The Rite of Nanfeng (south wind) celebrates summer; the Rite of Siteng (north wind) acknowledges autumn; the Rite of Beifeng (east wind) celebrates winter; and the Rite of Dongfeng (west wind) commemorates spring. The Rite of Renewal celebrates the New Year. The Zhong Lung seasonal rites employ colors, incense, dance, quants for knowledge, poetry and orators. The Middle Dragons also perform Minor Rites to honor the Sun.

Monogry

• Boli Zouhizite: So focused are they on the here and now that they forget the past and the distant future. They should honor the cycles.

• Hakken: They serve the Mother well, though they are blind to the whole picture. We pity their oversight.

• Khant: Long ago, they were our worthy adversaries, noble yet hungry for blood and violence. They have retained their combative spirit though they are now our allies.

• Kinuse: The Emerald Mother may love Her youngest for their cleverness and their trickery, but we are wary of their comprehension of the truth.

• Kumo: They are trapped in their own webs and are under the power of the Centipede; still, they have knowledge that is useful and a place in the Great Cycle.

• Nagata: They judge, sometimes too harshly, but their blood and the blood of their victims oozes the Wheel.

• Novus: Clever and helpful, they repay kindness with a thousand favors. Do not underestimate or discount them.

• Same-Bito: We share much with them and have tried to teach them all that we can. Still, some remain primitive and brutal. They must learn to discipline themselves.

• Starkness: They have come to the Middle Kingdom seeking aid and knowledge. We will give them both, but ask loyalty in return.

• Tonga: They love finding and sharing secrets and their knowledge of tactics is formidable. They ally themselves with the Hakken, which gives us some cause for concern.

Quote

The future is uncertain, but the past is clear. We do not know if the Wheel will still be turning tomorrow — we know only that it must.

Splinters of the Caron

Apart from the Hakken, there are two other factions of wiccans with a strong presence in the Beast Courts. One is a subtribe (though preferring not to think of themselves as such); the other aq vendable tribe in its own right that has demonstrated that they have more in common with the hengeyokai of the Beast Courts than with the Western Garous. Though the Boli Zouhizite use the same statistics and rules as Glass Walkers and the Stargazers have retained their abilities and Gifts, their roles in the Middle Kingdom have placed them apart from the Garous Nation.

Boli Zouhizite (Glass Walker)

Similar in many core philosophies to the Glass Walkers, this splinter group has a history as old as its parent tribe — through access to them they are that tribe and the Glass Walkers a later permutation. Though centered in China for most of their history, they moved the heart of their operations to Hong Kong in 1642. A crossroads for all kinds, Hong Kong brought them into constant contact with western Glass Walkers. The restoration of Hong Kong to China dealt them a harsh blow and many Boli Zouhizite lost power when the government moved against the Triads. The Mother of Peach Trees cares, the seat of their most powerful sect, nearly collapsed from the death of their elder.

The recent appearance of a number of new Boli Zouhizite cults in one year indicates that these Asian Glass Walkers have an important role to play in the development of Hong Kong. The Beast Courts have offered them assistance, but they have maintained their independence for so long that it is hard for them to accept help. Still, they may soon have no choice at the meetings of the Wyrm make their move on the Mother of Peach Trees sect.

For more information on the Boli Zouhizite, see Tarboeks: Glass Walkers.

Quote

You didn’t hear this from me, but most of the courts are stuck in the Fourth Age. They don’t see so much as so much, they turn up their noses at games like they’re trying to fight the River Rebeccan all over again, and they still debate that Western culture is all over the place. An even more modern idea, but you’d think they’d want to prepare for the Sixth Age a little better, no?

Stargazers

The Stargazers recently returned to the Middle Kingdom following the destruction of their most sacred coven, the Shapari Monastery in the Himalayas. While the Garous did little to help, the Beast Courts offered the Stargazers an alliance and they accepted.

Now these Western Garous who have always looked to the East for guidance find themselves part of the Beast Courts. They have a long road to walk as they seek to understand the politics and beliefs of the hengeyokai while still maintaining some relations with their friends and allies in the Garous Nation. They have found the Way of Emerald...
Virtue compatible with their tribal beliefs and seem to thrive in their new life. Whether or not they can provide a bridge between the Middle Kingdom and the Sunset Lands remains to be seen, though some believe that the fate of the Wheel of the Ages rests in the actions taken by the Stargazers in the near future.

For more information on the current state of the Stargazers, see Tribebook: Stargazers.

Quote:

We have had much to learn since we returned to our homelands; much to learn about our cousins and new allies. And yet so much that we have had to learn are things that we have known, within, all along. Our road has been painful, but we intend it willingly.

**General Hengeyokai Gifts**

Any hengeyokai associated with the Beast Courts and pledged to the Way of Emerald Virtue may learn these Gifts without restriction, except that they must qualify for each Gift by rank. Other hengeyokai, even if they do not serve the Courts, may acquire these Gifts in return for service to the Courts.

- *Create Element (Level One)* — As the metis Gift.
- *Mindjynak (Level One)* — As the Galladai Gift. Hengeyokai use this with new arrivals at Court to provide immediate communication.
- *Sense Imbalance (Level Two)* — The hengeyokai can sense if any one of the Trist has upset the balance in a given area. She knows if the Weaver is too strong in a particular place or if the Wild is lacking somewhere. A spirit servant of the Emerald Mother teaches this Gift.

**System:** The player rolls Perception + Occult, with the difficulty dependent on the strength of the dominant force in the area.

- *Blaze Talons (Level Two)* — The hengeyokai can cause his hands, paws or wings to burst into flame, adding considerably to his damage in battle. This Gift is also impressive to see, as the flames leave flame paths behind them. A flame-spirit teaches this Gift.

**System:** The player spends a point of Gnosis and rolls Strength + Primal Urge. Each success causes the flames to last for two turns. The Gift adds one die to the damage roll and causes flammable materials to burn. Vampires may deny the Gift.

- *Courtly Speech (Level Two)* — This Gift enables a hengeyokai to speak any of the Changing Breed languages — the strange animal tongues equivalent to the Canine High Tongue — as fluently as if it were his own. This does not give knowledge of writing nor does it affect human speech. A Canine-spirit teaches this Gift.

**System:** The player rolls Charisma + Linguistics (difficulty 7). The Gift lasts for one scene.

- *Waking Dream of Unity (Level Three)* — This Gift enables waking dreams into the minds of a group of hengeyokai,
making communication easier than with the Gift MindSpeak. Most Gifts know this Gift and use it for communicating with the whole court at once. A Chimera or spirit-servant of the Minister of Heaven teaches this Gift.

**System:** The player spends one Willpower point and can place up to 30 individuals into silent communication. Only those present at the time of the activation of the Gift are included. Anytime possible at a one-die penalty, even unwilling individuals may be drawn into the waking dream if the Gift’s activator makes a Manipulation + Expression roll (difficulty equal to the target’s Willpower). If the user of the Gift fails this roll, the dream terminates.

- **Exorcism (Level Four)** — As the Level Three Thanage Gift, Hengyokai use this Gift to drive away influences from the Yama Kings and cleanse the courts of their interference.

- **Pact the Wall (Level Four)** — This Gift allows hengyokai living in cities that cannot enter the Mirror Lands normally (to do so at ease) as if they could do it naturally.

**Hengyokai Rites**

Hengyokai enjoy participating in rites and use them as ceremonies that bind together the many Breeds of the Beast Courts in a common practice. Though hengyokai usually teach their rites to any shapechangers who ask politely (even Susan People), they hold some apart for their own use and teach them to no one outside the Beast Courts.

**Rites of Accord**

The Beast Courts have their own versions of the Rites of Censure and Cleansing and teach them to as many hengyokai as they can. The Rite of the Great Burden is their version of the Rite of Renunciation and is used when a hengyokai wishes to change from service to the Courts to service to her Breed or vice versa or when a Western Changer wishes to join the Beast Courts. When a hengyokai changes her auspice to one more suitable, she undergoes the Rite of the Second Face. This rite can only be performed once per individual and usually takes place at a crossroads.

**Caern Rites**

Caern rites have an important role in the lives of hengyokai and they have their own versions of most Garou caern rites, except for The Bogder’s Burrow. The appearance and form of the rites reflect the customs of the Middle Kingdom, but the effects are the same as those practiced by the Garou or Western Fera.

**Death Rites**

Rites to honor the dead usually take place within the Breeds rather than in the courts. If a hero of the Courts has died performing some great service to the Emerald Mother, his court performs a rite of honor celebrating the life of the fallen hero. Called Journey. End, this rite, if successful, conveys the body of the deceased directly into the Umbra.

**Mythic Rites**

Mystic rites play a large part in court life and allow those hengyokai who cannot otherwise access the spirit world to do so as a rite participant. Rites of Binding, Talisman Dedication, Spirit Awakening and Summoning are common to all the courts. Other rites are peculiar to the hengyokai. The Rite of the Harmonious Journey, for example, binds a group of hengyokai into a mountain sentri.

**Punishment Rites**

The hengyokai use their variants of the Satirine Rite and the Statute of Scorn to punish errant members. Two rites, however, are unique to the hengyokai and are used to punish severe crimes against the Emerald Mother or the Beast Courts.

**Rite of Quiet Exile**

Level Three The hengyokai that demonstrates an inability to correct her misdeeds may need time alone to contemplate her errors. Members of the court escort the subject of the rite to an isolated place where she is buried alive for a period that usually lasts from sunset to sunrise. If the rite succeeds, the victim does not need to breathe, eat or drink for the duration. A hengyokai subjected to this rite must make three Willpower rolls (difficulty 8) or lose a permanent point of Willpower from the harrowing effect of being buried alive.

**System:** The rite master rolls Charisma + Rituals to ensure the rite’s success. The rite master knows if the rite fails and immediately resumes the victim so that she does not die believing that the Emerald Mother has decided that the punishment was undeserved.

**Rite of Half Made Flesh**

Level Five This horrific rite is reserved for traitors to the Emerald Mother. The victim is taken to an out-of-the-way place where his screams cannot be heard. The rite slowly transforms the victim’s body, from the inside out, into silver, gold or whatever material is appropriate. The rite is irreversible.

**System:** The rite master rolls Charisma + Rituals. If the rite fails, the victim is declared innocent, and a second attempt may not be made on the same victim for the same crime. Success indicates a slow, painful death.

**Renown Rites**

The hengyokai have few Renown Rites. They celebrate the addition of a new hengyokai to the Courts with the Rite of the Opened Way, which reveals the cub’s auspice and role in the Courts. A variant of the Rite of Accomplishments acknowledges the gaining of a new rank and accompanies the awarding of an appropriate badge of rank.
Africa has always walked in my mind proudly upright, an African giant among the other continents, toe well dug into the final ocean of one hemisphere, rising to its full height in the greying skins of the other; head and shoulders broad, square and endur- ing, making light of the bagful of blue Mediterranean slung over its back as it marches patiently through time.
— Laurens Van der Post, Flamingo Feather

Prologue

There are many faces here, many people young and old, familiar and new. Good, good. There is much you must learn, for we are living in extraordinary times, and we must keep pace with the rhythm of the world around us if we are to make headway in our war against the Wyrm and its minions. It may seem odd to have an outsider tell you of the going-on in Africa, but that is only appropriate; there are things I see that the natives do not see, things I understand that they miss because they cannot look upon their circumstances with unclouded eyes. Change is in the wind, my friends, and we must be ready to embrace it when it comes. So listen well if you would learn of Africa's secret, for I am Walko-Wish-Might, and this is the mark.

The History of Gaia’s Children in Africa

The First Races

In ancient times, long before the rise of men, the world of spirit was torn apart from the world of the physical, and the very world itself went as a result. Our Earth-Mother, Gaia, saw this calamity and despaired, for She knew that without the spirits to guide them the creatures of the world would easily lose their way. But Her wisdom was vast and timeless, and so She decided to create the Changing Breeds, creatures of the spirit world given bodies of flesh and bone. These beings, who shared the souls of animals and men, were charged with walking among the world’s creatures and guiding them according to Gaia’s will. The Annanai were to listen, the Corax to listen, the Mokol to remember, the Gaia to destroy. She gave each of them a task to do, and they did it gladly. All was well, for a time. But as is often the case, things did not work out quite so well as Gaia had intended....

The Basket

After some time, Gaia found that Her children had difficulty working together. The Annanai wove her wondrous basket and built the Corax listened but did not hear, the Mokol remembered but would not speak, and the Gaia destroyed, but did so indiscriminately. Saddened by this, Gaia
realized that She needed to find a way to make Her creation work together, and it was to end this that She created the Bastet. They were a fierce and proud people, and Gaisa asked that they help the rest of us to work together. They gladly accepted the task, but unfortunately we were not ... ideally suited to it. Their arrogance seemed remission among the other Changes, particularly the Gavos and the Ajabha. While we recognized our own weaknesses, we didn't take kindly to having some uppity cats constantly pointing them out. We also took offense at the fact that they were eager to help, but only on their terms. They were independent beings, those Bastet, and while they were well adapted to finding flaws in others' work they were not particularly adept at learning from others'. Close relations were the result. The Ajabha Discussion

As was raging in the north, a different sort of conflict reigned in the south. The Ajabha, the Chooch of the Storm, found their stars falling. The Gavos were belligerent, challenging them along with everyone else in the Americas and Asia. The Bastet kept harping on them about how they were falling down on the job. It was no wonder, really; everyone was falling down when we were all having fun, taking it easy. But the Ajabha were sick of it. They were intent on doing their job as best they could, but when they faced slaughter at the hands of the Gavos and criticism from the Bastet's mouths, they up and decided they had had enough. If the Bastet were so damn good at figuring out what had to be done in the world, let them do it. The Ajabha had better things to do, or so she thought, and as far as they were concerned the world beyond their territories could just go to hell.

The bewilderment of the Ajabha shocked and angered the other Feras of the world. The Bastet were particularly incensed, since the Ajabha's departure meant they had to take on the westerners' duties — a task for which they were ill-prepared. Anger soon turned to resentment, and resentment to hatred, for the Bastet's reomking the Ajabha's refusal to cooperate with them in a sinuous becoming. Even the Wrm had not enraged them so, for while that being is the essence of corruption it is nonetheless a thing of nature. It is doing its nature commands it, and as such it cannot be condemned out of hand. But the Ajabha... they were not corrupted. They did not fall into the Wrm. Like the Rukin, they simply turned their backs on Gaisa, abandoning her when their job became too much for them to handle. The Bastet found this intolerable, and so decided that the werehyenas had to be punished. That is our way, as it has always been. And yet...

There comes a point when one goes too far. The Sinuba turned her hatred of the Ajabha into a science, and when the other Bastet wondered if they'd gone too far they became the enemy as well. And when the whites came to Africa, and when the vamps began to strangle the land, and when the Wrm sank its talons into the Earth, the Sinuba knew that there was no price too good for punishing the guilty. They had passed the point of no return, but the other Bastet bound to their horror that it was far too soon to stop them. They had become the Dark Kings of Gaia, and it would take the threat of utter annihilation to get the rest of us to do something about it.

A lot of people had to die to make us understand that.

Black Tooth and the Endless Storm

When we look back on the madness of Black Tooth, it's tempting to write him off as an aberration. If we were to do so, however, we would be overlooking the tradition of hatred and resentment that fostered his rage, and that has existed for centuries. The Endless Storm was righteousness and pure. It manifested, and while it was a perversion of all we stood for it is nonetheless instructive. We know how it all ended; we know that the Mokole crushed Black Tooth's pride, that the Zeidens shattered his vampire allies, that the Bagheeta and the Baburti stripped him of his magical might, and that still others finally broke him, once and for all. But all of that is in the past, and it is not what concerns us now. We must look to the future, and in so doing seek to understand how it was that she had become exiled, and how the tragic war helped us to forge an alliance that will last forever. That understanding begins with an Ajabha, the hyena known as Kinasi.

Kinasi

When death came to the Ajabha in the Niger delta in 1984, she scavenged to the fourth winds. Some ran to Europe or the Americas, but most made their way to India, which was home to her hyena kin. Africa had become a dangerous place for them, since Black Tooth and his pride now ruled this whole of the continent. Few chose to weather the storm's wrath, but those who did were crafty and tenacious out of necessity. One of these, a mere child to look at her, was Kinasi, the Ajabha who barely understood the meaning of her own name. For you see, she was a hyena, and while she hated lions as much as any hyena could she was not plagued by a thirst for vengeance. But that was the name she was given when she underwent her first Change, and so that was the name she carried her own from then on.

Kinasi was more interested in survival than anything else, and she understood the land in ways that most of her kin could not. They spoke of vengeance and politics, but what did that matter to her? Those were abstract concepts, and she had more primal concerns. Gaisa spoke to her in a way normally reserved for the males of her clan, and it was that she was blessed with wisdom instead of rage. For so was that the cast off the house of the elders, voting to chant her own course as she chewed out a living on the plains of the Serengeti. Her fellows called her foolish and a traitor, but she didn't care. She ignored their silly human ways, scoffed at the notion of hatred for hatred's sake, and instead used the land to help Gaias be. She could. This, of course, was her greatest virtue; she recognised the pulse of Gaia around her, and knew that there had to be more to life than hating the lions and praying upon the weak. The knowledge led to curiosity, and that curiosity opened the door for many things indeed.
The Leopard and the Vixia Cub

I cannot imagine what must have gone through old Kiva’s mind when she first laid eyes on Kisasi; what Ajaba could be mad enough to be traveling alone in Africa! Indeed, what Ajaba would be so bold as to walk right up to a leopard and ask her what she was doing! And yet, this is exactly what Kisasi did. As fate would have it, she picked the right leopard; we all know Kiva isn’t exactly known for her temper, and I daresay it would take the Wynn itself to do anything more than mildly irritate her, such is the extent of her control over her Rage. And so the Bagheera and the Ajaba proceeded to have a conversation, wherein Kiva told the young pup all she knew of Gisa and their role in Her grand design, and of the sorrowful history that had lead to the massacre in Ngorongoro. She spoke of Black Tooth, and of why he had been allowed to become so fanatically powerful, and of how no one knew what to do about him now. And the others… she mentioned the others, too, I think. The Mokolé and the Gárou and the Babasti and all the rest of Gisa’s children.

When Kisasi heard of the great power of the Mokolé, and of the Gárou’s role as Gisa’s teeth, and of all of the mystic might of the Babasti and the Bagheera, she asked her ersite mentor why they didn’t all just team up and get rid of Black Tooth once and for all. Ah, the wisdom of the young!

Kiva told her this probably wasn’t going to happen, seeing as how the various Breeds didn’t really get along very well, and Kisasi decided on the spot that this was a dumb and foolish thing, and that she would just have to fix it.

It would seem that one should not underestimate the power of a tenacious young Ajaba — particularly one prone to positive thinking.

Making Friends Along the Nile

Since the Bagheera have relatively good ties with the Venicecrocodiles who share their territory, Kisasi decided they’d be a good place to start. I’m not sure why Kiva went along with the pup’s insane plan; perhaps she was just humoring the child, or perhaps she figured that things couldn’t get much worse without triggering the Apocalypse itself. With nothing to lose, then, the two set out to find the Mokolé.

Now, the Mokolé are, by nature, rather placid sorts. We Striders have had an agreement with them for years, staying away from them at work and working with them on occasion in kinder times. This is the way it has to be; one cannot fight the vampires in Egypt if one is fighting his friends as well, and we realized that long ago. Not surprisingly, then, the crocodiles tend to be rather open-minded, at least by the standards of the Fen. When a Baster and an Ajaba showed up at their sacred water holes, the one looking put upon...
and she other with waggling tail, the Mokolé must have been rather curious to say the least.

Curious they were, but that is all. When Kissi asked for their assistance against Black Tooth, they were unanimous. It was not, after all, their department. They were sympathetic, to be sure, but they were Gaia's memory, not her warriors. If Kissi was bent on working against Black Tooth, they would offer her and her kin, aid and shelter, but they would not fight for her unless there was no other way to do what needed to be done. She would have to go elsewhere for aid, they said. She would have to come to us. To the Garou.

The Offer of Help

Kissi was an enthusiastic child, but she was not foolish. The thought of dealing with the Garou directly frightened her very nearly as much as facing the Simba did, and she was uncertain as to how to proceed at this point. But the Mokolé gave her some names to work with, also with a bit of effort she found a Slider sept to speak to.

The results were not encouraging.

When we first heard of Kissi's scheme, we thought it was a nice idea. It was encouraging to find an Apaja who actually gave a damn for our cause, and the peace and cooperation she spoke of was all nice and idyllic. But what she was suggesting was a conscripted effort — one that would generate considerable casualties — to take down Black Tooth once and for all. The question we had, though, was this: what is the point of clearing out Black Tooth's pride if some other Simba, or a vampire, or who knows what else, would just step in to take their place? No, we said. Not good enough. If it wanted our help, we would need to convince us that something good would come of it. Something lasting. She would need to find a new king for Africa's Changing Breeds.

The Spheres

Our demands of Kissi were great, but they were necessary. The Basset only truly respect their own, and we knew that, for all their hatred of the Simba, they nonetheless recognized the brutes as the lowest thing to look back to and therefore lords of Africa as well. We Garou and the Mokolé might look askance at that, but our perceptions don't much matter; Africa belongs to the cars more than anyone else, and if we were to shake things up down there we needed proof that the cars could look after things on their own. Kissi didn't care for that much; Kiri liked it even less. But that wily old Bagheera had an intriguing idea, one we didn't learn about until after the fact.

Kissi's next step was farther south, far beyond the domains of Black Tooth and his pride. There was a place in Africa even they wouldn't go, and for good reason: They weren't the only Simba in those lands. Long ago, the Myoè squatted from the rest of their kin and settled in the Kalahari, where they adopted a more peaceful and spiritual existence (very ironic that they prey on elephants there, far more dangerous prey than any the Amakā would care to tackle!), if they could be convinced to enter the fray... but then, there was the rub. The Myo's left Simba society for a reason, after all. They wanted no part of it. How, then, could Kissi tempt them to join Africa's Changing Breeds, and help them to end the scourge of Black Tooth?

Only Kissi and the Myo's king, Hikumia, know what happened next. But I do know that Hikumia rebuffed her time and again, and that she would not back down. How said, and said she must have looked, revered and alone, a tiny Apaja child standing firm in the face of a Simba's rage! But how proud, too, whatever he demanded of her, she was willing to provide, and her word proved to be a bond for all the Apaja of the world. Have the Simba thought they may, none could ignore the possibility of a life without war, without being hunted, without being reviled for the sins of their ancestors. Somehow, Kissi endowed her race in the eyes of the Myo's, and as king as she stands as their queen the wounds of the past will not be reopened.

Garou Allies

With Hikumia's pride committed, Kissi returned to us once again. This was not the same woman who had come begging for our help in the past, however. Gone was the bright-eyed child, the little hyena who found the notion of fighting one's kin absurd. In her place stood a young woman with fire in her eyes, and that time she did not request our help — she demanded it, reminding us of our duties to Gaia and our pact with the spirits who called Africa home. She had spoken to the Mokolé, and to the Bagheera, and to the Myo's, and to us. She knew what was at stake, and she knew this was not a game. We could not possibly refuse her, she said, because doing so would mean turning our backs on Gaia just as the Apaja had in the past. She was proud and defiant, supremely confident in the righteousness of her quest. We looked at her through hard eyes, embittered as we were in our war against Black Tooth's allies in the north, and we returned her impassive look. Be that as it may, however, we knew something else as well — the war time. It was time to end things, time to put the dark king of Africa in his place as we should have long ago. It was time to go to war.

The Conclusion

The war with Black Tooth was long and bloody, but it finally ended with the utter annihilation of his pride and all who supported them. The Garou of the south, the Xucha Echuko, destroyed the Simba's feline kin, and we Sliders demonstrated his vampiric support. The Mokolé emerged from their lairs to crush the Endless Storm, and the Bagheera stripped the emerald king of his most potent magic. When all was said and done only Black Tooth's skull remained, his body torn to ribbons and his soul destroyed for all eternity. Even Malles cannot claim him now, his hold on the world is broken forever.

With the battle ended, the real story of Africa's Fera began to take shape. The Amakā Simba were disorganized, and the Myo's rose from the Kalahari to take their place among Gaia's defenders. They had placed a terrible burden
Black Tooth's Killer

It's been said before, but it bears repeating: Black Tooth’s killer has not been missed, and never shall be. This is because that role is left for the player characters, should they care to do the deed (or have already accomplished it), or to whoever else the Storyteller chooses for the chronicle. The glory of destroying the fallen king is easily great enough that the victor would play a prominent role in the formation and subsequent direction of the Ahadi, and players and Storytellers alike are encouraged to shape the events described below accordingly.

on Khan's shoulders, one that bound the two races in a way the rest of us couldn't understand. In so doing, they had formed the basis for a much larger coalition of interests: if the Ajabha and the Simba were to work together, how much of a stretch was it to include the other Changers? The Kubasti, Mohol, and we Silent Striders already had an accord of sorts in Egypt, and both the Kubasti and the Simba had ties with the Bagheera. Once we recognized the bonds we all shared, the next step seemed obvious. We had to extend our bonds of cooperation into an agreement to work together in the future as we had in our efforts to topple Black Tooth. We had to create a covenant, a sacred pact that would amount to more than empty promises and whispered words of cooperation. We needed an aha.

Recent Events

Most of the Poor who initially agreed to join the Ahadi were surprised by how easy the entire process was. Kiva, Kassu, Swan-in-Mbembe's Wake, Hakimu and myself formed the nucleus of the organization, and the Bagheera managed to draw up a constitution of sorts in fairly short order. Treaties followed, often ending centuries of conflict, and the accumulated changes soon realized possibilities the new alliance offered were staggering. The greater alliances were those forged between the Silent Striders and the Bagheera, and between the Simba and the Ajabha. But when the Mokol threw their accumulated knowledge into the mix, and the Kubasti tentatively offered up some of their magical ability, the Ahadi members felt a quickening in their veins the likes of which they had never before experienced. They knew, now, beyond all doubt, that they could actually accomplish something here. It wasn't about killing some vampires or putting one's own house in order; they were making history, and they knew it, and they rejoiced. This was the single most encouraging event the Changing Breeds had seen since the formation of the Beast Courts in ages past, and they knew that their combined efforts could change the world.

Black Tooth's Legacy

The fallout from Black Tooth's death has been staggering. His vampire allies, held in check by their agreements with him and the raw power he commanded, were free to do as they would once he died, and for a long while there was little anyone could do to stop it. His death screamed woke something evil in the Old Ones, and the world was never meant to see, and it is something that may yet consume all of the life in Africa. No minion of the Wym could operate unchecked by Black Tooth's power, and even the spirits of the dead passed homage to his shade. The world was left in the hands of a god, and when he died the fear of crossing him was lost as well. For a time, it seemed like the world was coming to an end.

Those terrifying weeks are the reason the Mayoi Simba remain in power today. The other Beast wanted to give it to despair, because they saw threats on all sides and no way to defend against them. The Silent Striders were unfamiliar with the land, and this left them unable to help their newfound allies. The Kucha Elundu were shattered by the war with the Endless Storm, and they hadn't the strength to fight the enemies who now confronted them. The Mokol'clothes had been destroyed, and the Swara were still in hiding. The Ajabha, though critical in the formation of the Ahadi, were still a weak, inexperienced, hopeless embittered group, incapable of fighting in a coordinated fashion without Guasi support. Things were a mess, and Africa's outlook in the wake of Black Tooth's death looked ten times worse than it had before.

But the Mayoi do not know how to surrender. Perhaps they are more refined and even-tempered than the Ahadi, but they are still Simba. The other Changes wanted to run and hide, but the Mayoi would not allow it. The Simba would fight the Wym, they said; they would fight the Wym, and the vampires, and anything else that stood in their way, because that was what Gaius had told them to do. They would fight, and they would win, and no one would stop them. And when the other Changes heard this, when the Simba informed them of this, they found that they believed it. They believed it because they knew, they knew in that moment, that what the Simba were saying was true, and because they knew this they also knew that they could not fail. This was their birthright, their mandate from Heaven, and they resolved then and there to crush their enemies or die trying.

It was not easy, of course. Their foes were legion, and they seemed unstoppable. But the forces of Guasi were working in concert as never before, and the Mayoi kept them going by raw force of will alone. The lions did not allow them to bend, or to break, and they scored the countryside piece by piece, using the Bastet to find their enemies, and the Ajabha to divine their weaknesses, and the Mokol'clothes to show them the way. And once they learned their enemies' secrets, they used the Guasi as a divine hammer to crush all who stood against them. As the weeks rolled by, the head- way they made was remarkable. The largest threats yet remained, of course. The Wym had not gone away, and the Beast awakened by Black Tooth had not gone away, and the vampires had not gone away, but all of these things knew that the Poor could not be besieged, and that they could not
be crushed. They knew that Africa belonged to the Babari, and the Ahadi, and the Mokolé, and the Gaurou, and they knew that they would have to fight for every bit of it they took, and that it would cost them dearly to keep it. The Ahadi had passed its greatest test, and the bonds that formed in those early weeks are powerful enough that they can never be broken. Black Tooth's legacy became the crucible that defined the Ahadi, that made it symbol of hope for all of Gaurou's children around the world. And that hope has struck a terrible blow against the Wyyms, a blow that cannot be measured by the loss of one life. This is the Mokolé's legacy, and that is why they rule the Babari of Africa today.

**Mokolé: Recovery**

The Mokolé losses during the war with the Endless Storm were incalculable, as entire clusters of young were defiled in the war's final days. Crocodiles do not tend to breed very quickly, and as a result their recovery has been slow and painful. But all is not lost; a number of Mokolé from the Congo basin have moved outward into the world, mingling their streams and their memories with those of their kin in hopes of revitalizing their tribes in Africa. The Spear of Mokolé-Mbembe has given them new life, and it symbolizes the bond they share with the Kukui Ekumh and the Bagheera. And they are not alone in their efforts; their participation in the final battle with the Endless Storm has ensured that their recovery is based on a top priority for the Ahadi, and every member of the council agreed with this sentiment. The Mokolé set deeply grateful, and have been more forthcoming with their knowledge in a result (provided people ask for it). Of course, they rarely know what's needed and what's not, so the Ahadi have had to learn how to ask the right questions if they want the Mokolé to give them answers.

**The Future of the Kyphur Cats**

Faté has been kind to the Babari of late, for she has revealed to them the location of the last of the ancient Kyphur cats, the Babari's as-crestival Finle Kin. This chain of events begins with agents of Snare Davis, the Babari charged with locating and rescuing the captive Kyphur, charged to overhear a conversation between two Gaurou in a Cairo baraza. The particulars of the conversation turned Davis's stomach, but the information it provided was nonetheless of great value, apparently, one of the Gaurou had consumed the brain of a vampire, and in the process learned of the location of the Babari's Kin. Davis now finds herself in an unenviable position. She knows she must act quickly, before the information she has gone stale. She also knows that she is in a position to call upon the Silent Striders for aid, as stipulated by the Ahadi. However, the Striders are not known for their subtlety, particularly in matters concerning vampires. The prospect of reclaiming some of her Kin at the cost of the lives of the others makes her ill at ease, and as a result she has been researching other options in hopes of finding a better solution to the problem.
a fool’s errand, and playing it safe is what the Swara do best. Which has kept them in the game, as it were, all along.

The Swara’s current situation is the result of an over-zealous desire to help others. Since they were rational beings, they were unwilling to face Black Tooth directly. But when they learned of the rather awful situation plaguing the Kucha Ekundu, they felt a need to help out as best they could. So, they offered to protect a number of Kucha pups, isolating them from their diseased packmates in hopes of keeping them safe for another day. It was a grand idea, and it likely saved the Gariou of the south from extinction; unfortunately, it also made it difficult to keep secrets. It wasn’t the Gaara’s fault; really, they had no idea that they had the ability to keep secrets from the Swara. Once a Bastet had lost the Swara’s trust, it seemed as though wildfire. You’d think a damn Bastet had dived into things, with what the way everyone seemed to know about it. The Mayio thought this was a great and wonderful thing, as it made the Swara uniquely equipped to scout the

Ushtra, and bolster the Kucha Ekundu’s efforts to investigate the evil lurking in the sands of the Kalabari desert. The Swara were dragged from their territories, promised rich rewards in the form of both protection and prey, reminding them of their duties to Gaia (which they found insulting, since they probably took those duties more seriously than any other Bastet tribe), and pressed into service. So, when the Swara joined the Alliance, they were of the delight of all its many Feras.

The Swara think the whole affair stinks, but nobody asked them. They just did it, too.

Terror in the Kalabari

The Mayio’s of the Simba, Shari’s clan of the Abadi, the Kucha Ekundu of the Gariou, and the Swara of Botswana all have one question: what in Gaia’s name is happening beneath the sands of the Kalabari desert? The Mayio’s have had something here for years, but Black Tooth somehow kept it in check. The two tribes of Simba weren’t exactly on speaking terms, though, so the Mayio’s don’t have any of the details. The Abadi, for all their desire to understand the Abadi and all it represents, don’t like the enigmatic coming from the desert any more than the Simba do, and the one thing they can agree on is the fact that whatever’s out there to find and deal with before it causes any more trouble. But what is it?

The Kucha Ekundu are can-do types, and once they were brought on board, the Abadi took to exploring the desert in hopes of finding whatever was out there and tearing it to pieces. But they didn’t find anything. Nothing at all, beyond a feeling of dread that they couldn’t isolate. When the Swara were pressed into service for the Abadi, they too searched the desert, to no avail. When asked to journey into the Ushtra, they did so; that was when they discovered something, something that never should have been born. Several of the wreecheesah died that day, and those who returned would not speak of whatever it was they encountered. But they know where it is, and that was enough to get the Gariou on the right track. Now, Strength Son of the Kucha Ekundu has sent out a call for volunteers, trying to put together a pack capable of tearing into whatever it is the Swara found. It is a matter of weeks before his strike team can be assembled, and he hopes to acquire advance scouts to give them some idea of what they’re dealing with before the Abadi forces enter the fray. But the Swara want no part of it, and no amount of cajoling from the Simba or anyone else can get them to change their minds. Even appealing to their sense of duty to Gaia does not sway them, scottered are they of what they found. That worries Strength Son. A lot. But an evil of this magnitude simply cannot be ignored, and he will find a way to deal with it, or die trying.

Dissent

Despite the obvious advantages to having the Abadi bind Africa’s Changer together, some of Africa’s Bushpeople were wary to see it abolished. Chief among these are Abadi who

Chapter Five: The Abadi
have returned to Africa in the wake of Black Tooth's death, and are incensed that the Simbas are even allowed to live, much less hold a position on the ruling council of the Ahadi. They do not understand how instrumental the Simbas were in the overthrow of Black Tooth, nor how critical their role was in the terrible days and weeks that followed the mad Simba's death. They want only revenge, and they plan to teach out and take it anyway they can. If that means settling against their fellow or, indeed, turning against Otsis, they do not care. They've spent their lives ruled by a madman, watched their entire race reduced to a handful, and all that matters to them now is their own selfish pride.

But they are not alone. The Amadu's Simbas want the Ahadi to do as well, and for very different reasons. For you see, the Amadu do not want allies in their fight against the Wyrm; they want subjects. And they do not want approachers with the Apche; they want the tyranus exterminated. None can swell their ambition, and all know they are a time bomb waiting to go off. For now, the Amadu keep them in check, but how long can that last?

Sickening as these dissenters are, there is something about both of them that is even more disturbing: they appear to have formed an alliance, designed to undermine the very support of the Ahadi and ultimately tear it to pieces. The very concept is mind-boggling, for there are no greater foes in all the world. Even the hatred between the Garou and the Black Spirit Discord, the very mainspring of the Wyrm, cannot match the enmity shared by the Amadu's and the expropriate Apche. And yet, these two hateful foes are willing to quell their hatred solely to tear down the very force that keeps them from fighting, simply because each wants the chance to kill the other. Such uncharacteristic hatred is incomprehensible, and most of the Fera are so stunned by the idea that they do not even know how to begin to address it.

Ahadi Structure and Function

Organization

The Ahadi member tribes have accomplished quite a bit in the last couple of years, but to understand those accomplishments, it would be helpful to understand just what it is that makes the Ahadi tick.

The Ahadi is ruled, as it were, by a central council of elders from its primary member races. These elders tend to the issues of relevance to their individual region, but also gather in larger council meetings to discuss matters of
relevance to all of Africa. In the north, the most prominent members of the council are Sandi's Last-King of the Mokole, Walks-With-Might of the Silent Striders and Shroud-of-Night of the Bamburi. These three dictate Ahadi policy in North Africa, and even the Simba abide by their wishes when visiting this region.

In the east, centered in Ngongoro Crater, the day is ruled by Kiwa of the Bagwerta, Thunder's Sovereign of the Amado's, and Kiwasi of the Ajaha. The Amado's presence is somewhat misleading; while they do have a seat on the council, they haven't the nerve to make their voices heard. Hakimu has made it quite clear that the Simba have much to apologise for, and he doesn't let the remnant of Black Tooth's tribe forget it. In addition to the Simba, a number of Swara have been invited to council meetings as well; however, since they fear the Simba, and since they are not as organised as the Swara of the south, they have thus far declined. For their part, the Mokolo of the east seem content to live by the dictates of either Sandi's Last-King or Swara-in-Mbembe's-Wake, and while they join council meetings to keep apprised of what's going on, they otherwise have little to say.

To the south the Simba hold sway, and the council in this region includes Hakimu of the Mayoi's, Shari of the Ajaha, and Swara-in-Mbembe's-Wake of the Mokolo. Stwegos Son, leader of the Kucha Ekundu tribe packs in the Okavango, also plays a critical role in the governing of the southern Fera, but he does not directly participate in meetings because he feels somewhat removed from Fera society. Also, since he devotes most of his energy to managing the affairs of his pack and the care of his people, he has little time to deal with the issues of the Fera unless directly called upon by Hakimu or the Mokolo.

While there is a plethora of Fera in western Africa, they have little involvement in Ahadi affairs. This is not because they want no part of the council, however; rather, they are simply too isolated to effectively interact with the rest of the Ahadi councils. The Bagwerta and the Mokolo of the Congob have a right relationship, and both are on good terms with the Kucha Ekundu and, to a lesser extent, the Mayoi Simba. But they do not attend council meetings, and so their voices go largely unheard by the Ahadi proper.

**Members**

There are a number of permanent members in the Ahadi, and a few who have formed close bonds with them in recent months. Additionally, several Fera are considering membership, and the coming months will tell us whether we count them as allies or antagonists.

**Ajaha**

Along with the Mayoi Simba, the Ajaha form the core of the eastern Ahadi council. Kiwasi is their main voice in Ahadi affairs, but he is not the only one; in particular, the inverted male Shari has significant influence with the Ajaha of the Okavango delta, who are contemporaries of the Mayoi Simba. They were none too pleased with the agreements reached upon them by the Simba in return for aid against Black Tooth, and even now Shari's voice of dissent serves to weaken the southern coalition of the Ahadi. In the east, however, Kiwasi's voice remains strong, and the pact will hold for as long as she does.

Kwasi's main ally in the south is Stwegos Son, the Kucha Ekundu whose pack slaughtered Black Tooth's Yellow Kin during their war with the Endless Storm. Kiwasi is nearly as close to the Talon lord as he is to Kiwa, and between these alliances and the treaty with the Mayoi the Ahadi might indeed the south of Africa.

**Bagwerta**

Always the arbiters of cacki, the Bagwerta have found themselves forced to be the backbone of the Ahadi, the unifying presence between the northern and southern branches of the pact and the ones to negotiate peace agreements whenever one faction or another decides it's had enough and wants out. The Ajaha depend on them, the Simba respect them, and the Mokolo count them as friends. Even the Circoi find them easy to get along with, since they tend to be far less arrogant than is the norm for cacki. The Bagwerta do not relish this position, however. They are more amenable to tasks of scholarship and exploration than their fellows are, and they do not like being forced to play diplomat in matters that do not directly concern them. But since they are fiercely dedicated to the ideals of the Ahadi, and since no one else seems able to do the job, they do the best they can and keep their mouths shut the rest of the time. Mostly.
Kiva is the Baghera of nee in East Africa, and it is she who drafted most of the treaties that currently govern the integration of Africa's Changes. She is a patient and tolerant sort, but her fury when aroused is legendary. Even Hakim and Walks-Through-Might would be a healthy respect that goes beyond her diplomatic abilities, and all who come to Africa quickly learn that her suggestions — for that is how she phrases them — are not to be ignored.

Kiva is not the only Baghera in Africa, of course, and she is not necessarily even representative of their attitudes. Many Bagheras in the Congo, for instance, are much closer to the Mokolé than to Hakim or the Ajaha, and they have no real patience with any Garoo beyond the Kicha Ekundo. In some ways the Congo leopards are an entirely different sect of the Baghera, and while they are ostensibly members of the Ahadi — and take it quite seriously — they are much more isolated and insular than their fellows, and even less friendly.

Engbiati

Despite their close ties with the Mokolé and sharing territory with the Silent Striders, the Bohari are only semi-provisional members of the Ahadi. This is largely a matter of choice, since the elders of that tribe — the kiepar — are more concerned with their own pursuits in Egypt than with the activities of the Ahadi as a whole. This is not to say they do not take the pact seriously; on the contrary, the success of their coordinated efforts with the Silent Striders has convinced them of its power, and its necessity. However, none of that changes the fact that their goals seem somewhat tangential to the Ahadi's stated purposes.

Adaba Ekundo

Provisional members of the southern axis of the Ahadi, the Kicha Ekundo — Red Talons of stools that have adapted to African wild dog stock — have little influence in Ahadi affairs mainly because of the distance they have to travel to their traditional activities are bringing them to the brink of madness. The fact that they are the most open of the Fea is irrelevant; they are simply not equipped to act as leaders and diplomats, and the pressures they now endure are beginning to crush their spirits. In time, the entire leadership structure of the Ahadi will crumble to dust, and the Ahadi Books will go their separate ways; if this calamity is to be avoided, the Simba and the Ajaha will have to learn to work together, to keep the Ahadi alive with the moderating influence of the Baghera. The hatred these Breeds feel for one another makes that hope seem like a distant vision; and the Baghera fear they can do no more than watch as the fruit of their labors is reduced to ruins.

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Gurba and Ababa cannot stand them. But the root maddening thing about the Mayö is the fact that they take their words quite seriously, by all accounts, they in fact buy into the notion of the Chagra Breeds working collectively together, of them sharing information and resources to fight the Wyrn, and of their coming to one another’s aid in times of trouble. Even Kinsa, who hates the Mayö king more than anyone, has found much to admire about the Simba lords, something that galls her to no end.

The Mayö operate primarily in the Kalahari and Okavango region, and they have made a number of friends and enemies there in the years since Black Tooth’s death. They have pressed the Swara into the service of the Abahi, but at the same time have expanded the territory allocated to the surviving chieftains: populations in southern Africa. The time-honored tradition of lines pressing upon chieftain cubs has been greatly slowed, even in cases where there are no Swara directly involved. The Swara have mixed feelings about this; the Simba may be bastards, but who can fault them when they’re being so reasonable about it?

Hakimu is also close to Strongest Son, the crafty Kucha Ekundo who was instrumental in forging the southern Abahi council. Hakimu coordinates efforts by the Gurba and the Swara to investigate the disturbances in the Kalahari, sharing his information with shapeshifters throughout Africa in an effort to learn exactly what is going on. He suspects the problem may be connected to a similar situation in Egypt, but he is finding the Buhasti difficult to talk to, and his influence there is limited. In the meantime, he rules his people with an iron fist, forcing them to cooperate with all the changes of the land and earning them a bizarre mixture of irritation and gratitude as a result.

**Mokoli**

For such a small and placid race, the Mokoli have been rather active lately. Keenly aware of the implications of the Abahi, Sund’s Last King has been working tirelessly to co-opt the services of the other Changers to the Mokoli cause. He’s sent Silent Striders into the Umbra in an attempt to find out why no Crowned Mokoli have been born in recent years, and whispered secrets to the Buhasti to help them fight against the vampires of Cairo. He’s further convinced the mystical cats to investigate the odd events paralyzing the city’s Ranikan, effectively helping the warriors whether they care for it or not. His manipulations have not gone unnoticed, but they came at a particularly auspicious time: between the corruption of Egypt’s Bene Crouser, a race coute of the Silent Striders, and the paranoia of the Ranikan, the shape-formers of Cairo may soon find themselves in the midst of a civil war. The Abahi races are now in a strong position to dictate the terms of that war, if they don’t manage to stop it before it begins.

Meanwhile, in West Africa, the Mokoli of Swana-in-Membe’s Wake’s clutch is pursuing altogether different ends. The Buhastri of the Tai rainforest have called upon the Mokoli for help, since they’ve learned that a Bane of great power has taken refuge deep in the heart of the forest. They are uncertain as to where it came from, knowing only that it showed up after Black Tooth’s death. The two allies are fighting against the clock, since the combination of human interaction and Wyrmish influence ensures that the forest will be destroyed within a decade if the Bane isn’t stopped.

Swana-in-Membe’s Wake has considered the possibility of recruiting the Gurba to help them, but the Buhastri are skittish about the idea as a result, the Mokoli elder has spoken to a number of Silent Striders about the topic in confidence, and there’s been some talk of setting up some sort of joint effort if the Buhastri can be convinced to let the Gurba in. Unfortunately, the Abahi only mandate that Changing Breeds provide assistance when asked so it does not allow others to force their hand, no matter how justified such action may be.

**Silent Striders**

Of all the Changing Breeds of Africa, the Silent Striders have easily been the most active in recent months, and that’s primarily due to the efforts of Wallas-With-Might. Between near-daily assaults on vampire nests throughout North Africa, investigations of the Bene Crouser and even rogue camps of the Swara themselves, and intense efforts to control the effects of human fighting across the continent, the Gurba have been very busy. Such activity has a price, however. Wallas-With-Might is gaining a reputation for being a militant zealot, and while he has heart felt respect for the ways of the Feri is appreciated the fact remains that he spends an awful lot of time fighting vampires. Many of the other shifters in Africa are beginning to wonder if they don’t have better things to do with their time. Yes, vampires are repugnant beasts, but the eyes of Gaia, but they are not direct minions of the Wyrm, and many of the problems plaguing the Changing Breeds today seem a bit more pressing and immediately than killing off a bunch of Luches. None will say that it’s Wallas-With-Might directly, because he’s among the fiercest and most committed of Gaia’s warhorses in the world today. But the rumblings of dissent are there nonetheless, and Wallas will have to diversify his activities if he hopes to maintain faith in the boundless opportunity the Abahi has to offer.

**Swara**

Most of the Abahi races joined in the covenant willingly, but that’s not quite the case with the Swara. It would be more accurate to say they were "recruited" to the cause by Hakimu and his Mayö Simba, and they’re not happy about it. To be fair, their fortunes have improved markedly since Black Tooth’s fall; their territories are more secure than ever, and the spirits of the land rejoice in the newfound unity of many of Africa’s children. All well and good, but nobody likes having their destiny charted for them, particularly when it’s by a group that at one point was an sworn enemy. The fact that the Swara’s affinity with the spirit world has become common knowledge hasn’t helped, and now they’ve been pressed into service as enmii Coex or Gurba, and this has driven the Wendigo cats to the brink of madness.
Eating the Swan's introduction to the Ahadi and the
greater African shapesifter community are a number of
unexpected friends. The Swans don't particularly want these
friends — really, they just want to be left alone, and they tend
to be pretty paranoid about friendship anyway — but they
have them none the less. When the Kucha Bands were losing
their Kan-er, the mellow Swan Timis Grellman helped
protect what remained of the Tubers' herds by iron, and in
the process quite possibly saved the African Gatoa from
extinction. Meanwhile, the Swans of Kenya asked the
Umbras at the behest of the Bushmen, the citizens of the
shape of Africa's spiritual world so that the Ahadi could in his work. This makes
the Bushmen very happy, but leaves the Swans feeling
overwhelmed and overestimated. Elsewhere, a trio of Swans worked
closely with, of all people, Rohites, in hopes of finding a way to
protect the weaversharks from their oceanic brethren. They
succeeded, and earned the respect and admiration of the
bewhered Rohites as a result. The gratitude is nice, but the
Swans just wish everyone would leave them alone. More than
one has wondered why they can't just be useless beings, much
like the Anamai, but the spirits won't hear of it.
Currently, the Swans are investigating the instance that
looks beneath the winds of the Kalahari, and what they've
found terrifies them. They don't know how Long Tooth
managed to keep this thing in check, but it's certain that if
they don't rediscover his trick soon the world will become an
extremely unpleasant place in which to live.

The Unaffiliated

Many Fera have opted to join with the Ahadi, en masse, but just as many have chosen to chart their own courses
instead. Some of these groups don't have adequate representation
in Africa to contribute to the Ahadi cause. Others simply wa...
pass on stories and information. Most of it isn’t terribly relevant, but that’s hardly their fault. It is, after all, important to get the details right, is it not?

In any event, the Corax haven’t seen any real need to join up with the Ahadi. They don’t object to the idea — they love it, actually — but since it won’t change the way they interact with anyone else they just don’t see the point. Regardless of the formalities involved, the Corax are, for all intents and purposes, de facto members of the Ahadi, and are treated as such by all involved.

**Ratkin**

Africa’s Ratkin have gone to the dogs. In some cases this is literally true, as the Ratkin fall in scuffles with corrupted Bone Gravers in Egypt and Black Spiral Dancers in Nigeria and elsewhere. But the aphorism holds true in other regions as well, as the Ratkin’s paranoia has risen to heights that make the Swans look positively open-minded. They have, for all intents and purposes, completely lost touch with Gaia, fallen to the madness that infects the cities and the sickness that pervades the wilds. Lord Ebola of the Congo has repeatedly turned down offers of alliance with anybody, be they Baghaeeta, Mokolé or Garou, and it doesn’t look like he’ll be changing his tune anytime soon. As such, he’s regarded as an enemy by most of the Ahadi races.

Such is the official Ratkin party line. Unofficially, however, there are many Ratkin who are eager to join up with the Ahadi. Paranoia only takes you so far, and the whole Ahadi thing starts looking damn attractive once you’ve convinced it isn’t just some stupid sham to capitalize on the lesser Breeds.

What is particularly surprising is that a few werewolves have hinted to the Council about the existence of a few of their Unheld tunnel networks, one of which is said to actually lead to South America, where they hook up with the tunnels of the Bomacho in the Amazon rainforest. These subterranean have been talking of a coup against Ebola, which, if successful, might link two of the oldest and most important of Gaia’s sacred sites in the world. The possibilities for the Amacoo war are obvious, but the renegades can’t get too carried away — yet. After all, opening up Ratkin tunnel networks for general Changer use is a ridiculously generous thing to do, the sort of thing that would make it all too easy for the other factions to massacre the Ratkin like another War of Rage — should they be so inclined. Even relatively open-minded Ratkin would tend to look on such a proposal with the same horror that Garou would view the offer to share their caemata with any and all supernatural comets. The extremists must play carefully, or they’re sure to be executed for racial treason.
The few Rokeia who walk the shores of Africa aren't terribly organized, but those who've heard of the Abadi find it intriguing. They aren't terribly clear on why the surface-dwellers haven't been doing this sort of thing in the past, but they still think it's a rather good idea. Unfortunately, they have their own problems to deal with at the moment. Shredding-the-Surface, the terrifying Karkha (white shark) wrenherb whose rampage has drawn unwanted attention to the Rokeia, has gained a fair number of converts, and he and his slew are visiting tremendous destruction all along the Atlantic coast. To their credit, they are also cleaning up the humans' messes, swallowing all of the pollution the Wym's foul industry can produce, but the Changer who know what's going on know that something must be done, and soon. The chaos throughout southern Africa is providing them with some cover for now, but no one knows how long it will last.

The Abadi Code

The law code of the Abadi is in fact a number of treaties interconnected by a common set of precepts agreed to by all members. The treaties are rather arcane, involving spirit pacts as well as more traditional written agreements, but the shared code of conduct members are expected to follow is surprisingly simple. All Abadi members generally recognize the following rules and agreements:

- Members must perform their duties to Gaia above all others.
- The Theory: Essentially, this rule means that Abadi business must always come first, and trumps internal matters (within reason). Obviously, this does not extend to pacts or behavior mandated by Gaia; it merely covers tribal politics and inter-Breed feats (such as that between the Ajaha and the Sinha).

- The Reality: Most Abadi Breeds pay lip service to this rule, but work around it when they can. The Amado's and older Ajaha are the most notorious violators of the rule, but the Striders have been known to focus excessively on their rituals with vampires, and the Mayi have been using it as an excuse to bully other Breeds into playing by their rules. Many shapechangers even see this restraint as a warning not to let Abadi business interfere with their Breed's greater duty to Gaia; after all, there are duties to Gaia, and duties to the Abadi, and it is perilous to confuse the two.

- Members must provide aid to other members when called upon to do so, provided the aid requested lies within their ability to provide and is in accord with their duties to Gaia.

- The Theory: This rule is important, since it mandates that each race serve the others in their capacity as agents of Gaia. Thus, the Garou must fight when called upon to do so, provided the battle is necessary and furthers Gaia's ends in such fashion. Similarly, the Mokoló must be forthcoming with their wisdom (even if not asked directly), the Baster must share their secrets, the Ajaha must learn to fight as the Garou do, and so on.

- The Reality: This rule works well in some places, and terribly in others. When the Baster, Ajaha, and Garou are present in equal numbers (particularly in Egypt, Tanzania, and Southern Africa), the rule is enforced and the Abadi runs pretty smoothly. In other regions, particularly West Africa and areas torn by war, this law is all but unenforceable. That might change if the Rokkia join in, since their presence in Central and West Africa is considerable.

- Members must cooperate when possible, even if it might prove to be inconvenient at the time.

- The Theory: Obviously, all of the Breeds perform their duties to Gaia as best they can, but this rule means they have to cooperate while doing it. That's difficult, but it fosters a community spirit and makes it easier to share information and call upon one another for aid as described in the rule above.

- The Reality: Most of the Changing Breeds just don't get along. They recognize one another's territories and help out when they can, but most of the time they just want to be left alone to do their work in peace. This is particularly true of the Bagera — the 'wrestlers' are perhaps the strongest philosophical supporters of the Abadi, but they aren't team players by nature and don't function well in a pack setting. This rule is thus more of an ideal case than an expected norm.

- The organizational structure of member races must remain intact.

- The Theory: This is a vital law. Essentially, this means that no Abadi member can force another group of shapechangers to adopt its way of doing things. Garou work in packs, but Baster don't, and the Garou cannot expect nor require that they do so. Instead, the Garou must learn how the Baster think, and vice versa, and must figure out how they might integrate their activities for mutual benefit.

- The Reality: This rule works pretty much as written. The Abadi Breeds quickly realized that they just wouldn't get anywhere if each insisted that everyone else do things their way, so no one bothers to try.

- The spirit pacts of all member races must be respected, even if they are foreign.

- The Theory: While Garou make pacts with vampires, the Baster form alliances with Janus. So it goes with all of the Changers, and this rule makes sure they all respect the pacts whenever possible.

- The Reality: This rule doesn't come up much, since spirit pacts are by nature private affairs. None of the Abadi Breeds seem to have any difficulty in following it.

- Carcans and other holy places must be open for use by all Abadi members, provided the use is reasonable and in accord with Gaia's interests.

- The Theory: This mostly affects the Ajaha, the Garou and the Sinha, as the other Abadi members don't make heavy use of carcans. It also applies to all Bastar Den-Raulins, though, those have to be respected, and the Breeds have to be mindful of where they are.
The Reality: Cairns are holy places, and even the most wise and welcoming of shapeshifters may have difficulty opening their holy places for public use. The Gaka Eko do worry that the few coming and going of homids in their caern will infuriate Griffin, while the Silent Stilins have no caerns of their own but some feel very put upon to share openly what few places they can call home. The Ajaha do not allow Simba to use their caern in Ngarengere Center without explicit instructions from a ranking Ajaha member (typically Kuzu), and the Simba and grudgingly allow non-Bantu to use their caern in South Africa. This rule tends to be followed without question (although not without grumbling) only when a major war council is called; at other times, this is clearly the tenet of the Ahadi code that needs the most work.

**Shared Wisdom**

Since the advent of the Ahadi, the Changing Breeds of Africa have worked together to create a number of rites and practices meant to be used by all of Africa’s shapeshifters. A few of these are described below.

**Cairn Rites**

**Rite of Communion**

**Level One:**

This rite functions in much the same way as the Gare Moot Rite, save for the fact that it is designed to open multi-Breed moots. Each of the Ahadi Breeds is honored in turn, and each calls upon Gua in his or her own manner. If performed at a caern, the rite is functionally identical to the Moot Rite. Otherwise, it functions in a manner similar to the Bantu rite of Calaba, reenacting the participants’ Gnosis and filling them with a sense of well-being.

**System:** When performed at a caern, the system is identical to that of the Moot Rite. Otherwise, every two successes on a standard roll give each participant in the rite one temporary Gnosis (round up). Each participant may only benefit from one Rite of Communion per month.

**Mythic Rite**

**Ahadi Rite**

**Level Five**

This rite is a sacred covenant designed to link the destinies of all participants in the eyes of Gua and all who serve Her. Entering into such an alliance is no small matter, and a Changing Breed’s choice to do so is typically an event of historic significance. This is the rite used to create the Ahadi alliance, and the focus of the rite was, ironically enough, Black Tooth’s skull.
Systems: To perform the rite, each participant donates one permanent Gnosis point to bind a powerful Wyld spirit to a stone tablet, clay pot, or other item of significance. So long as all members of the group abide by the terms of the Abadi, none suffer any ill effects. Should any one of them violate the terms of the agreement, however, the Wyld spirit is released to harm and possibly destroy the offending party (and perhaps the other rite participants as well).

Fetish
Token of Passage
Level One, Gnosis 3

This simple item indicates its possessor is a member of the Abadi. It has no real power of its own, but it does add one die to all social rolls with other Abadi members. It also allows the user to demand aid from local shape shifters and their Kin according to the tenets of the Abadi Code, so long as the demands are reasonable.

War Mask
Level Three, Gnosis 5

Designed by the homid Kin of the Abadi breeds, these masks are only usable in Homid form. The Ajaha and Simba especially favor them, but most African shifters make use of them to a greater or lesser extent. Once activated, all foes engaging the user in melee combat lose two dice from all combat dice pools.
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Beasts in Human Skin

The wolves cannot be everywhere at once. In the deep jungles and wide savannas, in the stormy skies and the darkest seas, other werebeasts hunt. Serpents with the cunning of humans glide in the darkness, jaguar warriors offer bloody sacrifices to their gods, and cunning spiders weave their spells to catch prey. The other Changing Breeds have been pushed to the brink — but now they're pushing back. They will take their rightful place under Sun and Moon, or die in the trying.

Tiger and Dragon, Raven and Rat

The other werebeasts of the World of Darkness are brought fully to light in this hardback, allowing players and Storytellers to integrate these shape-shifters into a chronicle. Each of the eleven different Changing Breeds is covered in detail, along with the mysterious alliances among their kind. Storytellers searching for the perfect new antagonist for a game or players interested in stepping into the skin of a different werebeast are both welcome here; now there are more options for Werewolf than ever.

Players Guide to the Changing Breeds contains:

- Details on the eleven Changing Breeds other than Garou, from the Ajaba hyenas to the Rokea sharks
- Character creation information, including Gifts, rites and fetishes, allowing characters of any Breed
- Details on the Beast Courts of Asia, the Ahadi of Africa, and more