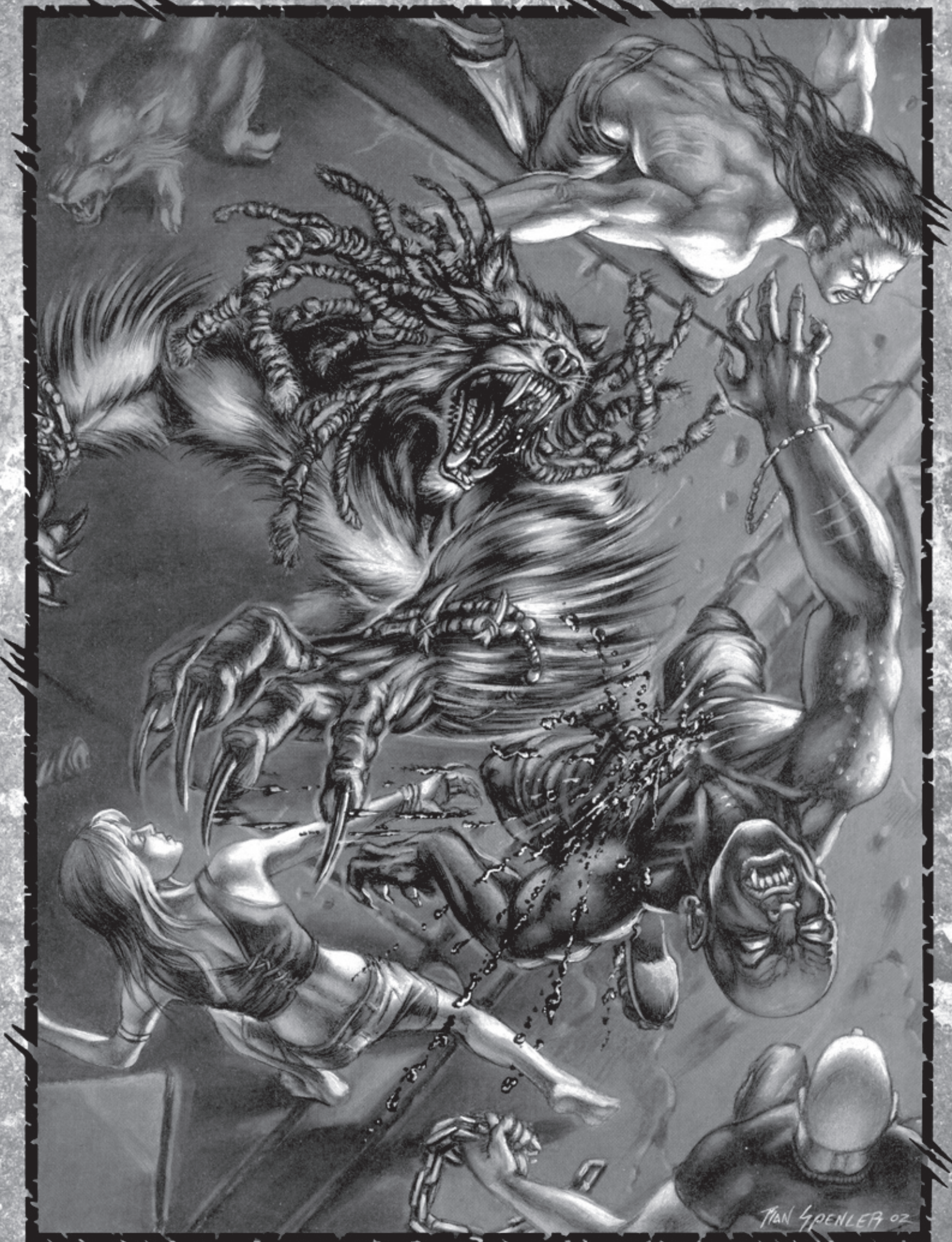
PLAYERS GUIDE TO GAROU™

A Sourcebook for Werewolf: The Apocalypse™


IAN SPENLER 02

Untold Stories

Celina rolled over to look at what Gabriel kept on his nightstand. She was feeling a little awkward — one-night stands weren't typically her thing, but she hadn't been able to control herself. Watching Gabriel dance, the way his body swayed, hair dangling about his face, even the odd scars on his arms… simply the most erotic thing she'd ever seen.

The last half-hour was something of a blur to her, but a pleasant one. She remembered feeling something like fear when he'd gotten out of bed to take a shower, but had fought the urge to creep out quietly. Now she busied herself looking around his dingy one-room apartment. It was surprisingly bare; his closet was nearly empty and he didn't have a dresser, just a couple of shelves with what few clothes he apparently owned. No posters on the walls, and the only photo was the one on his nightstand, of him and another man. The man was black, but light skinned, and had dreadlocks down to his chest. Gabriel was smiling in the picture, but the other man just looked angry. Both of them were bare-chested, and Gabriel was waving to the camera. Celina noticed that he didn't have the scars in the picture. He also looked at least two years younger.

Gabriel came out of the bathroom, tousling his hair with a towel. Celina hadn't looked at his body closely before, but the scars continued over much of it. "There a story behind those?" she asked, reaching up to run a hand down his stomach.

"Not really," he said. He sat on the bed, facing away from her. He seemed almost sad, and she wondered if he was coming down off some kind of high. She began to grow frightened again. Something about him was just so *intense*. It made her uncomfortable.

"You're a great dancer," she said, just to say something.

"Thanks." She heard the smile in his voice. "I used to dance professionally. Ballet troupe out of Sydney."

"I wondered about the accent."

He nodded. "Yeah, Australia. Just got my residency about a month ago."

Another uncomfortable silence. "So," Celina said, and then trailed off, thinking of something to ask him. Her eyes fell on the picture. "Is there a story behind this?"

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Gabriel stood back as Austin drew himself up to his full (and considerable) height. He asked himself, for what seemed the millionth time, what he'd do if Austin lost control and attacked Emma. Would he intervene? Austin

could probably kill him easily. If he and the others tried to stop Austin, could they hold him long enough for the rage to pass? Did Emma really want them to?

And, for what seemed the millionth time, Austin turned away with a look of desperation on his face. He reached for the chip of bone around his neck and gripped it tightly enough to draw blood. Gabriel silently thanked Gaia that She hadn't gifted him with *that* much Rage, and turned to Emma. The diminutive Ragabash stood with her hands on her hips, ready to fling another goading remark at her pack alpha. Gabriel caught her eye and shook his head. For once, she recognized the wisdom and backed down.

An ear-splitting howl made them all start. Austin was in Glabro form instinctively, and Emma was cocking her rifle just as readily. Gabriel felt, not for the first time, that he was out of the pack's rhythm in such situations — he'd been little help in their first battles.

Aiobheall trotted back down over the hill. The howl, of course, had been hers. Gabriel slumped down to the ground as Austin and Emma relaxed somewhat. He knew what was coming.

"Again," growled Austin, "I'd like to point out that while your neat little deal with Luna might protect *you* somewhat, it also gives away our location to anyone within a mile."

"There's no one within a mile, Austin," piped Emma.

"As if you'd know."

Emma didn't answer. Elasia, the pack's Theurge, took the opportunity to jump in. "For what it's worth, Austin, the Umbra's pretty quiet. Anything we'd need to be concerned about would have stirred up the local spirits, don't you think?"

"Oh, I wouldn't know." Austin was clearly disgusted. Aiobheall looked to Gabriel, clearly confused. She still didn't understand sarcasm and bickering. At least now she understood that it wasn't playing; at first she'd knocked Emma down when the arguments started.

"Well, what's the plan, Austin?" It was all Gabriel could think of to say. *Damn it*, he thought, *why do I have lift people's spirits? I'm a bloody dancer, not a comedian!*

It seemed to work, though. Austin stood up and shook his dreadlocks, letting sand spill from them. "If Aiobheall's finished howling for the moment, then here's the plan." He paused to make sure everyone was listening. Aiobheall sat on her haunches, rapt. Emma had taken the barrel off of her rifle and was cleaning it, but looked up and nodded. Elasia leaned against the side of the hill. Gabriel squatted and looked up at the Ahroun expectantly.

"Me and Gabriel will go out near the docks after dark. The fucking Leeches don't come out until then, according to that rat-spirit, right, Elasia?" She nodded, and Austin continued. "Anyway, the guy we're looking for is a blackfella, but darker than me. Word is he always looks spooked, like there's something looking over his shoulder. We're going to buy from him, and then we're going to come to you three."

"And where will we be, O Fearless Leader?" Emma didn't even look at Austin as she spoke, and Gabriel hoped that he wouldn't overreact again. He didn't.

"You'll be at that hotel, the one we scoped last night. The user in the corner room needs to either be dead or passed out; I leave it to you. We'll need the room cleansed before we get there, and then you'll need to check the drugs."

"Drugs are poison?" Aiobheall spoke in the Garou tongue, asking for confirmation.

"Yeah, they are," answered Gabriel.

"Then why check? Why not destroy?"

"Because for one thing," Austin explained (much more patiently than he would have if Emma had asked), "we need to find out where they're making the stuff, especially if it's tainted."

"Besides, if it's Wyrm-drugs rather than just normal drugs, we've got other problems than simple narcotics trade," piped Elasia. Aiobheall lowered her head a bit, signifying that she understood.

"OK, then what?" Emma snapped the barrel back into her rifle.

"If the crap's actually tainted, we'll find the dealer again and make him tell us where it's made. If it's not, we'll find the dealer and just kill him. Either way, it's probably just him to worry about — word on the street is this guy doesn't travel with any backup." Austin spat on the ground. "Which probably makes him dangerous. Any other questions?"

"Yeah," said Emma. *Here it comes*, thought Gabriel. "Why are you taking choirboy and leaving Elasia, Aiobheall, and I to rot at the hotel?"

"Glad you asked." Austin actually grinned. *He's starting to think out his comebacks in advance. Gaia save us all.* "Elasia needs to be at the hotel to perform the Rite of Cleansing. The whole place attracts pussy-ass little Banes, which will fuck up any attempt we make to check if the drugs are tainted, but it makes for a nice, convenient place to hole up. Aiobheall sticks out like a sore thumb in wolf form, and in Homid form she's not much better." It was true, Gabriel reflected. The pack's wolf-born Philodox was strikingly beautiful as a human, and might attract unwanted attention, especially where they were going.

"What about me?" Emma sounded almost eager.

Austin grimaced. "You can't fight worth a shit without your gun, Ragabash, so you're no good to us if you don't carry it. And if you do, it's kind of obvious. It's bigger than you." Gabriel winced. *Harsh, but true*, he thought. Emma was a metis, and was barely four and a half feet in Homid form. She had to switch to Glabro to even fire her rifle without falling over.

Emma stood up and stalked off over the hill. Austin looked at the other four. "We'll meet back here in about two hours. Plenty of time to get to the city by sundown." He nodded towards Emma's footprints. "Somebody tell her, huh?"

Aiobheall walked off, probably to find some shade. She'd been raised in part by imported wolf Kin and in part by her Fianna tribemates, and until her First Change hadn't had any experience in the harsh Australian sun. As a Philodox, she was all right, but her strange *geas* to howl at dawn, midday, sunset, and midnight was beginning to wear on everyone's nerves.

Elasia O'Reilly, obviously not uncomfortable at all in the sun, stripped bare and began spreading suntan lotion over herself. Gabriel looked away, not out of embarrassment, but more to avoid temptation. He knew the Litany, but damn it, that didn't always help. Not that he'd ever voice his attraction to the Theurge. Austin might have been the pack's strongest warrior, but Elasia — Heart-of-Impala to other werewolves — was not to be trifled with.

Austin walked inland, away from the beach. Gabriel watched him go, wishing that he could say something to his friend to quiet the rage and pain he felt. Austin was called Bears-the-Storm-for-the-Dying-Mother by his tribe, and the Uktena foretold dark portents for the young Ahroun's future.

Gabriel Starsmore, though, had yet to earn his name as a warrior for Gaia. Emma suggested Gabriel Twinkle-Toes or Dances-Like-Poof not long after they met. Gabriel backed down from her. He blushed even thinking about it — she was puny and weak no matter the form, and he easily could have dominated her. But he hadn't known that at the time. That was how Emma Sharptongue had become the beta of the Dreamtime's Cry pack.

Gabriel shrugged, and sat down on the sand. He stared dully at the ground. He was looking forward to the foray into the city that night — the pack had fought Banes and even a horrid lobster-like beast in the Outback, but never vampires. The city was his territory, and he was looking forward to telling the tale to the Jindabyne Council later.

Elasia shook him out of his thoughts. "OK, Gabe?"

"Yeah." He looked over at her. She'd turned on her stomach and was looking at him, chin propped on her hands. "Yeah, all right. Just nervous, I guess."

"Yeah, me too. Haven't quite got this Cleansing rite down. Hope I get it right — not like last time."

Gabriel chuckled. It hadn't at all been funny at the time — Elasia's botched attempt at cleansing the lobster-thing's body had called more creatures to the area, and only Austin's fierce rage had saved the pack from serious harm. But Elasia had a good sense of humor about the whole thing, and had candidly admitted her mistake to the Tower Hill sept when they had stopped there to rest. "No worries, Elasia. Just remember which way to walk, right?"

Elasia tossed a pebble at him. "Shove off." She grinned and put her head back down.

Gabriel stood up and wandered over the hill. Looking at Elasia lying naked in the sun for any length of time wasn't good for his mental health. He saw Emma in the distance, hunkered under some brush, loading a bandolier with rifle shells.

He considered walking over to her, then thought better of it. Emma Sharptongue wasn't the most pleasant of Garou normally, but after Austin's harsh words earlier she'd be in an especially foul mood. Aiobheall had grilled her unmercifully about how dishonorable it was to carry a gun when the pack had first been formed. Gabriel had heard from the Glass Walkers that Emma was only allowed to join to pack in hopes that she would die in battle; in effect, the Cradle Mountain Sept had foisted off the "puny metis" on the Dreamtime's Cry pack. Gabriel couldn't complain; if she'd just reconcile her differences with Austin, she'd be a perfectly adept warrior in her way. Gabriel turned and wandered in the other direction, idly wondering if Elasia couldn't bind a spirit into Emma's gun in order to muffle the shots.

He found Aiobheall between two small hills, head between her paws. She wasn't panting yet, but Gabriel could see she was overheated and thirsty. He didn't bother trying to explain that changing into Homid form would allow her to sweat and cool down somewhat — he knew from experience that it was a fruitless argument. He sat down next to her, wondering what to say.

She rolled over slightly and looked up at him. He always felt awkward around the lupus; he knew that every tiny movement of her body signified something, but didn't always have a good sense of *what* it might mean. Finally, he spoke in the Garou tongue. "How long have you had to howl like that?"

"Since my Rite of Passage," she answered.

"And why do you do it again?"

Aiobheall whined. She was probably sick of having this conversation. "Luna blessed me. I honor her. As long as I honor her, she protects me."

"What from?" Aiobheall had been pretty badly injured in the pack's first fight, against a pack of vicious spider-like Banes.

"Don't know. But I trust her." Gabriel had nothing to say to that. Talking with lupus werewolves was a little like talking with mentally handicapped folks, as far as he was concerned. It made him uncomfortable. He felt as though he should talk down to them, but didn't want to seem condescending.

Fortunately, Aiobheall didn't seem to mind if there was no conversation. She rolled over and closed her eyes, probably resting for the evening's work. She hadn't been part of the pack originally, Gabriel recalled. The Jindabyne Council had allowed her to join after a heated debate — the Silver Fangs had wanted one of their tribe in the newest Australian pack, but there hadn't been a young half-moon available. Finally, some sort of agreement had been reached that allowed Aiobheall to join, even thought that meant two Fianna in the pack. Gabriel couldn't care less, but then, his tribe stayed fairly neutral in such matters.

His gaze wandered to the top of the hill and he saw Austin with his arms stretched to the sky. He seemed so simplistic, but Gabriel felt that the pack's alpha was deeper than he let on. Austin was reluctant to talk about himself — Gabriel didn't even know how he'd earned his impressive name. "Bears-the-Storm-for-the-Dying-Mother"... what had Austin endured to gain that title?

Sunset finally approached, and the pack climbed into the jeep leant to them by Elasia's home sept. They drove into the city, Gabriel behind the wheel (Austin had wanted to drive, but Emma had a few choice things to say about "road rage" and finally the Ahroun relented). He dropped the three female members of the pack at the dingy motel, and watched as Emma opened the door. Gabriel smiled as he noted the nervous-yet-resolute look on Elasia's face, and silently encouraged her. Austin climbed into the front seat and the two of them headed for the wharves.

Gabriel glanced at his packmate. "Nervous?"

Austin shook his head, face set in a grim frown. "Nah."

"You look worried."

"I am. But I'm not nervous."

"What's going on?"

Austin shrugged. "Bad feeling, I guess. Impala came to see me this afternoon." Impala was the pack's totem, and she was normally reticent, only showing up if one of the pack asked. "Asked if we were all right, and if Aiobheall had done her howls today." He spat out the window. "She did the sunset howl, yeah?"

"Oh, sure. I made sure she howled before we got too close to the city. It was when you went off to piss."

"Oh, right." Austin opened his mouth as if to say something else, but then closed it. Gabriel switched on the radio. He knew better than to dig deeper. For Austin, that had been a long conversation.

The streets began to grow crowded as they approached the wharves. Tourists, sailors, and hookers crossed in front of them. Finally, Gabriel parked the jeep and the two of them continued on towards the wharves.

The Curse had been a hard adjustment for Gabriel, but walking with Austin was a truly sobering experience. *Everyone* gave him a wide berth. No prostitutes approached him, and dealers and junkies slid quietly into the alleys when they walked by. Tourists stared, and Gabriel heard them whispering about "that freaky black guy." *Compared to Austin,* thought Gabriel, *I might as well not even be Garou.*

Austin fixed his eyes firmly ahead. Gabriel knew he was trying not to get angry. The Galliard looked up and saw the half-moon rising; Aiobheall was probably going to be a handful tonight, which might have been another reason that Austin left her at the hotel. Shaking off these thoughts, Gabriel tried to recall what he'd been taught about vampires.

Most Garou called them "Leeches." He knew they drank blood, and supposedly one vampire could be as strong as a werewolf in Crinos form. Gabriel found that hard to believe. He wondered if they suffered from the Delirium or the Curse; probably not. That might make their target easier to identify, and he leaned close to Austin told him so in the Garou tongue.

"Good thinking," he growled back. Gabriel smiled — any chance to shine was welcome. Gaia knew he needed it. It wasn't about the renown, either, although he wouldn't mind earning a name and being asked to speak — or dance — at moots more often. He smiled a bit more widely as he thought of dancing at a moot, though of course he'd need to modify his style somewhat; werewolves weren't really a ballet crowd.

A piercing whistle caught his attention. He and Austin looked right and saw six men, all early twenties, all obviously street toughs, playing basketball. The one holding the ball, a black man, shirtless and muscular, nodded at them. "You guys want to play? We need a couple more."

Gabriel frowned. There was something very wrong with this guy, but he couldn't put his finger on it. Austin yelled back, "Yeah, all right." On the way across the street, he spoke in Garou, briefly and quietly. "That's our guy."

Gabriel cocked his head, trying to figure out how Austin had known. The guy didn't look abnormal in any way that he could sense, just seemed "off" for some reason. Gabriel started to answer, then noticed the man staring at the two werewolves a bit too intently, as if he could hear them. Suppose vampires could heighten their senses the way Aiobheall could? Gabriel decided not to chance it. He reached out to Austin's mind and felt the soft, dream-like state take them both. They wouldn't be able to play basketball with the Gift active, but just for a moment, it wouldn't hurt.

How do you know?

Look at him. Austin's thoughts were like black thunder and blood-red lightning. *All his guys are sweating. Why isn't he?*

Gabriel looked and saw that Austin was right. All the other toughs were drenched in sweat — the night was hot and the concrete was still bleeding off the heat from the sun. But the lead guy was completely dry, and didn't look at all out of breath. *Shit,* Gabriel thought.

Don't worry about it. We're just going to play some ball and then go off and talk to him.

With that, Gabriel closed the link. He and Austin shed their shirts and joined the game. Gabriel had never liked basketball. Really, he didn't like sports in general, preferring the controlled environment of ballet. Harder to get hurt, and no driving need to win over someone. But Austin, he could see, was just as intense as usual. Every time he got the ball, he drove straight to the basket. After a few points, Gabriel figured out what he was doing. He was testing to see if the players moved out of his way instinctively. Every one of them did — except for the black guy, who hadn't stopped grinning since the game began. He wasn't bothered by the

Garou's presence in the slightest. *No Curse*, thought Gabriel. *Austin was right. That's our guy.*

They played to fifty points. It didn't take long; Austin wasn't above knocking the other players down to get points, and Gabriel learned quickly that passing the ball to Austin kept him from getting knocked down. Finally, the black man called out, "Right, enough. Think those folks want to use the court." He nodded to a pack of locals waiting behind a fence. One of them, a girl of about fourteen, picked up a camera and aimed it at Austin and Gabriel. Gabriel waved; Austin didn't move. She snapped the picture, and the two werewolves pulled their shirts back on and followed the black guy off the court.

"All right, mates. Heard you were buying."

"Yeah, that's right." Gabriel did the talking. While he was hardly street-smart, he was better at it than Austin.

"Step into my office, then." He led them into an alley and pulled a paper sack out of his duffle.

"Don't suppose you'd take a check?" The guy smirked, but shook his head. Gabriel dug into his pocket and pulled out a wad of crumpled bills. The dealer glanced over it and pocketed the money, then tossed Gabriel the sack. "You done this stuff before? Space?"

Gabriel shook his head. He had, in fact, never done drugs of any kind.

"You'll probably just want to eat it, then. It looks almost like rock candy, and you can smoke it, but it's pretty harsh. Put a small rock under your tongue. It'll take a few minutes to dissolve and kick in, and you might want to put a piece of hard candy next to it to cut the taste. Once it kicks in, though," he pointed to the moon above them, "Bam! Great fuckin' ride."

"Thanks, mate." Gabriel nudged Austin and they turned and walked out of the alley. They got all the way to the jeep before he spoke again. "That wasn't so bad."

Austin chuckled dryly. "Wait. I think he made us."

"How the hell would he know what we are?"

"Dunno, man. Maybe a Bane told him. Dunno if these Leeches can talk to Banes. Wouldn't much surprise me."

They drove back to the hotel and saw Aiobheall in the window, in Homid form, pacing. The moon wasn't letting her relax. Fortunately, she had a few hours before midnight and her next howl. They parked in front of the room — fortunately this hotel had rooms that opened directly outside — and found Elasia waiting on the doorstep.

"All cleansed," she said. "Did it right this time."

"Good," said Austin, tossing her the sack. "Give that to Emma. Ask her if—" He didn't get a chance to finish before the shot rang out.

At first Gabriel thought that Emma had finally flipped, but then he realized Austin had been shot in the back. Whirling, he saw the dealer and several of the toughs from the basketball game and — absurdly — the girl who'd taken his picture. All of them sported bone-white fangs and most carried guns. The dealer himself carried a knife that glistened strangely in the weak moonlight. Gabriel's heart quickened — silver. *Great Gaia, how the hell did they* know?

"Here, boy," said the dealer. The others laughed and whistled. Austin had changed to Glabro and was healing; evidently the bullets weren't silver. Aiobheall and Elasia flanked their wounded alpha. The vampires looked uneasy, and Gabriel could see they were wondering why the pack hadn't attacked.

The look on Austin's face was clear — *Wait for Emma.* Gabriel saw Elasia readying her spear, calling on Impala to empower it. Aiobheall dropped into a crouch, tensing to spring. Her body language was clear; she intended to leap at the leader.

The vampires eyed each other. The girl's fingers elongated into wicked claws. The dealer brandished his silver knife and hooted more taunts, but the Dreamtime's Cry wasn't listening to the enemy. For all their differences, they were a pack, and Impala was guiding them now.

Gabriel glanced right and heard the sound of Emma cocking her rifle. *Soon.* He called on his Rage and was in the air, leaping towards one of the toughs a split second before the shot rang out. Out of the corner of his eye, he saw the one of the vampires dropped to the ground, clutched the bloodied stump of his gun hand — Emma's shot had been true. Already in Crinos form, Gabriel barreled into his target just as the Leech pulled the trigger.

Gabriel had never been shot before, and he roared in pain even as the wound began to close. His claws dug into the vampire's shoulders and he ground down, pulling the arms from the sockets. He glanced right and saw Elasia's spear protruding from the chest of another Leech. Aiobheall, now in Hispo form, landed in front of the dealer. He struck with speed that would make any Garou jealous and buried the knife in the Philodox's flank. It cut, but not deeply, and she didn't even flinch. Gabriel marveled, and remembered Aiobheall's words earlier — *"As long as I honor her, she protects me."*

The girl-vampire let out a diabolical shriek and launched herself at Austin. Still in Glabro form, he tensed himself to receive her attack, and then pivoted at the last second and tapped her back, sending her sprawling. She landed flat on her face and Gabriel noticed the tiny camera in her pocket skid under a car. Then he felt a searing pain in his neck.

One of the Leeches, one that he hadn't seen somehow, had crept up behind him and sank its fangs into his neck. He felt his skin and muscle torn away in a long strip, and a numbing coolness as the thing fed on his blood. The one he had injured before screamed to his comrade, "Kill it! Eat the fucking dog up, Mike!" Gabriel's vision clouded. His jaws snapped forward and closed on the Leech's head. His teeth met, and his tasted only dust.

He dropped to all fours and whipped his body from side to side, trying to dislodge the vampire. He couldn't see Aiobheall and the dealer anymore, but noticed Elasia pull

the head from the vampire she'd speared. Austin was somewhere behind him. Emma was probably wary of taking a shot — he'd have to do this himself. He reached behind him and tried to grip the vampire, but couldn't get purchase. The Leech bit him again, its fangs driving even deeper. It seemed to be growing stronger off his blood, and now it had claws, and it dragged them down his torso, cutting him open and adding to the pain from the still-healing bullet wound.

Gabriel slumped forward, weak from blood loss. *Damn*, he thought. He glanced right and saw Austin throw the girl-vampire into the hotel room like a rag doll. He realized the risk, but had no other choice. He reached out into the dream, calling out for his leader. *Austin…help.*

Austin turned, and Gabriel saw his leader, now in the war-form, gray fur bloodied, dreadlocks now matted and hanging even longer. He focused his gaze on the Leech attacking Gabriel, and the Galliard saw — *felt* — the bond that Impala gave them. He pushed himself to his feet and spun, exposing his back to Austin.

He found that he was facing their jeep, and in the glass window, he saw the reflection of Austin leaping his into the air and coming down, claws first, towards Gabriel. He felt a sudden tearing pain as the vampire's claws were forcibly separated from his sides, and turned to see Austin tearing open the Leech's chest. *OK, Mike?* he thought, before sinking his own claws into frenzied creature.

He heard a wet thud behind him, and turned to see Aiobheall, also in Crinos, on top of the dealer. The vampire had lost his silver knife, and was trying to move, but Gabriel could see fragments of bone sticking out of his clothes. Aiobheall had evidently seized him and then jumped straight up. Gabriel winced. He had seen the lupus jump more than forty feet, and didn't want to imagine kind of pain her landing must have caused.

Elasia called out, "This one's gone. Where's the girl?" The crack of Emma's rifle came as an answer. The girl-vampire had crept from the wreckage of the hotel room, but hadn't gotten far. Elasia dropped to all fours and pounced. The girl-creature's scream sounded nearly human, in the brief second before the Theurge's jaws closed home.

The last remaining vampire, the dealer, was still trying to heal, but Aiobheall snapped each of his limbs as fast as they knit. Austin changed back into his human form, naked but for his cutoffs. Gabriel dropped into Glabro form, and found he could barely stand. They approached the prone vampire, who was babbling about space and wolves. Austin leaned over him.

"How'd you know about us?"

Emma walked over. She nudged Austin and growled in Garou. "We have to hurry."

"I know," he snapped. He turned back to the vampire. "Well?"

The vampire began to sing a children's rhyme. It looked up at Austin and sang louder. Elasia walked over and laid hand on Gabriel's back. "All right, Gabe?"

"Yeah, better." He felt the wounds closing as Elasia rubbed them. It hurt, and the skin was still raw, but his head wasn't pounding quite so much anymore.

"You're going to have some nasty scars, mate."

Gabriel grinned. "About time," he said.

Austin was losing patience. He picked up the vampire and shook it. "Tell me, now, or I swear I'll leave you for the sun!" The vampire only sang louder, and Austin began to growl. At first Gabriel thought he was losing his temper, but then he noticed that his alpha's eyes were darting madly. The Leech had fixed his gaze on the Ahroun, and was grinning even as his shattered limbs dangled at his sides.

"Shit!" Gabriel called out with his Gift, but couldn't find Austin's mind. The Leech had distorted it somehow. The others sensed it, too. Austin dropped the vampire, who immediately tried to run, but Aiobheall beheaded it with one slash of her claws. Austin, however, didn't look any better. He dropped to all fours, now in Lupus form, and rolled on the ground as though trying to put out a fire. "Emma, what the hell do we do?"

"I don't know." Sirens sounded. "Damn it. Elasia?"

"Maybe Impala can help?" Elasia was reaching. Her spiritual expertise was really more suited to binding talens.

"Worth a shot," said Emma. Gabriel nodded, and the four Garou gathered around their leader as best they could. They each reached out to their totem, and felt her almost immediately, saw her running across a faraway plain, felt her kinship with Stag and therefore with Elasia and Aiobheall.

Impala joined them, bonded them, and took them forward into Austin's mind. The vampire had scrambled it horribly, and Gabriel reflected that it seemed that all of the rage and pain he'd seen earlier when he'd contacted Austin had been magnified to unearthly levels. Through the storm, he saw a small house, and a path leading up to it. He followed it, looking about for his pack — apparently, though couldn't see the same things he did in Austin's mindscape.

The path took him to the door, and he saw a man standing in the doorway. The man had tears coursing down his face. From behind him, Gabriel heard a woman crying in pain, and the voices of several more. He distinctly heard someone say, "A boy! It's a boy!" and another say, "Oh, God, she's dying!"

Gabriel turned, and saw a man with a black bag — a doctor, apparently — fighting his way up the path. And quietly, below the din of the rain and the thunder, Gabriel heard the crying man whisper, "Bears the storm for the dying mother."

The vision faded, and Austin lay on the ground, in his natural form, unconscious. The pack picked him up and pushed him into the jeep, and Elasia jumped behind the wheel. Gabriel, without really knowing why, grabbed the girl's camera off the ground.

"What now?" he yelled as they drove off.

"Back to Tower Hill," answered Emma. "We need some answers. And we need to see if we can help Austin. What's with the camera?"

Gabriel shrugged. "Don't know. She took our picture earlier. Maybe there's something on it we can use."

"Good thinking." It was the first remotely kind thing he'd ever heard her say.

As it happened, there was nothing else of interest on the camera, just pictures of random people. But Gabriel kept the print of him and Austin, and kept it with him through the pack's adventures, even during his long period of exile. He had it with him on the night the pack attacked the Poisoned Lungs Hive. He had it with him when he performed the Gathering for the Departed for Aiobheall. He'd framed it, finally, when the pack disbanded.

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Celina nudged Gabriel, who had apparently zoned completely while looking at the picture. "Well, is there?"

He started. "Sorry?"

"Any story behind that picture?"

He sighed. "My friend, Austin, and me."

"Where is he now?"

"He's dead."

Silence. Celina wasn't sure what to say. "When?"

"Just recently. I'm actually leaving in the morning to go to the service."

"I'm sorry."

"Yeah." He put down the picture and lay back on the bed. Celina propped herself up to look at his face. "At least I'll get to see the others again."

"Others?"

He turned to face her. "Old friends. You know how it is." Celina nodded, but couldn't help thinking that there was a joke here she wasn't getting.

PLAYERS GUIDE TO™ CROW

By Bjørn T. Bøe, Jackie Cassada, Lisa Clark-Fleishman, Shannon Hennessey, Forrest B. Marchinton, Matt McFarland, Deena McKinney, Nicky Rea, Sean Riley & Adam Tinworth

WEREWOLF CREATED BY MARK REIN•HAGEN

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PLAYERS GUIDE TO™ GAROU

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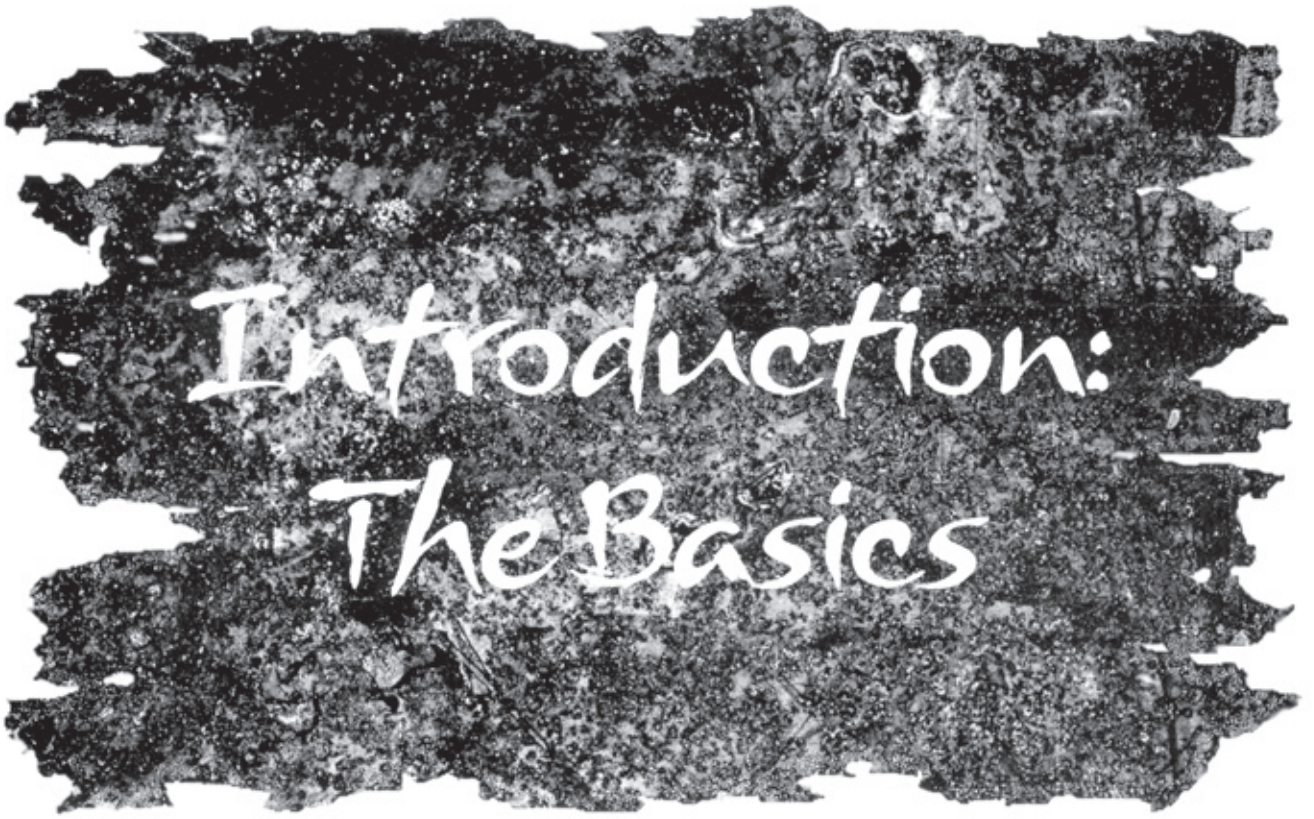
BRIAN SPENCER '01



Suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of nature; for anything so overdone is from the purpose of playing, whose end, both at the first and now, was and is, to hold, as't were, the mirror up to nature....

— William Shakespeare, *Hamlet*

So, someone has volunteered to run a **Werewolf** game for you and you've decided to pick up the **Players Guide to the Garou**. Good choice! Whether you've played **Werewolf** before or not, it's always a good idea to check out what other people in the game are doing. This sparks new ideas for ongoing characters and helps you focus on what you like best about the game when starting a new one.

Even if you've never roleplayed before, you can benefit from what's presented here. You may not need the more esoteric information right now, but as you settle into playing, you'll probably find more topics you'd like to explore. As for veteran players, we hope this book will provide you with some new information, some clarifications to rulings and maybe some ideas for some new twists on old knowledge. Veterans might find new inspiration while the newer players discover how the veterans got their start.

We've gone to significant lengths to pack this book as tightly as possible with as much information that can be useful to any player as can be made to fit. Everything from background material to cool names to answers to questions that plague both new and old players. Want to know how the Red Talons deal with Garou politics? It's in here. Want to understand how, why and when the Silent Striders name themselves? That's here too. Who's really in charge of a caern? Why shouldn't Flaws be taken just to gain some extra points? All these and more find answers within these pages.

This book is written with the intention of enhancing all aspects of roleplaying, from providing new information never before included to clarifying or expanding on things that may heretofore have seemed old hat to veteran players. We've brought some things up to date, made a few changes to make play easier and more compelling and answered a lot of questions. Hopefully, we're also raising a few new ones or implanting some ideas that will help you nail down aspects of your character you never considered or didn't know how to introduce. And if you just take the parts you like and scuttle the rest, we won't get our feelings hurt. Honest. It's advice, not dogma.

What Players Want

There's nothing more frustrating than to arrive at a game ready to have a great time and spend the evening wondering why there's nothing for your character to do. Storytellers usually don't want to leave players out of the action, but sometimes just don't know what to offer different members of their troupe. That's usually because neither the Storyteller nor the players have sat down and analyzed exactly why they roleplay and what they feel they are missing.

A lot of the time, the player herself doesn't even know what that missing element is, but the best way to find out is to analyze your own motivations. The key question you should ask yourself is, what do I *really* want out of roleplaying? You may have chosen gaming for a number of reasons, including the age-old impetus of "my significant other does it." Certainly, having a friend or a love interest that is interested in roleplaying can bring others into the hobby, but it can't make you enjoy it or enthusiastically come back for more. So what is it that brings you back again and again? It might be any or all of the reasons outlined below. Perhaps you don't even know why you enjoy playing. Dive on in and try to discover what it is that piques your interest. Once you know, you can let your Storyteller know and she can use that knowledge to fashion her games to feature some of what you like best.

Maybe you enjoy gaming because it brings you the opportunity for social interaction without any pressures beyond the game itself. You don't need to find a topic of conversation, get dressed up or spring for dinner and a movie. You probably aren't even required to meet someone's parents except in passing. All you need is a place to play the game, some like-minded friends and a scenario. Some troupes don't even need a Storyteller — or a story; they just sit and talk in character, resolving conflicts or deciding what they want to do next.

Many players enjoy the feeling of being someone else for a few hours. Whether you prefer being the shining hero or the dark and mysterious antihero, it's a chance to strut your stuff without needing to learn lines, project your voice to the balcony seats or find the spotlight. All of us have a little bit of the ham in us and roleplaying allows us to exercise it among friends who are likewise engaged. Some roleplayers find that they are able to face challenges, overcome obstacles and make decisions during play that end up as metaphors for things happening in real life. Through dealing with difficulties in a safe arena, they make themselves better able to handle real-life situations. Some gamers even let the game's combat sequences bleed off (pun intended) some of their frustrations and more aggressive feelings in a story that is acted out mentally and resolved through rolling dice. It's a great way to release daily tensions, particularly after a hard day at work. And when circumstances prevent you from taking action to change certain things for the better in your everyday life, it's pretty refreshing to imagine yourself roaring into Crinos form and tearing apart anything fool enough to get within arm's reach. (Certainly the popularity of video games based on punching people in the head or blowing apart enemies with a gun the size of Texas proves there's a market for this sort of thing.)

Closely related to wanting to be someone else for a while is the desire to divert your creative energies into something more group-oriented than painting, sculpture, composing or writing. It's less messy than making ceramics and usually less work than singing in a choir. Roleplaying gives you the chance to exercise your creativity both through acting out your role and through assisting the Storyteller by helping the plot unfold and bringing new elements in to change the story as it evolves. To some degree, while the Storyteller is in charge overall of creating the story in which you play, your actions determine whether that story continues along in an expected manner or diverges onto a completely new path.

Then there are the people who play to exercise their brains. If you yourself aren't one of them, you've probably met some of them. These folks know the rules backwards and forward, maximize every potential advantage their characters can squeeze out of the rules and were born to write the next tactical treatise that governments and anti-terrorist squads around the world will covet. At their worst, they get labeled "rules-lawyers" and condemned for slowing down the game to cover a minute point, but plenty of tactical players aren't nearly as bad as the stereotype. They play the game as a fun tactical workout. Tactical players love to outwit the Storyteller just as much as their character enjoys bamboozling the villains.

In the end, the best reason for roleplaying is that it's fun. If you weren't having a good time, you wouldn't waste your precious free hours doing it. You'd be swimming or hiking, reading or going to the movies. Anything else you derive from it is just icing on the cake.

Rules of Play

When we play as children, we act out our stories, making up the rules as we go along. In roleplaying, though we may act out our stories, we do have rules to govern our play. Whether we use few or many is an outgrowth of how the Storyteller runs the game and how we prefer to play, but some rules are inevitable if

we want to make certain everyone is on the same wavelength and judged fairly. It is also true that without any rules to guide the action, there is very little conflict. There has to be some measure of whether a character succeeds or not or there's no drama. If characters automatically win each time they attempt something, there's no excitement or anticipation, no need to stretch yourself to get around difficult situations, and ultimately no game.

So, even if you aren't a rules person *per se*, you'll probably find it easier to play with rules than without. It makes the people that depend on the structure rules provide feel more secure. As always, you can apply however many of the rules as you and those you play with agree upon.

The Silver Rule

Anyone who has ever played a White Wolf game is familiar with our most famous ruling: *If you don't like it, don't use it.* In essence, the "Golden Rule" means that while we provide rulings and ideas we believe keep the game balanced and challenging for all, Storytellers and their troupes don't have to abide by them in their own games if they disagree with what we say or find it too restrictive, or if they alter the setting and want to change the rules to match. Everyone's game is unique, after all. All we really suggest is that Storytellers and their troupes choose some agreed upon method of adjudicating character creation and the game's action and stick with it consistently.

Players have a further "rule" we suggest you follow, however. The Silver Rule is very simple: *Ask your Storyteller.* Every group, and every player by extension, naturally has the power to alter any ruling or bit of setting information found in a book for the sake of the game, but it's vital that if you're going to do this sort of thing, you should first clear it with your Storyteller. As the person directly responsible for creating a game in which everyone can have fun, your Storyteller has the right to disallow anything she doesn't want in her game — including anything found in this book, or even the core **Werewolf** rules.

The Silver Rule isn't intended to stifle creativity, but pretty much anyone knows how annoying it is to have off-the-wall exceptions gum up the works when you really didn't want them in the game to start with. Insisting on doing something that will destroy or compromise the Storyteller's game, or mess around with the way other people play the game, is being inconsiderate. The Storyteller works hard to bring you games you'll enjoy playing, and has to keep everyone's best interests in mind. Be nice to her. Hence, the Silver Rule: Ask the Storyteller. She has the final say.

The Final Rules

The Golden Rule and Silver Rule are sort of "meta-rules" that apply to how a given group uses the rules provided in any given **Werewolf** supplement. However, there are two more meta-rules, or rules that aren't really rules, to cover. The first is ironically sometimes absent in the games we play. It happens when we get bogged down in the minutiae of the game or in trying to apply real-world sensibilities to the game world. Think about it this way: A player asks the Storyteller the location of a club said to be owned by Leeches. Instead of saying, "on Main Street" or "downtown in the Strip" the Storyteller hauls out a street map of the city and spends fifteen minutes locating the exact spot. Another player wants to know how much money she can make outside of game time if her character has a job as a reporter on the side. Apparently, the Resources Background isn't specific enough. There ensues a twenty minute discussion as everyone tries to figure out how much reporters get paid in Cleveland, Ohio. Whatever was happening or about to happen in the game slows to a grinding halt. Eventually, whatever problem caused the halt is solved. Not that the players care by then!

What's wrong with this scenario? You guessed it. People are bored. Someone forgot to include the fun in this game. And that's the first of the two final meta-rules that are really important: Have fun! If you aren't having fun, you need to figure out why and play around with things until you are having fun. It's your game. Do what you want with it so long as it's fun. There will not be a test on the material.

The second of these rules dovetails with the first. The most important thing about a game is having fun, of course — for everyone involved. That means if you're having fun hogging the spotlight, backstabbing other characters and generally running roughshod over the game, but your fellow players and Storyteller aren't having fun as a direct consequence of your actions — you're doing something wrong. Keep your fellow players in mind; they're your friends, after all. If the thing you feel you have to do to remain "in character" will bring the game to a screeching halt, render someone else's character unplayable, or generally undercut everyone else's ability to enjoy the game, try to think about some other way to keep from breaking character. If the tension is rising to a peak as everyone's on the edges of their seats, try to resist blurting out some cheesy pop-culture reference to get a laugh. Just as it's incumbent on the Storyteller to put in some effort to make the game as enjoyable for players as possible, it's also incumbent on the players to keep from impeding other folks' fun in pursuit of their own. Don't be that ass that nobody wants

in their games, but they don't have the heart to kick out for fear of damaging a friendship. Be the person that everyone wants to have in their game. The rewards are self-evident.

How to Use This Book

This book, while primarily for players, holds many hints and good ideas for Storytellers as well. In it, we offer a little advice based on our own experiences, a lot of information, clarifications on many issues that may have confused some players and a few secrets heretofore unrevealed.

The book is broken down into chapters arranged so that you can easily locate the sections you want. Rather than wading through pages of information on the Garou Nation when what you want to do is find out what the lowdown on spirits is, you can skip the parts you don't need and focus on what you do. Feel free to jump around from chapter to chapter. You don't have to read it all in order. Eventually, you may find that each part provides you with insights you can use. Read 'em as you need 'em.

Legends of the Garou: Untold Stories — Even fiction can tell you something important about the game. In this case, it's a story about what it is to be in a pack; how werewolves can care deeply about each other and get each other's backs reliably even if they don't always get along.

This chapter, of course, is fairly self-explanatory; it's an introduction to this book, the ideas behind expanded character options, and some general guidelines that might improve your game. There's also a short glossary of more terms to expand your Garou vocabulary.

Chapter One: The Nation devotes itself to the realities of life as a Garou, as a werewolf. Here you'll find the Garou Nation's history and a description of what makes Garou all part of one nation and how tribes interact within that structure. A more detailed look at the three breeds and how to understand them follows, along with a treatment of werewolf naming conventions and then elaboration on packs (and new pack tactics) and the Silver Pack itself. The chapter then closes with expanded information on rank and dominance, joining and renouncing tribes, and tribal camps.

Chapter Two: Septs and Caerns examines what a caern is like, what you can expect to find within a sept and what happens at a moot. It brings to life the social group Garou belong within, the physical setting in which Garou live and work, and to examine what happens during typical gatherings.

Chapter Three: Spirit Lore is an exploration of the relationship between spirits and shapeshifters. The meat of the chapter focuses on the pacts and chiminage that bind Garou and spirits together, as well as a host of new totems and fetishes, but the chapter also explores the astrology of the Garou. Finally, the chapter discusses the Triat not from the perspective of the omniscient Storyteller, but from the Garou themselves, providing more insight into why the Garou think the world is in the shape it's in — and what can be done about it.

Where Are the Fera?

Veteran players have no doubt noticed that the other Changing Breeds, historically a major part of the previous Players Guides, are distinctly absent from this book. Fans of the Fera shouldn't get too worried, though. Gaia's other children, along with the errant Stargazers, will be covered in the forthcoming companion volume, the **Players Guide to the Changing Breeds**, where we'll have the room to give them the treatment they deserve.

Chapter Four: Wolfskin brings new options for character creation to the table. Here we address the concepts of Merits & Flaws and personality archetypes, features that may be familiar to long-term players (or those who dabble in other World of Darkness games) but that are new to **Werewolf Revised**. New Backgrounds, metis disfigurements, Abilities, Gifts and rites expand the options available to Garou characters, while information on Ronin and mortal characters provides a different alternative to straightforward Garou characters themselves.

Chapter Five: The Long Run rounds out the Players Guide to Garou by handling some elements of particular interest to long-term play — the methods of learning and practicing klaive dueling and Kailindo as well as the hazards of aging, mental illness and other possible forms of degeneration.

How the Game Is Played

The best intentions can't make a dull game exciting unless the players choose to liven things up through roleplaying skills. Whether trying to negotiate an agreement, discover a long-lost treasure, rescue sept mates from a lingering Wyrm-tainted death or stalking a terrifyingly clever foe, the characters still need to interact and perform in a manner that makes sense and elevates the action beyond something just anyone could be doing. When a pack works together, it should be obvious what function each member serves and there should be little doubt that each role is vital and necessary to the continuation of that group. Your Storyteller can't do that even by conscientiously placing encounters and challenges into the story that will feature each of the characters in turn.

Only you can breathe life into your character and make him memorable. If your character is a good supporting member of a pack, performs all the right actions, helps defeat the arch-nemesis of the sept but dies in the fighting and the other players aren't depressed, something's wrong. Once the troupe recovers, if the other players (or the characters) don't tell fondly remembered stories about the character, recalling his words or actions (even if they were thought silly at the time), you haven't played him to the fullest potential. It may be enough to create a rich, internal life for the character, but unless that depth is made public, the only ones who'll really appreciate said depth are you and your Storyteller.

On the other hand, there's nothing particularly wrong about not being dedicated to playing a delicately nuanced character. If it's enough to roar challenges and lay about you with that grand klaive slashing through every enemy in sight, that's fine (as long as the rest of your group doesn't mind that take, of course). Sometimes, you just need the catharsis of a knock-down-the-foe-and-smash-him-'til-he's-dead kind of game. It can be invigorating, exciting and a release from the tensions of the day.

Eventually, however, most players want more, whether it's the chance to show their chops as Galliard song masters or to dazzle the group with displays of their logic and knowledge of the law as Philodox. Even the most fervent Ahroun has to take a break from battle sometime and wind down a little. A constant bad attitude and "don't screw with me" demeanor can be wearing on everyone, including the character (and player) in question.

The question then arises as to how to make your character unique. There are only so many auspices and breeds to choose from, so many Gifts and rites to learn. Only a few traditional positions in a sept need filling (it being unlikely even among Ragabash for the office of Lord High Advocate of Pratfalls and Pranks to be considered a necessary addition to life at the caern). What makes the difference?

Some players claim it's all in the nature of the beast, so to speak, believing that if you're born a homid, you're pretty much like everyone else, only you get mad and go postal every now and then. Likewise, there's a pretty strong crowd behind the idea that all lupus born Garou must speak in short, guttural bursts of poorly phrased speech (along the lines of "Me go there."). There's a similar expectation that all metis are either looked down upon and thus, less socially savvy, or else poor saints afflicted with their deformities, yet bearing it nobly in an uplifting manner (much the way some people regard the handicapped). It doesn't really matter whether these stereotypes are based in majority opinion or have been implied in other books. What matters is how to break out of the expected pattern to create something better.

Sometimes it's enough to appear to be one thing and let other players and their characters draw their own conclusions, then surprise them at a dramatic opportunity by revealing your true self. For example, consider the game in which one player decided to portray an older character, Soaring Eagle, an 80-year old Plains Indian dressed in a combination of buckskin and jeans. He wore his hair long and in braids and had a seamed, craggy face. He wore a medicine bag and other tribe members spoke of him as a great medicine man before the rest of the characters ever met him. When first presented to the rest of the group, he spoke a quick blessing over them in his native tongue. The group leapt to the conclusion that the old man spoke no English. Seeing that they had some respect for his age and supposed wisdom (though he had to communicate through facial expressions and gestures), he took enormous advantage of their mistake. He traveled with them for four days listening to their comments about him (including how dotty he was) and about Native Americans in general. The old man acted in the manner they obviously expected before finally revealing in a critical situation that he not only spoke perfect English, but also held both an M.D. and a Ph.D. People still tell stories about that crafty old coot.

Then there was the Amish Get of Fenris Ahroun... but we'll save that story for another time.

Beyond the Statistics

Fair enough, you're thinking, but how do I come up with these characters that go beyond stereotypes and become memorable, even beloved? The best place to start is to ask yourself a number of questions about the character you want to play. Obviously, you'll want to begin with different attributes and abilities depending on whether you're playing a lupus Fianna brawler or a reclusive genius homid Glass Walker. Your choice of Gifts further defines what you can do. But those are just your character's statistics, the bare bones or skeleton of the person you're portraying.

Choosing certain abilities over others should depend on what kind of character you want to play. If you're more into surveillance and surreptitious entry into the enemy's stronghold, you'll place more points in the abilities that allow you to do that. If your character is the kind of person who prefers straight out action, why bother with plugging a lot of points into Stealth? Should you want to play this style (sometimes called min/maxing for minimizing certain scores to enable you to maximize others), it's a good way to make

Stereotypes and Archetypes

Remember that playing to type isn't necessarily a bad thing. There's a reason that Get of Fenris Ahroun and Uktena Theurges are popular characters; they're easy to visualize and fun to play. And there's really nothing about such a character concept that requires a player to play the character in the same old hackneyed fashion. It becomes a stereotype if the character is played without any real elaboration beyond "Ahroun Hit Enemy" or "Theurge Act Creepy." However, by fleshing out a character so that he has a personality of his own, and character above and beyond what is immediately suggested by his breed, auspice and tribe — you no longer have a stereotype. Even if you're playing the Get of Fenris Ahroun with the fetish hammer and rune-scars on your hide, you aren't necessarily playing the stereotype.

The most obvious and commonly seen examples of character concepts, such as "tough Black Fury Amazon" or "streetwise, wiseass Bone Gnawer" are at heart archetypes, and archetypes have a certain amount of power. Played intelligently, they're as deep and rewarding as any "breaking the mold" character designed to be unique; it's why *Romeo and Juliet*-style tragedies are still being told well, rather than automatically being trite because "they've been done before." So don't be afraid to try and play the archetypal werewolf once in a while.

Heck, if everyone else in your troupe is trying to break the mold and "be different," you'll probably be the one that stands head and shoulders above the rest.

certain your character can do just what you want her to, and do it very well.

On re-examination, however, you might decide otherwise. Even those capable of killer combat occasionally might also like to be able to sneak up on prey in the wild or get into the big confrontation with the main target without attracting the attention of every sniveling guard along the way. It might be a good idea to throw a point or two into Stealth after all.

More than simply assigning points, however, these seemingly innocuous choices actually represent very different thoughts on creating your character. Some gamers feel that the more straightforward choice is better and clearer, defining the character's role most efficiently. Others prefer the blend that allows their characters potentially to be useful in both combat and stealth situations. Advocates of the straightforward approach see the blended character as fuzzy and uncommitted; those who advocate blending see their characters as more complex and interesting. Ultimately, either character can be compelling. It all depends on the details chosen to flesh out those bare bones.

Choosing Merits and Flaws

Some players (and Storytellers) choose not to use Merits and Flaws. They are, after all, an *optional* part of the game. Some Storytellers feel that players choose Flaws they believe will not often come into play simply as a means to gain a few more points to max out their characters. Unfortunately, they're often right. Some players take every advantage they can get, claiming they have a phobia against scuba diving, for example. Well, let's be real, here, how often is this going to come into play? While this is a means of squeezing out some extra points, it should be far more meaningful. You should think very carefully about your character and his background. Is there a Merit that really sums up something truly meaningful to the character? Then spend those points on it. So what if you're one dot less sneaky because of it? Conversely, there might exist a Flaw you feel exemplifies the character. Take it. Don't feel guilty about the extra points you got for doing so. Just be certain you actually *play* that Flaw. It may bring on all sorts of trouble — either for you or your packmates, but that's the point. Don't think of it as having weaknesses, consider Flaws as starting points for roleplaying and possible story hooks for your Storyteller to use.

Consider the following scenario: Your pack has been fleeing overwhelming odds because you've acquired something that has the potential to make your sept all but invincible against a powerful, hated enemy. You're on your last legs, with several pack members nursing aggravated wounds. You cannot enter the Umbra here due to the deadly taint nearby and the plethora of pattern spiders' webs. The pack has cut through a department store, hoping to emerge into the parking lot on the other side and make their escape. You're pretty certain you've momentarily evaded the pursuers. As you exit through the doors, a loud alarm targets you, drawing the attention of everyone nearby — including the Wyrm minions you'd almost lost. Puddle, your Bone Gnawer Ragabash, a known kleptomaniac, cringes guiltily, removing the yo-yo and candy bar he picked up and pocketed without even thinking about it, tossing them back into the store. His pack glares at him. The chase resumes.

Another time, his Flaw might actually be useful, allowing him to pick up something necessary for the pack's success. He might have even gotten the initial item they were bringing to the sept through an intentional application of his penchant for thievery. (Don't bet on it, though; if Flaws brought you good luck even

close to as often as they brought you bad, you wouldn't get points for them.)

The point is, you should not only be willing to play all aspects of your character, good or bad, but be glad to have that chance. Everything about the character is fair game for the Storyteller. Don't hide that; remind her of it. That's when you begin attaching lungs and hearts and other internal organs to those bare bones, giving your character greater depth and life. One caveat: don't just choose Merits and Flaws based on their point cost or just because they give you something cool (although there's noting *wrong* with getting something cool). Think about what's appropriate for the character. If the Merit or Flaw seems at all questionable or out of character don't choose it unless there's a damn good reason in your background to account for it.

Slipping Into Someone Else's Skin

Okay, you've created your character. You know your basics. You've chosen Gifts and Backgrounds and Merits and Flaws and feel like you've done your best to remain true to the person you want to portray in doing so. Now, your character has her skeletal structure and internal organs. She's ready for the skin to be laid atop it all to hold the whole thing together. But wait a minute. You're out of points and there are no more categories to fill in. Where do you go from here?

To quote quite a few sources, "Kid, you're on your own."

At this point, you don't need categories, you just need some personality quirks. These gain you no points and cost you nothing to buy. They're purely within the realm of roleplaying and it's entirely up to you to decide how few or how many you want and what sort of personality you're going to have.

Some players prefer to use shticks to cover this area. Shticks are such things as repeatedly stroking your beard, always harrumphing before speaking, continually talking in a quick, light voice or constantly popping your knuckles. In essence, they are defining characteristics of the character, a "quick" signal that identifies her to others. To use a peculiar example, think of the Disney version of Snow White's Seven Dwarfs. Happy, Sneezy, Grumpy, Bashful — each one had a single personality characteristic that was defined by his name. The artists then drew each one as a personification of that quirk, designing their faces and body language to emphasize that trait. That's a shtick. Simple, but viewers, even children, rarely mixed up which was which.

People in real life have all sorts of nervous habits (from repeating almost every word you say when listening to you, to neurotically blowing their nose again and again, to licking their lips) that simply beg to be turned into shticks. This sort of shorthand signal is great when first meeting new characters or when portraying Storyteller characters, as it allows the player to

quickly establish something memorable about the character. Many players never go beyond this level, feeling that some clear identifier is all that's needed for other players to understand what the character is like. This is true to some extent and if everyone is happy with it, works great.

Many other players prefer to go beyond shorthand and create an entire internal and external life with dozens of personality quirks all adding together to clothe the character in flesh more reminiscent of real life. This doesn't mean you pick a random bunch of quirks and throw them together. Rather, it implies things about the character that are important to understanding him.

Try imagining what the character's life has been like up until the time of his First Change. Imagine that he has been playing video games since the age of three, becoming an absolute whiz at noticing all the foes coming in on screen and blasting them. He might constantly turn to look over his shoulder or scan balconies, search closets or peer at trees and bushes suspiciously. It may be comical or he may seem like quite a good scout depending on the way it's done. He'd more than likely be a touch paranoid as well now that the monsters from the games have turned out to be real (especially since he's one of them!). He could also be extremely concerned as to where each pack member is whenever they go anywhere, preferring to keep everyone together for safety's sake.

It may seem like we're extrapolating a lot of detail from one aspect of the character's life, but people (and werewolves) are complex beings. Anything from a parent's disapproval to an affinity for sports can suggest ideas for personality development. Try figuring out what your character likes and dislikes and let that be a springboard for ideas.

The Wolf Within

Thus far, we've pretty much talked about the more human side of the character. To truly flesh out the personality, however, we must consider the wolf's point of view. Lupus and metis characters ought to be more comfortable with this than their homid counterparts as they've spent their young lives as a wolf (or in Crinos form for metis). There's only one problem with this. While the *character* experienced life as a wolf, the player who must portray him did not. Very few of us were raised in the wild by wolves, so the best we can do is learn some facts about wolves and try to get inside their heads. So what do we know about wolves? What do wolves think about?

Wolves don't worry about keeping up with the Joneses. They are inherently social and accept their place within the pack once it has been established. They are usually monogamous and mate for life. Despite the Rage that is an important part of the werewolf's arsenal, wolves don't usually hunt and kill out of anger, but to feed. They defend their territory not because they're jealous of other wolves or because they hate them, but because they need to keep other predators out so as not to depopulate the prey in the area. They don't acquire things just to have them. Owning the finest house or the newest car means nothing to a wolf. To be like a wolf, you have to divorce yourself from your human concerns. Think of what wolves feel, how werewolves react to stimuli.

Consider the following: You run across moon drenched fields, tongue lolling, your packmates running silently beside you. The night tantalizes you with the pungent smell of your prey's panic and terror. One packmate lifts her voice in the clear howl celebrating the chase. Just ahead the prey veers, trying to elude you, but you are well versed in acting as a team. The exhilaration of the hunt takes hold, pushing you to greater effort. You see and hear nothing but the prey, focused on the kill so profoundly that you could become prey yourself in this vulnerable, but power-filled moment. One pack mate leaps upon the deer's back. You rush forward as swift as the wind. Your teeth fasten in the doe's throat and you drag her down. Hot blood spills from the wound, coating your teeth and muzzle, gushing down your throat. The pack falls upon her, snapping her neck and rending her with teeth and claws. You will eat well tonight.

Can you picture yourself responding to the scenario above with a sense of ecstasy and the feeling that this is but the way of the wild? Then consider bringing a touch of that blood lust to other areas of the character's existence. When there are disputes, settle them in wolf fashion now and again. Nip the pack mates whom you outrank to keep them in line and make them respect you. Show deference to those above you. Learn from your elders, for someday, you must take their place. In essence, think of ways you can bring more of the wolf into your character's personality and you'll find a better balanced, more nuanced portrait than those who take Joe Normal and occasionally allow him to let out a howl.

Appropriate Behavior

Yes, we know it seems strange to talk about savoring the taste of hot deer blood, then speak of appropriate behavior in the next section, but the two are more connected that it might seem. When we roleplay, we take on a persona quite different than our own. Professional actors speak of adopting the role and wearing it like a second skin. They have cool special effects, makeup and wardrobe departments, voice and move-

ment coaches and a lot of other help we don 't usually bring to the table when we play. That doesn't mean players shouldn't embrace a different mindset, perhaps try an accent or lower or raise their tone of voice to distinguish their characters from themselves.

Many acting coaches insist that you cannot truly absorb a role until you "sit into the part." If you're playing a straight-laced Victorian lady, for example, you should imagine yourself swathed from chin to toes in a highly complex and quite uncomfortable set of clothing — including a whalebone corset. Try slouching in one of *those* sometime! Men were hardly more comfortable with high starched collars and chokingly tight ties, tight buttoned vests and pressed suits. Nobody lolled about, slumped or sat back sideways in a chair, legs a-straddle the arms. In like manner, it's highly unlikely that the proud leader of a Silver Fang sept would slouch around in hip hop gear or say, "Yo, yo, my man, whassup?" (Even Bone Gnawers would probably be embarrassed by the latter....)

Slang is fine for everyday conversation, but if you're supposed to be a fifty-year-old Guardian of the caern with numerous victories under your belt, nobody is going to believe the portrayal if you sound like a high school jock. Obviously, you can't do the makeup or get costume changes to indicate what's going on with the character, but you can make certain you establish an appropriate voice, attitude and posture for him.

If you're looking for inspiration for heroic characters, look no further than books, movies, and comic books. Consider what *Gladiator*'s Maximus or *Die Hard*'s John McClane would be like as a werewolf. What about playing James Bond as a Philodox who enters the enemies' strongholds to gain enough information to call in the rest of the pack? And doesn't *The 13th Warrior*'s take on the Beowulf myth demonstrate the virtues of courage, sacrifice and battling against subterranean cannibal Picts in a particularly Werewolf fashion?

Player Responsibilities

Roleplayers always talk about the Storyteller's responsibilities, and certainly she has a number of them. Riding herd on her players shouldn't have to be a particularly tough one. When players take responsibility for the game as seriously as the Storyteller does, it creates an atmosphere that allows for great stories with lots of detail and excitement. Reaching that state isn't as easy as just sitting quietly until your turn comes, though. You have to be an active participant, not an inert listener.

The first thing you might consider is how you can enhance the game environment. While it might be impossible to ban food and drink during the game and relegating it to break times, you can certainly all get your drinks before play begins and transfer anything in rattling bags to dishes or plates so you can reach for it quietly. Non-crunchy snacks would be best for the sake of quietness, but we understand potato chips and nachos will probably remain high on the popularity list. Still, any improvement is appreciated.

You might want to make certain you can clearly see and hear the Storyteller and all the other players and make certain you speak up when you say something rather than allowing your voice to drop into the dramatic whisper only you and your belly button can hear. If nobody hears your heart-wrenching plea to spare your pack mate's life, nobody can act on it.

Holding discussions with other players about what was on TV last night or the latest movie you saw while another player is interacting with the DM or a different player is distracting for everyone and rude to the others playing the game. You get your turn; they should have their moment too. Learn to appreciate the other players' roleplaying even when it isn't directed at you. Try not to interrupt the Storyteller with statements and descriptions of what you are doing while she's having this obviously unimportant interaction with some other player's character.

Naturally, this applies the other way as well. If one player hogs all the Storyteller's time and constantly interrupts the story to anguish about her own concerns, you should feel free to leave the room. When you're called back in say you want to pick up time at the same time the game hog started her monopoly and play through some things you (and/or your pack mates) want to do *without* the greedy player being present. This would make sense as she was obviously somewhere else where none of the rest of you could get in on what she was doing. You might explain to her that since she is only one person and there are let's say four of you and since she took twenty minutes, you should each get the same amount of attention and time. Tell her you'll see her back in about an hour and twenty minutes, give or take a minute or two. You'd be amazed how quickly this stops the showboat. If you feel uncomfortable about this, feel free to discuss it with the Storyteller first and use it only if the behavior is an ongoing annoyance.

You can certainly help make the game better for everyone through trying to fathom the Storyteller's theme or storyline and seeing how you can enhance it. You might do this either by offering to let the Storyteller base some of the plot on your character (who knows just enough of the story to help facilitate it) or simply by trusting your Storyteller. This means being willing to go along with certain things your Storyteller tells you even

when you don't like them or don't understand the reasoning behind them. You may find that as you take on this role, you feel more and more as though you are participating in creating a cooperative story.

Finally, as we've said many times, Garou work in packs. Their natural instinct is to cooperate with one another. That's how wolves survive. One of the most important aspects of the game and your character development is to learn to act like a team. Teams may have a leader and a clear hierarchy, but all the members contribute something. Running your character as the superstar and treating the other characters as your sidekicks won't make you very popular either in the game or outside it. True leaders provide inspiration and let their troops know that they are there for every member just as fully as the other members are committed to the leader. If you play nothing else, play this — the team that cannot be broken apart — and we promise your games will be enriched thereby.

Glossary

Like any group, the Garou have their own slang and a number of common terms left over from earlier times. Many of these words and phrases have meaning only for the Garou or for certain breeds or tribes. The **Werewolf** core rulebook has its own glossary that details many of the most commonly used words. Below is a sampling of some of the terms in less common usage. Many are fading from use as elder Garou lose their fight against advancing age and younger ones replace outdated terms with newer ones. A few here are newer in origin and utilized mostly by the more urban and modern Garou.

Battle Skin — Old form: Term for Crinos form.

Blooded — Having completed one's first battle after the First Change. Usually not applied unless the young Garou spilled blood or was wounded.

Burr-tail — Disparaging term for an untidy (by human standards) Garou. Often applied to Bone Gnawers or to lupus (usually behind their backs).

Coup-Counter — A derogatory term mostly utilized by Wendigo and some Uktena to refer to a Garou who seems to perform his duties and enter battle to gain recognition of his prowess rather than to aid Gaia.

Fang-sheared — Old form: Refers to a Garou who has grown too old to be useful and who ought to relinquish a position without having to be challenged.

Firewall — Name sometimes used (half jokingly) to refer to a Warder of a Glass Walker sept.

Flame-bent — A Garou whose hot temper has led to so much constant Rage that he cannot think calmly and rationally any more.

Halt-tongue — Older form: Refers to a Garou who is either unable to tell a tale well or who becomes tongue-tied when called to account for his actions. A shameful label for a Galliard or Fianna.

Herrian — Old form: A Garou who acts as an announcer or herald at moots and other important occasions.

In Wroth — Old form: Being beyond reason, so far enraged that one is utterly berserk.

Jacked — Used by modern Garou. Excited about something, sometimes to the point where emotion is about to take hold.

Land-lorn — A Garou that spends almost all of her time in the Umbra interacting with spirits; one who has lost touch with the Earth.

Man-sheath — Old form: Term meaning Glabro form. Used by some lupus Garou (particularly Red Talons) as a derogatory term for Garou who remain almost constantly in Homid form.

Pallid Crown — What a Garou is said to be wearing when claiming a royalty that has faded or clutching at old glories rather than engendering new ones.

People, the — The Garou. Some werewolves also use the term to describe their tribe.

Purgator — A Garou suspected of continuing the Impergium's old human-culling ways when it suits her.

Roughcoat — Old form: Term for Lupus form.

Showing Throat — Submitting to an elder. The phrase has slightly more contemptuous connotations among younger, more rebellious (and naïve) Garou.

Smoothcoat — Old form: Term for Homid form

Sundered — An alternate, more formal word for Ronin; the connotations are of pity rather than contempt.

Tenderized — Halfway mocking, halfway awed term used by younger Garou to describe the near-crazed state of mind most Bane tenders eventually experience.

Terrius — A Garou that has almost lost his connection to the spirit world; one who rarely enters the Umbra, who spends too much time on earthly matters and not enough tending to Gaia's business.

Thorn — Mocking, though often affectionate, term for someone in the sept who always offers good advice and keen insights — though not usually the advice or insight one is comfortable hearing. Not necessarily synonymous with Ragabash.

Tsar — Still occasionally used to refer to the head of the Silver Fangs.

Vareign — A Garou whose influence extends far beyond what might be expected when examining her apparent place within the sept. A Garou who needs no titles to proclaim her standing; usually one who has refused an office in order to remain active in the field.

Wyrm-riven — Old form: Another term for Harano.

RON SPENLER 02

When bad men combine, the good must associate; else they will fall one by one, an unpitied sacrifice in a contemptible struggle.

— Edmund Burke

History of the Garou Nation

Our picture has been pre-selected and predetermined for us, not so much by accident as by people who were consciously or unconsciously imbued with a particular view and thought the fact which supported that view worth preserving.

— Edward Hallett Carr, *What is History?*

As recounted by Leta del Sol, Bone Gnawer Galliard Adren:

Not even the best Moon Dancer could weave the tale of our people without bias, or prejudice, partiality, favoritism and all those things that make history stirring and passionate. To strip down the stories to politically correct skeletons is to do a great injustice to the werewolves and Kin who made our past what it was. History is organic, a living thing comprised of breathing parts, the ancestors who gave us the world we have today, for better or worse. I've attempted to keep my account more objective than most, without bias towards any particular tribe or group, but you should also remember three things. First, the history of the Garou, with the exception of certain versions of the Silver Record, has been largely one of oral tradition. Written words are indeed malleable, but when they rely almost solely on songs and stories passed by word of mouth, from generation to generation, they become even more fluid and unpredictable. Second, you must recognize that every tribe has its own version of events, playing up certain actions and glossing over others. What I have sought to provide in this account are the *common elements* within all these tales, the basest elements of the mythical themes as well as the political and social ones. Finally, realize that regardless of what revisionists might say, the victors are the most thorough recorders of history. When the losers have no words, no pens and no voices, they can say little. For each "fact" that I write, know that countless tales will go untold and unheard. Such is the burden of the historian.

Beginnings

No creature existing today remembers exactly how things began, but the consensus is that in the far distant past, a new type of being emerged, in fits and spurts, from what is commonly called the primordial ooze. She

walked on two legs, hunted and had a crude language. This creature and her kind became known as humanity. And as higher powers, namely Gaia, would have it, the Garou arose at the same time. We Galliards aren't certain whether Gaia picked the best of human and wolf, showing them the secrets of the changing way, or instead caused werewolves to be born *among* humans and wolves. However it happened, those first werewolves passed on the knowledge of shapeshifting through their blood, songs and stories to their descendents. And thereafter, Gaia continued to bless the best of them with the changing way. Some lived as wolves, others as humans, but always Her children protected each other and the lands and people so sacred to Gaia. The world existed in balance; the shapeshifters chose mates among the homid and lupine Kin, and the progeny of Gaia's warriors spread over the earth. Yet always, they were protectors of mortals. It was a time those of us living today can't begin to imagine, where the edges of the spirit world rested easily on mortal shores, and the streams of magic flowed freely. It was a beautiful era, and of course, it came to an abrupt, ugly end.

When Things Went Wrong

Lorekeepers among the Garou have endlessly debated the nature of Gaia and the Triat, and how things went amiss. The general consensus is that Gaia is the greatest and most powerful among a large family of spiritual beings. Below Her in the hierarchy is the Triat, the Weaver, the Wyld and the Wyrm. At some terrible, unknown juncture in the past, these three forces went awry. Whether the Weaver became insane from trying to harness the Wyld, or the Wyrm's power forced the Weaver into madness is uncertain. What is painfully clear is that the Wyrm's corruptive force, once a source of cleansing away what was dead and decayed, is now out of control. Likewise, the Weaver, rather than maintaining harmony and equilibrium, is spinning a tightening web of rigidity and restraint. Caught in the middle is the Wyld, and the main victim of these struggles is Gaia Herself. Unraveling what went wrong (and how and when) is a conundrum that may well guide the werewolves along a path to a cure in the present… if they hurry.

Death and Destruction

What werewolves later came to call the Impergium probably began over competition for the best among humans and wolves for breeding. Considering our predatory natures, perhaps it was inevitable. But the result was that a struggle for Kinfolk evolved into battles over acquisition of territory as well. Still, we should note that some tribes claim the origins of the Impergium came from a significant need to curb the humans rather than competition among the werewolves. Humans, the most clever of Gaia's children, bred rapidly. They began extending their influence over many lands and in the process, damaged the earth with their tilling, cutting, and hunting. Red Talons weren't the only tribe who cried out for some sort of culling on the expansion of humans. The lives of a few humans, it seemed, were a small price to pay for saving near-extinct species or primeval forests. However, what began as an effort to slow down the tide of humans ended up taking on a life of its own and spiraling out of control.

For over three thousand years, murder and horror reigned supreme. Only the Kin were protected — and even then, "accidents" happened from time to time. As an effort to further safeguard their human Kin, a few groups of werewolves, now calling themselves tribes, gathered (some say herded) the best humans, Kin or not, into groups where they learned to live as stable social units. This act in turn led to the rise of small villages. The humans became afraid of the werewolves and told stories of evil wolf-beasts that bit flesh and shattered bone. The mortals' former guardians became feared creatures of myth and legend, and a sort of veil settled over the minds of humans. Thenceforth, those who were not Kin and saw werewolves in their human-beast form experienced paralyzing terror and sometimes insanity. This Delirium became a kind of protection for the werewolves, though whether it was meant as a blessing or curse is unclear.

At the same time, a geographic rift grew between certain tribes. Those werewolves who would eventually be known as the Wendigo, Croatan and Uktena migrated to the utter east, across the land bridge at the Bering Strait. They sought the Pure Lands, a place where they could begin again. From that point onward, their history diverges remarkably from those tribes that remained in Europe, Africa and Asia.

Finally, after bitter millennia, the Impergium ended, not abruptly, but gradually. Werewolves fell into three basic camps on the issue of humans and the Impergium. One faction wanted to target only troublemakers among the humans and leave the rest alone. A second group wanted to make peace, allowing humans to live without further repercussions. A third faction believed the obligation to protect humans had been fulfilled, and that now, if humans needed to die in order to protect the wild places, so be it. The second faction's stance became the de facto position of most Garou, who reached a compromise among themselves called the Concord. The Concord more or less stated that humans and wolves would have to co-exist. According to a further settlement called the Western Concordiat, it was decreed that werewolves thereafter should live apart and away from human society. Werewolves faded into memory, or more accurately,

moved solely into the realm of nightmares. For thousands of years, werewolves were to be the stuff of horror, particularly as human interests moved further and further from rural landscapes and wilderness interests towards the growing cities. In any case, the werewolves had another battle on their minds, the War of Rage.

The War of Rage

Again, the Moon Dancers have no consensus on the exact order of events. Some say that the War of Rage ended before the Impergium ceased, while others say after. Regardless, it was a poorly conceived attempt of the werewolves to assert their authority over *all* of the shapeshifters. The Garou had established themselves and their concept of order throughout the world, and in their hubris, they believed Gaia's other children should treat them as superior. The Fera, naturally, balked at this assumption. Each group of shapeshifters tells their own version of the tale, and most times, the werewolves are implicated as the villains. In this history, though, we must consider the nature of the characters involved in this drama. First of all, we can make the argument that the werewolves had by birthright a sort of noblesse oblige, not only to protect humans, but also to lead the rest of Gaia's creations, including the Fera. Moreover, the essence of a werewolf is to assert dominance; the Litany is clear on issues of rank and station. If the werewolves believed themselves to be the strongest, then by instinct and every law of the natural order, they would have assumed control. Nevertheless, in resisting the werewolves' assumption of power, the Fera likely didn't know what storm of fury they'd unleashed. A battle over issues of supremacy escalated rapidly into a near-genocide against the Fera. They refused to recognize their own defeat, and as a result, were nearly made extinct in the werewolves' wrath.

Today, we only know of a few groups of Fera that existed before the slaughter and even less about the ones that survived. The Silver Record mentions Changers that could take the forms of bears, bats, boars, cats, aurochs, ravens, snakes, spiders and lizards. Other sources mention sharks and coyotes. Few of us know if any of these folk still exist and what their place was, or is, in Gaia's plan. No werewolves today should be overly surprised that the surviving Fera as a rule despise us and avoid most contact with our kind. Whether these ancient rifts can ever be healed is probably a question future generations will have to answer, for as the End Times approach, the werewolves can use any allies available.

The Talons of the Wyrm

Another tale from prehistory is that of the Talons of the Wyrm. Legend has it that the Wyrm itself once manifested its hand in the world, desiring to corrupt everything it could touch. Werewolves immediately attacked the hand, ripping it to shreds. The Wyrm departed, but the pieces of its hand remained, taking human or animal form, fleeing the werewolves and scattering themselves around the globe. These Talons, as they came to be called, have forever after plagued us. We aren't certain whether there are four or five of these Talons, but fortunately, at least two were successfully bound and hidden away.

The first was Narlthus, said to be the Thumb of the Wyrm, which escaped to the far north. Werewolves bound it into a star stone and guarded it for many years. Unfortunately, Black Spirals stole the stone and took it into their domain. We presume they haven't found a way to free Narlthus, as no werewolves have sensed any signs of its presence. Still, trying to retrieve this Talon would be a worthy quest.

The second was Koschei, "He-Who-Points," the First Finger of the Wyrm. It fled to the east where Silver Fangs fought it to a standstill and imprisoned it in a gem called the Soul Egg. Whether the Egg still exists or whether it was used (or destroyed) in the recent conflicts with Baba Yaga and the draconic Zmei is unknown.

Some legends imply that another Talon has been bound as well, but no historian knows of its fate. The same is true of the fourth Talon, and the fifth, if it indeed exists.

Ancient Times

Great human civilizations slowly began taking shape around the world, most notably in fertile valleys along mighty rivers. As humanity dispersed, so did the werewolf tribes. Those who would be named the Pure Ones had long since crossed over into the diverse lands that would become North America. The Fianna, Get of Fenris, White Howlers and Red Talons moved to the far north and west while the Silver Fangs and Shadow Lords migrated into the mountains and plains of central and east Europe. Black Furies, Children of Gaia, Warders of Men and Bone Gnawers established caerns along the Mediterranean. The Silent Striders crept into Egypt, while the Stargazers traveled far to the east, as did the Bunyip, who eventually settled in Australia. In these various places, the werewolves continued to live apart from humanity, setting up their caerns and maintaining a separate and distinct society. Noteworthy is the fact that most stayed away from Africa and South America; too many survivors of the War of Rage had fled there for the werewolves to find safe havens.

Three major events disrupted this otherwise quiet period in werewolf history. First was the Fomori War. The creatures we came to call fomori were spawned from

the loins of the Wyrm after some terrible cataclysm pitted the aspects of the Triat against each other, with the Wyrm and Weaver choking the life out of the Wyld and bringing great pain to Gaia Herself. The fomori were a symptom of the disease. They came from none knows where, probably the deepest Umbra, and ran havoc across the homelands of the Fianna, namely Ireland and Britain. These misshapen foes stole all they could and destroyed the rest. Humans were the chief victims, but werewolves, Kin and even the Fianna's strange allies, the fae folk, weren't spared. Not until a horrific final battle at Moytura did the werewolves and their supporters finally vanquish the fomori. The cost had been terrible, to the land and the people, and Fianna accounts assert that the fae never recovered from such losses. Even today, remnants of the fomori skulk among humanity, still causing pain and suffering.

An interesting addendum to the Fianna's battles against the fomori is that other tribes, namely the Fenrir (and in some tales, the Wendigo), struggled against similar foes in different places and times. The Fenrir called their enemies the Jotunn, and the Get of Fenris Galliards say that the Jotunn already lived in the far north when the tribe arrived, but they're uncertain about the links between the Jotunn and the Wyrm. The Fenrir have recorded that the Jotunn sometimes interbred with humans, just like fomori. And as the Wyrm, the Jotunn apparently crave decay and corruption. We may find it worth our while to seek out other legends featuring similar creatures. The Fianna, with their fondness for myth, lore and legends, likely have the best-recorded battle with the fomori; still, if the Fenrir's tales of the Jotunn are true, the Fomori War may have just been one facet of a dark and foreboding era of Garou history.

The second event was the flight of the Silent Striders from Egypt. The tribe had long basked in the warmth of the desert sands and the fantastic achievements of Egyptian civilization, enjoying the wisdom and beauty of their Kin there. But when a battle began between a powerful Wyrm agent called Sutekh and several other cosmic entities who opposed his rule, the Striders understandably threw their lot against the Wyrm. Unfortunately, Sutekh had control over a host of Leeches, and he emerged victorious in the final battle. Killing the Striders outright was too easy; instead, Sutekh somehow managed to curse the entire tribe so that ghosts would haunt them evermore, especially if they remained in Egypt. Yet, they would never able to find or speak with their ancestors. For a society that cherishes its family in life and death, this was an unprecedented misfortune.

Finally was possibly the most terrible incident of all, the fall of the White Howlers. This tribe, which

had settled into the harsh mountains and coastal islands of Scotland, chose as their Kinfolk the people known as Picts. The Howlers believed their sacred duty was to hunt in the deep bowels of the earth and the spirit world, ferreting out the Wyrm and its minions. But once they delved too deep and were overcome by the Wyrm's forces. All members of the tribe were either killed outright or, perhaps the worse fate, dragged into the pits of insanity, some say right into the innards of the Wyrm itself. The entire tribe went mad, their totem Lion left and the remnants of the once-proud White Howlers became Black Spiral Dancers. The loss of the Howlers dealt an appalling blow to the sanctity and pride of all Garou.

The Dark Ages

Humans mark the period they call the Dark Ages roughly from the fall of Rome until the rise of renewed learning in the Renaissance, almost a thousand years later. Whether it was a dark time for the werewolves is a matter of perspective. There was actually much for us to love about those times. The lupus ran in great numbers, the only dangers to their lives being the weapons of man and the paucity of food; naturally, the Red Talons thrived as a tribe. Many homid werewolves rose to powerful stations, ruling over vast lands of unspoiled wilderness. No factories belched out poisons into the sky. Caerns were more numerous and powerful. So what wasn't to like?

In Europe and the Levant, where most tribes were concentrated, superstition held sway over the minds of humans. Our Veil wasn't nearly as effective in the Dark Ages because people honestly *believed* in the terrible power of the werewolf. Horrific legends abounded, passed from generation to generation. The Church also was a potent enemy to most werewolves, in their zeal to convert any heathens to their religion. Among their followers were men and women with the ability to defeat even the strongest non-believing werewolves through faith alone. They also either stole or compromised many of our caerns, changing our "pagan" Kin and even a few werewolves into Christians.

To the modern eye, no strong cooperation existed between tribes or even to some extent amongst the septs of a single tribe. This was especially true in a global sense; almost no communication took place between the werewolves of Europe and those in the Pure Lands, an oversight that would have numerous repercussions. Even via the Umbra, where strange fires burned in that day and age, travel was difficult. Most people, even hardier Kin, seldom traveled more than a dozen miles from their birthplace. Isolation was the norm and a weakness, since extra help against any foes wasn't easy to come by. Local werewolves more or less ruled their septs and caerns without heed to others of their kind, unless a dispute over territory arose. The Silent Striders were responsible for most communication that did take place; they served as envoys and messengers between tribes and septs all throughout the known world.

Most werewolves, aside from the Bone Gnawers and Warders of Men, shunned what passed for cities in Europe. With a few exceptions, like London and Paris, which had thousands of residents, cities were small and crude, usually a collection of wood or sod structures behind some type of wall or fortification. No sewer systems existed, and of course, the stench permeated everything. Still, cities were centers of information and commerce; had it not been for the cities, the rise of the merchant middle class wouldn't have occurred, and humans would've been worse off than before. Cities allowed for human scholars to gather and share their learning, particularly in the Italian city-states. Moreover, many cities in the east, such as Constantinople, were true gems of beauty and civility.

The Prophecies of the Tribes

A most disturbing event in the Dark Ages was a series of prophecies from the Red Talons. When some of the rambling and quite foreboding tales about the fall of certain tribes and great foes previously unknown spread among the werewolves, most disregarded their validity. However, when the prophecies about the Warders of Men came true, proven by the rise of several great cities, some werewolves paid more attention to these visions. In retrospect, several of the prophecies seemingly have come to pass; certainly, the role of the Silent Striders in the Pure Lands meshes well with the prophetic words about that tribe. Others, such as the strange transformation that will overtake the Furies, are still in the realm of possibility. The Talons' prophecies aren't widely known or remembered today; perhaps this is an oversight we must remedy.

Theoretical Rebirth and Enlightenment

The humans of Europe emerged from the Dark Ages into a time of discovery and reason starting in the 14th century, predominately in Italy. This period was the Renaissance, the time of rebirth. Despite the ravages of the Black Death in the mid-1300s, superstitions lessened and new discoveries in science, technology and unexplored lands heralded in an age of greater wisdom and longer, better life, not just for the nobility, but for the commoner as well. Or so it seemed to many humans. Most werewolves took a longer and more skeptical view. The exploration into the New World and other lands held mixed blessings for them all. Many years had passed since the Pure Ones and the Garou of the Old World

had regularly mingled, and suffice it to say, their cultures and priorities had diverged dramatically. When European werewolves traveled to the Pure Lands, some tried to make peace with their cousins; others made war, falling on the old axiom that the best caerns and finest territory should belong to the strongest. For the next five centuries or so, the conflicting cultures of the Old World and the New played out their hostilities on the canvas of the Atlantic colonies, the steamy lands of Central and South America and the vast territory that would be named the Wild West.

Sacrifices

While Europe had cowered in the Dark Ages and even after it emerged from those troubling times, the Uktena, Wendigo and Croatan had found much to give them joy in the Pure Lands. The new territory before them was vast and beautiful, as great as that they had left behind. And there was battle to be done. Though the Wyrm had a different face in the Pure Lands, its coils lay waiting to strike. As the three tribes spread out, they fought hard, the staunch-hearted Croatan in particular exercising their penchant for cleansing and purification. Also, humans and wolves, Kinfolk and not, already existed in many parts of the new lands, and the werewolves learned new customs and traditions to enhance their own culture. Some tales even recount how they again met the Fera and this time, managed to live in relative harmony with the other Changers.

The sacrifice of the Croatan cast a dark shadow over the accomplishments of the tribes in the Pure Lands. While it would be easy to blame their fall completely on the European settlers, a more accurate assessment points to gloomy prophecies and portents of doom long before the arrival of the colonists. Various legends describe how minions of the Wyrm gave warning to some of the earliest Croatan. So, their destruction was a conflagration of a number of dire events rather than attributable to any single cause.

The crux of the matter came to pass during the lifetime of a mighty Croatan warrior named Wanchese. He had several boon companions that play a part in the tale, including Little Fox, a Wendigo; William Wythers, an English Bone Gnawer; and Wanchese's own cousin, a Kinfolk named Manteo. Manteo, who became friends with the colonists, had taken Wanchese to the Old World, and there the warrior found much misery. He hated the sprawling stench of the cities, and most of the werewolves there didn't think much of him, either, especially when he began fighting the Wyrm and Weaver in *their* territory. A Bone Gnawer warrior named William Wythers befriended Wanchese, and they found much in common, despite the differences in their culture.

Finally, Manteo and Wanchese returned home, though the Croatan was dismayed to find that his cousin's tales of the wondrous "New World" sparked many a colonist to follow them and establish settlements along the Atlantic coast. Black Spirals and their Kin came as well, as did William Wythers. Wanchese, desperate to stem this tide of newcomers, went on a quest in the Umbra with Little Fox; there, they met up with an Uktena named Old Red Eagle who foretold the coming of a terrible Wyrm-beast called Eater-of-Souls, a creature summoned through the blood of hatred and kin. Already the signs of his coming were in place, for battles between the colonists and native peoples increased dramatically, encouraged both by the hunger of the foreigners and the subtle whispers of the Black Spirals. Believing themselves to be superior to the Croatan, the Spirals made plans to wipe out all the natives in one fell swoop, not realizing that Wythers warned Wanchese in advance of their attack.

The final battle was a bloodbath. A wizard allied with the Black Spirals captured Manteo and held him hostage, but this didn't stop Wanchese. He shot an arrow straight and true through his cousin to slay the wizard, and suddenly, as Manteo's blood dripped to the earth, Old Red Eagle's prophecy became reality. The ground swelled and quaked as the Eater-of-Souls burst forth with an insatiable hunger. It would have devoured all in its path, if not for Wanchese. Whether he interpreted his visions accurately or not, he proclaimed that to stop the beast, all the Croatan, Kin and Changer alike, must gather and sacrifice themselves to sate the creature's hunger. And so it happened. Wanchese was the last to fall, and his friend Little Fox arrived only after the ritual was complete. Thus, the Croatan were no more.

The Amazon Wars

While the werewolves of North America struggled with Eater-of-Souls, the shapeshifters of South America had a different set of problems. In 1532, a Spaniard named Francisco Pizarro came to the west coast of South America, along with guns and a host of soldiers. Within three years, he had decimated Incan civilization and laid the foundations for what would become the Amazon War. Pizarro's conquest led others from Europe to traverse the jungles, despoiling the land and enslaving the indigenous peoples. The earliest conquerors were from Spain and Portugal, but others from France, England and the Netherlands soon followed. Even after the colonies disbanded, the disparity between social classes, the power of drug lords and internecine political strife have continuously caused problems for the nations of South America

Werewolves came to this exotic new land as well. Some made peace with the locals; others tried to take

territory that belonged to native changers, chief among them the jaguar people called Balam and the bat-folk called Camazotz. As in the Pure Lands of North America, some tribes like the Children of Gaia tried to maintain the peace... unsuccessfully. Even today, with a common enemy threatening the jungles, relations between Garou and Fera are still strained.

Although the European conquerors did much harm to the delicate environment of the Amazon throughout the 19th century, the war didn't begin in earnest until the 1980s. This was when industrialization exploded in the Amazon region, threatening to destroy one of the most dynamic ecosystems on the planet. For once, werewolves put aside tribal disputes, even making overtures of friendship to the Balam. Garou came en masse to stop the multinational conglomerates stripping the region of its resources. In the War for the Amazon, the name of Golgol Fangs-First, a Get of Fenris warrior, has become well know around the world, as he is the primary leader in efforts against the Wyrm and its minions there.

Africa

Noticeably, this history delves little into the events taking place in Africa... and with good reason. In the continued aftermath of the War of Rage, even we Galliards have limited information on events in Africa, aside from tales of the Silent Striders and a few Glass Walkers and Bone Gnawers. Even then, the Garou presence is largely limited to the north of the continent; we have difficulty establishing ourselves in any land where there are no wolves. I should note, though, that in human history from around 1600-1900, the African continent plays a huge role. Europeans spent much of those three centuries colonizing Africa; in fact, nations such as France, Great Britain and Belgium more or less divided up the lands amongst themselves with little or no concern for the indigenous peoples' way of life. Some historians suggest that World War I erupted in part due to the competition of European nations over the spoils in Africa. Others point to political dissent and violence in modern Africa as a direct result of the colonial period. It's interesting that for different reasons, Africa still remains largely a place of the unknown to both werewolves and humans, even with the events that brought about the Ahadi in the 20th century.

The Industrial Age

In 1780s, particularly in England, steam engines and machines made possible the first factories and thus the beginning of the Age of Industry. Some called this new science the scion of the modern age, but to us, even to the Glass Walkers (who called themselves the Warders at the time), it was a near disaster. First of all, humans became cogs in a machine. Living conditions worsened as industrial pollution choked the skies and rivers, and the cities that had held so much promise fell into decline and darkness. Second, the factories needed raw materials, and thus began the rape of foreign lands in schemes of colonization. In exchange for western "civilization" (a word usually meaning religion), powerful European nations conquered lesser peoples and cheaply acquired wood, cotton, metal or whatever they needed. The conquerors took these materials back to their factories where they produced goods for their own citizens; worse, they might sell these items back to the colonists, depriving them of any profits from their own resources. Coffers of the wealthy industrialists soared, while the native peoples of Asia, Africa and South America saw their lands spoiled and their rights trampled upon.

Expansion and Hegemony

The concept of Manifest Destiny, stating that American settlers had a sort of "divine right" to conquer and settle western lands, prompted a mass exodus from the cities of the eastern seaboard. For many humans, the government's opening of the new territories represented the first chance they had ever had for land of their own, a dream worth pursuing. Never mind that people already *lived* on that land! It was an unprecedented opportunity for wealth, the spread of religion and simply a means to have a place called home. Technological innovations such as railroads and telegraphs shortened the distance in many ways; in homage to the marvel of the train, the Warders even began callings themselves the Iron Riders. The west attracted a surprisingly diverse mix of people, of many different races and cultures, including Asians, Hispanics, Europeans, blacks and Jews. Worse for the werewolves, though, was the migration of Leeches into the west. This age-old enemy was cunning, powerful and ruthless, clearly a pawn of the Wyrm, though the bloodsuckers themselves are still unaware of the Triat. They called themselves witches and dark prowlers and any manner of things to scare the locals. If it weren't for the bravery of the werewolves, they may have drained thousands of humans dry; fortunately, we were there to even the odds.

A worse enemy was yet to come. Sometime in the early decades of the 1800s, after the European werewolves stole and desecrated one too many Pure One caerns, an ancient Bane freed itself from the bonds that confined its foulness. The earliest Uktena had bound the spirit, but now, it was free with a vengeance. The monster corrupted everything in its path until it met up with an equally powerful Weaver spirit. The two beings merged into one and for some sixty years, it blighted the western landscape, consum-

ing energies of Wyrm, Weaver and Wyld. It was called Storm Eater. Near the end of the century, representatives from all tribes save the Bunyip came together and sacrificed their lives to once again bind the creature. These were not werewolves of low rank, but the most stalwart and famed warriors of each tribe. Under the guidance of powerful Theurges, these 13 took part in the Rite of Still Skies, and with their deaths, a huge net of powerful energies forced Storm Eater deep beneath the earth once more. Oddly enough, at the same time, mortal shamans of several Native American nations began a Ghost Dance, in hopes that their ancestors would return to life, the buffalo would once again roam the plains in countless numbers and the white men would disappear forever. What came instead was immense tragedy. One of the great Indian heroes, Sitting Bull, was murdered, and a terrible massacre of women, children and the elderly took place at Wounded Knee, the day after the Rite of Still Skies. In effect, the conflict between the settlers and the Indians, as well as the European Garou and the Pure Ones, ended. The freedom the Pure Ones and their Kin had known for so many years effectively ceased; by the turn of the century, the vast majority of native peoples were confined to government-mandated reservations.

The Enlightened Society of the Weeping Moon

Few werewolves knew the true nature of this organization until well after its decline in the first decade of the 20th century, but as the Society was a major foe of the Garou in the Wild West, they deserve a brief mention here. The group began in the late 18th century in France under the guidance of Laurent de Mer. He based his rituals and writings off what were doubtless prophecies and scraps of lore from the Black Spiral Dancers. Regardless, he recruited a number of converts into the mystical order where they became glad servitors of the Wyrm. They probably would've been just another Masonic rip-off, had not some of the lore granted potent magic to the more highly placed members of the order. While we presume that today, no members of the Society still exist, we do know that a few copies of their literature surface from time to time. Most are advertised as rare books and sold as antiques. As a service to everyone, any werewolves spotting copies of *The Yellow Truths*, *The Goddard Rubric*, *Trismestigus*, *The Jeweler* or *The Diaries of Zeerne* should remove them from circulation.

The 20th Century

Many Theurges believe it is no accident that cataclysmic events seem to be occurring with alarming frequency in recent years. They postulate that this is a strong indication that the Apocalypse is nigh. The irony is that as these catastrophes increase, the number of Garou dwindles every year. The last century has been fraught with conflicts among humans, which in turn have made the werewolves more desperate for survival. At the dawn of the 21st century, our future is more uncertain than ever.

The War of Tears

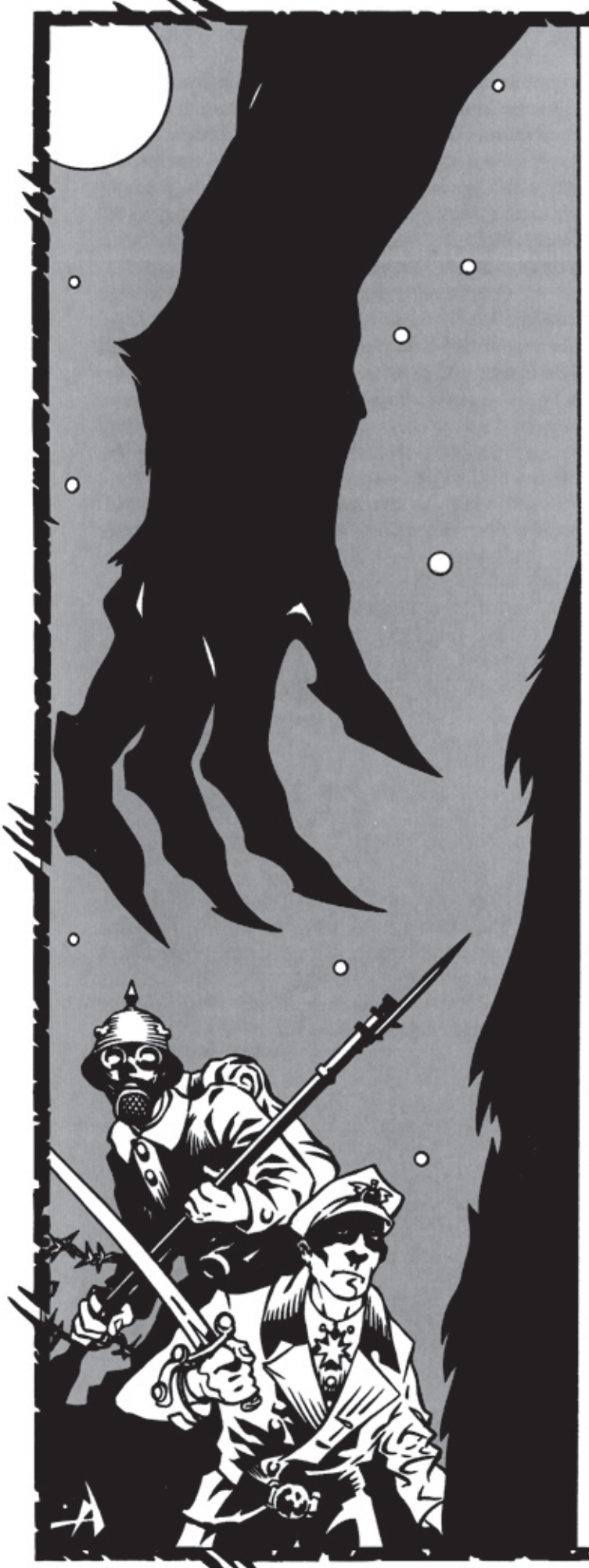
In the annals of the werewolves, the War of Tears is one of the most shameful and tragic events known. Because of the trickery of the Black Spirals and the greed of European Garou, yet another tribe was lost forever.

Australia was (and remains) a special place. The Bunyip settled there in ancient times, mating with the aborigines, a deeply spiritual and foresighted people. Instead of bringing wolf Kin with them, the Bunyip performed a certain rite to bond with the Tasmanian thylacines, a marsupial like all native animals, but one that reminded them of the wolf of Eurasia. No Impergium took place, and the land remained pure. Until, that is, the coming of Europeans in the 17th, 18th and 19th centuries. The British used Australia as a penal colony, and along with the prisoners came werewolves and Kin. The Bunyip shunned the newcomers, but as had happened in North America, the European Garou took what they wanted, and disaster followed. Not only did the newcomers steal all the Bunyip caerns, they also exterminated all the packs and Kin they could find. Never mind that a Red Talon, thirsting for vengeance, urged this folly. Disregard that the Black Spirals tricked the European werewolves into believing the Bunyip were all Wyrm-tainted. The War of Tears was hegemonic genocide, pure and simple.

Fate had an interesting twist in mind for the conquerors, though. The spirits of the land refused to have any dealings with the newcomers. Then, the thylacines died out, as further evidence of the enormity of the genocide. It was a hollow victory for the Europeans. Even today, despite efforts at placating the spirits and attempts to find any Bunyip wandering in the Umbral realm of the Dreamtime, werewolf life in Australia is problematic. Tribal representatives have formed the Jindabyne Council, but they're a fractious group whose power is waning. Perhaps even now fate isn't done dispensing justice to the newcomers.

The Great War

Meanwhile, throughout the 19th century, the nations of Europe had engaged in countless petty little squabbles. Most involved acquisition of territory or competition for colonial resources. Mercifully, most of the fights were short and didn't develop into far-reaching wars. Then in 1914, the assassination of an Austrian nobleman and his wife provided an unfortunate excuse



for all the frustration of the rival nations to escalate into a horrific and widespread confrontation. Major battles took place from Europe and the seas of the Atlantic and down into Turkey and the Middle East. When the dust settled, humans redrew their maps, enjoyed a short period of economic prosperity and then watched as the world fell into a severe fiscal depression.

Werewolves tried to stay out of it; the Great War was, after all, a human affair. But as always, some were pulled in due to their Kinfolk. Others considered it a matter of honor to defend their culture and way of life. Still others fought simply to protect the sanctity of their caerns. Certainly there were heroic acts and deeds of chivalry. But the First World War forever changed the way battles were fought. Most people expected it to last six weeks, and it ended up dragging on for over four years. The Great War saw the first large-scale use of machines and poisonous chemicals to increase human efficiency at killing. The learned among our people wondered if this was yet another manifestation of the Weaver's madness.

A Second to Decide the First

Many historians believe that the seeds for the Second World War lay in the First. Simply put, the economic devastation likely made possible the rise of fascist leaders in Germany and Italy, along with an extremist military in Japan. I see no need to name all the cruelties committed here; they are well known and universally condemned by the werewolves. What hurt us most about World War II, though, was the loss of many Kinfolk and families, all over the world.

We would be remiss if we didn't mention the role of the Get of Fenris in the war. Sentiment among some werewolves would have us believe that there was some sort of united front among that tribe, and that they wholeheartedly supported the Nazi regime. Not only is this untrue, it is unfair to the memory of the many Get who actively struggled against Hitler and what his government did, losing their lives in the fight. In fact, the Get played an important role within Germany as rebels and infiltrators against the Nazis. We might assume that some Kin, as with all other humans, fell under the Nazi's influence and behaved wrongly, either through fear or misguided beliefs. Still, it's an error to assume that an entire tribe blindly followed a madman, much less bought into his propaganda.

The End Times

Discussion of current events is probably more in the realm of political science than history, as it's sometimes difficult for those of us used to working with the past to analyze the present. However, some recent events may well have long-reaching results. More to

the point, a number of our Theurges and even some Kin with a mystic bent have pointed to these incidents as possible omens of the Apocalypse.

The Reign of Baba Yaga

One of the most devastating events at the end of the 20th century was the rise of the creature Baba Yaga in Russia. We historians hesitate to identify her as anything specific; conjectures about her true nature run the gamut from ancient Leech to Wyrmish Incarna-made-flesh. From what we do know, she was in some way tied to the very land of Russia; fortunately, that wasn't enough to save her in the end.

Humans in Russia had undergone many decades of political upheaval and turmoil, and although the 1990s saw the collapse of an ineffective communist system, the new regime still faced rampant fraud and the rise of organized crime. For the werewolves, times were equally hard. One threat had haunted them for centuries, and this was the presence of the terrible creatures called Zmei. These dragons of the Wyrm were embodiments of corruption and destruction. The Silver Fangs had slain one called Sharkala centuries before; the beast slew entire septs before it fell. The other six were bound beneath the earth, but fear always remained that they would awaken.

Baba Yaga's power began openly to affect the werewolves around the early 1990s, about the same time as the collapse of the communist system, odd as that sounds. First, Silent Striders noticed that the number of Leeches was dwindling, and someone had slain those no longer skulking around. The next event, more cataclysmic to our minds, was the thickening of the Gauntlet. This solidification in the spirit world, later named the Shadow Curtain, choked our connection to the Umbra, and Gnosis faded from our souls and our caerns. No one thought to blame Baba Yaga since no one knew of her existence. Instead, the Red Talons accused the Glass Walkers and Bone Gnawers. The squabble may have become open war except that a year or two later, Baba Yaga and her forces openly attacked several of the weakened septs. Every tribe suffered. The Silver Fangs even sent one of their own, a werewolf named Arkady, to ask for help outside the Shadow Curtain. Somehow, he passed through the barrier and solicited aid; no one responded. He returned home to find his leader, Piotr Volk, despondent and the de facto leadership of the Silver Fangs in the capable hands of Volk's niece, Tamara Tvarivich. She surprised everyone, even those outside her tribe, with her skill and wisdom. Perhaps the fact that one of her ancestors had helped slay Sharkala didn't hurt.

The war became worse and worse. Baba Yaga had unprecedented resources at her beck and call, including vampires, Banes, fomori, Black Spirals and even a few rogue spirits. Baba Yaga foolishly sent an envoy to the Uktena, asking their help in releasing the Zmei Trevaro, but they declined and slew her ambassador. About a quarter of their tribe in Russia paid the ultimate price for refusal. But they weren't the only ones. On estimate, *every* tribe there lost from a third to half its members in the war.

Yet finally, the tides of fortune turned to favor the werewolves. The cost was high, but gradually, the Garou noticed that the Hag's attacks were weaker. The Spirals and vampires seemed to be deserting her, or at least, fighting only haphazardly. Sensing their chance, the werewolves decided to make their first strike, with the sleeping Zmei at Kursk, Gregornous Deathwing, as their target. The battle itself was glorious, with werewolves of high rank and privilege fighting as they never had before. Indeed, the final blows to the Zmei came from Tamara Tvarivich and a Get of Fenris named Anton Nordenskald. Sadly, at least half their entire force perished against this foe, but the blow was a nigh fatal one to Baba Yaga.

The end of the Hag's reign came in fits and spurts; although she never recovered her former power after the destruction of Deathwing, she still sent her forces out to plague the werewolves and their allies. Finally, almost suddenly, her attacks stopped and the Shadow Curtain fell. Remnants of her armies remain to plague the werewolves to this day, and the losses among all tribes were severe at best and crippling at worst. The question of the Zmei remains unresolved, and it is possible more are awake or will rise from the earth when we least expect it. Still, Tamara Tvarivich has emerged as a potent leader not just for the Silver Fangs, but for all werewolves, as has her ally, Anton Nordenskald. What cures they intend to bring to their beleaguered homeland remains to be seen.

The Ahadi of Africa

This history has been decidedly silent on events in Africa, and this is no accident. Since the War of Rage, few werewolves other than the Silent Striders have ventured far into that vast continent... and with good reason. Africa has long been the domain of the Bastet, and their memories are long. However, all this changed with the formation of the Ahadi. In short, it's a sort of compact between the Garou, the Bastet, the Mokolé and, unbelievably, the Ajaba — werehyenas. In fact, we can trace the roots of the Ahadi to the work of the Ajaba Kisasi. Whatever werewolves may think of her motives or her ultimate plans, they can't deny the fact that the Kucha Ekundu, a lost faction of Red Talons find her a worthy ally.

Kisasi first formed a fragile alliance in order to defeat the zealot Black Tooth, a fearsome Simba of the Bastet.

This was no easy task, and several years passed before she convinced her would-be allies of the wisdom of forming a coalition. Black Tooth eventually died, and things might have ended there, but they didn't. The alliance grew into a formalized pact called the Ahadi. It is significant to our history for two reasons. First, it might represent some closure to the prejudice and anger, much of it justifiable, of the War of Rage. Trust won't come overnight, but the pact is a step in the right direction. Second, the Ahadi has empowered the Silent Striders to wage a successful war against the Leeches in Egypt. The hero of this campaign is Walks-With-Might, a Strider who also helped form the Ahadi. With help from the Bastet and the Mokolé, the Strider packs have forced many Leeches to flee in terror. The war isn't over yet, but the end is surely in sight... and the members of the Ahadi won't be on the losing side.

What Happened in the East?

The short answer is that no one has all the pieces to this giant conundrum, and many who do know aren't talking. Most of our knowledge of the event comes from the goodwill of the Beast Courts and the Stargazers. Apparently, something, possibly an ancient vampire, or perhaps some buried piece of the Wyrm, awoke from a long slumber. Rips appeared in the Gauntlet, and the worst result for us was the quick destruction of several major caerns. Spirits of all sorts poured into the world, and at some point, a nuclear blast occurred. The epicenter of this maelstrom of chaos seems to have been in northern India, but this isn't known for certain. The fallout has included new breeds of Wyrmspawn as well as contamination from the radioactivity on both sides of the Gauntlet. Efforts to coordinate cleanup with the hengeyokai are slow, but ongoing. Unless our eastern brethren become less close-mouthed, we may never know the truth of these events.

The Appearance of Anthelios and the Perfect Metis

Quite recently, two events occurred that some scholars say are further indications that the Apocalypse is nigh, above and beyond speculation about the Prophecy of the Phoenix. The first was the appearance of Anthelios, also known as the Eye of the Wyrm. Possibly, its rising is somehow connected with the Talons of the Wyrm, but this is mere conjecture. What is known for certain is that at least one historic prophecy *seemed* to predict its arrival. This was the work of the Silent Strider Theurge Simeon Abd al Hakim. The revered sage foretold the star's coming, but alas, no specifics on what events will follow.

As for the birth of a so-called perfect metis, the child of two metis, we can observe two sources. First is the Death Song of the Croatan, which merely foretells the event, not its aftermath. The visions of Guliera Moonsister, on the other hand, are direr. Moonsister's work in particular strongly insinuates that the child will in some way bear the mark of the Wyrm. Instead of becoming a leader among the werewolves, the child's arrival will herald the end of all things. Perhaps this is what our hengeyokai brethren mean when they speak of the world ending but beginning again.

The Rise of Konietzko

Margrave Yuri Konietzko, a Shadow Lord Theurge, first achieved some recognition when he began leading the fight against fomori and Leeches in the Balkans. A long-troubled region, the conflicts there made fertile ground for the Wyrm's minions. Konietzko provided tactical guidance, spiritual advice and charismatic leadership. He went a step further by helping form an unprecedented alliance among the Black Furies, Red Talons and his own tribe. Some overtures to other tribes, such as the Children of Gaia, Fianna and Glass Walkers, have also been cautiously accepted, though chiefly by young up-and-coming members rather than old traditionalists.

The Shadow Lords and other tribes are keeping a close eye on his activities. No werewolves are precisely certain what Konietzko's ultimate goals may be; however, no one can deny that he has kept his promises and provided action rather than talk.

King Albrecht and the Seventh Generation

Jonas Albrecht, a Silver Fang Ahroun, rose from relative obscurity to reclaim the Silver Crown and declare his rule over all Garou. Whether or not one personally accepts this claim, Albrecht has certainly done things no other werewolf in recent memory has achieved. Among his recent accomplishments is the destruction of a Defiler Wyrm cult called the Seventh Generation. This group's atrocities centered around the abuse and corruption of children, and by destroying the cult, he not only saved countless innocent lives but also gave a great boost to the self-esteem of the Silver Fangs. His actions have made even rival werewolves sit up and take notice of his role as a modern-day hero of the Garou.

The Secession of the Stargazers

Another troubling incident is the return of the Stargazers to their ancestral home in Asia. Their leave-taking created anger and confusion in the Garou Nation. The Stargazers had originally chosen to stand with the Western Concordiat, but now, seeing as how their native lands in Asia are falling to forces of the Wyrm and Weaver, the tribe has made the decision to join the Beast Courts, the Eastern shapeshifters called

hengeyokai. Whether they were invited first or proposed the move themselves is unclear. Needless to say, most western werewolves know little at best about these mysterious Asian shapeshifters.

Some speculate that the chief reason the Stargazers left was the loss of their most treasured caern, Shigalu Monastery. Apparently, the *hengeyokai* are glad to have them back. But all is probably not as it seems to our clouded western perspectives.

The Garou Nation Today

When people think of a nation, they usually define it by its physical boundaries. The United States, for example, is a nation that covers a good deal of North America, lying between Canada and Mexico. Even this, however, is inaccurate, for the nation also includes Alaska and Hawaii and has territories elsewhere. Some people prefer to think of the nation as the people within those boundaries, the population that possesses citizenship in the country. We speak of national pride and national symbols, even "national" characteristics of those from certain countries. We claim a flag and have a national anthem. Still, this defines the concept of the nation according to its placement within a specific territory.

The Ideal

Garou, on the other hand, have no difficulty defining what the Garou Nation is. At least, ideally, they have no trouble. They sing songs to the Garou Nation's strength, and tell long, sad and glorious tales of it as the "wolf of one heart, one mind, one soul."

In essence, the Garou Nation is more than simply the gathered tribes which form it's physical populace. It is a greater ideal, a dedication to save the earth, to serve Gaia and to fight those who oppose that ideal to the death and beyond. The Garou Nation is not solely a gathering of Gaia's warriors; it is the purpose that binds them all. It is not just the political structure they utilize when living beside and meeting one another, but the overriding understanding of their place in this world and the Umbra. It is the knowledge that they are creatures of both flesh and spirit and that their work is to bring the world more closely in tune with Gaia's original intentions for it. Sounds utopian in the extreme, doesn't it? Yet this is the Garou Nation at its best, as it was intended to be, as it once might have been. This is the ideal that the Garou who care about it strive toward. Unfortunately, not all of them still care.

The Reality Within

If common goals do not actually define what the Garou Nation is, then what does? It seems to be a defining characteristic of nations that the people of a nation band together to present a united front against common enemies, yet their internal relationships, one group to another within the greater whole, find their most defining characteristics through disagreements. Every country has its minorities; each has tensions created by disparities in its society. Werewolves are no different. They have their own hierarchies, the tribes that are considered "better" than others. Certainly, tribe quarrels with tribe and homid Garou do not always understand the wolf-born. Members within septs and even packs may disagree on correct strategies and some may even loathe one another. Still, most work together when they must, though they might indulge in some one-upmanship or political backstabbing in and around the cooperative endeavor. In other words, the Garou fight tooth and claw against the Wyrm — but are all too often distracted by their own squabbles.

Just as there can be separate political parties, each of which struggles to have its own agenda addressed within the laws and practices of a single nation, so the Garou find themselves splintered along political and social lines. Some hearken back to past glories, while others try to drag their comrades forward into the 21st century. Some do their best to ignore what they do not like, going their own way. Others find themselves torn between their duty as Garou and their sympathy for their Kinfolk's concerns. Every tribe has some past slight or insult it refuses to let die — and its fanatics bent on avenging such treatment.

At one time, the Garou might have been united, with one overriding goal and a clear mandate how to accomplish it. As the centuries have passed, however, more and more Garou have fallen away from this pure vision of their task. If the Garou ever had a chance of being truly united, it may have passed, perhaps until

The Prophecy of the Phoenix

Ancient and vague prophecies are common in werewolf oral and written tradition, and like most such, each can have hundreds of interpretations. The Prophecy of the Phoenix has gained much attention in recent years among Theurges and other mystics. Many argue that the first six signs may have already come to pass, and the seventh is surely nigh. First were the Impergium and the War of Rage. Second was the rise of humans in their cities. Third were the environmental disasters of the Exxon *Valdez* and Chernobyl. Fourth were the new unstoppable plagues. Fifth was the destruction of the rain forests. And sixth, some say, is the dwindling of the Garou and the rise of the questing packs. Of course, these are just opinions....

the Apocalypse actually occurs. Nonetheless, there remains an essential core of werewolves who together make up what can be called the Garou Nation, though it little resembles what the songs and stories depict.

Simply put, the Garou Nation consists of all the remaining tribes of Garou who wish to be associated and who claim kinship with one another. Bound together by common rituals and customs as well as the common goal of acting as Gaia's warriors, the werewolves form a nation without geographical boundaries.

Fractures in the Nation

Long ago, the Garou were united in purpose. Their packs acted as the backbone of their septs. The septs kept their sacred places pure and worked together to form a mighty nation of one heart, mind and soul. All were dedicated to defending Gaia, keeping humankind in check and battling corruption wherever they found it.

Once, there were sixteen tribes, all of which could have been included in the Garou Nation. But the White Howlers were lost long ago to corruption, becoming the Black Spiral Dancers. The Croatan sacrificed themselves when the Europeans came to the Pure Lands, in what might be termed the Garou Nation's greatest heroic act, and the Bunyip fell to the teeth and claws of the Garou who took Australia from them, victims in effect of the Garou Nation's Civil War. More recently, the Stargazers defected from their long association with the Western Concordiat to embrace the Eastern hengeyokai with whom they have more in common. Where once there were sixteen, now twelve remain, and of the twelve only a few hold to the ideal of a unified Garou Nation.

How did the Garou, once so strong and proud, become so fractured? Different werewolves tell different stories, but almost all agree it began with the Impergium and the aversion some tribes felt toward it. It has been argued that the dividing of the nation's heart came with the end of the Impergium. Some Garou protest that it should never have been lifted, that doing so allowed humans to breed out of control and irreparably ruined the world in doing so. To this day, they cooperate with the more lenient tribes only half-heartedly.

The two tribes who are often hardest to command are the Get of Fenris and the Red Talons. The Get of Fenris have little respect for tribes they consider to be weak — which, regrettably, is almost every other tribe. It takes a powerful or exceptionally competent leader to inspire devoted loyalty from the Get. The Red Talons fight because they hate. They hate humans for taking away forests and fields to build cities, for their stench and their greed. They hate humans for breeding like maggots, and for hunting their wolf Kin nearly to extinction. To the Talons, humans decided to make war on Gaia a long time ago, and that is cause enough for them to battle human encroachment. Some whisper that the Talons secretly continue to practice the Impergium in areas where they hold sway.

The Black Furies hold grievances from long ago and still bristle over the treatment women receive throughout the world. Their choice to exclude homid and lupus males from their tribe has sparked waves of resentment in the other tribes, who call the Furies prejudiced and reactionary. In return, the Furies have little patience for other Garou displaying contempt for their spiritual traditions. Further, many Garou who ought to know better consider the Bone Gnawers little better than mongrels. The Bone Gnawers know this and alternately play on the other Garou's worst expectations and resent being looked down upon. Where the Furies explode into enraged action and tear into whoever offers insult, the Gnawers often let things slide, planning the perfect revenge for later — preferably at a distance. Of the two, the Bone Gnawers' revenge is usually worse, for they excel in making their victims look both foolish and inept, and usually at the most inopportune times.

The Children of Gaia would like to be the best of the tribes, trying to bring healing and understanding where there is anger and old poison, but too often they fail to properly understand their fellow tribes' grievances, which makes them come across as condescending. When the Children speak out against aggression and war, they alienate those Garou who believe in their sacred duty as Gaia's warriors and the honorable deeds of their ancestors. The Fianna can be similarly insensitive to other tribal viewpoints, and are famous for holding ancient grudges over territorial or Kin disputes. And for their part, the Silent Striders most often keep their own counsel and avoid the conflicts between tribes, preferring not to get involved rather than taking the effort to forge a more permanent peace.

The Shadow Lords see opportunity awaiting them: the chance to fill a leadership vacuum. They see the weakness of the traditional leaders, the Silver Fangs, and maneuver in both subtle and not-so-subtle ways to oust the Fangs and command the loyalty of the Garou Nation. The Shadow Lords look to the past, to more glorious days when the strength of the Garou Nation was in no doubt. They would return to those times. The Glass Walkers seek to bring the Garou into the future, using modern methods to fight an ages-old battle and accepting that technology isn't necessarily evil and can in fact be useful. However, their advocacy of the trappings of the Weaver engenders severe distrust, for it's held that the Walkers have compromised too much.

The Silver Fangs clutch tightly to every small vestige of power they can find, vainly attempting to

retain their place as the elite of the Garou despite the madness and sickness that runs through their far too pure blood. All too often, a Fang leader spends more time rooting out "pretenders to the throne" and insisting on ridiculous observances to bolster his ego than on leading the Garou in their fight for Gaia.

The so-called nation was riven apart again when the European Garou came to the Pure Lands of America. Rather than seek out their brethren and offer help, the European Garou came as conquerors bent on taking caerns from those they considered backward children. The Uktena and Wendigo felt the Garou newcomers blighted their land as much as the human invaders did. Inevitably, the invaders won as their human Kin eradicated or drove away the Pure Landers' Kinfolk. In response to this, the Uktena and Wendigo still clutch old bitterness to them like threadbare blankets. The Uktena's solution as they saw more and more caerns fall to the might of the Europeans was to delve ever deeper into secrets, even into Wyrm lore, some say. Though their people were pushed out of their traditional homes, few today doubt their prowess; even fewer trust them. The Wendigo, seeing their Kinfolk slaughtered and locked away on reservations to dwindle and die, most often withdraw from the other Garou, fearing that they too are dying. Some among them continue to fight to the bitter end rather than compromise and help the Wyrmcomers.

The divisions that have occurred over time define the Garou today. They no longer speak with one voice, nor do all Garou necessarily work toward a common goal. The battered ideals and impoverished remnants of the nation teeter precariously above the yawning abyss of annihilation. Many Garou despair at the thought of even pretending unity and have little care for the idea of a Garou Nation. Slights, injustices and differing opinions have steadily cut the heart from what was once a single, adamantine purpose, yet even the most disillusioned and angry Garou have *some* feelings about the nation as a whole. And a few younger Garou are beginning to question why there are so many hatreds and old grudges borne by one Garou toward another. If there is to continue to be a Garou Nation despite the divisions among the elders, it might just fall to the young to preserve it. And that is the tiny spark of hope that remains.

Organization

Hierarchy is hard-wired into the Garou. Garou respond to both the idea of the unity of the pack and to an organization where each knows his place among other werewolves. Those who act as leaders have a proven track record. They have performed numerous tasks set before them and emerged triumphant. They are survivors. Those of higher rank have earned the renown that places them above those who have not performed as well or who have yet to prove themselves. Many Garou are content to follow the lead established by such proven leaders, according them the honor and precedence they deserve.

Despite their instinctive penchant for hierarchical organization, however, Garou are more fluid than wolves in choosing their leaders. They have the intelligence to realize that the leader who best runs the pack may need to give way to a specialist in diplomacy or strategy under certain circumstances. A noted Philodox sept leader might surrender her position to an Ahroun in times of war. In turn, he might give way to a Theurge when it was necessary to rally new allies in the spirit world. Again, the Theurge would make way for the Philodox when negotiations looked imminent. During any of these phases, the leaders at the time might come in for ridicule from a Ragabash if any of them goes too far in a dictatorial direction. Although this is an extreme example — very few septs choose flexibility over the security of an established chain of command — on a pack level, this is more common than one might at first assume.

Because they are able to be flexible, yet adhere to a basic hierarchy, werewolves form themselves into packs to do the brunt of the work. Several packs may belong to a sept. Both packs and septs may be drawn up along tribal lines as was once most common or they may feature several Garou of different tribes working in concert. While packs generally form to fulfill certain tasks, septs congregate to protect Gaia's sacred places.

Werewolves conduct their day to day business on a face-to-face basis for the most part, with higher rank Garou giving instructions or teaching those of lower rank or through discussions between Garou of roughly the same rank. Those of higher rank demand the respect of lower ranked Garou, but also give respect back even if they do not always treat them as if they do. Despite the hierarchical nature of their society, werewolves form deep and lasting friendships, usually among pack members, but also among sept members and along tribal lines.

Meeting of Minds: How Garou Gather

Garou rarely decide things as individuals. Their pack mentality makes it easier for them to act as a group and to make decisions on all levels within the context of a meeting. This sense of togetherness, however, does not translate into anything resembling a democracy. Garou rely on strong leadership, fair judgement and consensus to determine their policies.

Meetings among Garou serve a variety of functions. First and foremost, they serve to satisfy the need for group activity. Besides that, however, gatherings of Garou provide chances for the Garou Nation to express its common mind — or to hash out differences and disagreements. These gatherings range from informal pack meetings to the various kinds of moots. Each has its place in Garou life and each forms a part of the network that holds the fragile and vital Garou Nation together.

Pack Meetings: At its most basic level, Garou gather together in their packs to make plans for immediate concerns. Packs hold informal meetings to decide on the next mission against the Wyrm, deal with personal conflicts among pack members or plan a way to advance themselves as a group within their sept or gain the attention of a respected elder. Though pack gatherings hardly have a bearing on the Garou Nation as a whole, the cooperation among pack members provides a basis for wider avenues of cooperation and communication.

Hearings: Hearings usually take place within a sept and may occur at any time when a sufficient reason arises for one. When a pack returns from an important assignment, the elders of the sept usually convene a hearing to receive the pack's report of their actions. Observant pack members may gain useful information about sept politics and about how the sept feels about the pack itself by watching the reactions of the elders as they listen to the pack's accounting of its actions.

When necessary, hearings serve as occasions for assigning (or taking away) Renown. The sept's ranking Galliard may use information gleaned in hearings to construct her "official" telling of the pack's deeds for performance at a later moot. Hearings also take place when events arise that demand immediate action by the sept but require some discussion before the sept leader makes his decision. While not all Garou are required to attend hearings, those who want to remain "in the loop" usually make a point of being present at every sept meeting. Ambitious sept members find pragmatic reasons for attending hearings, while most elders prefer not to receive second-hand knowledge of sept decisions.

Sept Moots: Most septs hold monthly gatherings (called "moots") for several reasons. These gatherings, usually held at the same time every month, provide a forum for discussing sept business, welcoming visiting Garou, recapping events that have occurred since the last moot and announcing Renown awards and penalties (even if these have already been given out at previous hearings). Sept moots also strengthen ties among members and with the caern itself, fostering a sense of solidarity, particularly in the culminating

revels (see the section on Moots, below). In theory, any werewolf from any sept may attend a sept moot as a guest; in reality, most Garou watch their words and actions around outsiders and sept moots that have too many visiting Garou seldom accomplish any real business within the sept.

Grand Moots: When important matters arise that affect an entire tribe, the elders of that tribe convene a grand moot. Messengers carry the word of the gathering from sept to sept, allowing enough time for attendees to travel to the sept hosting the grand moot. All Garou belonging to the tribe calling the moot who receive the message and live within a reasonable distance are required to attend. Some Garou feel grand moots warrant traveling great distances and do so even if they must travel across oceans or traverse lengthy moon bridges. Occasionally, werewolves from other tribes may receive an invitation to attend another tribe's grand moot, but these invitations are few and far between and usually have some vital reason for their issue. The Stargazers convened such a grand moot, one of several, in fact, in which they came to their decision to withdraw from the Garou Nation and cast their lot with the Beast Courts of the Emerald Mother.

Concolations: Large, intertribal moots are called concolations. Called for only the weightiest matters of all, these gatherings require the support of five elders from five different tribes. Announcements are made during each affected sept's regular moot. Messages travel from sept to sept within the area and the concolation itself is held exactly three months after the decision to hold the gathering. Attendance is mandatory for all Garou in the vicinity, regardless of rank, sept or tribe. Reactions to the withdrawal of the Stargazers from the Garou Nation sparked a round of concolations all over the world as each protectorate tried to understand the implications of the loss of an entire tribe and work out ways to compensate for their diminishment. The fate of the Stargazers who remained within the Garou Nation also served as a topic for heated discussion among Garou of vastly differing opinions.

Concolations also come about as a result of the actions of zealous packs that often uncover major plots by servants of the Wyrm and bring these schemes to the attention of their sept leaders (often through attempting to handle the situation themselves). Such widespread conspiracies often require a concolation of all Garou in a given area to determine the best way of dealing with the threat. Concolations serve as opportunities for appointing a new Silver Pack and renewing existing ones. Since these packs represent the elite of the Garou Nation, elders who wish to assert their influence on the Nation often take advantage of a concolation to propose their own members for a Silver Pack. Lobbying can become fierce as only a few Garou are chosen for such an honor at any given time.

For the most part, concolations rarely extend beyond a fixed geographic region. For example, all the Garou of North America may be required to attend a concolation regarding Weaverish activities upon land formerly designated as protected wilderness. European Garou, while they may be sympathetic to the problems of their American cousins, see no reason to attend a concolation across the water; nor do American Garou extend an invitation to their European kin.

Despite this tendency for Garou to remain within their own territories, the ease of communication and transportation in the modern world makes more frequent concolations possible. Because of this, the idea of multi-tribe, multi-continent gatherings has gained in popularity. Strong advocates of the unity of the Garou Nation maintain that without regular gatherings of Garou throughout the globe, the Nation cannot continue to exist. However, the counter-argument is that each time a concolation is held, many caerns go all-but-unguarded (with only Kin and spirit allies to mind the roost) while their Garou defenders argue policy far from home. Hence, the idea of calling a grand concolation is a controversial one, with the pros and cons in stark opposition.

Grand Concolations: Garou legends speak of great gatherings of Garou, from all over the world, including the Nation's greatest heroes. Though only the oldest Garou remember when the last grand concolation was called, many Garou feel that recent events may soon justify bringing together all the tribes of the Garou Nation. Rumors regarding the red star and the perfect metis cub spread like wildfire from sept to sept as Garou speculate on the meaning of these events. Growing signs of impending ecological disaster signify to many Garou that the Apocalypse lies just on the horizon. Increased activity from supernaturals of the Middle Kingdom have led some Garou to consider approaching the Beast Courts with an eye to heading off any potentially disastrous encounters between the Nation and the Courts. All these matters point to the need for a great gathering of Garou in the near future. When and where, however, is still open to debate in many moots.

Imperial Moot: The Silver Fangs have their own special form of gathering, called the Imperial Moot. Called only rarely, when the tribe faces a major threat or must make a momentous decision, Imperial Moots occur only at the behest of the most esteemed King of the Silver Fangs. The Silver Fangs use these moots to guide the Garou Nation in the direction they believe best for the Nation and for Gaia. Critics, of course,

whisper that the Silver Fangs believe that what's best for their tribe is what's best for the Garou Nation. Before the ascent of Jonas Albrecht as King of the North American Silver Fangs, the last such gathering took place in 1885. Albrecht's reign has so far been a mixed blessing for the Fangs; on the one hand, Albrecht has proven much more open-minded than many Fang kings, but on the other hand, his general lack of formality and less-than-noble birth have made many Old World Garou unwilling to recognize him as a superior.

Functions Within the Nation

Despite the Garou Nation's lack of real unity, an overall governing body does exist and somehow manages to fulfill certain functions within the community of werewolves. Most Garou find governance through the interrelationships found within their packs, septs and tribes. Few lower rank werewolves think overmuch about the ruling bodies above those levels, yet they exist in the form of grand moots and concolations.

Naturally, the Silver Fangs and Shadow Lords always try to be among those calling the concolation so they may vie for leading roles in shaping the event. Whether among the ones originally calling for a concolation or not, however, the Silver Fangs always insist on being treated as the leaders.

As with any governing body at the national (or international) level, concolations of the Garou Nation address only the weightiest problems, those facing the whole of the Garou rather than matters that may be settled by a tribe or sept. Policy set by the concolation trickles down to affect all the lower levels as well, so grand moots, sept moots and even hearings may well feel the dictates of something decided at a much higher level.

Positions Within the Garou Nation

Just as each tribe has a different organization, some more hierarchical than others, the Garou Nation has a few offices that, while not officially recognized as such, nevertheless serve vital functions in keeping the Nation together. These positions offer opportunities for Garou to involve themselves in politics and strategy on a "national" level.

Speakers of the Nation: Chosen from among the most noteworthy Galliards and Philodox, these Garou have the responsibility of overseeing the maintenance of communication among caerns and tribes on a continental and global basis. These werewolves form the core of those who hear cases brought before any concolations or grand concolations. They take upon themselves the burden of hearing cases brought before gatherings beyond the level of a grand moot, delivering verdicts and assessing punishments. The most successful Speakers of the Nation are most often Silent Striders, Fianna or Uktena.

Ambassadors and Emissaries: Recognized for their diplomacy and communication skills, ambassadors and emissaries of the Garou Nation usually come from the ranks of Galliards, with an occasional Ragabash thrown in from tribes such as the Bone Gnawers or Red Talons. These Garou are most often adren, though some fostern may find themselves tapped as emissaries if they seem destined for greater things. Ambassadors generally set up semi-permanent residences within the bawn of the sept to which they are assigned; emissaries travel to designated septs to bring messages when the need arises. While few septs play host to a permanent ambassador, many of the largest ones that acknowledge the existence of a governing body of Garou profit from a regular channel of communication with the larger Garou Nation.

Spirit Speakers: Selected from the most skilled Theurges of the Garou Nation, these individuals make certain that the spirits are kept apprised of activities that affect the Garou Nation and Gaia Herself. They make certain that moon bridges between important caerns remain open and appease any spirits whose aid might prove necessary in affairs of the Nation. Spirit speakers also officiate at punitive rites that involve the actions of spirits or that affect the spirit world. While most spirit speakers have attained the title of athro, they often have junior speakers of lesser rank working with them as assistants and messengers.

Warclaws (Enforcers): Ahroun most often serve as these arms of the Garou Nation. When strong measures must be used to enforce sanctions against an errant sept or when inter-tribal or inter-sept feuds require outside measures to settle them, the Garou Nation calls upon its warclaws to bring their martial skills to bear to support and defend the Nation. These individuals usually work in single-auspice packs that train in small unit tactics and riot control.

Eyes of the Nation (Scouts and Intelligence Gatherers): Ragabash with uncommon expertise in stealth and investigation serve as the eyes and ears of the Garou Nation. Sent to act as information gatherers whenever serious charges are brought against a sept or against a group of Garou, these scouts often risk their lives by venturing into potentially hostile territory in search of the truth. The position of Eye of the Nation is not publicized; those who serve as Eyes do so all but anonymously, in the interest of secrecy.

Violations and Punishments

Most violations of Garou traditions, whether formal laws such as the Litany or less codified guidelines such as the code of a particular pact or a sept rule, fall

under the aegis of the sept. In most cases, the Garou follow two basic guidelines in dealing with transgressors.

First, the group most closely affected by the nature of the transgression serves as the judge. This means that if a Garou violates her pack's (usually unwritten) code of behavior or action, her pack decides her fate. If she breaks a sept tradition, she must answer for her actions before a meeting of the entire sept — usually in the form of a formal hearing (see above). Occasionally, the ranking Philodox of the sept may decide to conduct a small, informal investigation and render judgment, particularly if the Garou is a first-time offender or if the transgression is not a major deviation.

Second, Garou, like wolves, have little patience with lengthy procedures and endless discussions. Most trials and subsequent execution of punishments take place within a matter of days, if not immediately.

Violations within the Sept

Each tribe has a different method of handling trials and hearings involving violations of Garou law. In septs composed of several tribes, the hearing may follow the form of the tribe with the most members in the sept, or take some hybrid form. Occasionally, a trial will employ the form preferred by the tribe of the accused Garou — one of the few concessions werewolves make toward those who break their laws.

Black Furies: The Furies rely on the judgment of a triad of elders, who use a combination of interviews with all affected parties as well as consultations with the spirits and the reading of omens and other mystic indicators.

Bone Gnawers: Bone Gnawers hold trials mimicking those of some human societies, though often with little formality. Such hearings fall prey to bribes and behind-the scenes dealing in return for favors and other tangible or intangible factors.

Children of Gaia: The Children of Gaia hold simple hearings involving the Grand Elder (usually the Voice of the Goddess) of the affected sept. The elder hears testimony from the defendant and any witnesses before rendering her decision.

Fianna: Fianna also rely on the judgment of the sept's Grand Elder, though they are more likely to call upon the opinions of other ranking Philodox whenever the trial is a particularly tricky one.

Get of Fenris: The Fenrir settle disputes between two Garou by single combat judged by a ranking elder. Formal crimes are sometimes tried through combat as well (ostensibly allowing Gaia and Great Fenris to decide the matter through the actions of the offending werewolf and the sept's champion). However, the most serious crimes are tried without combat, as a werewolf guilty of such deeds does not deserve the honor of facing one of Fenris' chosen.

Glass Walkers: The urban Garou hold trials that most closely resemble those found in human courts, even to the extent of appointing counselors for the defending Garou. Glass Walkers bring in many techniques found in modern criminology and investigation as well as testimonies from spirits and Garou witnesses. Their justice can sometimes extend over more than a day depending on the complexity of the matter under judgment.

Red Talons: The Talons are formal only in pronouncing judgment; there is no formality observed during the trial itself. Wolves don't rely on verbal defenses, excuses or extenuating circumstances. A single judge, usually an elder of the tribe, officiates during the trial.

Shadow Lords: The Shadow Lords decide small matters by a simple panel of inquiry, not unlike those used in pre-trial procedures in human courts. More serious offenses, however, require a summoning of the High Inquisition. The Council of Elders sits in judgment and oversees a series of intense interrogations and demanding tests to determine the defendant's innocence or guilt.

Silent Striders: These nomadic Garou generally choose a pair of judges from their Council. One of the judges acts as the defendant's counsel while the other acts as prosecutor. These two judges conduct a sometimes-grueling cross-examination of the charged Garou and any witnesses, including those who stand as character witnesses.

Silver Fangs: Silver Fangs hold a trial presided over by the court of the sept. This tribe also appoints a member of the Council of Elders to act as a counselor and advocate for the defendant.

Uktena: The Uktena rely on spirits to extract the truth from the witness. These interrogation sessions can often prove frightening for Garou and tend to bring out the truth of the matter with astonishing rapidity. The Council of Elders then pronounces judgment.

Wendigo: The Wendigo bring all matters involving transgressions of the law before their Council of Elders, who make their decision after hearing all testimonies and debating the issues, sometimes at length.

Punishments

For most transgressions of the Law, the Garou use one of four basic forms of punishment: shaming, shunning, death and casting out. Each tribe handles these types of punishments differently, and most multi-tribe septs have their own variations that take into account the various tribes that comprise their membership. In

general, these punishments occur within days, if not mere hours, of the judges' decision.

On some occasions, particularly when the accused Garou is young and has committed an offense out of ignorance or in error, lenient elders may let the cub off with a stern warning. For first offenders, this is often enough to bring the errant werewolf in line, particularly if she has already witnessed one of the following punishments.

Shaming: This punishment is meted out to Garou whose pride, cowardice or ego has resulted in actions that have harmed Gaia or the Garou as a whole. Shaming most often consists of the enactment of either the Rite of the Stone of Scorn or the Voice of the Jackal. More serious transgressions result in the performance of the Satire Rite. Such public chastening often serves as a strong deterrent and a good corrective measure for Garou who are essentially willing to uphold the law but who have proven lacking in judgment or have suffered a lapse of character.

Shunning: Garou whose actions have placed another Garou or Gaia Herself in unnecessary danger or who are repeat offenders for the same action often receive the more serious punishment of shunning. The guilty Garou is subjected to the Rite of Ostracism, after which no other Garou will acknowledge his existence in any way. Usually, shunning lasts for a fixed length of time, dependant on the seriousness of the crime — anywhere from one week to one lunar year. Sometimes, the length of the shunning continues until the Garou proves that he has changed the offending behavior. The actual duration of the punishment is not revealed to the Garou until the shunning is lifted.

For a creature whose essence involves existence within a pack or larger group, shunning acts as a very strong deterrent. Most Garou only need to suffer this penalty once in order to dissuade them from further transgressions of Garou laws or customs. For Wendigo, shunning is often tantamount to a death sentence, as the shunned individual sometimes goes without food or water due to his own shame at being shunned, wasting away from starvation and dehydration rather than face life without the support of the pack. Likewise, the Fianna and Get of Fenris have very strong reactions to this form of punishment, either deliberately seeking death in battle to atone in death for their crimes or by going on a hunger strike until they die of weakness and shame.

Death: Garou who have committed very serious crimes such as murder or treason but who have managed to retain some personal honor, such as surrendering themselves to judgment or conducting themselves with humility and repentance during their trial, are generally accorded the opportunity of a swift death.

When such a sentence is passed, the sept performs the Rite of the Hunt, thus allowing the guilty Garou the honor of dying in battle. Though all Garou use this rite, the Children of Gaia and the Bone Gnawers resort to it less frequently than other tribes. Both the Get of Fenris and the Red Talons favor this punishment as a means of culling weak members of the tribe and of giving a strong object lesson to other tribe members.

Casting Out: The most serious offenses result in a punishment that Garou consider worse and more lasting than death. The death penalty only removes the Garou from her current life. The spirit of the Garou theoretically has a chance to do better, reappearing as an ancestor-spirit if its will is sufficiently strong. Casting out, however, can, in its most vehement form, sever a Garou's connection to Gaia once and for all.

Used when a Garou has proven herself a traitor to the Garou, to Gaia and to the Litany, this punishment proclaims the Garou an enemy to her own kind and an agent of the Wyrm. Most often, the guilty party is subjected to the always-fatal Rite of Gaia's Vengeful Teeth after being publicly declared a traitor and a "non-Garou." When the crime is so serious to warrant severing the Garou's connection to Gaia, the criminal receives the Rite of the Shattered Soul in conjunction with the Rite of Gaia's Vengeful Teeth. This rite affects any future spirit incarnation of the Garou. Should the werewolf's spirit linger on, it does so as a Bane. The Rite of the Shattered Soul is also used when a guilty Garou has managed to flee without receiving her just punishment — her presence not being required for the enactment of this rite.

When Septs Go Bad

The punishments described earlier usually cover most transgressions by individual Garou. Sometimes, however, an entire sept may become involved in violations of the Litany, either with the complicity of the elders or with their tacit agreement, or in actions that harm the Garou Nation as a whole. When this occurs, trial and judgment cannot take place within the offending sept but must be handled by agencies acting in the name of the Nation itself.

When an entire sept consistently violates tenets of the Litany, the usual punishments do not always suffice. Furthermore, discovering the violations presents a problem unless someone from the sept alerts Garou from outside the sept. Certainly, the elders who allow such violations to occur have no reason to admonish the offenders, particularly when they themselves may be culpable.

Assuming that word leaks to another sept or to the leaders of one of the tribes represented in the offending caern, what actions exist for bringing the offending caern back in line with the Litany or, if that is not possible, stopping the behavior by more drastic means?

Whenever a Garou receives word that an entire caern has consistently practiced violations of the Litany, she is obligated to carry that news to her sept (presuming that it is not the sept involved in the transgressions). The sept elders then send out their best scouts to spy on the offending caern in order to gain an eyewitness account of the violations. In some cases, the investigating sept's Theurges may summon spirits to spy upon the suspect caern from the Umbra or confront the caern's totem spirit to find out the truth.

The most common violations include ignoring the Litany's ban against Garou-Garou mating and encroaching upon or even stealing territory from another caern. Internal bickering that endangers the integrity of the caern may also require official sanctions and penalties.

More serious and less frequent caern violations include habitual or ritual cannibalism, allowing non-Garou within the caern and trafficking with the Wyrm or its minions on a regular basis. Now and then, a caern falls entirely to the Wyrm and attempts to maintain a façade of remaining within the auspices of the Garou Nation. This deception is perhaps the greatest violation of all.

In cases where the totem spirit has itself become corrupted, any spirits sent to investigate will automatically notice the taint in the caern spirit and report this back to the Theurge who summoned them.

Once sufficient evidence has been gathered, either from spirits or from outside Garou witnesses (i.e. spies), the investigating sept may call for a concolation of Garou in the vicinity, including those from the offending caern. Before the meeting, the elders approving the concolation meet with other elders and brief them on the reason for calling the gathering — the need to investigate and punish, if found guilty, the suspect caern. Usually, a special invitation is extended to the caern under investigation. Failure to attend is seen as admission of guilt and the concolation moves to bring sanctions or punitive measures to bear against the absentee caern representatives.

If members of the accused caern do attend, formal charges are brought against the sept in charge of the caern. The sept members are given time to prepare a defense and summon other sept members if necessary, along with any pertinent witnesses from outside the sept. A formal trial usually takes place within three days of the accusation. The form of the trial may vary depending on the make-up of the tribes involved. Usually, the tribe that has the most members present at the concolation conducts the trial in their accustomed fashion.

Sept Penalties

If an entire caern and its sept are found guilty of repeated or habitual violations of the Litany, the Garou Nation itself has the right and the obligation to bring sanctions to bear on the guilty parties. The severity of the penalty depends on the seriousness of the offense and includes temporary penalties such as the loss of moon bridges, spirit sanctions, mass shaming or shunning and ostracism. The most serious offences result in the strongest possible penalties and often lead to forceful measures to enforce them.

Mass Shaming: Used for less serious violations, this punishment involves a more potent version of the Rite of the Stone of Scorn. An actual stone inscribed with the caern's violations is delivered to the caern and posted in a prominent place so that all the sept members may see it as well as any Garou who visit the caern. In addition, the caern's elders must wear smaller versions of the stone, inscribed with runes of shame, around their necks until the term of punishment is lifted. This penalty often works to stem a rash of Garou/Garou matings or gross displays of internal dissension and may be combined with efforts to counsel the Garou on how to correct their behavior. In cases where this penalty is assigned, the judges decree that the offending Garou can reform themselves. The punishment lasts until the caern has corrected its offending behavior. When that happens, the original judges visit the offending caern, remove the all the stones given out during the Rite of the Stone of Scorn and destroy them, declaring the caern once again in the good graces of the Garou Nation.

Mass Shunning: The concolation metes out this punishment to septs that have committed serious violations or are repeat offenders, i.e., have already suffered the penalty of mass shaming, but for whom the Garou who sit in judgement still hold out hope. The entire caern and its sept are subjected to the Rite of Ostracism. For an indefinite period of time, the caern is isolated from the Garou Nation. Guardians take up posts at any moon bridges that lead from the caern to prevent travel through the Umbra to or from the caern. No outside Garou may travel to the caern for any reason, until such time as an official messenger declares an end to the shunning. The Garou within the caern may not travel outside the caern's bawn, remaining, in effect prisoners in their own caern. During this period, no Garou in the caern may gain Renown of any kind, nor may any Garou rise in rank. Garou from other caerns ignore the shunned caern, refusing to include them in any moots, concolations or other gatherings and treating them in all ways as if they don't exist. Garou who depend on getting supplies from outside the bawn may suffer physical deprivation due to this penalty. Sept members who have Kinfolk living outside the bawn may have to deal with more personal repercussions as communications with their human or wolf-Kin are cut off temporarily (often with no explanation given to the hapless Kinfolk). No written or verbal communication is permitted between the punished caern and other caerns. This punishment ends when an official messenger representing the Garou who sentenced the caern to shunning appears within the caern's bawn and pays a formal visit to the caern's elders, thus signifying the resumption of relations between the caern and the rest of the Garou Nation.

Temporary Loss of Kinfolk: This punishment is usually reserved for a sept that has repeatedly spurned its Kinfolk as breeding partners in favor of other Garou. Usually septs that resort to inter-Garou mating either suffer from extreme geographic isolation, are seriously under-populated for the amount of territory they must protect or have begun to fall to the Wyrm. Septs that feel driven to pursue a mass violation of the First Tenet of the Litany may do so feeling that they need to boost the Garou population for the near future. Garou-Kinfolk matings do not always produce Garou; Garou-Garou relations that result in pregnancy always result in the birth of a Garou — albeit a metis. Some Garou feel that the nearness of the Apocalypse warrants the swift production of Gaia's warriors and that they may not have the luxury of playing the odds by mating with Kinfolk. If the world ends in this generation, why worry about the continuation of the species, they argue?

While such a violation of the Litany may go unnoticed or deliberately ignored, too blatant a transgression against the First Tenet may force the Garou Nation to take action. Often, the offending caern undergoes either mass shaming or mass shunning. Occasionally, however, the judges decide on a further punishment if the situation seems to warrant it and remove access to the sept's Kinfolk for a time. This is usually accomplished by forcible evacuation of known Kinfolk from the vicinity of the caern (often under the pretext of some environmental catastrophe). When the offending sept has repented of its actions, their Kinfolk are usually allowed to return to resume normal relations.

Permanent Loss of Kinfolk: If a sept has so transgressed the laws of Gaia or has committed actions that constitute outright treason, Kinfolk often suffer the extreme penalty at the hands of the Garou judges, who rule that the sept's line must be discontinued. This penalty usually follows proven charges of habitual or ritual cannibalism, defection to the Wyrm's camp or some other equally heinous violation of the Litany. Kinfolk are either put to death or reassigned to other septs, depending on the circumstances.

Few septs survive the wholesale permanent loss of their Kinfolk. Many individuals succumb to Harano as a result of having their human or wolf-Kin taken from them forever.

Loss of Moon Bridges: Septs who attempt to steal land from other caerns or make war with rival septs frequently suffer the loss of moon bridges. Used as a means to prevent two feuding septs from escalating their rivalry to the point of outright war, this punishment requires the cooperation of several Theurges acting in concert with any spirits that dwell near the affected moon bridges. Performed only when no reconciliation seems possible or when a sept has refused to stop its encroachment on the territory of another caern, this punishment entails the closing off or repositioning of moon bridges that either lead from the raiding caern or that connect the feuding caerns. Spirit guardians ensure that no Garou from the affected caern or caerns gains passage along the moon bridge. This usually accompanies physical isolation of the offending caern or caerns.

When a caern foregoes its territorial aggression or when the feuding septs make peace, the moon bridges are restored and contact with the caern or caerns returns to normal.

Loss of Spirit Contact: This punishment applies to a sept that has ignored its duty to the Garou Nation, to Gaia or to the spirit world. Septs that have allowed petty conflicts to detract from its primary duty as defenders of Gaia, or have ignored its duties to the spirit world to such an extent that the spirits complain to the totem spirits of other caerns, often suffer the loss of contact with the spirit world. If found guilty of serious lapses in their duty to the Nation, Gaia or the spirits, the caern receives a visit from a group of Theurges who place a temporary ban on all contact with the spirits in the caern's vicinity, including the caern's totem spirit. This usually occurs with the cooperation of the involved spirits, who may be feeling decidedly unfriendly to the sept that has ignored or otherwise offended them. For the duration of the ban, no moon bridges may be opened, no rites may be performed, and the sept's Garou may regain no Gnosis. This punishment generally results in speedy repentance by the offenders, who must then perform some sort of mass atonement to appease the spirits.

Replacement of Elders: When a Garou tribunal can trace the transgressions of an entire sept to the actions and leadership of the sept's elders, the simplest punishment — and the one that almost always ensures the reformation of the sept members — is the removal and replacement of the elders themselves. Particularly if one or more elders has fallen to the Wyrm, this is sometimes the only way to save an entire caern from corruption. Usually, this problem comes to light when a few brave sept members dare break the solidarity of the sept to bring their suspicions to Garou elders from other septs.

Rather than punish the entire sept, the offending elders are brought to judgment. If found guilty, they are not only punished as individuals according to the rites prescribed for their transgressions but they lose their positions in the sept.

If the elders' offenses are such that their punishments don't result in their deaths, they are permanently removed from their offices and stripped of their ranks. While some elders lose only one rank, others may find themselves reduced to the position of fledgling Garou, forced to work their way up from the lowest levels of Garou society.

When a sept suffers a punitive loss of some or all of its elders, the Garou overseeing the punishment usually call a gathering of the sept to choose suitable replacements. Whenever possible, Garou from within the sept take the places of their deposed elders. Any Garou involved in bringing the offenses of the guilty elders to the attention of the judges, however, may not ascend to the position of elder as a precautionary measure to discourage unfounded accusations by ambitious werewolves within the sept. If no Garou within the sept prove worthy of serving as elders, the judges appoint elders from outside the sept. This is one of the ways a Garou from a large caern can rise in status, though taking over the leadership of a sept as a replacement for a disgraced elder carries its own problems.

Loss of the Caern: When a sept's transgressions are so severe that the integrity of the caern itself is compromised, the Garou Nation may move to purge the entire sept and take over the caern. Usually, this measure comes as a last resort, since the caern's residents can hardly be expected to submit meekly to the disbanding of their sept and the loss of their caern. In particular, the Uktena and Wendigo still have memories of the coming of the European Garou, who "judged" the Native American tribes as unfit caretakers and drove them from their caerns.

Nothing short of hard proof that an entire sept has gone to the Wyrm and has tried to corrupt their totem spirit can move the Garou Nation, at least at this point in time, to risk wholesale rebellion by taking a caern away from its sept as a punitive action.

Perspectives on the Garou Nation

Despite the grudges and animosity one werewolf may hold towards another, there is an essential core within every Garou that responds to the ideals of loyalty, honor and community. True lone wolves are

few and far between. At heart, whether they despise one another or not, Garou respect other Garou. All of them know that they are fighting what might be a losing war to preserve Gaia and all realize they cannot afford to lose any warriors on the eve of what could be the final battle.

As creatures filled with Rage (and not a little pride), Garou must find some way to deal with one another at all levels of society without killing one another each time they meet. They may not actually be unified, but they practice erecting a veneer of tolerance and feigned politeness within their social structures. Most werewolves agree to certain practices and strictures, codes of behavior that bind their actions so that they can meet and talk of matters that interest all and work out laws and punishments as well as awards of Renown and acknowledgements of battles well fought. Some Philodox have even suggested (both jokingly and seriously) that the Garou don the mask of civility when necessary if for no other reason than to hear new stories and find chances to screw up whatever their rivals are attempting to do.

Most Garou acknowledge the need for a ruling body, but few agree with one another what it ought to consist of and what it should represent. Some enjoy the opportunity to exchange news and speak with others outside their usual territory or to hear tales that are told of great deeds they had no chance to witness. A few believe that the Garou Nation is a polite collective term, but that it holds little real meaning. They believe that governance and power should rest with individual tribes, septs and packs. A handful see the Garou Nation as a useful tool for keeping track of caerns and status and for very little else. Nevertheless, enough Garou attach importance to it that few werewolves of any stature dare to openly deride the decisions made in the name of the Nation.

As usual, each tribe takes a different stance regarding the Garou Nation. To some, notably the Silver Fangs, the Garou Nation has become the most important social, political and judicial body in existence — save for their Imperial Moot. Others such as the Bone Gnawers, who receive little respect, nod toward it as little more than a not very amusing joke. Below are some of the most common reactions by tribe. It must be noted, however, that individuals within tribes do not always follow strict party lines and may veer precipitously from what might be expected of them.

Black Furies

The Nation serves its purpose, and that's about all that it seems to be willing to do. It can handle large issues such as making sure that each tribe has its say, but it doesn't address the needs of each of its member tribes with anything more than lip-service. The real burden of fixing what needs fixing, as always, rests with the members of the Nation. It would be nice if things were otherwise, but that's true of most things about the world today.

— Adara Nightdaughter, Black Fury Philodox

The Furies have long regarded the doings of the Garou Nation with a dash of hope, a dollop of amusement and a whole kettle full of distrust and cynicism. Most Garou do not truly understand why the Furies insist that their "females only" policy is not only justified, but necessary. For their part, the Furies know without doubt that other werewolves often dismiss the contributions of females among them as somehow lesser than that of males. They mistrust packs and septs led by males, much less an entire concolation. They also realize that their devotion to the mysteries of the Wyld is not something commonly shared by other tribes (in particular the Silver Fangs and Glass Walkers), and are leery to listen to leaders who do not understand the Wyld properly. Whether as tribal representatives or as part of a sept or pack, Furies always have something to say at national gatherings. Whenever possible, the Black Furies attempt to have at least one member of their tribe serve as one of the speakers for the Garou Nation, feeling that this way they can bring their concerns to the attention of Garou all over the world.

Bone Gnawers

Did someone say Garou Nation? You've gotta be kidding. We're doing good if pack members can keep from killing each other. Everyone's at each other's throats, snarling and growling about who's most fit to lead. The Silver Fangs think they're Gaia's gift to the Garou. The Shadow Lords think the Fangs are a joke. And no one thinks anything of us except that we make great Wyrm-fodder. Come to think of it, it sounds like politics in just about any country in the world — so, yeah, maybe there is a Garou Nation after all.

— Johnny Empty-Sleeves, Bone Gnawer Ahroun

The Bone Gnawers often receive less respect and trust than they deserve. Many Garou see them as little more than scavengers and distrust them as shiftless and craven lackeys of stronger tribes, notably the Glass Walkers. Others have forgotten that he who gnaws the bone gets to crack it open and eat the marrow, the juiciest, most nutritious part. The Bone Gnawers have no illusions about the Garou Nation. They realize just how contentious and ill suited to cooperation the werewolves of the "great tribes" are. Most Gnawers view the fervent involvement of the Silver Fangs in the workings of the Nation as just one more proof of that tribe's eccentricities. They see the Shadow Lords as conniving and ambitious power-mongers and view both the Fenrir and the Fianna as too bound by their histories to view matters with a global perspective.

To Bone Gnawers, the Garou Nation, if it exists at all, has its real presence in Gaia's forgotten places, both rural and urban. Where Garou battle the Wyrm daily without hope of anyone noticing their deeds and rewarding them with Renown or making great songs about them, there lies the heart of the Garou Nation. Nevertheless, when called upon to perform some useful or vital task in the name of the Garou, few Bone Gnawers resist the call. Theirs is a philosophy of deeds rather than beliefs, of results rather than lofty ambitions, of hearts rather than minds.

Children of Gaia

The Garou Nation exists because the Garou exist. The petty quarrels, the infighting and the power plays are proof of the Garou Nation, though perhaps not as we would like it to be. If we look hard enough, though, we can see the true strength of the Nation. We are still holding strong against the Wyrm even though we are beleaguered on all sides. We rally to support each other in a crisis despite the disagreements we have with one another. Little by little, we learn better ways to cooperate with each other. How can you look at the faces gathered around the fire or hear the howls that signal the end of a grand moot and not believe in the Garou Nation?

— Alison Heart-of-Fire, Child of Gaia Galliard

Perhaps the greatest support, apart from the Silver Fangs, for the Garou Nation as an entity in itself comes from the Children of Gaia. Where else would the peacemakers be but in council on all levels, attempting to persuade the other tribes to their point of view? In many ways, the Children of Gaia act in all matters in the name of the Garou Nation, even when they have no official appointment by anyone other than themselves.

Since their beginnings as a tribe in the early days when the Impergium was still strong, the Children of Gaia have always seen the big picture. For them, the greater good outweighs all matters of personal import. Loyal to their tribe, they see beyond the tribe. Dedicated to the Garou, they see beyond Gaia's warriors to Gaia Herself. The Children of Gaia have little doubt that unless the tribes can learn to work together as one "nation," they have little hope of succeeding in their endless battle against the Wyrm. Unless the Garou can learn cooperation with other Changing Breeds and with the humans, who, like them, care about the fate of the planet, the Apocalypse will surely mean the total defeat of Gaia and the end of life on the earth.

To this end, the Children of Gaia live as if the Garou Nation were already a reality instead of an ideal that has yet to express itself fully. Many ambassadors and emissaries of the Garou Nation come from the Children of Gaia, who embrace such an assignment with a fierce commitment to their sworn duty.

Fianna

Let me be serious for a moment. The Silver Fangs think the Garou Nation exists, and most of us can't be bothered to tell them otherwise. We have more important things to do than worry too much about politics and affairs of the "Nation." There's a war to be fought, Kinfolk to be loved, territory to be protected and too many other things of real importance. Each and every tribe has more than enough sectarian rivalry within itself; we don't need more divisiveness over which tribe deserves to rule the Garou Nation.

— Donal Calls-the-Tune, Fianna Ragabash

As a tribe, the Fianna already have the trappings of a nation to rival the Silver Fangs in organization and love of ceremony. The Ard-Righ, or high king (or queen) of the Fianna stands as leader of the tribe and most Fianna pay homage to their tribal monarch in some fashion. While they do not always rely so much on formality, they do hold tradition as sacred.

With regard to the Garou Nation, the Fianna have historically been staunch supporters of the Nation itself. The decline of the Silver Fangs has tested their loyalty, however; the Fianna have a poor tolerance for imperfection (as their metis well know), and rankle at the thought of serving a "maimed" leader. To date, most Fianna are loyal subjects of the Garou Nation or not as the needs of their tribe and the exigencies of the moment dictate. While many Fianna would rather see their tribe at the helm of the Nation, others feel that the Fianna have enough to do with their own internal problems.

Wherever possible, however, Fianna Galliards serve as ambassadors and lorekeepers for the Nation, lending their keen minds and keener tongues to the affairs of the Nation. As the need grows greater for cooperation among the Garou, many Fianna now meet to consider putting aside some of their ancient quarrels, at least temporarily, and rallying to the support of a Nation wracked by dissent and reeling from the loss of an entire tribe.

Get of Fenris

That the Garou Nation exists is not a matter for doubt. That the right Garou hold the reins of leadership, however, is an entirely different matter. The Silver Fangs grow complacent in their leadership. Still, so long as the leaders of the Garou Nation know that our might enforces their rule and offer us the respect due us, we can give our support to the current regime. We watch and wait, however, for a sign of weakness. When that happens, we will not sit idle and watch others who are unfit to rule take advantage of the situation. Strong leaders make a strong Nation, and who stronger than the children of Fenris, particularly in the time of Ragnarok?

— Gudrun Spiritsdottir, Get of Fenris Theurge

The Get of Fenris provide many of the warclaws of the Garou Nation. In addition, they contribute tribe members to act as speakers for the Nation, willing to pronounce judgement in the most difficult matters without regard to anything except the truth as presented by all participants. While their methods may be harsher than those of other tribes, they lend a decisiveness to the Nation that provides a show of strength necessary to a group made up of individuals who expect forceful leadership. Indeed, the Get of Fenris would like to increase their influence within the Garou Nation, particularly since they view the Silver Fangs as weak and ineffectual leaders. The decisive actions of up-and-coming leaders such as King Albrecht and Margrave Konietzko have won the Fenrir's grudging respect, however, and have intensified their desire to grow closer to the center of Garou power.

Particularly in Europe, the Fenrir see a path to leadership spread out before them. Jarls from many septs have conducted meetings to discuss strategies for Ragnarok, which they believe lies within the very near future. These plans, of course, include placing the Get of Fenris at the head of the Garou Nation. Strangely enough, the Fenrir's motivations do not consist of ambition or parochial pride. The leaders of the tribe recognize that Ragnarok, or the Apocalypse, is a battle, not a discussion. Gaia needs warriors to challenge the armies of the Wyrm, not ambassadors intent on talking the Wyrm to death. While they admit that for the present such diplomatically skilled Garou are necessary to bring the tribes together under one aegis, once this is done, it is time for the warriors to take over. When the war is over, then another tribe can have their turn — but unless the Fangs show some more strength, a change may be necessary to make sure that there's proper leadership during the Final Battle.

Glass Walkers

The Garou Nation needs to grow up. This is the 21st century and we can no longer pretend that we live in the past. The wilderness is disappearing, yes. Gaia's creatures are hunted to extinction, yes. Humans are reproducing at an appalling rate, most certainly. But there are better ways to combat these ills than to run headlong into battle against everything that might be an agent of the Wyrm. We need to use the resources of the Garou Nation to fight on as many fronts as possible. If we consider ourselves a Nation, we should use all the tactics that other nations use. We need to bring the war to the economic, legal and political battlefields. Then we can truly call ourselves a Nation instead of just a large pack of wolves.

— Ian Prowls-the-Streets, Glass Walker Philodox

The Glass Walkers' unabashedly materialistic attitude often sets them at odds with other Garou, yet it

also provides them with the material means and political clout to bring the Garou Nation to the heights of greatness or to level it with their mastery of backroom politics. Astute elders of the Garou Nation recognize this and seek out the Glass Walkers as ambassadors for the Nation and as speakers in legal matters.

While these sometimes suspect werewolves at times seem to consider the other tribes mere backwater cousins with little knowledge of how the modern world really works, the Glass Walkers have learned that underestimating one's allies is as dangerous as underestimating one's enemies. Shrewd to the extreme, the Glass Walkers have thrown their support wholeheartedly behind the Garou Nation, asking only that they be given an active role in helping to shape its laws and customs.

The Glass Walkers, as a tribe, lend their support to the efforts of recent Silver Fang Renewalists, who seem determined to bring the Silver Fangs kicking and screaming into the 21st century. So long as the Fangs show some signs of updating their outmoded methods, the Walkers will continue to assist them behind the scenes.

In truth, the leaders of the Glass Walkers have found that even the Garou Nation has a need for monetary backing. After all, the armies of the Apocalypse, like armed forces throughout history, travel on their stomachs and need a steady source of supplies and armaments if they hope to face the Wyrm in the final battle. In the meantime, if serving as quartermasters and suppliers of resources for the Garou Nation puts them in a perfect position to gain a lock on the true power behind the throne, why not?

Red Talons

We hear about the Garou Nation without understanding what it is or why it is so important to the other tribes. Nations belong to humans, not wolves. We have no boundaries except for the ones Gaia has given us. Rivers divide one territory from another, not lines drawn on pieces of paper. We are Garou. We should not pretend to be anything else. Let the apes talk of nations. We do not need to talk. We need to act and act quickly or we will forget what our true purpose is. If some of us choose to try to understand what the Garou Nation is, it is because we need to find out why it is so important to other Garou.

— Brighteye, Red Talon Galliard

The Red Talons sometimes wonder if they have anything in common with the other Garou tribes at all. These lupus warriors of Gaia exist, for the most part, by instinct, allowing their wolf blood to dictate most of their attitudes. They pay lip service to their human forms, grudgingly acknowledging the necessity of communicating with the two-legged vermin that have infested Gaia and serve as breeders for the other tribes. Talk of the Garou Nation, however, elicits almost no response from the Talons, who consider such things as nations a purely human conceit.

For the Red Talons, leadership among the Garou is a simple matter. The alpha member leads, the others follow. Their concept of the Garou nation would place one strong alpha at the head of all Garou, with lesser alphas serving as leaders of smaller groups down to the level of the pack. What the alpha says, goes. No dissension, no discussion. Simple and easy.

Most Talons, however, realize that this is impossible so long as homid Garou lead the tribes and conduct themselves according to human-influenced codes of law and tradition. The canniest of the Red Talons have even offered their services to the Garou Nation, usually as enforcers or spirit speakers. By doing so, they hope to increase their understanding of their strange kin and learn what they need to know to turn their thoughts away from humans and toward Gaia and Her suffering non-human creatures.

The Red Talons live for action, direct and decisive. They long for the coming of the Apocalypse so that they can finally vent their Rage on anything and everything that has conspired to create a cesspool out of Gaia's verdant world. If they have to pretend to believe in the Garou Nation from time to time to spur their fellow Garou to action, then so be it.

Shadow Lords

The Garou Nation? Do you mean the illusory construct presided over by a tribe whose time has come and gone with the dawning of the new century? Or do you mean a strong, vital organization of Garou that makes the best use of all its resources and does not let itself get bogged down in protocol and deliberation? The Silver Fangs think they own the rights to the Garou Nation, but they are wrong. While they bark their orders from the throne, we conduct our business quietly, directing the real activity of the Nation from the shadows, where we can best observe the movements of our enemies. One day, the Silver Fangs will make a mistake. When they do, we'll be there and then the Nation will truly strike fear in the hearts of the Wyrm.

— Piroska Foestalker, Shadow Lord Theurge

The Shadow Lords have their own ideas about what should constitute the Garou Nation. Foremost among their goals is placing a Shadow Lord in the top position. These ambitious and manipulative Garou reserve their greatest schemes for major gatherings such as concolations. Here they maneuver for an increase in power among members of their tribe. One of their most successful strategies consists of assigning prominent tribe members to serve the Garou Nation in as many capacities as possible. Currently, Shadow Lords serve as

ambassadors to some of the major European septs, act as enforcers to enact penalties against errant septs, pronounce judgment as speakers, form liaisons with spirits and gather information for the Nation. Of course, some of their members act as cat's paws to reveal the ineptitude of the Silver Fangs and gather their own evidence to support a call for new leadership.

The Shadow Lords take pride in their role as critics of the policies of the Garou Nation, pointing out that any organization worth its salt needs insiders who care enough about the group to point out its flaws and suggest ways to shore up its weaknesses. The Shadow Lords are only too happy to fill this position.

Silent Striders

Those of us who see the world as our home know that the Garou Nation exists. It is not a physical nation marked with borders, it is a concept that unites Garou of all tribes. We, who have lost the homeland of our Kinfolk, know that the real "nation" is the one we carry within us. Each Garou we meet on our journeys represents one more thread in the fabric of Garou society. Each pack, each sept, each tribe has a part in the Garou Nation whether they believe in it or not. Whatever we can do to make the Nation stronger, we will do. For those of us without roots, it is our mainstay and our resting-place.

— Meenaa Morningsong, Silent Strider Philodox

Most Garou believe that the nomadic Silent Striders have little interest in the Garou Nation since they have few caerns and no real fixed abodes. Most Garou are wrong. The Silent Striders, for all their disdain for settled life and formal tribal organization, see the need for a connective network that unites all Garou regardless of tribe or geographical location. Their very mobility attests to their world vision. Striders don't think in terms of tribal territories and customs. They have a broader vision that encompasses a global mentality, the perfect mindset for supporters of the Garou Nation.

Though they do not seek out positions of responsibility in the Nation, Striders nevertheless willingly accept appointment as ambassadors and emissaries, since their travels often take them from sept to sept as a matter of course. They also make excellent scouts and intelligence gatherers, since their presence in a sept rarely raises eyebrows or engenders questions. After all, the Striders are nomads and wanderers. In addition, their strong connections to the spirit world, including the Dark Umbra, makes them superb spirit speakers so long as they do not need to contact their own ancestor-spirits. Their lack of involvement in the affairs of any one sept also makes them good speakers; few Garou dispute the fairness of a Strider's judgment.

Despite some mistrust among the Garou, for their lack of commitment to long term memberships with sept or pack, Striders bring their message of global vision to as many Garou as will listen. This makes them useful representatives and sterling examples of the best the Garou Nation has to offer.

Silver Fangs

We have always believed in the Garou Nation as our greatest weapon against the Wyrm. The traditions and ceremonies that we take part in as leaders of the Nation are not frivolous and meaningless pastimes. They are links in a chain of practices and rituals that have united us from the earliest times. Each time we gather together to celebrate the Nation or to honor our leaders, we strengthen our ties to the heroes of the past — heroes of the Garou Nation. By recognizing ourselves as a nation, we acknowledge that the deeds of some Garou reflect on all. Our heroes belong not just to their tribes but to all Garou. The Garou Nation allows us to be more than just a collection of disparate tribes. Those who can't understand that will never understand what it means to be Garou.

— Josiah Ambergris, Silver Fang Ahroun

The Garou Nation serves as the Silver Fangs' meat and drink. Sadly, the Nation is also their greatest dread as it becomes ever more difficult to maintain control of the organization the Fangs feel they created. The emergence of a strong king of the tribe in Jonas Albrecht has given the Fangs new hope that their tribe can truly bring the Garou Nation to greatness. The same event, however, has caused a division within the tribe as the younger Fangs flock to Albrecht's promise of action and greatness while older Fangs lament the lack of pomp and ceremony they have so long associated with the tribal monarchy.

The Silver Fangs, as a whole, view the Garou Nation as the single most effective means of uniting Gaia's warriors and preparing for the Apocalypse. They take their duties within the tribe and the nation seriously, even though they know that other tribes ridicule them for their fastidious attention to the details of governance. For the Silver Fangs, outward structure serves as a strong indicator of inward intent. A Garou who keeps the traditions outwardly trains her heart to uphold Gaia's law.

Silver Fangs serve the Nation in all capacities, as speakers, ambassadors, enforcers and, to a lesser extent, spirit speakers and intelligence gatherers. For them, as for the Children of Gaia, this constitutes a sacred duty. As far as the Fangs are concerned, they *are* the Garou Nation and they are determined to hold onto their leadership until the coming of the Apocalypse and beyond.

Stargazers Who Remain

For us there is nothing left except the Garou Nation. We have left our tribe behind and, with it, much of what we were. We must make a new name for ourselves and write a new history of our deeds. The Garou Nation offers us a chance to start over as members, not of a tribe, but of a true society of Garou. We see many flaws in the Nation, many unnecessary divisions and rivalries. Perhaps our purpose is to help bring the disparate parts of the Nation together. If so, then we have done the right thing to remain behind.

— Rain on the Far Mountain, Stargazer Galliard

So few Stargazers are left within the Nation that they are not even accounted as a tribe. No longer given that status, the Stargazers who remain within the Garou Nation tend to stay on the fringes of Garou society. Some Garou even see them as traitors who have turned their backs on their brethren in their hour of greatest need. Others understand the dilemma the tribe's withdrawal from the Garou Nation has caused those Stargazers with strong ties to packmates from other tribes or who belong to multi-tribe septs. These Stargazers find their loyalties torn in two directions and have had to make the most difficult choice of their lives. Fortunately, their tribe proved more understanding than the Nation. While the Stargazers who have joined the Beast Courts of the Middle Kingdom do not condemn their tribemates who remain in the West, other Garou have less tolerance.

The few Stargazers that are left are occasionally treated as spies. Where their wisdom and insight was once welcomed, now their words spark distrust and misinterpretation. Trapped between being apologists for their tribe and trying to prove themselves to allies they long ago swore allegiance to, many western Stargazers despair of ever finding a place once more within the Garou Nation.

Still, whenever they can, they eagerly serve as emissaries and ambassadors or put their spiritual connections to good use as spirit speakers. Many Garou seek to learn the art of Kailindo from the remaining Stargazers, thinking that this fighting style will help hone warriors for the Apocalypse.

Uktena

We would like to think that after all this time, the Garou have finally learned to work together as a Nation. Unfortunately, the weight of history says otherwise. When the European tribes came to our lands, we already lived as a Nation. The intruders tore us apart and stole our sacred places. Now they want to put things back together again and they expect our cooperation. Maybe we will give it to them. Maybe we will participate in their gatherings and lend our wisdom to their judgments. Maybe they will realize that they could have used our knowledge two centuries ago instead of spurning us as savage and ignorant. Maybe pigs will fly.

— Mary Grayfeather, Uktena Ragabash

Many Uktena have turned their backs on the Garou Nation, seeing it as primarily an organization dominated by European Garou who still hold the same superiority complex that caused them to drive the native tribes of the Pure Land from their caerns. Uktena critics of the Garou Nation decry the hypocrisy implied in a group that passes judgment on a sept for stealing another sept's caern when Uktena's children suffered this same injustice more than two hundred years ago.

Other Uktena support the Garou Nation in theory for many of the same reasons that elicit the backing of the Children of Gaia and the Silent Striders. The Uktena have developed a reputation in recent years as the Garou tribe that embraces the forgotten people of the world. They take their Kinfolk from many tribal cultures and from the downtrodden and dispossessed. The ideal of a Garou Nation appeals to some Uktena, since it bypasses tribal lines and promises a society based on cooperation and service, rather than personal gain and greed.

The mystical knowledge contained within the tribe make Uktena ideal spirit speakers for the Garou Nation. In addition, they often make fair speakers, passing judgment based on facts rather than on political or social pressure. Many Uktena, in fact, do not trust the judgments rendered by other tribes unless they have witnesses present. For many Uktena, participation in the Garou Nation is the best way to protect tribal interests.

Some Garou believe that the Uktena secretly work to overthrow the present leadership of the Garou Nation and hope to replace it with one of their own. Other Garou laughingly dismiss this belief as ugly rumor, stating that the Uktena lack the leadership skills for ruling a nation of Garou. Whether or not this rumor has substance has yet to be seen.

Wendigo

Don't make me laugh. The idea of a Garou Nation seems like too little, too late. The Stargazers have seceded from the Garou Nation. We have never felt part of the Nation. Our Uktena brothers and sisters think they can work from within to save the Nation from itself. We have no such illusions. While the Garou Nation talks politics, we are dying. Our lands and Kinfolk are disappearing. Where was the Garou Nation when we needed them? Oh, yes, now I remember. They were the ones who were driving us from our lands. So don't expect me to bow to your Silver Fang king. I am old and ready to return to Gaia. The Nation can do without me.

— Crying Moon, Wendigo Ahroun

Despite entreaties from their Uktena cousins, the Wendigo as a whole have made a habit of ignoring affairs of the Garou Nation. Most of them rarely attend meetings above the level of a grand moot unless physically forced to do so (something few Garou would even think of attempting). As a result of their parochial devotion to the few protectorates they have left, the Wendigo are steadily losing ground as a tribe. Their Kinfolk, both wolf and human, are dying off or are disappearing, in the case of humans, into the general population of humankind. This lack of reliable breeding stock and the tribe's reluctance to leave their territories for any length of time has resulted in the isolation of the Wendigo from the rest of the Garou Nation.

In addition, too many Wendigo still react with bitterness to the incursion of the European Garou into the American continents. They refuse to recognize the leadership of the Silver Fangs or any Garou belonging to a tribe that originated in Europe. A few adamant Wendigo elders have declared that they would rather perish than pay homage to the Garou Nation.

Younger Wendigo tend to differ in part from their elders. A few have actually made contact with other tribes and have indicated their willingness to be a part of the Garou Nation. Though many Garou mistrust their motives, others are happy to have their assistance since they make excellent enforcers and spirit speakers. The real motives of these Wendigo have yet to surface.

Outside the Nation: The Hakken and the Stargazers

Though the Garou Nation would like to claim that it represents all Garou, two notable exceptions stand out: the Hakken Garou of the Beast Courts and the Stargazers who have recently withdrawn from the Garou Nation. Both these tribes still have much in common with western Garou, but their differences hold them apart from the Nation.

Hakken

I find it admirable that the Sunset Wolves wish to create something greater than themselves. That they conceive of a Nation of Garou is amusing. Why do they not learn from those of us who believe that the Emerald Mother, whom the Garou call Gaia, means for all Her children to work together? Our Courts encompass all the Mother's Changing sons and daughters. Is there a nation of ravens? Do each of the Changing Breeds of the Western lands claim to be a "nation?" Perhaps, one day, we will instruct the Garou in the proper methods of collaboration and cooperation.

— Makuto Yori, Hakken Warrior

The largest Garou tribe associated with the mysterious Beast Courts, the Hakken are often mistaken for Shadow Lords. In fact, like the Shadow Lords, they are highly political in their day-to-day maneuverings. Unlike the Shadow Lords, however, they hold themselves to a strict code of honor modeled on the ancient Japanese way of the warrior (*bushido*). With their strongholds primarily in Japan, the Hakken have almost exclusively embraced human customs and have nearly lost their lupus blood.

While they generally hold western Garou in contempt as little more than barbarians, some few Hakken have come to realize that at least a tentative alliance with the Garou Nation may be profitable. The Hakken have a different take on the Apocalypse from most Garou, seeing it as part of a natural cycle of creation and destruction rather than as the end of the world through the ultimate triumph of the Wyrm. Many Hakken believe that western Garou could benefit from adjusting their attitude toward the great changes that lie in store for the world.

Whether they will consider sending ambassadors to the Garou Nation, as some Garou have proposed, has yet to be determined. If they do initiate contact with the Nation, many Garou speculate that their influence could signal a period of changes and not necessarily welcome ones.

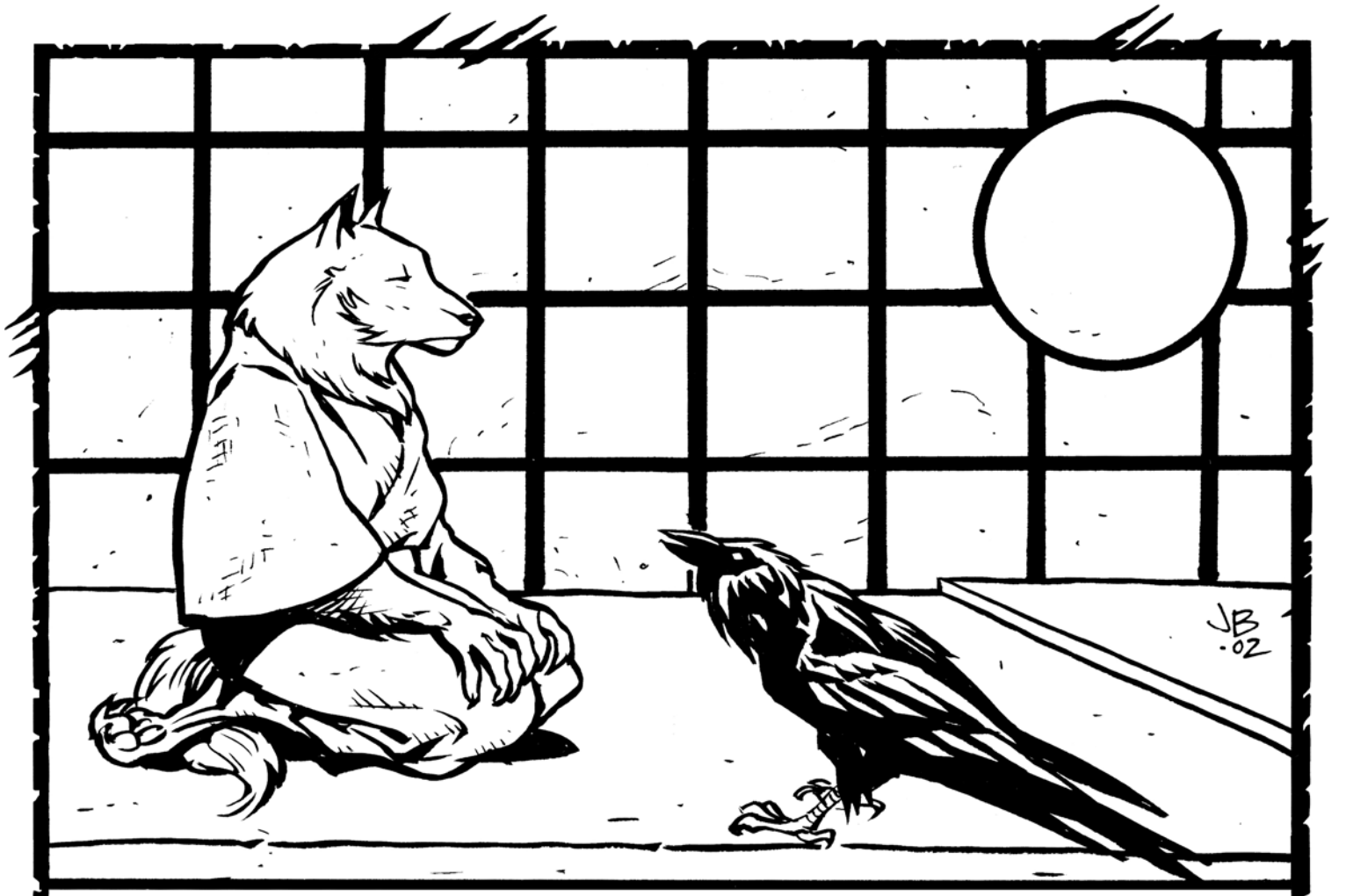
Stargazers

We did not leave the Garou Nation on a whim. We left because the Garou Nation failed us when we needed it most. When our greatest monasteries fell and our tribemates died in agony, the Garou Nation did not bestir itself to aid us. Others did, and we saw the Nation as nothing but a fool's dream. The world is changing rapidly. The Wheel of the Ages is poised to turn again. The Garou Nation lags behind, caught in its past and too afraid to leap into the future. Until then, we dare not look back. Our future lies with the Beast Courts; the Nation is history.

— Bon-Hwa Comet's Tail, Stargazer Theurge

The Stargazers have formally withdrawn from the Garou Nation yet many of them still have contacts in the west. While they have cast their lot with that of the Beast Courts, who have offered them more protection and a greater sense of unity and purpose than the too fractured tribes of the Garou Nation, many Stargazers feel a sense of guilt in their abandonment of the western Garou. They have found it difficult to cut their ties completely. Many Stargazers still maintain contact with former pack mates and allies and, of course, with the Stargazers who elected to remain part of the Garou Nation.

Now that they have a place in the Beast Courts, though they have still to prove themselves and gain full acceptance among the hengeyokai, the Stargazers hope to learn ways to bring their backward Garou kin to the more enlightened views of the Eastern



shapeshifters. They realize that instigating such a change in the werewolves of the Garou Nation is an almost impossible task; nevertheless, they believe that if the coming cycle of change is to proceed along its destined course, the Garou themselves must learn to accept the change as both necessary and desirable.

The Stargazers see themselves as a possible bridge between the Garou Nation and the Beast Courts. For the present the tribe is adjusting to their new position and seeking healing and counsel for their tribe from the wisest of the hengeyokai. When the time is right for them to make overtures to the Garou Nation, they will do so with the hope that they can transform the Garou Nation into an organization that represents all Gaia's Changing children, not just the werewolves.

Breeds

At the core of **Werewolf** is the idea that each werewolf character is shaped by three factors of his existence — breed, auspice and tribe. For the most part, auspices and tribes are social conventions more than anything else; the role that a werewolf must play among Garou society, and the subculture he stands among by virtue of birth or choice. But breed is something that a werewolf can never select nor renounce, and although it colors his personality to a great degree, it is neither subculture nor role. Often the reflex is to play a breed to stereotype — a homid is basically an ordinary person with great powers, a metis is a bitter, hateful wreck, and a lupus is a doglike personality usually boasting some difficulty with basic language skills. But go beyond the stereotype, and you find so much more.

Homids

In some ways, homids are the easiest breed to play. Players already know what it's like to live in the human world of hi-tech wonder, so cars, computers and microwaves are no great mystery. The challenge to playing a homid comes from most people's ignorance about the other side of werewolf life, the harsh realities of the wilderness and the forces of the Wyld. Moreover, it's sometimes easy to forget that a homid's life should be a balance; while it's fun and cool to spend a lot of time in wolf form, and a great temptation for someone who's just discovered the wolf within, the human part of one's heritage shouldn't be ignored. This is the *real* trial of playing a homid: to embrace the new life as a werewolf while sorting out the dilemmas of the old life as a mere human.

Also, consider the little differences that set the homid werewolf apart from the rest of humanity. Even before the First Change, Rage bubbles and froths beneath the surface. The instincts of a homid will

naturally be somewhat sharper, for no apparent reason. Reaction speeds, uncanny hunches, keen senses — these will have an edge to them somewhat above normal human potential. These advantages can be attractive, but they should also be a source of confusion and frustration. The soon-to-be werewolf may have feelings of anxiety, anger and apprehension he can't resolve or comprehend. The damn things are just there, and they won't go away, no matter how long he throws basketballs or whacks on a punching bag. Of course, these things are just normal for a werewolf, but imagine how frustrating it is when there's seemingly no cause for all this seething unease.

After the First Change, the real fun begins. Right away, there's the problem of friends and relatives. Unless the homid has werewolves and knowing Kin already involved in his life as parents and siblings (and this still doesn't solve the problem of extended family), his disappearance from everyday routines such as school and work is going to be a shock. How does he run away or vanish without his frantic parents involving the police or even a private investigator? It's not like the new werewolf can explain the truth to his folks or the cops. Will he need to get some help from his pack? And what options are there for erasing his past, short of killing everyone who knew him or faking his own death? Fleshing out these details should provide some moments of tension for the player and the chance for the Storyteller to indulge in some crueler whims, perhaps involving the SAD or other paranormal investigators.

Even if the fledgling werewolf doesn't have to worry about friends and relatives, he still probably has a certain nostalgia for his old life and some loose ends that need resolution, perhaps through those first few adventures in the early days of the chronicle. Unless he grew up knowing about his heritage, he'll have to cope with a new home, the unfamiliar rules of pack and sept life and go about making a name and a place for himself in Garou society. It's a lot to absorb in a short period of time. How do all these changes affect his outlook? Is he bitter over the loss, or excited about his new life? The young werewolf has no doubt experienced aggressive tendencies and a hot temper, sure signs to any Kin or others watching over him that the First Change is about to take place. But scrapping with a bunch of teenagers and understanding the complexities of wolf dominance trials are quite different. The homid has to learn fast to rely on instincts and observation of other werewolves to survive.

What They Don't Know...

The change from human to werewolf doesn't come as a total shock for every new character, of course. Sometimes, the new cub has had the privilege of being raised near a sept, knowing from an early age that werewolves exist and have a mission to fulfill. Still, before her First Change and Rite of Passage, the cub is just a great "what if." She hasn't proven herself, no matter how pure her breeding or high her werewolf parent's standing may be. Moreover, it's not always possible to tell which children will Change and which won't. Certain Gifts might offer a clue, but these aren't used lightly. Many would-be werewolves have strange and prophetic dreams even before the First Change, but so do some Kinfolk. The only way to tell is when some catalyst sets off the first shapechanging experience.

Hiding Your Tracks

What if you want to erase any trace that you were ever alive, to keep the pesky parents and friends from discovering your new life as a werewolf? Criminals and state witnesses manage to do this all the time, often with help from the Mafia or the FBI respectively. The process has two parts, first eradicating the old identity and then setting up the new one.

Getting rid of one's old identity is probably the more difficult task; faking one's death is a felony (related to fraud and usually done for the purpose of collecting insurance money). In such cases, there has to be a body that is identifiable through some kind of medical or dental records. If there is no body, but heavy circumstantial evidence to suggest a death, a court may declare a person dead, but the usual act is to declare them missing, in which case the grieving parents never get any closure on what happened to their child. Short of pulling some teeth and tossing them in a house fire, most werewolves who leave behind their old lives are going to end up in the missing category. They'll need to take care never to be seen in their old stomping grounds and would probably do well to either lay low in their new abode and undertake some slight alterations to their appearance. Cutting and dying hair, applying a liquid tanning solution, gaining or losing weight, wearing attitude glasses or growing or cutting a beard are all fairly effective tricks.

Establishing a new identity is painfully easy in the Internet age. Fake papers, ID cards and even college transcripts are readily for sale. A simple breaking and entering on a small county courthouse can render up a couple of good birth certificates, which in turn can give the character a "legitimate" passport or other photo ID. Credit card applications follow on the heels of setting up bank accounts. Within six months, the new identity can be well established almost anywhere in the country.

The Kin-Fetch

One highly useful tool to werewolves is something called a Kin-Fetch. No two are alike. A Kin-Fetch is a specific type of spirit that can be housed in a talen or fetish. A few of the most powerful fetishes have served septs for generations, helping locate lost cubs. A Kin-Fetch might also have entered into a bargain with a Theurge and is in no way bound into an item. Regardless of the form, the purpose is the same: to alert nearby werewolves that a First Change is about to occur. The spirit, whether independent or in a talen or fetish, becomes active and is then drawn to the new werewolf; it marks her location and then zooms to the closest sept or pack and alerts them to the cub's presence. Unfortunately, the time between First Change and the Kin-Fetch finding local werewolves could be a matter of hours or even days. This is a vulnerable time for the newbie, when she's possibly at the mercy of greedy Black Spirals seeking a recruit or even agents of Pentex or DNA. It's a wise sept that acts quickly when a Kin-Fetch comes calling.

What does a potential homid raised near a sept actually know? Of course, it depends on the tribe in question, but for most, it's not much, even less than a metis, who's clearly a werewolf from the moment of birth rather than just a *possibility*. Chances are, the closest Garou relative, such as a parent, isn't going to do the actual raising of the children; that task will likely fall to a Kinfolk mate or other Kin family member, simply because the Rage of the werewolf parent would be too strong. Quite honestly, the kid's life would be in danger during any given tantrum. (Even the most loving, patient parent has moments of wanting to sell a fussy child to the highest bidder, and a werewolf's frustration is hard to control). Some of them will simply relate "bedtime" tales of great werewolf heroes, without a lot of detailed explanation of the Triat. Others might give vague details about Gaia's chosen place for the werewolves. But clear explanations of how the society works, what it's like to be a shapeshifter or even factual portrayals of the tribes are minimal at best. Not surprisingly, tribes that closely involve Kinfolk, in sept life, such as the Bone Gnawers, Fianna or Children of Gaia, have the best-educated youngsters.

Some werewolves and Kin choose to keep their homid children in the dark, regardless of the potential for the youths to become werewolves themselves. Part of their reasoning is that the First Change and how the youngster deals with it are a sort of crucible, a test of their mettle. If they come through the ordeal relatively unscathed, it's time for some training in preparation for the Rite of Passage. Others fear that telling children anything before their First Change would be too much information — a turnoff and a cause for alienation. When the time comes, the adults will explain everything, but not before. Most werewolves wisely try to find a middle ground, giving their homid offspring a general idea of the possibilities, but not information overkill.

Throwing Normalcy out the Window

This isn't to say that homids have to give up everything they may have loved about their former lives, of course. While the lupus may not understand, many homids still have prized possessions or practices apart from werewolf culture. Technically, there's no reason a homid can't celebrate family holidays, watch a movie or enjoy a night on the town. Many wealthy and powerful homids find it useful to maintain a certain status in the human world by having sports cars and fancy homes, even if they aren't always in residence. The hardest part, though, is keeping the Rage in check; remember, it doesn't take much to set off the anger that's always lurking beneath the surface. Most humans are uneasy around werewolves in the first place; they sense that something isn't quite right about the homid, no matter how normal she looks. For this reason, a lot of homids limit their interaction with regular folks, even if they miss things like movie premieres or special occasions with the extended family. It saves on covering up the mess when a state bureaucrat pisses them off with a snotty attitude and bunch of paperwork.

Nine to Five

So the new werewolf has decided that he wants to shed all vestiges of his former human life. He breaks contact with his non-Garou family, somehow covers his tracks and heads to the hills with his new packmates. What about money? Provisions? Weapons? Vehicles? Sure, the pack could run wherever they want to go, and hunt for game to fend off starvation, but the Wyrm and the Weaver make a lot of mischief in the *human* world. To get the enemies where they dwell requires that the werewolves deal with the outside fairly frequently. That takes money — from greasing the palms of certain contacts to getting BFGs. And it's not always about fights, either. Some tribes, such as the Black Furies or Wendigo, see themselves as protectors of certain groups of humans or areas of land. Regardless of the reason, most packs need a ready source of income, and aside from Kinfolk, who better to help fill the coffers than some willing homids?

Players will probably figure out real quick that most "normal" jobs or even college classes are nigh

impossible for their characters to maintain; between guarding the caern, attending moots and recovering from fights, a regular schedule is a thing of the past. And there's always the Rage bubbling near the surface and the Curse. One neat possibility is that the Internet isn't just for Glass Walkers anymore. Even in the dot-com fallout, skilled homids can still earn cash or a degree from home; it's just one more thing to keep the character busy, albeit with a more flexible time frame.

Some characters may want to have their own business, whether they're the boss or working with other sept members or Kinfolk. It offers a flexible schedule and the chance to work with people used to the werewolf mindset. Possibilities include running a wildlife/forestry consulting firm, a family-owned farm or even a martial arts dojo. Certain tribes, such as Shadow Lords or Silver Fangs, may be willing to give seed money to small septs to encourage self-sufficiency.

Finally, if circumstances allow, most tribes would be pretty grateful to have members that are useful professionals, such as lawyers, physicians or veterinarians, who can work in a solo practice of some kind. It's true that Kin can often fill these roles, but having someone with ER training in the thick of the fight is a distinct advantage when no one has Mother's Touch available.

Details

• My character is a homid who doesn't undergo First Change until he's 14. But at what point is he actually a werewolf?

He's a werewolf from the moment he's born. His soul (or whatever you want to call it) is Garou; he is, in essence, part flesh and part spirit. Even if he dies before the First Change, he's still a werewolf, and his soul will pass on to another body to be born as a Garou, eventually.

• Could two unknowing homids breed and have a metis child before their First Change?

Yes, technically, it's possible. Many homids have viable parts, as it were, at the beginning of puberty. Most of the time, their First Change will occur about the same time, and they'll be dragged willy-nilly into werewolf society around that point. So chances are good they'll know they *shouldn't* be mating before they actually *can* mate. (Lost cubs, of course, are the exception.) Moreover, unless the female undergoes First Change before the baby is born, she'll die, not being able to shift into Crinos. And finally, consider that the chances for a miscarriage are higher; a barely pubescent body is going to have a difficult time carrying any child to term, much less a metis. All in all, it's a highly improbable scenario.

• My homid character prefers his Lupus form to all others. Why is that a problem?

Just as it's wrong for the lupus character to spend all her time in Homid form, so should the homid remember

that he is both wolf *and* human. To ignore the different sides of his whole being is an affront to Gaia. To focus too much on only one part of the werewolf nature throws things out of balance. And don't forget that a loss of Renown may be in order for a werewolf who denies the realities of being human as well as wolf.

Metis

From the moment of conception, the life of a metis is one filled with hardships. She is clearly a werewolf, but one forced to stay always at the margins of her culture. The metis child's birth is agonizing for the mother on spiritual, physical and emotional planes. And if the child survives long enough for her First Change, life improves only marginally. A homid or lupus werewolf will seldom accept a metis as an equal, no matter what her deeds and heroism. So why bother? What's the draw of playing one of these werewolves anyway?

First of all, there's the knowledge that comes with being a metis. While generally raised apart from the homid and lupus cubs of a sept, metis are still much more in the know than the typical homid or lupus werewolf before First Change and the Rite of Passage. Even at the fringes of Garou society, metis are able to acquire a good chunk of information; they're unwanted children, but they're still included in family life, albeit grudgingly. They know, for example, about the tribes, the Litany, moots, the Triat, the day-to-day running of a sept and the intricacies of rank and challenge. Maybe metis don't have *all* the details down pat, but the vocabulary and basic concepts are there. They might not be active participants in sept life, but they do see its realities. Compare this to an unwitting homid teenager who knows nothing about werewolves except from television and movies, and the advantages are evident. Also, for an experienced player who is "in the know" about many aspects of the **Werewolf** setting, playing a metis helps alleviate the "play dumb" syndrome. In other words, since the character has some knowledge, the player doesn't have to pretend he doesn't know what a moot is.

Second, playing a metis can be a great challenge. Maybe you've always stuck with more stereotypical characters, such as the fierce Get Ahroun or the technogeek Glass Walker Ragabash. Now, maybe you want to try something new, a situation where your character's place in the pack isn't so clear-cut or respected. Working out where your character belongs, fighting for approval and showing your convictions as a true warrior of Gaia can offer ample roleplaying opportunities as well as the chance to explore the depths of what it means to be metis in werewolf society.

Finally, consider the spiritual connection metis have to Gaia and the Umbra, which Gnosis represents. While lesser than the lupus', it's much greater than the homid's. Metis have innate hunches about matters of the Umbra and other spiritual affairs. In fact, some of the canniest Theurges are metis, able to parlay with spirits and follow prophetic dreams with great acumen.

So, should new players be discouraged from playing metis? Not necessarily. If a newbie has considered the role his metis character will play in the chronicle and is eager to explore some of the difficulties metis face, fellow players and the Storyteller should by all means encourage him. Players (and Storytellers) are generally happier when they have a character that interests them; it makes for better roleplaying as well as more material for the Storyteller's plots.

A Word on Deformities

All metis have some sort of visible deformity, whether it's physical or behavioral; that's just a fact of playing the character. And anyone who tries to turn the defect into an advantage probably doesn't really want to play a metis after all, since it's so intrinsic to the breed. As a player, though, consider how the deformity impacts the character's life and how in turn she responds to the deformity. Some characters might try to ignore the blemish, wearing concealing makeup or prosthetics; others might choose to enhance it in some gruesome way, making sure their identity is overtly and grotesquely apparent to others. Also, think about when or if the character ever wants to conceal the deformity. It's a mark against her honor to try and cover up the shame of her birth, but what if there're extenuating circumstances? Would it be worth it? What might happen if her true form was discovered? Deliberating some of these points can add considerable depth to the character, letting her stand apart from other metis in the group.

[For some new possible metis disfigurements, see page 168.]

Breaking the Mold

The typical metis has grown up on the fringes of werewolf culture, learning scraps of information and getting enough care to stay alive… but she's still sort of an omega wolf. That's the stereotype, anyway. But what about making this scenario a bit more complex, giving the metis character a more unique background? Consider the rare metis child who, because of her tribe's outlook or some unusual act of bravery or a famous prophecy, was actually welcomed and treated kindly. For the years before her First Change, she suffered little ostracism. But shortly after the Rite of Passage (and before the actual chronicle starts), this metis loses everything. Black Spirals destroy her sept and her family, and now she's alone, looking for a new pack. The character may be an inevitable case of

Harano, but she wants to survive and avenge her family, even if it means sticking with homid and lupus who find her disgusting. A similar concept might be the metis child of two famous werewolves. Because of his parentage, the metis receives some grudging acceptance, at least to his face. Behind his back, though, he's a laughing stock. How will the character react? Another option, relying heavily on the whims of the Storyteller, is bringing a metis character full circle. Perhaps he starts life more or less normally, but after constant rejection, becomes bitter and in his heart, rejects his culture. Part of the "transformation" of the character throughout the chronicle involves finding his way back to being a loyal member of a pack or sept. The whole objective here is to think about other ways to twist the stereotype so that every metis isn't the same old bitter outcast, time after time.

Another way to break the mold is to have a metis character with the Background Pure Breed. Assuming both parents come from the same tribe, a metis can have just as fine a pedigree as any other werewolf; even the "nobles" among the werewolves can have an oops. A well-bred metis may face less prejudice to his face. Of course, that doesn't mean there won't be subtle cuts here and there, as well as a lot of sneers behind his back. And even Pure Breed doesn't guarantee full acceptance within a pack; the metis will have to earn that place, just like everyone else. No doubt the other characters will be a little guarded in their acknowledgement of the metis as well.

Tribal Outlooks

Typically, tribes take one of three perspectives on metis (though keep in mind there are always exceptions to these generalizations). Some openly despise these misfits and make no excuses; the Fianna, Red Talons, Silver Fangs and Wendigo fall into this category. The only reason they allow metis to live usually involves some important prophecy or a pulling of rank by a werewolf who doesn't want the offspring (and possibly the parents) to die. Sometimes they give the young metis to other, less skeptical tribes to raise as their own.

Others, such as the Black Furies, Get of Fenris and Uktena, give grudging acceptance, but really dislike what the metis represent. They may not speak openly about the prejudice, but it's there. Finally, some tribes don't care overmuch one way or the other, if the metis serves well and loyally, like any other pack member. Bone Gnawers, Children of Gaia, Glass Walkers, Shadow Lords and Silent Striders often take this perspective. They're the ones who usually take unwanted metis and put them to work. For all intents and purposes, even if the metis is born to another tribe, she takes on the totem, Gifts and all other features of her adoptive tribe.

A Few Questions

• When does a metis undergo First Change?

This varies somewhat, for unknown reasons. Some metis can take their other forms in early childhood, around age four or five. Others must remain in their breed form until ages nine or 10. Some werewolves believe that metis born of two lupus undergo the Change earlier than the offspring of two homids, but no one's made a scientific study of this.

• Can metis have sex, even though they are sterile? What about two metis having sex? What about mating?

Yes, metis can have sex; the parts, as it were, work just fine. It's just that no conception can take place. Still, most werewolves are going to frown on metis engaging in coitus even with non-Kin humans or wolves who could potentially have legitimate matings with homid or lupus Garou (remember, not all werewolves are born from Garou and Kin; sometimes, normal humans or wolves can have werewolf offspring). As far as honorably mating with a Kinfolk, that's another big problem. With the numbers of werewolves dwindling, most tribes want their Kin to mate with Garou or at least other Kin. There is a certain pressure to reproduce and swell the numbers of Gaia's warriors. Metis who fall in love with Kin and desire to be honorably mated are going to have a difficult time; this scenario has all the makings of a most tragic love story and great fodder for the chronicle. And the werewolves aren't going to approve of metis pairing up with each other, either; even though there's no possibility of offspring, the Litany *still* says Garou shouldn't mate with Garou. There has been one exception is of course the perfect child of two metis whose coming may foretell the Final Days, as detailed in **Rage Across the Heavens**. But this is a totally unprecedented event, the effects of which haven't become fully clear to werewolf society.

• Do females bearing metis really give birth in Crinos?

Yes, by sheer necessity. Trying to give birth in any other form would probably kill both the mother and the child because of the size and shape of the metis baby in proportion to the mother's body (neither wolf nor human pelvic bones are up to the task). That's always an option if the character wants to die, of course, but it's both uncertain and extraordinarily painful.

• Considering all the prophecies about the End Times, could I play a perfect metis?

That wholly depends on your chronicle and the leniency of your Storyteller. One of the prophecies that presumably signals the End Times is indeed the birth of a perfect metis, the child of two presumably sterile metis. In the ongoing storyline, this event has

already happened. If, however, you and your Storyteller want to diverge from the published storyline and metaplot, then other possibilities readily present themselves. Generally, though, the golden rule about playing metis is that without the stigma of their deformity, they aren't really metis at all. Don't forget too that the so-called "perfect metis" has no *physical* deformities. Mental ones may or may not appear.

• **How much are metis really accepted?**

It varies by tribe and sept. Some are fairly open-minded towards metis. They take a pragmatic approach, believing that any werewolf is useful to Gaia's work. Other tribes are far more grudging, or particularly harsh and unforgiving. Some characters may find themselves born to one tribe yet reared with another, in which case their "adopted" tribe's totem and all other accoutrements become theirs despite the difference in blood. Of course, the metis' own actions are going to determine his place in the pack. Is he a team player? Does he persevere despite the odds? Eventually, he's going to earn some acceptance, even if it's a bit resentful. If another player is willing, perhaps her lupus or homid character could become a supporter of the metis and ease his way into the more central aspects of pack and sept life. The difficulties of life surrounding the metis should be used to enhance and complicate the roleplaying experience whenever possible.

Lupus

Only about one in eight Garou are born as wolves, and in some tribes lupus are practically nonexistent. Yet they are highly valued, for the skills, spiritual connection and insights they bring to the Nation, and for their blood, which keeps the wolf in the werewolf alive and vital. It's a fair guess anyone reading this has a clear idea of what it means to be human. The worldview of the wolf-born is more different than homids can grasp. Let's take a very brief look at what lupus bring to the table.

Senses and Awareness

Wolves have a weaker sense of color than humans; reds are especially difficult to discern. They can much better in darkness than humans, both because of increased number of light-sensitive rod cells in the retina and because of a membrane behind the retina that reflects light back through the rod cells (the reason for "eye-shine" among many night critters). Recognition of motionless forms may be difficult as eyesight isn't that sharp comparatively, but any movement will draw a wolf's attention in a flash. Their field of view is quite

a bit wider than ours — about 270 degrees — and much lower to the ground. This last part is often underappreciated by humans, who can see farther from their lofty perch but often neglect to pay attention to anything at knee-level or below.

Hearing is generally a keener sense than sight. Wolves can hear the shuffling of a mouse in the ground or a packmate's howl from miles away. Besides hearing fainter noises than humans, they can also hear much higher-pitched sounds. Finally, they have mobile, parabolic-shaped ears capable of focusing — independently — on sounds to the front or directly to the side.

Though eyesight and hearing are important to survival, the wolf's most important sense is olfaction; wolves rely on smell like humans rely on vision. In fact, given conflicting sensory input (say, a noise or movement upwind with no accompanying smell), the wolf may well ignore it as irrelevant (a flaw which a bounty-hunter with scent-blockers can use to his advantage).

Thought

There's no way for a human to truly get into the mind of another species. A wolf can't communicate the answer even if she could comprehend the question; when asked, most lupus find the question irrelevant or perhaps too personal to formulate a satisfactory answer.

Wolf behavior is a combination of reflexive instinct and conscious thought. As social mammalian predators, they are intelligent and adept at learning from observation. However, they live in the "now," focused on this place at this moment. To them the past is a hazy place where associations dredge up memories as needed; the future is even more abstract. Wolves can make simple cause and effect connections, but the longer between cause and effect, the less likely they will connect the two. For example, an unpleasant experience with a porcupine will result in future avoidance of the spiny critters, but the wolf won't make the connection between being chased by bounty hunters today and killing sheep days ago.

One couldn't tell it by watching them lazing around all afternoon, but wolves with their well-developed brains are susceptible to boredom. They play with bones, spring mock ambushes on pack mates and tear around the tundra for the sheer thrill of it. They are also extremely curious creatures, obliged to investigate, however warily, anything new or different. If they ascertain a novel object to be neither threat nor food, wolves are apt to ignore it. A wolf on a hillside may sit for hours watching the plain and tasting the breeze with perfect contentment; in a small cage with no interesting stimuli, the animal's boredom will eventually transform into neurosis. The wolf-born Garou may enjoy getting a plate of food, but after a while the desire to forage will outweigh the satisfaction of an easy meal.

In the weeks or months before the Change, the mind of the lupus begins to expand. The awakening of intellect is subtle at first; the pre-Changer sees connections and makes intuitive leaps a little faster than her pack mates. She may even be able to grasp abstractions and pin distant causes to present effects (or vice versa). She becomes adept at outwitting enemies and outthinking rivals; many young lupus use their sharpening wits to move up the social ladder, and would be pillars of the pack if Rage and the Change didn't intervene.

The Life of a Wolf

Born into a pack, the wolf bonds with those around her, eventually learning to distrust strangers. By tussling within the litter, she eventually learns her standing among brothers and sisters. She begs food from her aunts and uncles, strengthening her connection with the pack. As she grows older, her natural instincts to hunt are bolstered and sharpened as the adults teach her what she needs to know. She makes frequent displays of affection and submission to the alphas — particularly the female, since playing coy with the male will bring the anger of his jealous mate (since most pack members are related, only the alphas mate).

Once free of the den, she joins the pack as they drift nomadically across their territory, which may range from 30 square miles (even less in forested regions) to hundreds or even thousands of square miles. Any intruding wolves they catch will be chased off if they are lucky, or killed if they aren't. Packs will fight over territory, but for the most part they respect each other's territory rather than face the loss of hunting time and risk of injury from frequent interpack strife. Accidental meetings are largely prevented because wolves scent-mark their territory. They use their hallmark, the howl, to warn off other packs, marking territory by sound rather than scent. They also howl to assemble the pack when it is scattered. Most commonly, however, the howl is a ritual of social bonding. The pack gathers excitedly, uttering a series of yips and short yowls until the cries lengthen and rise above the pack in the familiar ululating howl. The pack members move together, fur to fur, as their voices dance around each other in the eerie song that makes the hair stand on end.

The relationship between pack members is complex. They live, hunt and play together. When a member dies, the pack mourns. Yet, a pack mate who falls ill may be driven off or even killed. Depending on the alphas' temperament and the ease of hunting, a wounded pack mate may be forced out or allowed to stay until health returns.

Although they do scavenge, wolves are hunters first and foremost. Between their natural endowments (speed, endurance, sharp fangs and sharper senses) and social structure (pack hunting), wolves are well-adapted to taking down large prey such as elk and even moose (*Never Cry Wolf* notwithstanding, biologists have never found a wolf population which relies consistently on small prey. If they did, there would be little need for packing up in the first place). But even with their advantages hunting isn't easy. The prey may outpace the pack or successfully defend against their sorties; usually only the very old or very young, the lame, the sick, and the unlucky fall to the jaws of the wolves – perhaps fewer than 1 in 10 deer they pursue actually fill their bellies. The chances of getting skull or ribs shattered by a hoof are good, and such wounds must heal on their own and quickly, else the wolf's bleached bones will litter the tundra. If they are lucky the pack gorges, eating as much as 20 pounds of meat in one sitting, spending long afternoons lounging as their heavy meals digest. If the hunt was exceptionally fruitful, some pack members may bury part of the kill, returning for the saved meal in leaner times.

Wolves are very good at what they do; they have to be, because in the wild there is little room for error. As it is, life is hard and short; while wild wolves have been known to live fifteen years, the average is closer to five. Should she survive to adulthood, the wolf may leave the pack and wander hundreds of miles before finding a new pack that accepts her — or a mate to start a new pack with. Many if not most lupus are filled with restlessness shortly before the Change, and so are traveling alone when found by their tribe — or by Black Spiral Dancers.

The Change

It usually happens when the wolf is two or three years old; strange dreams and a fraying temper assail the lupus. She may find herself avoided by the pack, or even driven out; alternately, she may fight her way to the alpha position, though non-Kinfolk will still shy away. When the Change hits full force, though, her life turns on its ear. The order of things is irrevocably altered, but if she's lucky fellow werewolves appear quickly to guide her to her new life.

- **Forms**

Perhaps the most immediate and obvious change is the many forms. Hispo is fairly easy to master (and is frequently the life-long preference to the Crinos form in battle), but the two-legged versions are tricky at first. Movement is a trial, of course, because of balance. Also, cold is a more critical factor than previously. On the other hand, some of the wolf-born are fascinated by the opportunities the two-legged forms present. Many

To The Kennel Born

If the wolf is a quick and cunning predator, it is because his environment made him so. What then of the wolf born and raised in captivity? Many urban-dwelling werewolves keep their four-legged Kin in zoos or special preserves — or, for the most destitute, in basements, safe from harm but never knowing the long lope across prairie or through forest. Their food is cold, long dead — or perhaps merely processed kibble. Wolf blood thins in the veins of most tribes, but for the city dwellers it is dangerously diluted. Keeping their wolf brethren caged in steel and concrete is often the only option for them, but most werewolves find such captivity abominable. Rumors circulate about raids on Glass Walker enclaves to liberate captive wolves, but the details are sketchy; some say a pack of Red Talons are behind the strikes, others implicate the Furies and some ecoterrorist Kin. The Walkers either say nothing or warn of what would happen to anyone caught messing with their Kin, but none have actually denied the raids happened.

What does growing up within walls do to a lupus? For most, their senses and reflexes are dulled by inactivity, although some Walkers and Gnawers develop "training regimes" involving obstacle courses and games to "enhance development." They generally become more attuned to the sights, sounds and smells which drive their wilder kin nuts. Depending on their training, they may already be familiar with many of rules of the city such as when to cross the street, how to avoid dogcatchers and get around barbed wire without a snag (they may even be housebroken!) Some discover a close affinity for the Weaver, and can dance across the pattern webs almost as well as the spiders that weave them. But few city-raised lupus ever feel at home in the wild, where sounds and smells are more muted and subtle. Certainly their foraging skills are little better than homids'. Sadly, a handful of captive-born four-leggers never adjust after the Change; they long for the song of the wind in the pines, the open horizon, the ebb and flow of Gaia… things they've never felt but instinctively desire. These poor beasts are miserable, antisocial wretches who usually fall into Harano and sometimes end up picking fights with subway trains. City werewolves often ship these maladjusted lupus to septs in the country, but that may not be enough; after a life on concrete, they often find they can't hack it in the place they truly need to be — which is even more terrible than never knowing what they are missing.

young lupus spend a great deal of time simply picking up things, going out of their way to shake hands, or performing other manual acts. More than one wolf-born has been caught lounging in Homid form, scratching his head (or back, or elsewhere) in the throes of ecstasy, to the perverse amusement of his fellow Garou.

• **Senses**

After First Change, a lupus discerns colors, especially reds, more clearly than before. They find their senses stay sharp through Hispo and Crinos, though in the latter the fires of Rage simmer close to the surface, blurring or skewing perception. Perception atrophies in Glabro and becomes frighteningly dull in Homid. Many lupus experience a few moments of panic the first time they view their world in the naked form; the once-vivid geography of odor has disappeared, leaving only the strongest, rankest scents noticeable. At the same time, their field of vision has narrowed dramatically, yet the view is sharper and more vivid — and several feet higher. This is the sensory trade-off: the primary sense of smell is replaced by the primary sense of sight.

• **Spirit**

As a breed, lupus are better attuned to the spirit world than their homid or metis counterparts. Why this is so has long been a subject of debate among Garou philosophers (mostly homids, for as mentioned previously the average lupus would find the *why* of the matter irrelevant compared with the fact itself — though some wolf-born are not above rubbing the homids' noses in their "spiritual superiority."). The hypothesis that wolves are more likely to travel through untainted wilderness and dwell closer to spiritually brilliant caerns is easily discarded. The notion that lupus are imbued with Gnosis as a mark of Gaia's favor over the other breeds is also dismissed by most — and quickly, as that belief could prove divisive if generally accepted in the Garou nation. The most accepted (and acceptable) theory pertains to wolf awareness. As mentioned before, wolves' sensory range far exceeds that of humans in many respects. Humans have often noted how their domesticated cousins have awareness that at times borders on the supernatural. Witness documented tales of dogs alerting their epileptic owners of seizures well before they happen, or the oft experienced but never explained way a dog or cat will perk up and stare at what to us is empty space. How likely then that wolves sometimes hear the roiling of the overstressed Gauntlet as background noise, or glimpse the movement of beings more spirit than flesh? Perhaps, as many Stargazers held, wolves achieve a certain enlightenment by existing in a "now" which is free of rational thought; they spend more time seeing and hearing and less time thinking, while most humans do just the opposite. Should it then surprise that the dullest lupus Firster is more attuned to the otherworld than the average man-cub?

With that in mind, it is ironic that the breed with the strongest ties to the spiritual is often the least equipped to handle the concept. Whether or not they believe in a spirit world and anima, most humans have at least been exposed to the general idea. On seeing a spirit for the first time, words like angel, ghost or demon might come to a homid's mind. Most wolves have no idea that a world exists beyond what can be smelled or touched; asking one to wrap her mind around the notion of a parallel universe that occupies the same space is like asking a blind man to grasp "blue." While many lupus have actually sensed spirits at one time or another, they have no frame of reference for describing the things. They see something familiar yet unfathomable, something that is often to be avoided and, should it disappear, deemed irrelevant to survival and thus forgotten. The homid Firster, even if initially skeptical, can conjure a mental image of a "spirit world," whereas most lupus reward their teacher with a confused stare. In such instances, some patient elders will use a local pond as an analogy, pointing to the strange life within, separated from the world above by a distinct barrier: the surface. After splashing around in the pond for a while, most lupus will spontaneously step sideways.

Discovering the spirit world and accepting it as their own are two different things. Reactions to the Umbra vary from lupus to lupus; most are apprehensive, as wolves are naturally wary of the unfamiliar. Some cubs will spend hours carefully sniffing at their spiritual surroundings, gradually moving outward through the penumbra until their apprehension fades. A few lucky ones pass through this phase almost immediately, reveling in the world they subconsciously knew existed but were unable to frame in their minds. Initial meetings with spirits may be sources of consternation or amusement depending on luck and disposition. Eventually, most lupus embrace their spiritual natures, becoming equally at home hunting englings and deer. Unfortunately not every lupus is so lucky, and some Galliards hear of wolf-born who never integrate the spiritual with the physical. These poor wretches develop phobias related to spirits or the Umbra, and are shunned by their more balanced kindred.

• **It's a Man's World**

Besides coming to grips with the external, spiritual side of their lives, the four-legs face an expansion of their inner world that can be just as frightening. Lupus aren't stupid; already cunning, the Change gifts them with cognition on par with any homid's. Thinking like a homid is frankly tricky; their minds are constantly

playing with abstractions like ideals or "what if's" — heck, homids frequently think in *words*, while Joe Lupus flows from concept to concept. Which brings us to another handicap: language. Homids are fortunate in that the basic language of wolves comes pretty naturally. Sure, nuances take time to master, but the two-leggers can get their point across once they stop their mental flailing and let their "wolf-brains" take over. Human language isn't so intuitive; a wolf from Alaska can pretty much get his point across with any other wild wolf, but there are well over a thousand human languages and untold dialects. Many homids treat their lupus companions as dim-witted children because that's how they seem to talk. It takes time for the wolf-born to pick up the local "monkey talk," not because they are mentally inferior, but because they lag 13 or more years behind their human-born comrades. Belonging to a bilingual sept, as might be found in south Texas or the Balkans, can be even more confusing. Lupus actually learn the local tongue(s) more rapidly than one would expect because of immersion, assuming they don't always shift to Lupus to communicate, but it still requires time. Imagine the frustration of trying to communicate in Homid form the first few times — not only are your senses dulled, but with fixed ears, no tail and vertical posture you can't "speak" any more than a could a human with no tongue and a bag over his head.

Lupus do have an aptitude for one language, yet still must learn it as any other: body language. Wolves are keen to the nuances of odor, the subtle shifts of posture, the rise and fall of vocalization, even the set of the jaw or the size of the iris. Homid body language is quite different, yet frustratingly similar. As mentioned before, homids have no tails and immobile ears, and they bare their teeth when they're happy and make prolonged eye contact, which may or may not be threatening. It's not unlike an English speaker trying to understand German: there are just enough similarities to get you in trouble.

Worse still, homids have the irritating habit of prevarication. They are forever saying things they don't mean, whether they're "being polite" or outright lying. Even when no deceit is intended, the language can mislead, such as the man who angrily growls, "Isn't this great?! That's just wonderful!" How can a wolf learn to understand their "adopted" relations under these circumstances? And yet they do, eventually. Once a lupus figures out the code of double-speak and contextual understanding, and the sensory cues humans aren't even aware of, she can pick up on the mood and perhaps even intentions of those around her. The most experienced lupus Philodox can outperform a lie detector without the use of a Gift.

Yakkity Yak

To a lupus, the favorite activity of homids seems to be talking. They babble on and on about little or nothing. They especially prize abstract concepts, which are vague enough to contain even more words. Most lupus see value in words, because for planning or describing complexity human language *does* go where wolf speech can't, but economy is key. Lupus speech is typically simple and spare, with no flowery phrases or unnecessary elaboration. A lupus in the role of the sept's Truthcatcher will pierce deceptions and cast aside all extenuating circumstances to reach the heart of a matter, and return a swift, sure judgment. There are exceptions, of course. Some four-leggers are fascinated with homid ways of talking, and become proficient themselves. Galliards in particular find the tales of homids can really be told only in the native tongue. Of course, all werewolves are expected to learn the Garou tongue, and few see a need to refuse. Regardless of the language, though, a lupus quickly grows impatient with talking, arguing, and overplanning; it's not what you say, it's what you *do* that's important.

Garou often find lupus lacking in knowledge and resources others take for granted. Even if they live in a wilderness, most werewolves use money, drive places and have at least a tenuous connection to human society; all these help the warriors in their fight against the foes of Gaia, and lupus cannot contribute these assets. Furthermore, lupus won't understand *any* cultural reference without some serious training. That includes stoplights, money, senators, *Braveheart*, *Star Wars*, social mores, rock music, classical music, Mickey Mouse, fast food, Nazism (or any other –ism), Freud, due process, "Read My Lips"... you get the idea. Urinating in public is an easy habit to break, but fashion sense takes a while to instill; Joe Lupus can be convinced to cover his body in the city, but those dirty orange coveralls may stand out uptown. Likewise, his buddies may have a hard time keeping him from threatening some cop who stared at him a little too long.

Some lupus react to the culture shock by rejecting the homid world. Others vow vengeance for the continuing persecution of wolves, or for more personal reasons such as memories of their own Kin's slaughter. They refuse to learn "monkey speech" or to have anything to do with humanity (apart from killing the worst of them). Some misanthropes associate with like-minded four-leggers in fringe camps, while a few forsake their tribe to run with Red Talons. The wiser among them never let the word Impergium cross their

tongues — in front of homids, anyway — but the extremists long for those ancient days. Even "well adjusted" lupus carry biases against humans, whether universally or just in general (i.e., "humans are greedy and untrustworthy... but my packmates are all right"). The fact that homid werewolves often look down on their lupus brethren (in a metaphorical sense) does little to improve relations between the two. Such tensions rarely get in the way in battle — that would be treachery to Gaia — but in peacetime misunderstandings and real or perceived slights may test the cohesion and harmony of a mixed-breed sept.

• **Loss**

Emotionally, one of the most difficult things for a lupus to contend with is the fact that not only will he outlive his littermates and several generations of their offspring, but that most of his own wolf children will precede him into the long night. Worse, their memories will linger in his werewolf brain more vividly than they would have in his wolf mind. The pain of loss drives some males to seek out human Kinfolk as mates. A few refuse to mate at all, but this is rare – instinct and Garou societal pressures demand renewal.

• **Why Bother?**

No one will gainsay the necessity of having the four-leggers around, but with all the handicaps they start with, why would a pack want to include a lupus? For starters, it is the rare pack that never leaves the confines of the Scabs. Just as homids are the masters of human culture and cities, so are lupus the ones to beat away from town. A young lupus can track circles around homid companions, and generally has a much better idea about living in (and with) the wilderness. Furthermore, the four-legger can use his heightened senses to best effect, an ability that takes homids years to master. Just as in a military or police K-9 unit, a patrolling pack finds its lupus to be invaluable, catching clues even a homid in Lupus misses. In addition, the wolf-born generally have a superior grasp of hierarchy, being quick to submit yet quick to exploit true weakness. Young homids too often exhibit pointless rebellion that gets them throated a few times before wising up. Thus young lupus tend to do well within Garou society, at least at first. They lose the advantage unless they adapt to the political wrangling which homids bring to the game, but for a pack of cliath, they could do worse than have a lupus spokesman.

Essence of the Breed

The wolf-turned-werewolf soon learns his role has fundamentally changed. From birth, he was a hunter, killing for food, defending territory or running away as bravery or prudence dictates. With the Change, his role becomes that of the warrior, the aggressor who fights for more than survival, who takes the fight to an enemy. The hunter backs down and tucks tail when outmatched, for survival is paramount. To the warrior, to the Garou, personal survival is a minor consideration when compared to saving and serving Gaia, winning the admiration of his peers, and feeling the joy of foes giving way before his claws. He is wolf, he is human, and he is more than either. The lupus is envied for his connection to a spirit world which as a cub he never knew existed. He holds the waning, most primal aspects of the werewolves as his legacy.

Naming Conventions

From ancient times, those concerned with the esoteric have known that names hold power. No one understands this more deeply than the Garou, who may change their names several times during their lives to acknowledge alterations in their status or philosophy or to reflect specific deeds they have accomplished. Naturally, some prefer to retain their given names, but their tribes grant them an honorific phrase. Others disavow their given names entirely, leaving them behind with their First Change. While each tribe prefers its own methods for naming, some names are common to geographic areas and werewolves are just as likely as anyone else to be named something that was popular when they were born. Below are the Garou tribal naming conventions followed by some particularly suitable names for Garou based on country or region of origin. Although there may be few werewolves native to some of the regions given, names from those countries have been included in case someone wishes to play a character from an unusual cultural background (a Korean Get of Fenris would be odd, but might kick serious butt). Alternatively, these names could suggest variations that would provide the character with a truly unique name (such as taking Ikerne, a feminine Basque name meaning "visitation" and changing it into a cool name for a Child-of-Gaia like Ikernea Hand-of-Sokhta).

Use these "as is" or as a starting point for creating your own unique character names. Don't feel that just because a name originates in Norway, you cannot use it for your Spanish werewolf. Instead, let it suggest an interesting background that might lead to a good roleplaying opportunity. Above all, don't short yourself and settle for a bland name. The more evocative and exciting, exotic or esoteric the character's name, the more memorable and the easier he'll be to play.

Deed Names

At some point or another during their lives, most werewolves will have the chance to adopt a deed name. What Garou can resist stirring words appended

to his name, creating of it a badge of honor or glory for all to hear? Garou expect deed names and respect those who claim them, for they are not given lightly, nor can a Garou award such an honor to herself. Claiming an unearned deed name is tantamount to lying, bragging in an uncalled for manner and trying to claim a Rank you do not deserve all at the same time.

To receive the right to take a deed name, the Garou must accomplish something out of the ordinary. This must be witnessed by others and brought to the attention of those in the hierarchy with the power to confer Renown. Only then can those above the Garou in question decide if she is worthy of a deed name. If she is, they assist her in choosing a name that fits the situation. This may occur privately, with the elders afterward addressing the deserving Garou by her new name or it might take place with great ceremony and the entire Sept attending. Acts of shameful behavior also earn deed names, of course; if a disapproving elder names your character "Hides-Under-Cars" after a less than valorous display, you're probably stuck with it until you can do something truly remarkable to earn a new deed name.

Note that the Bone Gnawers sometimes mock this convention and assign themselves ridiculous deed titles just to annoy the other, stuffier Garou. Naturally, a werewolf that has an impressive deed name had better live up to the hype or have it changed to a reversal by packmates, septmates or other Garou. An example of a reversal would be for one who showed cowardly tendencies to have his deed name changed from Wins-the-Battle into Whines-at-Combat.

Black Furies

The Furies tend to give their daughters names of powerful women. These may be goddesses, queens, famous women warriors, advocates for women, even poets or athletes. Names such as Kali or Isis, Nefertiti, Scatha, and Lucretia evoke religious and historical figures, while those such as Amelia (Earhart), Susan B. (Anthony), Harriet (Tubman) and Maya (Angelou) refer to more modern women of renown. Some choose to name themselves after women they admire, such as a valued teacher, even if such are not famous. As the Furies originated in Greece, names such as Sappho, Aphrodite and Nike are also appropriate. Furies usually take a new name upon acceptance into the tribe.

Bone Gnawers

Bone Gnawers are not above poking a little fun at their own situation, acknowledging that the other tribes see them as occupying the bottom of the heap. By deliberately embracing comic or disgusting names, they subtly mock the pretensions of the other tribes, as well. The Gnawers usually adopt names that highlight some aspect of their personality or appearance or that tell a story in which they played the central role. It is not uncommon to find Bone Gnawers called Fries-with-Catsup (a French-fry fiend) or Lazy Buttons (a laid back Garou whose fascination with collecting buttons leads her into peril on a regular basis).

It is not unheard of to have a name such as Go-Cart (a Garou famous for motorizing and driving shopping carts) or Walks-Can't-Chew-Gum, whose name was earned by his tendency not to be able to accomplish two tasks at once. When they reach elder status, most Bone Gnawers take on a more human name, such as Mother Hannah or Father Nate, but some retain their earlier name and just tack on the honorific, such as Father Spits Seeds.

Children of Gaia

The Gaians keep their original names until they undergo a sacred vision. Although some rumors persist that they might envision nothing greater than a dream of a place to hold a fabulous party, such relatively unimportant fodder rarely provides the Garou with reason to adopt a new name. Most see a vision of an image that speaks to them of the Mother or receive a hint of the path they should follow.

Some homids add these to their given names or take a different first name and add their vision name. Thus they might call themselves Morning Light, Song-of-Glory, Judith Oak-Daughter or Truth. Lupus Gaians often keep their "use" names, such as Stalker or Runs-Lightly, but also acknowledge a pack name drawn from the vision such as Spiral-bane or Forest-keeper. Some Children of Gaia change their names whenever they have another vision or perform a great deed, which can lead to some confusion among those who don't know them well.

Fianna

The Fianna gain their names largely from two sources: human cultures and Garou tradition. Even in more territorial days, the Fianna were spread across the British Isles and into mainland Europe (particularly Gaul). Gaelic, Celtic, Welsh, Old English and Old French names are popular among some Fianna, who sometimes honor their ancestors when naming their cubs; but many Fianna prefer more down-to-earth names like those sported by their modern Kin. (Most non-scholars would not even recognize the difference between Celtic and Gaelic names, making it a moot point to many. Some Celtic names include Donnelly, Aidan, Niall, Blair, Ena and Maeve.)

They also favor Garou traditional names such as Runs-in-Moonlight and Slayer-of-Wyrm-Spawn. Of-

ten a single Garou will combine methods, resulting in names like Cullan Seeks-the-Battle.

Get of Fenris

The Get of Fenris choose names that recall deeds they've performed or that speak of their personalities. Battle-earned names such as Thunder-Fist, Wyrm-Ripper and Bloodclaw naturally bear a high honor, but Rune-Wise, Stone-Talker, Otter-Swift and other such honorifics are hardly shameful. Their heritage often suggests Norse, Swedish, Germanic or Danish names such as Andras, Ragna, Knute, Jurgi, Steinar, Erik and Vilhelmina. Some add titles or refer to ancestors if their lineage is a proud one. Such additions usually take the form of "son of" or "claw of righteousness," though titles such as Warder or Rite-Master are not unknown.

The Get of Fenris do not universally use the usual auspice titles. Their own terms for the moon-signs are Rotagar for Ragabash, Forseti for Philodox, Godi for Theurge, Skald for Galliard and Modi for Ahroun. Even at formal moots, most Get of Fenris respond to their homid names, adding them together with their Garou names and usually a title and their Auspice for good measure. No one ever accused the Get of being understated. Such names might be given as Tor Storm-Rider, Ironteeth, Son of Tavi Foe-Ripper, Son of Jorgen Caern-Lord, Steelclaw, Modi of the Get of Fenris.

Glass Walkers

The Glass Walkers prefer to keep names that are human as they often exist more closely with humans than most Garou. Even when they do so, however, their names usually mean more than what is on the surface. Names like Bob don't speak to them the same way cool monikers like Severin or Amira do. Typical Glass Walker names might be Malachi, Sten, Kolina and Leta, each of which carries a specific meaning the Garou finds within. Though Glass Walkers may use human sounding names, they don't always keep their own. Most don't care to be so easily traced through birth records and other mundane means. As use names within packs (and to tweak more traditional Garou at moots), some Glass Walkers occasionally take halfway serious, mostly tongue-in-cheek names related to computers and technology like Firewall, Drives-the-Porsche, or Hacks-the-System.

Red Talons

Red Talons sometimes adopt human names for when they must assume homid form. Yet, these lupus Garou have true names that are variants on howls and are only pronounceable in Lupus, Hispo or Crinos form. Since wolves don't use names as such, the Talon instinct to name is purely Garou, and their names are

usually direct from the High Tongue. Whatever the sound of it, each Red Talon's name has a meaning, such as Black Patch or Mighty Hunter, things about himself that wolves might notice and think about when identifying him. Talons also take deed names chosen to reflect something they have accomplished, such as Rips-the-Banes or Spirit Howler.

Shadow Lords

As might be expected, the Shadow Lords' origins in the Balkans and other Eastern European locations color the names they are born with. Names such as Nadia, Anya, Bela, Mircea and Vasile reflect that heritage. Many Shadow Lords also take names related to the elements, such as Roars-Like-the-Storm or Eyes-of-Lightning. Others prefer names that sound intimidating such as Skullcracker, Backbreaker, Bonecruncher or Wyrmbiter.

Names intended to intimidate are usually in the form shown above (i.e. a thing and something done to it, such as Bane coupled with Ripper for Baneripper) rather than the more common Garou style of action-object such as Cracks-the-Skull. This is a carryover from the way their native tongues were formed into sentences. Thus, a typical Shadow Lord might have a name like either Vladu Foecrusher or Katya Claws-of-Granite.

Silent Striders

Some Silent Striders take old-style Egyptian names to show their pride in their heritage. Many adopt the name of a departed ancestor. Striders of modern Egyptian or Middle Eastern descent may have such names as Firyal, Hadiya, Tarif, Zafir and Akil. Some prefer to take the names of Egyptian rulers or old gods such as Khafre, Bast, Djoser, Serqet, Sekhmet, Seti or Kamose.

Many Striders take on a secondary name that describes something about themselves, though only rarely is this concerned with a deed. More often, it denotes a physical trait, place of origin or some other aspect of the individual. Silent Striders may have names such as Naazir Strides-the-Long-Road, Sidq Sings-of-Mountains, Sahira Knows-the-Mother's Sorrows and Rasheed Anvil-dweller.

Silver Fangs

The Silver Fangs so carefully oversee their breeding stock, both lupus and homid, that they usually start life with noble European and Moslem names. These might be anything from Edmund to Julia, from Hakim to Ravenna. The Fangs kill anyone who tries to bring in other genes, feeling that this is an attempt to taint their bloodline. Arranged marriages are quite normal among Silver Fang Kinfolk to keep the lines as unsullied as possible.

Many Silver Fang cubs are given famous names from the past, such as Suleiman, Hadrian or Alexander, Fatima and Shaharazad. Rather than take names in the common pattern, the Fangs generally create last names for themselves that embody nobility or grace, many of which may sound like normal human names. Names like Jacob Morningkill, Lord Nathan Mothersgrace, Nicola Loba de Montserrat and Cania Windsor are examples of the latter.

Stargazers

Although the Stargazers as a tribe no longer consider themselves to be part of the Garou Nation, some few individuals have remained a part of it. Whichever each Garou chooses to be part of, the Stargazers choose their names according to time-honored tradition. After completing their Rite of Passage, Stargazers give up their original names. They choose two new ones: an Honorific chosen to show respect to a mentor and one that results from inner feelings. The latter are often phrases similar to Haiku that the Stargazers call Whispers.

Honorifics may be almost any name or derivative depending on who mentored the Stargazer. Names such as Soren, Antoinette, Chu, Kyogi and Jocelin serve when such was the mentor's name, but often they take a name meaning some characteristic of a mentor's personality such as Laughter or Trustworthy (including names that carry those meanings such as Ixaca and Ameena). Many others refer to celestial occurrences or objects, such as Bright-Sky, Meteor or Moon. These names also arise from mentors who themselves were named such. In this way, mentor names may be passed down generation to generation. The Whisper name may be short, such as Mother's Tears or Rainfall or longer ones like Snow-Falls-Gently, Moth-Wing-Sails or Tales-Told-True-Tongue. Dawn Mist-Walker and Jeremy-Laughs-With-Stars are two examples the names used together.

Uktena

Older Uktena come almost exclusively of native American blood and most keep the names they were given at birth. Most such names reflect their heritage, being drawn from the Kinfolk tribes. These might be names such as Awinita, Honovi, Mapiya, Enli and Hiamovi. Lupus Uktena favor Amerindian names as well. More modern Uktena look beyond Native Americans to produce their offspring, and any group that is oppressed or apart from mainstream society may lend their names to Garou children born of them. Thus, some Uktena may have East Indian, Hispanic or African names such as Ambika, Soma, Qimat or Kavi, Corazon, Marina, Cirilo, Nuru or Sefu.

Uktena often replace their birth names with one that describes a deed or event in their lives; some add

this name onto their existing one. Many undergo a vision quest to find the name that suits them. Names like these often show the classic pattern adopted by many Garou, such as Runs-the-Prey, Howls-at-Moonrise, Binds-the-Bane or Brings-the-Rain. Unknown to most Garou outside the Uktena, each has a secret name known only to herself and her packmates. These names tend to be short, yet speak to the essential personality or a particular trait possessed by the Garou, such as Wildeye or Freeheart. If an Uktena tells her secret name to someone outside that group, he must be a trusted friend indeed.

Wendigo

Wendigo choose their Kinfolk almost exclusively from Native American tribes and their names come from the languages of those tribes. The names Wendigo use in human daily life are rarely those they use within Garou society, though they may sound similar. Wendigo names may utilize a human tribal name as is, such as Dowanhowee or Gomda, or they may "translate" them into their meanings (Singing Voice and Wind, respectively).

Translations are the most recognizable "Indian" names to most people, human or Garou. Names such as Sitting Bull, Red Cloud and Yellow Dog are historical names from tribes the Wendigo claim as Kinfolk. Modern Garou names might be Leaping Stag, Weeping River, Medicine Cloud or Painted Pony. Wendigo are rarely satisfied to have outsiders know these tribal names, however, preferring to be known by deed names like Wyrm-Raker, Thunder-Song and Talon-Striker.

Names By Place of Origin

Although these names have been arranged to show the most suitable tribes for each, do not let that discourage you from using them for Garou from other backgrounds. Choose something you are comfortable with, exotic as you require but not too pretentious. Garou tribes are abbreviated as follows:

BF	Black Furies	SL	Shadow Lords
BG	Bone Gnawers	SF	Silver Fangs
CG	Children of Gaia	SS	Silent Striders
FI	Fianna	SG	Star Gazers
GF	Get of Fenris	UK	Uktena
GW	Glass Walkers	WN	Wendigo
RT	Red Talons		

Name	Gender	Meaning	Suitable Tribes
Africa			
Abasi	(m)	Stern	SL, SS
Abeo	(f)	Happiness Bringer	CG, SS
Ahmed	(m)	Praiseworthy	GW, SL, SF, SS, SG
Aisha	(f)	Life Bringer	BF, CG, GW, SG
Bakari	(m)	Of noble promise	SL, SF, SS
Bolade	(f)	Honor Arrives	BF, GW, RT, SS, SG
Camara	(f)	Teacher	BF, CG, SS
Diallo	(m)	Bold	GW, SF
El-Fatih	(m)	The Conquerer	SL, SF, SS
Faizah	(f)	Victorious	BF, FI, SS
Gowan	(m)	Rainmaker	FI, RT, SS
Hashim	(m)	Crusher of Evil	GW, SF, SS
Iyapo	(m)	Many Trails	SS, SG
Jaha	(f)	Dignity	CG, GW, SS
Jelani	(m)	Mighty	SL, SF
Kafele	(m)	Worth dying For	GW, RT, SF, SS
Karume	(m)	Protector of Land and Forest	RT, SS, SG
Moriba	(f)	Curious	BG, GW, SG
Mwinyi	(m)	King	BG, GW, SS
Nazim	(m)	Wonderful	SF, SS

Njeri	(f)	Warrior's Daughter	BF, SL
Rasidi	(m)	Good Council	GW, SF, SG
Safiya	(f)	Clear Minded, Pure	CG, F, GW, SS
Zakiya	(f)	Intelligent	BF, GW, SL
Zuberi	(m)	Strong	SF, SS

British Isles/Western Europe

The following entries are identified by country of origin as follows: Bas (Basque), Eng (England), Fra (France), Gre (Greece), Ita (Italy), Spa (Spain) and Wal (Wales).

Adara (Gre)	(f)	Beauty	BF, CG, SF
Agler (Gre)	(m)	Gleaming	GW, SF
Aida (Ita)	(f)	Happy	CG, GW, SF, SS
Aingeru (Bas)	(m)	Messenger	BG, CG, GW
Alfred (Eng)	(m)	Wise counselor	CG, GW, SF
Althea (Eng)	(f)	Wholesome	CG, GW, SF
Aintzane (Bas)	(f)	Glorious	BF, CG, GW, SG
Amalur (Bas)	(f)	Motherland	BF, GW, RT
Armanno (Ita)	(m)	Warrior	GW, SF
Ashley (Eng)	(m/f)	Ash tree meadow	CG, SF
Audrey (Eng)	(f)	Noble strength	CG, GW, SF
Aveline (Fra)	(f)	Nut	CG, GW
Bakarne (Bas)	(f)	Solitude	BF, BG, CG, SF, SG
Balare (Bas)	(f)	Strong	BF, GW, RT
Balendin (Bas)	(m)	Strong, Brave	GW, SF, SG
Basil (Gre)	(m)	Kingly	GW, SF
Bixente (Bas)	(f)	Victorious	BF, CG, GW, SF
Braden (Eng)	(m)	Broad valley	CG, SF
Byron (Fra)	(m)	Cottage	CG, GW, SF
Calandra (Gre)	(m)	Lark	CG, GW
Carey (Wal)	(m)	From the castle	GW, SF
Colette (Fra)	(f)	People's victory	GW, SF
Constanza (Ita)	(f)	Constant	BF, CG, GW, SF
Curtis (Fra)	(m)	Courteous	CG, GW, SF
Damiano (Spa)	(m)	Taming	CG, SF
Darcie (Fra)	(f)	The dark	RT, SF
Dawn (Eng)	(f)	Daybreak	BF, CG, SF
Delia (Gre)	(f)	Moon goddess	BF, CG, FI
Dulcinea (Spa)	(f)	Sweet	CG, GW
Edmund (Eng)	(m)	Prosperous protector	GW, SF
Eldora (Spa)	(f)	Golden	CG, GW, SF
Evan (Wal)	(m)	Youth	CG, FI, GW, SF
Gail (Eng)	(f)	Lovely	CG, GW, SF
Gavin (Wal)	(m)	Hawk of battle	RT, SF
Giustino (Ita)	(m)	Just	CG, GW, SF
Guy (Fra)	(m)	Guide	CG, GW, SF
Hayley (Eng)	(f)	The hay meadow	CG, SF
Hope (Eng)	(f)	Hope	CG, GW, SF
Hunter (Eng)	(m)	Huntsman	RT, SF, SL
Ignatios (Gre)	(m)	Fiery	GW, RT, SF
Ikerne (Bas)	(f)	Visitation	BG, CG, GW

Ione (Gre)	(f)	Purple gem	BF, CG
Itxaro (Bas)	(f)	Hope	CG, GW, SG
Ixaca (Bas)	(m)	Laughter	CG, GW, SG
Kauldi (Bas)	(m)	Lame	BG, RT
Kenneth (Eng)	(m)	Royal oath	SF
Kimberly (Eng)	(f)	Royal fortress meadow	SF
Kiril (Gre)	(m)	Lordly one	CG, FI, GW, SF
Kolina (Gre)	(f)	Pure	BF, CG, GW
Ligia (Gre)	(f)	Silver voice	BF, CG
Lindsey (Eng)	(m/f)	Linden tree isle	CG, GW, SF
Lorenzo (Ita)	(m)	Crowned with laurels	GW, SF
Martina (Ita)	(f)	Warlike	BF, SF
Maximos (Gre)	(m)	Greatest	GW, SF
Melantha (Gre)	(f)	Dark flower	BF, CG, GW, SF
Milagros (Spa)	(f)	Miracles	BG, CG, GW
Montague (Fra)	(m)	Rich man's mountain	SF
Nekane (Bas)	(f)	Sorrows	BF, BG, RT
Neron (Spa)	(m)	Strong, Stern	GW, RT, SF
Nyle (Eng)	(m)	Island	GW, SF
Orane (Fra)	(f)	Rising	CG, GW, SF
Ramiro (Spa)	(m)	Great judge	CG, GW
Reed (Eng)	(m)	Red haired	CG, GW, SF
Severin (Fr)	(m)	Severe	GW, SF
Shirley (Eng)	(f)	Shining meadow	CG, SF
Sibyl (Gre)	(f)	Prophetess	BF, CG, GW, RT
Silas (Gre)	(m)	Forest	CG, FI, GW, RT
Sofronia (Gre)	(f)	Wise	BF, GW
Speranza (Ita)	(f)	Hope	BF, CG
Tadeo (spa)	(m)	Praise	CG, GW, SF
Tibalt (Bas)	(m)	People's prince	SF, SL
Tomlin (Eng)	(m)	Little twin	CG, SF
Valerio (Ita)	(m)	Brave, strong	CG, GW, SF
Vaughn (Wal)	(m)	Small one	BG, CG, GW, SF
Wenda (Eng)	(f)	Fair	CG, SF
Yolande (Fra)	(f)	Violet	CG, SF
Yvette (Fra)	(f)	Archer	GW, SF

Celtic; Gaelic

Though not identified by country, these names are drawn from Ireland and Scotland.

Aidan (EH-thahn) (Celt)	(m)	Flame, fiery	FI, GW
Áine (AN-yuh)(Celt)	(f)	Joy	CG, FI, GW
Angus (Gael)	(m)	Unique choice	FI, GW
Arienh (A-reen) (Gael)	(f)	Pledge	BF, FI
Baird (Gael)	(m)	Poet	CG, FI
Bevan (Celt)	(m)	Youthful warrior	CG, FI, GW
Bridget (Celt)	(f)	Strength, Bride	CG, FI
Blair (Celt)	(f)	From the plains	CG, FI, SF
Brendan (Gael)	(m)	Raven	BG, FI, GW
Brenna (Celt)	(f)	Dark hair	FI, RT, SF
Carlin (Gael)	(m)	Little champion	BG, FI

Cathal (Ka-hal) (Celt)	(m)	Battle mighty	FI, GF, RT
Conall (Celt)	(m)	Mighty	CG, FI, SF
Cormac (Irish)	(m)	Charioteer	FI, SL
Cullen (Gael)	(m)	Handsome	CG, FI, GW
Derry (Gael)	(m)	Red haired	FI, GW
Donnelly (Celt)	(m)	Brave, dark man	FI, GW, SL
Dougald (Celt)	(m)	Dark stranger	FI, GW
Duana (Gael)	(f)	Song	CG, FI, GW
Elspeth	(f)	Consecrated	FI, GW, SF
Ena (Celt)	(f)	Fire	FI, GW,
Faolán (Irish)	(m)	Wolf	FI, RT
Fiona (Celt)	(f)	White, fair	BF, CG, FI, GW
Gannon (Gael)	(m)	Fair complected	CG, FI, GW
Glynis (Gael)	(f)	Valley	FI, GW
Grady (Gael)	(m)	Noble	FI, GW, SF
Gráinne (GROH-nya)	(f)	Grace, Queen	BF, CG, FI, SF
Kyle (Gael)	(m)	Handsome	CG, FI, GW, SF
Logan (Gael)	(m)	From the hollow	BG, CG, FI
Maeve (Celt)	(f)	Fragile	BG, CG, FI, GW
Moira (Celt)	(f)	Great	CG, FI
Morag (Gael)	(f)	Bitter, Princess	BF, FI, RT
Niall (Celt)	(m)	Champion	FI, GW, RT
Regan (Celt)	(f)	Royal	BG, FI, GW, SF
Rory (Gael)	(m)	Famous ruler	FI, GW, RT
Tara (Celt)	(f)	Tower	FI, SF, SG
Teague (Irish)	(m)	Poet	CG, FI

Eastern Europe

This includes names from the following countries: Bul (Bulgaria), Hun (Hungary), Lat (Latvia), Pol (Poland), Rom (Romania) and Rus (Russia).

Adok (Pol)	(m)	Dark one	GW, RT, SF, SL
Alka (Pol)	(f)	Brilliant	BF, GW, SL
Andor (Hun)	(m)	Strong	CG, GW, RT, SL
Anton (Rom)	(m)	Inestimable	GW, SL
Asenka (Rus)	(f)	Graceful	CG, GW, SF, SL
Atanas (Bul)	(m)	Immortal	SF, SL
Bella (Hun)	(f)	Nobly bright	GW, RT, SF
Boris (Lat)	(m)	A fighter	RT, SL
Cheslav (Rus)	(m)	Fortified camp	SL
Didina (Rom)	(f)	Desired, Beloved	GW, SF
Dragos (Rom)	(m)	Dragon	SF, SL
Eizenija (Lat)	(f)	Well born, Noble	GW, SF
Ekaterina (Bul)	(f)	Pure	BF, CG, SF, SL
Gellert (Hun)	(m)	Powerful soldier	SF, SL
Gisella (Hun)	(f)	Pledge	CG, GW, SF, SL
Gwidon (Pol)	(m)	Life	CG, SF, SL
Ivana (Rus)	(f)	Precious gift	GW, SF
Jadwiga (Pol)	(f)	Refuge in battle	BF, SL
Kolya (Rus)	(m)	Victorious army	GW, SF, SL
Marika (Hun)	(f)	Bitter	GW, SL

Piroska (Hun)	(f)	The ancient	SF, SL
Raimund (Pol)	(m)	Mighty protector	GW, SF, SL
Reveka (Rom)	(f)	Binding	RT, SF, SL
Rickard (Hun)	(m)	Powerful ruler	SF, SL
Rossitva (Bul)	(f)	Dew	CG, SL
Sinovia (Rus)	(f)	Stranger	SL
Soren (Rom)	(m)	Sun	CG, GW, SF
Stefan (Lat)	(m)	Crown	GW, SF
Svetlana (Rus)	(f)	Star, Bright	CG, GW, SF, SS
Tekli (Pol)	(f)	Divine fame	CG, SL
Urzula (Lat)	(f)	Little bear	CG, SF
Vaclav (Rus)	(m)	Wreath of glory	SF, SL
Valerian (Pol)	(m)	Strong, Brave	CG, GW, SF
Vasili (Rus)	(m)	Kingly	SF, SL
Velyo (Bul)	(m)	Great	GW, SF, SL
Vidor (Hun)	(m)	Conqueror	SF, SL
Zivon (Pol)	(m)	King's protector	SL

Egypt/Middle East

Afdhal	(m)	Lofty	SF, SS
Akhtar	(m)	Star	SF, SS, SG
Alia	(f)	Lofty	SF, SS, SG
Ameena	(f)	Trustworthy	BF, CG, GW, SG
Azeem	(m)	Defender	GW, RT, SF, SS
Baqia	(f)	Jewel	CG, GW, SF, SS
Coman	(m)	Noble	SF, SS
Faakhira	(f)	Magnificent	BF, SF, SS
Faheem	(m)	Learned	GW, SF, SS
Haidera	(f)	Lioness	BF, GW, SL, SF
Hashim	(m)	Destroyer of evil	RT, SF, SS
Kadar	(m)	Powerful	RT, SF, SS
La'eeqa	(f)	Elegant	CG, SF, SS
Mansur	(m)	Victorious	GW, RT, SF
Meenaa	(f)	Star	BF, SF, SS, SG
Najib	(m)	Of noble descent	SF
Nayyir	(m)	Shining	GW, SF, SS, SG
Qamar	(f)	Moon	SF, SG
Raushan	(m)	Bright as a star	SS, SG
Saif	(m)	Sword	GW, SF, SS
Shamarra	(f)	Prepare for battle	RT, SF, SS
Talib	(m)	Seeker	GW, SF, SS, SG
Yaella	(f)	Prominent	SF, SS
Zaki	(m)	Bright, Pure	SF, SG

Native American

Entries are listed by tribe, where known, as follows: Apac (Apache), Ara (Arapaho), Bla (Blackfoot), Che (Cherokee), Chey (Cheyenne), Chippewa (Chip), Choc (Choctaw), Esk (Eskimo), Hopi, Iro (Iroquois), Miw (Miwok), Nav (Navajo), Oma (Omaha), Sio (Sioux), Zuni. When others besides the Uktena and Wendigo take these names, they often take the translation rather than the Native American name as given.

Abetsi (Oma)	(f)	Yellow leaf (Autumn)	WE
Adahy (Che)	(m)	In the woods	RT, UK

Adsila (Che)	(f)	Blossom	CG, UK
Akecheta (Sio)	(m)	Warrior	WE
Altsoba (Nav)	(f)	All are at war	UK
Anaba	(f)	She returns from the war	RT, WE
Anpaytoo (Sio)	(f)	Radiant	WE
Ayita (Che)	(f)	First in the dance	UK
Chapawee (Sio)	(f)	Industrious	GW, WE
Chuma (Hopi)	(f)	Rattlesnake girl	UK
Dezba (Hopi)	(f)	Going to war	RT, UK
Donoma (Oma)	(f)	Visible sun	WE
Elu (Zuni)	(f)	Beautiful	CG, UK
Enapay (Sio)	(f)	Bravery	RT, WE
Eyota	(f)	The greatest	UK, WE
Ezhno	(m)	He goes alone	RT, WE
Gomda	(m)	Wind	WE
Hana (Ara)	(f)	Sky, Black cloud	CG, WE
Hiyamovi (Chey)	(m)	High chief	WE
Honovi (Hopi)	(f)	Strong deer	CG, UK
Howahkan (Sio)	(m)	Mysterious voice	UK, WE
Huyana (Miw)	(f)	Rain falling	UK
Iuana	(f)	Wind blowing over stream	WE
Kijika	(m)	He walks quietly	RT, UK
Kohana (Sio)	(m)	Swift	CG, RT, WE
Koko (Bla)	(f)	Night	RT, WE
Lonato	(m)	Flint	GW, WE
Magena	(f)	The coming moon	CG, UK, WE
Maka (Sio)	(f)	Earth	RT, WE
Maska	(f)	Powerful	RT, UK, WE
Meriwa (Esk)	(f)	Thorn	GW, WE
Mingan	(m)	Gray wolf	RT, UK, WE
Nahimana (Sio)	(f)	Mystic	UK, WE
Namid (Chi)	(f)	Star dancer	CG, UK
Nantan (Apac)	(m)	Spokesman	GW, WE
Nashoba (Choc)	(m)	Wolf	RT, UK
Nina	(f)	Mighty	BF, RT, WE
Orenda (Iro)	(f)	Magical powers	UK, WE
Otaktay	(m)	Kills many (foes)	WE
Sanuye Miw)	(f)	Red cloud comes (sunset)	CG, UK
Songan	(m)	Strong	RT, UK, WE
Sora	(f)	Songbird	CG, UK
Taci (Zuni)	(f)	Washtub	BG, UK
Tadewi	(f)	Wind	CG, WE
Takoda (Sio)	(m)	Friend to many	GW, WE
Tala	(f)	Wolf of intelligence	RT, UK, WE
Tyee	(m)	Chief	UK, WE
Waban	(m)	The East wind	WE
Wemilo	(m)	All speak to him (respect)	GW, UK, WE
Wihunahe (Chey)	(f)	Chief woman	WE
Yanaba (Nav)	(f)	She meets the enemy	BF, UK

Asian

The following entries are identified by country of origin as follows: Bur (Burma), Cam (Cambodia), Chi (China), Jap (Japan), Kor (Korea), Thai (Thailand), Viet (Vietnam)

Akira (Jap)	(m)	Intelligent	GW, SG
Angúo) (Chi)	(m)	Protect the country CG, SG	
Aran (Thai)	(m)	Forest	CG, RT, SG
Azami (Jap)	(f)	Thistle flower	CG, GW, SG
Bon-Hwa (Kor)	(m)	Utmost glory	CG, GW, SG
Chantrea (Cam)	(f)	Moon	GW, SG
Chao-xing (Chi)	(f)	Morning star	CG, GW, SG
Chikako (Jap)	(f)	Clever	BG, GW, SG
Chyou (Chyoh) (Chi)	(f)	Autumn	BF, SG
Dae (Kor)	(m/f)	Great	BF, GW, SG
Daw(Thai)	(f)	Stars	CG, SG
Gan (Gahn) (Chi)	(m)	Dare, adventure	BG, CG, SG
Guotin (Chi)	(m)	Strong leader	RT, SG
Hidéyo (Jap)	(f)	Superior generations	GW, SF, SG
Hwei-ru (Chi)	(f)	Wise	CG, GW, SG
Hyun (Kor)	(m/f)	Wisdom	GW, SG
In-su (Kor)	(m)	Preserving wisdom	GW, SG
Isra (Thai)	(f)	Freedom	CG, GW, SG
Jun(Chi)	(f)	Truth	BF, GW, SG
Katsu (Jap)	(f)	Victorious	GW, SG
Kiet (Thai)	(m)	Honor	RT, SG
Kiri (Cam)	(m)	Mountain	GW, SF, SG
Kong (Chi)	(m)	Glorious	SG
Kyi (Bur)	(f)	Clear	BF, CG, SG
Li (Chi)	(m)	Strength	GW, SL, SG
Lihwa (Chi)	(f)	Princess	SF, SG
Lin (Bur)	(m)	Bright	CG, GW, SG
Makoto (Jap)	(m)	Sincerity	GW, SG
Miwa (Jap)	(f)	Far seeing	CG, GW, SG
Mya (Bur)	(f)	Emerald	CG, SG
Myung-hee (Kor)	(f)	Bright, pure	GW, SG
Ratana (Thai)	(f)	Crystal	CG, GW, SG
Seiko (Jap)	(f)	Force, truth	GW, SG
Shen (Chi)	(m)	Spirit, deep thought	SG
Shing (Chi)	(m)	Victory	GW, SG
Sovann (Cam)	(m)	Gold	GW, SG
Sying (Chi)	(f)	Star	SG
Veata (Cam)	(f)	The wind	CG, GW, SG
Virote (Thai)	(m)	Power	RT, SG
Yemon (Jap)	(m)	Guarding the gate	GW,
Yo (Bur)	(m)	Honesty	GW, SG
Yori (Jap)	(f)	Trustworthy	BF, GW, SG
Yu (Chi)	(m)	Universe	CG, SG

Scandinavian/Germanic

The following entries are identified by country of origin as follows: Den (Denmark), Ger (Germany), Nor (Norway), Swe (Sweden).

Andras (Nor)	(f)	Breath	CG, GF
Annika (Swe)	(f)	Grace	CG, GW, SL
Argus (Den)	(m)	Vigilant	GF, RT
Arild (Nor)	(m)	War chief	GF
Asta (Den)	(f)	Star	CG, GF, SF, SG
Astrid (Swe)	(f)	Divine strength	BF, GF
Bernhard (Ger)	(m)	Bear's courage	GF, SL
Berta (Ger)	(f)	Glorious	BF, SL
Birger (Swe)	(m)	Rescue	CG, GF, GW
Börje (Swe)	(m)	Castle	GF, SF
Brynhild (nor)	(f)	Fighting woman	BF, GF
Conrad (Ger)	(m)	Honest counselor	CG, GW, SF, SL
Ebba (Den)	(f)	Strong	GF, RT
Edith (Ger)	(f)	Rich gift	GW, SF, SL
Egon (Den)	(m)	Formidable GF, SL	
Eldrid (Nor)	(f)	Fire, lovely	GF, GW, SL
Erik (Nor)	(m)	Ever powerful	GF, GW, RT
Ernst (Ger)	(m)	Steadfast	GF, RT, SL
Gala (Nor)	(f)	Singer	CG, GF, GW
Garth (Swe)	(m)	Protection	CG, GF, RT
Gisele (Ger)	(f)	Pledge	CG, GF, GW, SL
Gudrun (Swe)	(f)	Divine wisdom	CG, GF, GW
Hagan (Ger)	(m)	Strong defense	GF, GW, SL
Harald (Den)	(m)	War chief	GF
Hilde (Nor)	(f)	A Valkyrie	BF, GF
Hulda (Nor)	(f)	Hidden	GF, GW, SL
Jorgen (Den)	(m)	Farmer	CG, GF
Knute (Nor)	(m)	Knot	BG, GF, GW
Laila (Den)	(f)	Night	CG, GF, SL
Lothar (Ger)	(m)	Famous warrior	GF, GW, SF, SL
Magnar (Nor)	(m)	Strength, Warrior	GF, SL
Maren (Nor)	(f)	Bitter	GF, RT, SL
Matilde (Ger)	(f)	Brave in battle	BG, GF, SL
Ragna (Nor)	(f)	God's warrior	GF
Rafe (Ger)	(m)	House wolf	CG, GW, SL
Rolf (Ger)	(m)	Praise wolf	GF, GW, SL
Rutger (Ger)	(m)	Famous warrior	GF, SL
Signe (Swe)	(f)	Victory	GF, GW, SF
Sigrid (Den)	(f)	Victorious counselor GF	
Siv (Nor)	(f)	Kinship, Thor's wife	BF, GF
Soren (Den)	(m)	from Thor	GF, GW
Tor (Nor)	(m)	Thunder god	GF, GW, SL
Torgny (Ste)	(m)	Clamor of weapons	GF, SL
Ullrick (Ger)	(m)	Ruler of all	GF, SL
Verena (Ger)	(f)	Protecting friend	CG, GF, SF
Vilhelmina (Ger)	(f)	Resolute protector	BF, GF, SF

Packs

"First to pack, your true family. Second to Stag, wisest of spirits. Third to the Fianna, your true people. Last to yourself, a wee part of the whole."

— traditional Fianna toast

When you sit down with your friends at the gaming table, or in the living room, or in a pub, it's usually taken for granted that you're playing a pack. It's just a fancy word for a group, really, isn't it? It's just another excuse for a bunch of characters to have an adventure together, right?

Well, yes and no. Sure, the pack structure is a handy excuse for you and your friends to play a bunch of characters who hang out with each other and who have a good reasons to go and kick Wyrmish ass. However, a pack is so much more. By ignoring the deeper implication of what it means to be a member of a pack, you potentially deprive yourself of some of the most rewarding elements of a **Werewolf** game.

The Pack in the Garou Nation

For most nations on Earth, the single human being is the smallest building block of society. That's not true of the Garou Nation. Amongst the werewolves, the pack is the smallest social unit that actually matters except in the case of a few, rare individuals, and usually they have a pack behind them. King Albrecht and his pack are a good example of that. The Garou have inherited from their wolf ancestry the idea that a group is much more powerful than any individual, a concept that seems to elude much of the modern western world with its emphasis on individuality and the fulfillment of the self.

Perhaps a better comparison would be a small combat unit in an army: a patrol or squad. The group lives, fights and relaxes with each other for an extended period of time and become an amalgam of family, colleagues and friends. The comparison has its attractions: both groups are primarily devoted to combat. Werewolves are the soldiers of Gaia. However, even that's not a good enough comparison. For instance, military squads are almost always single sex and are often chopped and changed by promotions, which most packs are not.

From Pack Upwards

As we mentioned above, the pack really is the smallest social unit that werewolf society recognizes. A lone Garou is at the very least a mistrusted outsider within the sept — one of the reasons Silent Striders who travel alone have so many problems — or well on her way to becoming Ronin. It's not just society's disapproval that bonds werewolves together into packs, though. If disapproval were that powerful a force, metis would be non-existent. No, the real driving force is the natural instinct in all Garou to congregate together. Werewolves, both young and old, feel more comfortable and happy when they're part of a pack. It gives them a sense of completion that it's hard for them to find elsewhere.

The pack acts as a unit at social occasions and on the battlefield. The pack members stand up for each other at moots, and their Galliard sings of their deeds to the assembled Garou there. A sept is effectively a pyramid of packs with the elders that run the caern making up the topmost pinnacle of that pyramid. When an ambassador is sent from one sept to another, it's usually a whole pack, not just an individual that's particularly skilled in diplomacy.

The whole of werewolf society functions around these packs. It's important that your character can function as part of a pack if he is to prosper in the game. After all, in wolf society, a lone wolf is either doomed to a premature death or to create a brand new pack of his own by poaching one or more wolves from existing packs. Being alone is not a viable long-term choice for them.

Raison d'Etre

While it's certainly true that some packs just drift into being, usually amalgamations of all the cubs in a particular sept, most are formed with a particular purpose in mind. Indeed, many elders are quite happy to come up with a purpose for a pack that is just "drifting together" to give the youngsters a focus that will help bind them together in the difficult first few months as a pack.

The purpose is usually a single, simple, mission-orientated task: "Find the source of the corruption that's fouling the river in the next valley and destroy it" or "root out the Wyrm-spawn in the local town." Often a new pack chooses this for itself, as the mission is something that interests it collectively. The more important the task is, the more likely that an elder chooses it for the pack. For really major tasks, a temporary pack (see below) forms, full of experienced Garou that have the necessary skills to complete the task may be assembled. This is a method of last resort: the temporary pack rarely has the time to form the bonds that a permanent pack has and is thus rarely as effective as the combined skills of the pack members suggest it should be.

Once the first task is fulfilled, the pack tends to stay together, establishing a more wide-ranging task for itself (even if it's something as simple as "Protect the caern and the lands around from the Wyrm") that gives it a purpose to bond around. That purpose will no doubt change over time, as the circumstances around

the pack change, but it always remains at the core of what the pack is and how they choose to fight for Gaia.

Lifelong Bond

For most werewolves, membership in the pack is a lifelong bond. Indeed. Most werewolves only leave their pack in one of two ways: they die or they are given an assignment by their elders that forces them to leave an existing pack and join another. The former is far more common than the latter in the End Times. As the battles against the forces of the Wyrm grow more and more intense, the casualty rate among pack members grows steadily. Sometimes whole packs are wiped out at once, sometimes just a significant number of its members.

When most of a pack is wiped out, the surviving members are faced with three choices: go on as they are, seek new members to replace their fallen comrades, once a suitable period of mourning has passed, or disband and seek new packs to join. While many Garou instinctively prefer the former option, most realize through the counsel of the elders or the promptings of the pack's totem that it is simply a slow route to the destruction of the pack. The loss from the pack of the skills that the Garou have come to rely on by instinct makes it less effective, especially in combat. The attrition rate among the remaining members is high. Instead, they seek new members to give the pack renewed vitality. The easiest way of doing this is by adopting newly Changed cubs just through their Rite of Passage that have yet to find packs or the lone survivors of packs that have fallen in battle. On occasions a merger of two existing but depleted packs forms a new pack. However, this is a tricky move to pull off without offending one or both of the existing totem spirits of the packs. Often the only way to do it successfully is to formally dissolve both packs, parting company from the totem spirit and the obligations it brings, before seeking a new spirit for the combined pack.

A pack that has been reduced to a fraction of its strength is allowed to disband with no dishonor; the characters get their invested freebie points in Totem back, to spend on the totem of their next pack. The Garou Nation counts such packs as casualties in a fashion; a pack may be considered "dead" even if some of its members live. This isn't the most common decision, but in some cases, particularly when the grief of losing most of the pack's members threatens to drive the survivors into Harano, it can be the best one.

The Temporary Pack

Temporary packs are formed for particular quests of great importance that require a range of skills not found in any available existing packs. The best-known example of this is the formation of a Silver Pack (see below), but it can happen in less prestigious and dangerous times as well. Usually such packs are selected by tribal elders, or occasionally through the guidance of spirits. They pick and choose werewolves that have the required skills to complete the quest, as best as they can.

During their membership of the temporary pack, pack members no longer gain the benefits of the totem of their main pack, substituting for them those of the totem that the temporary pack follows. As soon as the werewolf leaves his temporary assignment and returns to his original pack, the gifts of that totem return and the ones granted by membership in the temporary pack fade.

Sometimes an established pack will gain a temporary member. For example, if a pack is working in an unfamiliar region, a local werewolf may well be assigned to the pack for the duration of its stay in the area. In such circumstances the honorary member of the pack will not take on the duties and rewards of the pack's totem, retaining her own previous allegiance instead. These "loaned" pack members often bond with their temporary packmates to such a degree that they become full-time members of the pack. When that decision is made, they swear themselves to the same totem as the rest of the pack.

Creating a Pack

Details for creating packs are given on page 102 of **Werewolf: the Apocalypse**, but here are a few other things you might want to think about while you're creating a new character as part of a pack.

Pack Roles

On the surface, a character's role within the pack seems to derive obviously from his auspice. For example, Karl's character, an Ahroun, is likely to dominate combat while Linda's character, a Theurge, is going to take the lead in matters spiritual, particularly in trips across the Gauntlet. The problem with this approach is that, while it's useful shorthand, it denies you the chance to play the diversity of your character's skills and knowledge in the game.

A really good pack knows instinctively which member is best suited to which task, and will automatically defer to him at times of crisis if his skill set is the most appropriate. This in no way undermines the role of the pack alpha. She still makes the decisions on who does what when a decision is needed. The point is that at moments of crisis, when the time to make those decisions just isn't available, the pack should instinctively know whose aptitudes are most suited to the situation.

So, how do you do this? Well, the obvious answer is to take a good long look at each other's character sheets until you know who can do what best. However,

it's far more fun to play out the process of learning about one another in the course of the game. If you are playing out the Rite of Passage as a pack, your characters are going to start out with little or no understanding of each other's capabilities. As the story develops, you will be able to watch which characters succeed in which tasks, and develop your character's attitudes to her packmates accordingly.

Of course, unlucky dice rolls and other reversals of fortune may actually result in the pack initially developing a skewed appraisal of a packmate's skills. All the better. The roleplaying that can result from that as your character tries to persuade her packmates that she's the best one for a particular job, despite the evidence to the contrary, or the joy of succeeding in a task where the pack's "expert" has failed only adds to the story.

Leadership

Pack leadership is such an important part of the dynamic of Garou society that two tenets of the Litany are devoted to it. Indeed, it's so important that we've devoted a whole section to it in this very book (see page 84). Suffice it to say here that most packs tend to stay under the leadership of a single alpha until such a time as they prove themselves unworthy or fail repeatedly. The instincts that werewolves inherit from their wolf Kin mean that they feel most comfortable with a single, defined leader that has proved her worth over the rest of the pack. Democratically run packs do exist, particularly among the Bone Gnawers and the Glass Walkers, but they are rare and many end up reverting back to the alpha model in times of crisis. When you create your character, you need to consider how she might react to varying styles of leadership, and indeed how much she craves the alpha position for herself. It will affect how she acts in the first few weeks of the pack's existence and therefore how her packmates come to view her.

Totem

For many players, putting dots into a Background that doesn't offer immediate benefit to their characters is a hard thing to do. However, it's something that you and your fellows should seriously consider doing. If every player puts in one or two points, the result can be a significant totem. Putting in more can lead to a powerful and respected totem for the pack. There's absolutely nothing wrong with doing that. Your characters are the center of the story. Even if they're mewling cubs barely through their First Change and learning the ins and outs of Garou society, there's no reason why they shouldn't attract a powerful totem who senses the great things that the characters are capable of and wants to guide them through it. You wouldn't be playing a game of savage horror and desperate struggle if you didn't hope that your character would be doing great things, would you? It's very much in keeping with **Werewolf**'s tragic warrior hero themes to give the characters the patronage of a major spirit. Feel free to do so, if it matches you and your fellow players' aspirations for the chronicle.

Remember too that a particular totem's gift and bans are going to have a small but significant effect on the way the pack operates. Try to match the totem's interests to those of your characters and the needs of the chronicle. Your storyteller should be able to give you some guidance as to which spirits might be most appropriate for the sort of stories he has in mind.

Pack Tactics

Several examples of combat tactics used by packs are listed in **Werewolf: the Apocalypse**, p. 212. Here are a few more that you could try:

• **Forward Pass:** The forward pass takes advantage of the discrepancies in size and mass between the different forms to allow one werewolf to literally throw another a significant distance. One werewolf takes on Crinos form and picks up and throws another member of the pack, who is usually in Homid or Lupus form. This tactic is usually used when a mass of enemy is blocking the pack's progress when they urgently need to reach someone or something behind them and was pioneered by a group of English Fianna with some experience of rugby prior to their First Change. If the thrown werewolf is expecting to fight whatever she's being thrown at, she usually switches to Crinos just before impact, hoping that the dramatically increased momentum will knock down the opponent.

System: The thrower rolls Strength + Athletics (Difficulty 3 + the thrown werewolf's Stamina). If the thrown werewolf is aiming to knock down whatever or whoever they were just chucked at, her player rolls her Dexterity + Athletics to hit the target, who may dodge, and do Stamina + the number of success the thrower scored levels of bashing damage to the target. Otherwise, the player just rolls Dexterity + Athletics (difficulty 6) to allow the character land on her feet.

Packmates required: 2 **Performable alone?** No

• **One by One:** Sometimes splitting up to fight multiple foes is not the most effective way to take them down. Instead the pack concentrates on one member of the opposition at a time, hoping to take them down one at a time. Usually one member of the pack will engage the chosen enemy directly, launching multiple, Rage-driven attacks, while his packmates do their best to tear the opponent apart from behind and the sides. Once the enemy falls, they move on to do the same to the next opponent.

System: The main attacker attacks the opponent as normal, apart from the fact that he must spend enough Rage to gain a number of attacks equal to the number of attackers trying to take down his opponent. Also, he may not defend himself with any of his actions, they must all be direct attacks against his opponent. Providing all those conditions are met, the other werewolves can attack at -2 difficulty.

Packmates required: 3 or more **Performable alone?** No

• **Blindsiding:** A variation on the One by One tactic, Blindsiding allows multiple werewolves to attack a single target without one member putting himself at direct risk. Most of the attackers step into the Penumbra and move behind the target. After waiting an agreed period of time, the single werewolf left in the material world rushes at the target, makes an attack and rushes away again. As soon as the werewolf has made her attack, her packmates step out of the Umbra and launch their attacks at the unsuspecting target. As the opponent turns to face these new attackers, the first werewolf returns to launch another attack from behind. Due to the tricky nature of stepping through the Gauntlet quickly, this tactic is useful only if all involved are true veterans at entering and leaving the spirit world.

System: The werewolf in the material world must spend at least two Rage to allow herself to move close to the target, attack and move away again. As she launches her attack, her packmates simply step sideways again, and launch attacks at the unprotected rear of the target with the normal -2 difficulty bonus.

Packmates required: 2 or more **Performable alone?** No

Social Tactics

Of course, pack tactics aren't just limited to the battlefield. Most packs develop social tactics that allow them to function more effectively when interacting with humans, werewolves and even spirits. Here are a few ideas:

• **Bad Cop, Worse Cop:** Many packs have worked out that playing the good cop, bad cop game can be particularly effective if one of the participants is a werewolf with a high enough Rage rating that humans find being around them uncomfortable. Using such a werewolf as a "worse cop" allows the "bad cop" an extra die on any Manipulation roll he makes to persuade the poor subject of the interrogation to talk.

Packmates required: 2 **Performable alone?** No

• **Animal Magnetism:** When one werewolf hunts alone for a mate, she can use Animal Attraction (see **Werewolf,** page 199) to find a bed partner. When a whole pack goes out on the prowl, the town better lock up all its sons and daughters. The cumulative effect of a group of

werewolves all evidentially checking out the local talent can have the effect of raising the general level of sexual tension in a bar or club so high that it becomes easier for everyone there to seduce someone else. The werewolves, of course, are in the best position of all.

Every werewolf of the appropriate sex for the partner the werewolf is attempting to seduce actively participating in flirting and teasing the humans around them decreases the difficulty of the Animal Attraction roll by one.

Packmates required: 2 or more **Performable alone?** Yes

• **False Savior:** Many packs find use of this tactic a particularly effective way of befriending a possible source of information and aid that they don't think would respond to a direct approach. Two or more of the pack contrive to catch the unsuspecting victim in an out of the way place and threaten or actually attack her. Usually the most aggressive and larger werewolves are chosen for this duty. Then another member of the pack "happens to walk by" and manage to "drive off" the attackers. This false savior earns himself a -1 difficulty bonus on all social rolls with the victim from then on, unless he's seen with his packmates. In that case, the bonus switches to a +2 difficulty penalty.

Packmates required: 3 or more **Performable alone?** No

Feel free come up with more, pending your Storyteller's approval.

The Silver Pack

There is a Garou ideal of a Silver Pack: one that boasts one of each of the five auspices. This ideal stems both from the wide range of skills such a pack possesses and from the legend of the first pack, which came together in the earliest days of the Garou's existence. Every tribe has a variation on the legend of this Silver Pack, which was called upon to fight to save Gaia against overwhelming odds with little chance of success or survival. Yet, survive they did and in honor of that pack, the greatest pack in the Garou Nation is known as the Silver Pack.

A Silver Pack is only formed in times of great need, although as more than one Ragabash has wryly commented, there has been a Silver Pack nearly continuously for the last decade. Elders just nod their heads wearily and mutter something about yet another sign of the End Times. Silver Packs are formed at concolations, massive moots formed of multiple septs from at least five of the tribes. If the elders present deem that there is a task of sufficient danger, complexity and importance that it warrants the formation of a Silver Pack, they announce a competition for members of the pack.

Choosing the Pack

Elders of each auspice take responsibility for the contests that will determine the leading members of their auspice present. Each candidate, whatever his auspice, faces tests in three areas: Glory, Wisdom and Honor, which test body, mind and spirit respectively. Only werewolves that excel in all three areas earn themselves a chance of membership in the Silver Pack. The particular nature of the tests is determined by the auspice of the candidates and the preferences of the elders and the nature of the task the pack will attempt. For example, a mission that is likely to involve regular and deadly battle will be more combat and strategy-oriented than one which involved investigation and dealing with spirits.

• **Glory:** The Apocalypse is nigh; the Garou can have only strong champions. Tests of Glory come first, as Werewolves are the warriors of Gaia and every one of them, irrespective of auspice, is expected to be able to fight with a ferocity and skill few other beings can match. The individual tests reflect the auspices of the participants, though. Ahroun usually compete in direct elimination duels, while a Galliard might be expected to reenact famous battle strategies of long dead heroes. Other tests of the body can involve enduring extreme weather conditions, long periods of privation or even races across difficult terrain.

• **Wisdom:** If the Garou accept fools as their heroes, they will surely fall. A Silver Pack faces challenges that they can't hope to beat unless they can outthink as well as outfight them. Ahroun face virtually impossible tactical dilemmas, while Ragabash are forced to puzzle out the truth of cunning riddles. A Theurge might be tested by a group of spirits, some seeking to deceive, some to help and some to avoid any involvement at all. Only those werewolves who beat these challenges clearly and demonstrate the versatility of their minds will progress to the final stage of the challenges.

• **Honor:** If the spirit is weak, the whole is open to corruption. The final tests are the subtlest, for the candidates do not know when they are being tested. In the days following the conclusion of the Wisdom challenges, the auspice elders will contrive to test the werewolf's character in a variety of social situations, as subtly as they can. They might contrive to have one candidate subjected to a series of insults by a higher-ranking Garou, or to involve them in a love triangle with a Kinfolk and another werewolf. They might arrange for the candidate to be given onerous duties in the caern hosting the concolation or to do guard duty with werewolves from a tribe the werewolf is known to dislike. They will carefully observe the candidates' behavior. The Silver Pack has to be more than just a collection of supremely skilled individuals, it must sum up everything it means to be a Garou. Each member has to be an absolute exemplar of Garou honor and is expected to close the divide between tribes, not deepen it. They must be conciliators as well as warriors and

Rite of the Phoenix

Level Five

When all the elders in the concolation are satisfied with their candidates, they assemble in the center of the caern. The Caller of the Wyld then starts a howl that the other elders then join in, auspice by auspice. All of them are beseeching Phoenix to attend the gathering and choose the werewolves he deems to be worthy. As the rite draws to an end, a column of cold, icy blue fire should appear in front of the candidates. They then walk through the fire one by one, with Phoenix's mark, an icy blue flame on their left shoulder blade, appearing on those the totem deems worthy. When Phoenix has made his choice — on occasions before all the candidates have walked through the fire — the flame draws inwards into a tight pillar which then ascends sedately into the sky, to hang above the caern for anything from a few minutes to an hour or so. The longer Phoenix remains, the better the omen for the success of the Silver Pack.

System: The ritemaster rolls Wits + Rituals (difficulty 7). If the roll succeeds, the column appears as described above. Those chosen members of the Silver Pack are picked at the Storyteller's discretion. Successful members pass through the flame unharmed. Failed candidates suffer a single level of aggravated damage. Truly unworthy candidates — Litany breakers, would-be traitors or those with a guilty secret — can suffer up to four levels of aggravated damage. Phoenix does not take kindly to his time be wasted with unworthy candidates. If the rite is attempted without representatives of all five auspices being present, the ritemaster will suffer five levels of aggravated damage when the fire materializes around him and then dissipates.

thinkers and be able to demonstrate their commitment to the Garou's struggle over their own arrogance.

These tests will leave a handful of candidates from each auspice. Those werewolves are lead to the heart of the caern where they participate in the Rite of the Phoenix (see sidebar) to determine which five would make the strongest pack. The Rite usually takes place in the view of the whole concolation, who stand waiting for Phoenix's judgment.

The chosen pack receives five points each of Glory, Honor and Wisdom and receives Phoenix as its pack totem. Pre-existing pack affiliations and totems aren't lost, and their pack duties are simply put of hold for the duration of their membership in the Silver Pack. The other totems usually recognize the significance of the Silver Pack and are glad to have one of their devotees chosen for the honor.

The Mission

Unlike most other packs, the mission is the life of the Silver Pack. The group will stay together until such time as they have succeeded, failed or lost more than half of their numbers. Should the pack suffer that level of casualties, the stories of the Silver Packs suggest that

New Totem: Phoenix

Background Cost: None. Only the Silver Pack takes Phoenix as its totem, and there may only be one Silver Pack at a time.

Phoenix is the great bird that lives a glorious life, burning bright and inspiring all that see him. At the end of his life, though, he burns away to ash, consumed by his own fire. A new Phoenix then rises from those ashes, once again inspiring those who can see him. The cycle of life for the Phoenix spirits represents life, death and rebirth and many werewolves see the existence of Phoenix as evidence that the world can rise from the ashes of the coming Apocalypse. Perhaps the reason that Phoenix chooses the Silver Packs is that he is paving the way for that rebirth in ways the Garou cannot comprehend. He only chooses packs that contain a representative of each of the five auspices.

Traits: Members of the Silver Pack gain 5 Renown in all three categories: Glory, Honor and Wisdom. Every member of the pack gains an extra die in his dice pools for any social rolls made while interacting with other Garou that know of his membership of the pack. The pack as a whole gains a pool of 10 extra points of Willpower per story, which can be used by any member of the pack. Phoenix knows that his children will face many of the Wyrm's most dangerous servitors in their quest and so grants them added protection. The difficulty of all attack rolls made for Wyrm creatures attacking the Silver Pack is increased by 2. All members of a Silver Pack carry Phoenix's mark, the blue flame on their left shoulder blade, throughout their membership in the pack. Some choose to have a permanent scar or tattoo made there after their service in the pack finishes.

Ban: Should a member of a Silver Pack ever so shame herself that she falls below 3 permanent Honor, she will lose membership in the pack and usually her life at the claws of her packmates. Even if she survives, Phoenix will never again choose her and her name will be excluded from the tales of the Silver Pack's deeds.

they were not meant to succeed. The surviving members normally try to return to the caern where they started so they can renounce their station and allow a new Silver Pack to be formed swiftly. There is no loss of Renown for doing this, for it is seen as the right thing for the Garou Nation. However, should the surviving packmates fail to do this, then the consequences can be serious or deadly. Failing to live up to expectations is the single biggest crime a member of a Silver Pack can display. Any member of the Silver Pack who displays cowardice or treachery or disgraces the pack in any way can expect no mercy from his packmates. Most likely, he will be torn to bits before he has the chance to explain. The Silver Pack cannot afford to be anything less than the absolute ideal of Garou behavior and any deviation from that in the field is punishable by death. After all, the pack is better off without a member it can't trust implicitly.

Aftermath

Those Silver Packs that succeed in their mission can expect to hear their tale sung around campfires for the rest of their lives, with the understanding that those songs will be sung right up until the Apocalypse itself. Most return to their septs and their old packmates, bathed in honor. Former Silver Pack members tend to rise rapidly through the sept hierarchy and, if they survive long enough, become amongst the most respected of elders.

On occasions successful packs will choose to dissolve previous affiliations and remain together as a pack. The intense nature of the time they spend together as the Silver Pack often binds them even closer to each other than they were to their previous packmates and they can't face the idea of splitting up. Of course, such packs lose the patronage of Phoenix once their original task is done. Phoenix is the totem of the Silver Pack and the Silver Pack alone. Instead, they must seek a new totem spirit, although few have a problem finding one after achieving such a legendary victory. Such packs often go on to become legends in their own right, doing great things even after their one, legendary quest is over.

Rank, Status and Dominance

Face it, everybody wants their own way, and werewolves are no exception. The fact that with their raw power and inner Rage Changers have more temptation to *take* what they want makes them especially dangerous. This is why having social structure and rules of society are so important. If Garou (or wolves or humans for that matter) fought every time two individuals wanted the same thing, the Nation would have exhausted itself long ago.

Terminology of Dominance

Wolf hierarchy is classified by biologists using Greek letters. The alpha is dominant. The beta is next in line, and usually the most likely to take the alpha's place should something happen to the leader. The rank-and-file are classified as gammas. Finally, the one that tucks tail for everybody is the omega. This poor sod serves as a scapegoat, the brunt of any pack member's frustration. Oftentimes, the omega acts as pack jester, inciting others to play and pulling pranks. To complicate things further, there are generally two separate lines of dominance, divided by sex — while males may dominate some females or vice versa, they seem to be most interested in the status among their own sex.

While following wolf social structure in many respects, Garou are much more likely to have a single hierarchy in a given group, but there are occasional exceptions – usually for specific rituals. Furthermore, packs don't always have omegas; when they do, it's either the pack metis or (in the case of a veteran pack) the "Effing New Guy," youngster recently adopted into the pack.

Family Affair

A homid will easily mistake a Garou pack structure for that of a wolf pack, but no wild-born lupus would. Unlike most Garou packs, a wild wolf pack is typically a family unit, consisting of a breeding pair and up to three years worth of their offspring. Until recent years, most social behavioral research was conducted on (often unrelated) captive wolves. The resulting comparison is analogous to analyzing of a group of strangers thrown into a prison camp and extending the same social dynamic to a large family reunion.

Rank

The basic concept of rank is innate to Garou. After the Change, an observant cub will pick up on the cues of rank without necessarily understanding what they mean. Both before and after the Rite of Passage, a Garou has the rules of rank explained, both verbally and by more… direct means as necessary. In this regard lupus have the advantage over most homid cubs, as they are both more adept at reading body language and are more used to the notion of hierarchy.

At its basic level, rank is synonymous with one's rung on the social ladder; the higher rank you are, the sooner you get to the trough, as it were. In reality, the system is more complex. For one thing, there are many

more Garou than there are levels of rank, and in a mass of fosterns someone has to rise above.

As the Garou are themselves, rank is both physical and spiritual. The physical signs of rank are often subtle but instinctive, involving changes in bearing. For example, an adren will have a tendency will raise his head a fraction and rock his shoulders back a notch when approached by another Garou, noticing the almost imperceptible changes to the other's stance. Should the adren rise in rank, his chin will instinctively rise a fraction higher, he shoulders thrown back a bit more. Sometimes, a lower-ranked Garou will stand with his body squarely towards his senior with his body, but not look directly at her. Where the difference in rank is greater, the subordinate will turn his head even farther, exposing his throat to indicate submission (be cautious, however; this sort of rank stance can sometimes be confused with pack status, below). Even the scent of a Garou shifts with the rise in rank, though it is detectable on a conscious level only to the most sensitive lupus. In addition, many Garou will mark themselves with tattoos or ritual scarring to make their rank clear, so no one can mistake what they've attained. Rank manifests spiritually as well as physically, though the precise form varies greatly. To spirits (and other Garou in the Umbra, at Storyteller discretion), rank may appear as a glowing sigil, a change in the aura surrounding the werewolf or some other distinction appropriate to the individual. However rank manifests, spirits easily recognize it, and thus know whether a supplicant is worthy to learn a new Gift (the spirit may not reveal its knowledge immediately, as some conniving Garou discover to their detriment).

Leadership

Alpha. Pack Leader. It's a title most young cubs aspire to, and fewer seasoned veterans desire. But we're getting ahead of ourselves.

What makes a pack leader? In the simplest terms, the leader is the most capable. What this means varies from tribe to tribe, sept to sept, and even between packs. In lupus-dominated packs, "capable" means the strongest physically will be leader, although skill in combat is also helpful. More often than not, alphas-by-strength are eventually replaced by the Garou with the sharpest wits, for brawn is only useful if effectively applied. In septs where combat is a daily affair, the pack leader may be the one with the most kills or survived the most battles. The choice of Silver Fang sept leader might be based in large part on lineage, while an Uktena leader is chosen based on age, experience and demonstrated wisdom. In particularly warlike packs, the leader is the one who forces others to acknowledge her supremacy, while in most other cases the members confer status upon the new leader.

Sensing Rank

During formal introductions, a Garou will always reveal her rank. There will be other times when a Garou will need to know a stranger's rank in relation to her own. This is especially important when some cliath or fostern visits another sept or attends a grand moot or concolation. Roleplaying should of course enter into this process, but if a system is desired the player rolls Perception + Primal Urge, target 6. Success determines relative standing (equal to, above or beneath the character's rank). Three successes reveal the precise rank, while a botch makes a social *faux pas* almost inevitable.

A Garou can pretend to be another rank. This can be useful when intimidating youngsters ("Young Guardian, does your sept leader know you make a habit of asking impertinent questions of busy adren?") or intimidating elders. On the other hand, some veterans might pretend to be low in rank to avoid notice or to test the mettle of youngsters. This is a contested roll; the player rolls Manipulation + Subterfuge, difficulty of 5 + the difference between true Rank and assumed Rank; the target to be fooled rolls Perception + Primal Urge, target 6. Storytellers should feel free to modify the observer's difficulty depending on circumstances. A cliath acting like a fostern before a cub will have an easier time pulling off the deception than if he tried to pass as an elder to a well-known Galliard: "Hmm, I could have sworn I knew *all* the ranking Ahroun in this protectorate; what battles did you say you were in?") Also, certain Gifts (or the testimony of a spirit) will render the deception transparent. This is a dangerous game to play; pretenders caught usually suffer a thrashing on the spot by superiors, loss of renown, and (if a repeat offender) a hotseat in front of the Council of Elders.

A leader should, as the name implies, lead. The impulse of the wolf-born alpha (and brasher homids and metis) is to always be in front. If an object looks suspicious, the alpha is the first one to investigate. In the charge against a gang of fomori, the alpha leads the vanguard. For those alphas that survive, most learn to temper their instinct with homid techniques of leadership such as delegation. Though the alpha wants to know the layout of an enemy's camp, he sends the Ragabash scout who stands a better chance at bringing back the information without tipping off the foe. Finding the balance between personal leadership and delegation is one of the skills that separate pack leaders from sept leaders.

The Best Alphas

A stable pack hierarchy is crucial. If pack members constantly vie for dominance, they will likely be unable to respond fast enough to succeed or even survive in a crisis. Yet, a completely static structure where all decisions must be run through the alpha cripples a pack just as easily; individuals who have to play "leader may I?" miss opportunities. Initiative dies and morale suffers.

By far the more common model of a pack involves a leader who takes advantage of personal initiative, who uses the strengths of the individuals to augment the pack while using the pack to shield each other's weaknesses. Respect for each other's abilities is a big part of why packmembers trust each other with their lives.

Sensing Pack Status

Pack status is a subtler, more fluid and altogether fuzzier concept than rank, and depending on the nature of a given pack may be easy or difficult to pinpoint. When two pack members meet, an observer may determine which one is dominant — or whether they are essentially equal (gammas). When a pack is assembled, watchers can pick out the alpha, omega (if any) and beta. Bearing and stance is part of it — an alpha is apt to hold his head a little higher — but actions are more telling. For example, the ranking pack member stands straighter than the others, raising his head slightly while the rest lower theirs almost imperceptibly — but dip his chin momentarily to the alpha. As a pack gathers, members will welcome newcomers, but will surround the alpha. In a larger pack, a perceptive watcher can even gauge the relative standing of each individual by the amount of hubbub surrounding her arrival or departure. Note that at the next meeting the dynamic may be quite different.

The Determination of Dominance

Given that the alpha position — or any position on the hierarchical ladder — can be fairly fluid, let's look at three points that help determine dominance.

- **Rank**

It should be clear by now that rank plays a major part in sept and tribal politics; no fostern will rule multiple packs if there are healthy elders available. However, rank is seldom the important factor in intra-pack dominance struggles, or at least not as frequently as one might suppose. This is because the typical pack starts out as the same rank (usually cliath). The first to rise in Rank soon realizes that those she lords her new status over will soon catch up — and may surpass her in short order. That said, a packmate two or more steps above his fellows tends to be alpha, not by virtue of rank but rather by the experiences and skills represented by his rank.

- **Auspice**

Each auspice has particular strengths. As the strong rule, it follows that the strongest auspice for a given situation calls the shots. Often, the werewolf will assert her authority on the gamble that others will recognize her lead.

For example, a pack in negotiation with some spirits realizes they were set up. The ranking Ahroun leaps up and begins giving shouted orders. The alpha, a Philodox, doesn't contest this. The pack gives better than it gets, but they are sorely outnumbered. Then the Ragabash shouts "I've found a way! Follow me!" and bolts. Those who can afford to look away from their opponents glance at the Ahroun, who hesitates as he tries to decide what to do: keep doing what he knows best, or trust the trickster. Finally, he shouts, "I'm on rearguard. Follow him!" and the pack obeys.

- **Renown**

A final deciding factor between prospective leaders is experience. A Ragabash with several successful Umbral quests under his belt will likely be tapped to lead another Umbral sortie, and not the same-ranked Theurge who is better known for making talens within the confines of his caern. Likewise, when the mission is to invite some new Kinfolk to meet the sept, the pack will follow a Galliard who is known for his honorable behavior, though his rival has a higher body count of Wyrm minions. Lastly, reputation may trump rank on occasion. For example, in a dispute pitting the word of an athro gloryhound against that of an adren known far and wide as the paragon of honor, the elder council will be apt to side with the lower-ranked Garou.

If the combination of rank, auspice or Renown doesn't suggest an uncontestable leader for a situation, challenges between contenders results.

Deference

When an elder eyes a tender venison backstrap, the athro steps back and politely says, "After you." When an athro asks a fostern to run an errand across the caern, the proper answer should run along the lines of "Yes, sir." Yes, rank has its privileges, no question — even the Litany says so. Exactly what privileges those are can vary from tribe to tribe and sept to sept. The impertinent behavior of youth that the elder Child of Gaia may let slide would be grounds for a throating by a Fenrir elder. Still, if a Garou has taken the risks and made the sacrifices to attain high standing, they have every right to expect all which Garou society promises. And those with rank seldom neglect their privileges, whether they care for them or no. If Twice-Struck the adren is owed the haunch, but isn't hungry, he'll still take the first bite or two before passing it on to another. If a fostern wins a fetish which is more in Twice-Struck's league level wise, the younger werewolf had

best hand it over. On receiving the honored item, Twice-Struck is within his rights to hand it right back if he thinks the youngster earned the right to bear it. Generally, the lesser-in-station are wise to at least offer the ranking Garou her due. Showing such respect will earn the respect of Garou and spirit alike.

A good rule of thumb for any young Garou is to err on the side of deference, but it is a rule that many homids, used to rebelling against authority in these modern times, learn only after getting get knocked about a few times. This means anything up to and including the following: speak when spoken to (and always add on "-rhya" or a similar honorific), but always listen. Stop horsing around with your packmates when elders approach. The best food, drink or place at the moot will go to those with rank. When an elder needs something, from messages delivered to the caern heart to a door opened, you do it happily, and volunteer if you can. With time, the young Changer will learn what is expected (and where the boundaries are) in her sept. When meeting Garou from other septs, the youngster must be extra-careful; she represents her sept and her tribe, and if she offends an honored elder both will learn of it.

The rules get a little more flexible within the bounds of a pack. Pack members become closer than family. They work and play together becoming familiar with each other's temperaments and moods. In many packs, formal displays of deference are muted, to be replaced by deeds. A packmate may fail to address his alpha as "-rhya" or occasionally make jibes that would get an outsider throated; he would show special consideration for his leader in other ways, like going out of his way to help his leader without being asked (or throating a stranger who forgets to address the alpha as "-rhya"). Some packs are more strictly formal in deferring to the chain of command, but as a rule the pack leader who insists on all the courtesies of rank soon receives only resentment... and possibly challenges.

Challenge

Werewolves are powerful creatures, born to battle. They are attitude made flesh. They have hair-trigger reflexes to match their hair-trigger tempers. The result is a race with the potential to destroy itself without any help from its enemies. Over the millennia, werewolves have developed two safeguards: hierarchy, to smooth over conflicts, and protocols of challenge, to keep the damage to a minimum when conflict is inevitable.

Not every instance of friction between Garou results in open conflict. This is the great benefit of hierarchy. If two Garou go for the door at the same time, generally the one with less status will pause and allow the other to go first. However, when werewolves of similar rank and similar ambitions congregate, they invariably clash.

A facedown is one of the more common ways to resolve spontaneous disputes. In principle, this simple struggle allows for two werewolves to settle things without bloodshed. In reality, tensions rapidly escalate (once committed, backing down represents a loss of face) and frenzy is a too-frequent consequence. A typical facedown happens at gatherings, allowing comrades to defuse the situation, but when two werewolves meet alone, any displays of pride can end tragically. But when the problem goes beyond what can be handled by a simple facedown, a more formal challenge is declared.

Why Challenge?

There are a thousand different reasons for a challenge. The most common, however, deal with rank, status and territory. This could be anywhere from a protracted struggle for pack leader to the claim of a prime hunting ground, fetish, or even prime Kinfolk. Even if a werewolf manages to play well with her fellows, eventually she will have to challenge for rank.

Challenge For Rank

How difficult this inevitable challenge is depends both on the desired rank and the werewolf challenged. One who dislikes the challenger can make it well nigh impossible, but a Garou shouldn't expect a cakewalk just because an elder takes a shine to him. A good mentor realizes that making things too easy on the aspirant robs him of the self-confidence of knowing he truly earned the right of rank. Others may look down on younger one as well, and his weakness may even reflect badly on the mentor. Rank is to be earned, and a Garou should feel no shame at failing challenges for the higher ranks. Not everyone is destined to be counted as an athro, and far fewer attain the status of elder than aspire to it.

Although not set in stone, it is traditional that once a Garou has challenged for rank and won, she cannot again challenge the same Garou to be acknowledged for rank. This leads Garou of small septs to travel in search of other Garou who will accept their challenge.

Types of Challenges

When thinking of challenges, probably the first thing that springs to mind is combat between rivals. The rules for such combats may be quite simple or exceedingly complex, and with varying lethality. Opponents may cradle an egg in their fists, the loser being the first one to break the shell. Or perhaps a shield and axe fight where the first to step outside the ring must concede defeat. But combat isn't appropriate to determine superiority in every circumstance. There are

many other contests that don't involve bloodshed. Riddles, chess or other gamecraft are common wits-testers among Philodox or Ragabash, while talespinning or musical challenges are a standard fare for Galliards. Others include tests to see who runs the fastest, throws the farthest and crosses the Gauntlet the quickest.

Knowing When to Challenge

It should be clear when *not* to challenge another werewolf. To challenge one's leader in time of war or in the heat of battle is a Litany-breaker that can get the offender in a great deal of trouble. Some unscrupulous alphas will use this tenet to their advantage by claiming that the Wyrm's forces keep them in perpetual state of war. Taken to an extreme, one could argue that the Garou Nation has been at war constantly for centuries, or even declare that the Apocalypse has begun. Challenging such a one is risky, and the winning challenger had best hope the elders are liberal in their interpretation of the Litany.

Rank is another serious, if not always clear-cut, consideration. Even in challenges for rank, it is considered unseemly to approach someone too far above one's station, although such presumption may be forgiven in small septs with few middle-ranking members. An elder need not acknowledge the demands of a fostern — but if she does, the youngster deserves what he gets. If the situation is reversed, however, things get sticky. The elder could suffer some loss of Renown for stooping so low (especially if it is considered an abuse of power), or for *having* to formally challenge the youngster — implying she's not strong enough to put the fostern in his proper place. Note that this pertains to formal challenges; facedowns or even a quick "trip to the woodshed" are common, with the young werewolf more likely to lose both challenge and Renown).

So, the safest bet for formally asserting dominance is someone within one step of one's own rank, at the sept, between missions, right? Probably… unless the sept is large, mostly homid, and highly political. Challenges can be far more complex than a simple witnessed duel.

Rules of Challenge

It would be impossible to list all the unspoken rules of challenge and their exceptions, especially since they vary by sept, tribe and even circumstance. Below are some guidelines, applicable in most tribes, to keep in mind when taking a stand against another Garou.

- **Open Challenge**

The instigation may be as complex as a ritual intoning of ancestry and grievance, or as simple as pointed glare, but however it is done there will be no mistaking what has occurred. A challenge must be

given, acknowledged and accepted or rejected. An ambush isn't a challenge. Blindsiding an opponent and *then* issuing a challenge doesn't count. Either way will certainly incur a loss of renown and standing, as well as instigating a feud. (Perhaps wrongly, Shadow Lords are thought to contest this rule).

• **Witnesses**

When possible, the challenge should have witnesses, even if only an ancestor-spirit. Packs or septs are preferred, for "neutral" parties add legitimacy to the result. Even if your duel to the death was legitimate and fair, the elders will be doubtful if you sought satisfaction in secret. Indeed, debates and song contests require outside judges.

• **Heed the Master**

The Master of the Challenge wields a great deal of influence in such contests. She seldom forbids a challenge (though if she does so she'd better be sure her authority is backed up by the sept leadership) but she can impose onerous rules (or even delay a ruling, hoping the challenger will cool off or be talked out of going through with the challenge). Her job is to ensure that the sept is strengthened, or at least not weakened, by challenges, and usually this means resolving the dispute without crippling or killing a sept member. Crossing her not only brings swift retribution from the Master but probably a severe punishment from the other elders as well.

• **Level Playing Field**

Unless stated otherwise a certain level of fair play is expected. For example, in a footrace where the opponents start in Homid form, they are expected to stay that way throughout. The first contestant to resort to a common advantage (in this case, taking Lupus form) loses face, and allows his opponent to do likewise while still appearing to be the injured party. Some Garou allow their opponents to use advantages unilaterally (for instance, a Homid armwrestler letting his adversary to shift to Glabro), either to "make things interesting" or to show disdain for the opponent's skill. This could have psychological advantages (shaking up or angering the opponent, and possibly suffering a slight loss of face for accepting the advantage), and makes him look all the better if he wins the contest anyway. This also applies to other aspects of a challenge, such as letting the opponent strike the first blow, use the better bow or get a head start. It is more common for the instigator of a challenge to take handicaps; most Garou figure that the challenger knew what he was getting into (although a particularly smug recipient of a challenge can also be magnanimous).

• **Honorable Surrender**

In any contest save a fight to the death, surrender by one side is expected — there is certainly no dishonor in showing throat. Not accepting surrender is deeply dishonorable — indeed, it is a violation of the Litany! — and the offender can expect to face the elders and almost certainly a rite of punishment. Even if the death was accidental or in the heat of the moment (easy enough, once blood is in the air and the rage is up), such transgressions are not taken lightly, for few elders consider any squabble to be worth depriving Gaia of Her chosen. Unfortunately, unnecessarily fatal challenges are all too common, and if a sect can't afford one dead Garou, they certainly can't afford to drive off the killer. Some young warriors see this as an opportunity to "inadvertently" take out rivals and be immune from the worst punishments.

Note that the Litany demands the acceptance of an *honorable* surrender. While the act of attacking after surrendering has occurred, it is quite uncommon. At the very least such dishonorable action merits a tremendous loss of renown and possibly banishment. More likely, the victor will kill the false Garou with impunity; if he can't, his pack can.

The exception to the rules of surrender is when the involved parties agree on a fight to the death. In this case, asking for quarter is a cowardly act, and the victor is under no compunction to spare the vanquished. If an obvious victor breaks off the attack and spares her opponent, she will receive great praise for her mercy, but in reality this rarely happens; if things are so bad that honor can only be cleansed by death, the winner seldom stops before victory is complete. The vanquished may feel the same way, rejecting the offered quarter.

Aftermath

Ideally, the only repercussion to a challenge is that the winner has her way, but in reality it doesn't always work that way. The loser in an unexpected upset may find herself facing more challenges for a while; after all, if one contender can upset the cock of the walk, what's to say another can't? Recently deposed alphas known for overstepping their authority and generally making asses of themselves are especially prone to have former underlings standing in line with grievances in hand. A good Master of the Challenge will only let this sort of behavior go on for so long — someone's bound to frenzy and/or die eventually — unless the picked-on werewolf truly deserves the punishment.

Initiation and Renunciation

Olvir found it hard to sit still. His heart raced so fast that sparks of color crossed his field of vision with each beat. He tried to relax, but his shoulders cramped uncontrollably,

blatantly refusing his commands to unknot. Today he would face judgment from Grandfather Thunder. Would he be found worthy to claim a place amongst the warriors who surrounded him? The Theurge nodded to him, and he knew in a matter of minutes that his fate would be decided; he'd either become a member of the tribe or be sent away from all that he'd ever known to find the right path.

Joining a tribe is the first, and some claim, the most important commitment that a young Garou makes in werewolf society. Membership in a tribe marks a cub's coming of age, and acceptance of the privileges and responsibilities bestowed upon Gaia's chosen. Membership means more than just a moniker that denotes a particular werewolf's heritage. A tribe is a group of werewolves who have joined together because of similar lineage, beliefs, and spiritual patronage. Bound by oaths, blood, and totems, induction into any given tribe is not guaranteed for a young cub. The totem of a particular tribe makes the final decision about all candidates to join its ranks.

Contrary to what some Garou believe, membership in a tribe is not solely a matter of inherited genetics. Even though a particular cub's father may have been a Silver Fang of note, Falcon may reject the child for a number of incompatibility reasons. While the family of the cub may feel embarrassment, the spirits do not see such a decision as a slight or dishonor to the young Garou. Rather, to admit a cub into a tribe where she does not belong would be the ultimate shame, not only to the tribe, but also to the cub. Since the tribal totem is the ultimate judge in deeming who would be a worthy and compatible addition to the tribe, elders consult the spirits about all newly changed cubs before any major decisions are made concerning mentorship, education, placement within a sept, and of course, teaching tribal specific legends, politics, and customs.

While all of the tribes vary in their approach to the issue of gaining admittance into their group, most follow a general guideline of making sure that the new cub goes through a series of initiations before final approval is sought from the totem.

Generally a new cub is formally introduced to the elders of the nearest sept. Even if the cub is already known to the elders, they will interview her to determine lifestyle, attitudes, ideals, and if possible, lineage. From there a Theurge, who will consult the spirits about her natural spiritual tendencies, subjects the cub to an examination.

Between the two studies, elders can usually get a good feel for what tribe a cub should belong to. After that, the cub is presented to the tribal totem, who makes the non-negotiable decision about whether a cub qualifies to be admitted to the tribe. If the result of the presentation to the totem is positive, the elders of the sept may move onto a Rite of Passage. Should the result be negative, it's the elder's responsibility to figure out where to send the wayward cub.

The process of introduction, examination, and presentation can be a very formal affair, involving multiple interviews and closed-door discussions amongst elders about the cub. Conversely the proceedings may have a very casual air that includes open debate on the subject. Either way the end result is the same; either the cub is accepted or denied admittance to the tribe.

How Tribes Came to Be

Myriad legends have been passed down through generations of Garou that tell the tale of how all of the different tribes came into existence. A rather popular version of the story states that in the early times only one tribe existed to serve Mother Gaia, as protector and propagator of Her will. As the legend goes, the werewolves began to fight amongst themselves concerning issues born in pride and prejudice. Fierce debates erupted over territories, leadership, and philosophies. Eventually, to prevent an all out civil war, the sixteen wisest Garou were chosen to settle the disputes. When an agreement wasn't forthcoming from all of the parties, the Garou nation split, following the leader who was most in line with their way of thinking. Those Garou were said to have been the first elders, and thus the one tribe became sixteen.

Whether or not that particular tale is historically accurate is anyone's guess since no written record exists to verify its authenticity. However, every tribe has its own version of its origin, generally told to cast the best light possible on that specific tribe. Characters hold their own beliefs about the beginning of their tribe. Even so, these days most werewolves focus not on the First Times, but on the Last Days.

The Choice

How do the spirits determine who is right for their tribe, and who is not? The Garou would shrug and say, "they just know." While no one could quantify all of the criteria of a particular totem, elders make some general assumptions before the cub is presented to the spirit. First, what lineage does the cub come from? While genetics play little role in what tribe a werewolf eventually joins, a particular werewolf may very well be the spiritual heir of a legendary tribal hero or have a naturally strong tendency towards a particular tribe. Elders know that totems heavily favor such individuals. Sec-

ondly, what sort of life has the applicant lived prior to discovering their Garou nature? The totem is sure to note whether or not the applicant could continue to live reasonably well among its followers. Next, elders determine if the applicant has experienced any portents, visions, or spiritual calls from their totem or any other. While dreams and visions can be very vague and difficult to analyze, (particularly in the case of a lost cub, or an individual who didn't know of their werewolf nature) the elders try their best to make sure that they aren't presenting the young cub to the wrong spirit. In the end, the totem observes all of those traits and more. Usually a totem immediately recognizes on of it's own. On very rare occasions, a totem may require a cub to prove herself before allowing her admittance to the tribe.

Genetic Predisposition

How much of a role do genetics play in determining a werewolf's tribal affiliation?

The easy answer to this question is none.

The ties that hold tribes together are spiritual rather than physical. While it's true that a particular family may be renowned in a certain tribe through the ages, it's because the members of that family were spiritually compatible with the totem of that tribe. If a werewolf has a long line of ancestors who have typically fallen into one tribe, it does not insure that she or her descendants are automatically members of that tribe.

A great example of this would be in the case of genetic descendants of the lost White Howler tribe. While at some point in history an individual may have qualified to join the Howler's ranks, it's an impossibility in the modern world simply because there is no White Howler totem left to bond any genetic descendants together.

Of course, Pure Breed complicates matters. A Garou with Pure Breed is an exemplary member of his tribe, at least in appearance and bearing. The tall, aristocratic Silver Fang with coat of purest white, the heavy-set, swarthy Shadow Lord whose pelt is midnight-black, the burly gray-furred Get of Fenris with ice-blue eyes — these are all examples of the genetic strains that run strongly within a tribe. If a Wendigo sires a son who exhibits the unmistakable appearance of a purebred Wendigo himself, the cub doesn't *have* to join the Wendigo — but in all likelihood, the spirits will earmark him as one of Great Wendigo's children. Those tribes that haven't lost their Pure Breed hold a

distinct social advantage, and they aren't likely to relinquish it without good reason.

But as mentioned before, Pure Breed isn't everything. A young male lupus that displays what would clearly be interpreted as Black Fury Pure Breed isn't considered to be a pure bred Fury, or even a Fury at all. He becomes a member of whatever tribe adopts him, and is considered not to possess Pure Breed. As strong as his genetic predisposition to the Furies, there's no way he can be mistaken for a Daughter of Pegasus.

Expectations

Inclusion in a tribe isn't a Gaia given right, nor is it a free pass for a cub to cruise in and out of moots and other affairs as she sees fit. Belonging to a tribe is a marriage of duty, responsibility, and privilege. Many perks come along with tribal affiliations. The tribe presents a young werewolf with the opportunity to share a sense of community with like-minded individuals, to learn customs and rites, to bond with mentors, and to establish alliances. On the flip side, werewolves are expected to protect tribal interests, territories, and philosophies. Most Garou will come to the aid of a fellow tribemate, even if that individual is a stranger to them. The spiritual and ideological ties that tribemates share cements an unspoken understanding of unity between individuals who may have never met before. This is not to say that the bonds between tribemates are inviolate, for many tales tell of great intertribal rivalries, but a Garou generally gives a fellow tribe member the benefit of the doubt over a werewolf of another tribe.

Divorcing a Tribe

On very rare occasions an individual may feel that Gaia, the Garou Nation, and their personal interests might be better served if they were to break ties with their current tribe and join forces with a different one. Such decisions are not made rashly or easily, and with good reason. Individuals who would intentionally disregard a powerful tribal totem can earn the ire and suspicion of not only their fellow werewolves, but also the many spirits who keep track of such matters. A tribe isn't merely a fraternal organization; it's a reflection of the honor, history, and noble ancestry of those Garou that have come before. A werewolf arbitrarily declaring that she wishes to switch sides should expect to be treated with derision, and in some cases, outright hostility. So great is the perceived slight that werewolves are careful not even to casually imply that they would want to change tribes.

Sometimes the consequences don't matter and the Garou in question makes the grave decision to approach her elders with her case. Usually requests to change tribes are met with initial confusion and even anger. Elders typically try to solve any issues that a werewolf has concerning their placement in the tribe. Should the werewolf persist in her desire to leave her tribe, the elders arrange for a rite similar to the Rite of Renunciation to be performed. The entire sept gathers for this solemn occasion. Some tribes consider a renunciation of a tribe to be equal to the death of a tribemate. A werewolf who undergoes a renunciation of this type can expect to be publicly mocked, humiliated, and spurned by people who may have formerly been friends and mentors.

Divorcing one's self from a tribe is the equivalent of the messiest of break ups, even if the reasons behind the decision are completely valid. In such cases, the elders conducting the rite are not required, nor are they expected to help the exiting werewolf find a new tribe. To renounce a tribe is considered to be a slap in the face of the tribal totem that allowed admittance in the first place. Most Garou wonder how one of their fellows could presume to be wiser than an ages-old spiritual patron.

The totems do not look upon renunciations of this variety with much favor either. A werewolf should expect never to receive advice, knowledge, or protection from the offended totem again. Such divorces are final. A werewolf will never again carry the name of that tribe.

The ramifications of a werewolf's decision don't end after the rite is performed. As the unbound Garou makes her way out into the world to find her new tribe she is certainly judged more critically by any tribe that she applies to. Garou that leave a tribe quickly garner a bad reputation for themselves. In a society that highly prizes creating a good name and personal renown, the end result can be devastating to a werewolf's image amongst her people. Garou who choose this path have to be twice as vigilant in their journey through life to regain the reputation, prestige, and trust of her people.

Is there ever a good reason for a werewolf to renounce her tribe? Perhaps, although character backgrounds that feature a renunciation of any variety should be discussed with the Storyteller during character creation. It is possible that a tribal renunciation could be handed down as a punishment for a crime that didn't warrant death, but was so severe that any other form of punishment wouldn't have sufficed. Most werewolves would consider that sort of punishment to be a fate worse than death as renouncing a tribe effectively strips away a Garou's identity.

Other reasons for renunciation could include suffering an overwhelming emotional trauma that causes

the werewolf to want a fresh start, an unshakable belief that the werewolf could better serve Gaia in a different role, or an insurmountable feeling that the Garou "belongs" elsewhere.

Since renunciation of a tribe is such a rare occurrence, the player should be aware that a character with this kind of history would constantly face judgment from other Garou and even from the spirits with which she associates on a daily basis. The choice to create a character with a renunciation in her background could lead to some great dramatic scenes in a story, but it could also become tiresome as the character has to prove herself over and over and over again.

Shifting Moon

Roland looked upon the full face of Luna. This night was his, thanks to the herbs that had forced his mother into labor during the full moon. How proud his family had been that he had been born a warrior, under Luna's full light. Still, his heart never fully embraced the part of the warrior's moon that was his birthright. He'd always felt a longing, as though he had somehow missed out on who he truly should have been.

Another version of renunciation occurs in the form of a werewolf rejecting her auspice. This is slightly more common than renouncing a tribe, but the decision to do so is equally serious. Most werewolves view those who have rejected their auspice in favor of another with suspicion. After all, how could a werewolf claim that she knows her place better than Luna? Nevertheless, renunciation of auspice does occur. Although elders try to counsel a werewolf who wishes to radically alter their role in Garou society, they cannot forbid her from undergoing a Rite of Renunciation.

The process of renunciation is pretty cut-and-dried. The Garou in question petitions her elders for the rite and clearly states her reasoning. The elders then question the Garou and make her aware of the ramifications of completing her request. Once the werewolf is aware of the consequences, the elders arrange for the rite to take place during the time of the new auspice. Much like the renunciation of a tribe, the renunciation of an auspice is a grave and solemn affair. The Garou adopts a new name, losses all but three permanent Renown points, and can no longer learn Gifts from her old auspice. Most werewolves knew the Shifting Moon in the past do not regard her with any sort of familiarity. In their eyes, she's a stranger. The werewolf for all intents and purposes becomes a new person.

Renunciation of an auspice means a new start for a werewolf. No matter how great she may have been in the past, she must rebuild her reputation from scratch in much the same way that a new cub would. For some, this rebirth is a blessed relief from a life that forced certain expectations that the werewolf could never completely fill. For others, the renunciation is a punishment handed down for serious misconduct. Rather than accept death, these Garou do their best to reform themselves in the eyes of their fellows. Some crimes that might cause a forced renunciation include; gross negligence that led to the death of other werewolves, an action that led to the compromise or near compromise of a caern, the siring of a metis offspring, or some similarly serious social crime. A story circulates through the Garou Nation of a highly thought of elder who acted as a traitor while under the influence of the enemy. While his crime would have usually ended in a Great Hunt, those who sat on his tribunal chose renunciation as an alternative so that the great leader might redeem himself in the eyes of Gaia and his people. So, renunciation can have any number of flavors; voluntary, punitive, merciful, and so forth.

A Garou who undergoes a Rite of Renunciation is forever altered. Something fundamental in the werewolf's spiritual makeup changes. Her behavior and attitudes shift to accommodate her new auspice moon. Old friends may feel as though the Shifting Moon is a complete stranger. Indeed, the werewolf that undergoes the rite may have trouble re-establishing her own identity. A Rite of Renunciation doesn't cause any sort of amnesia. The Garou remembers everything about her past, but she simply doesn't think along the same lines anymore, or if she does she frequently questions herself, her abilities, and her place in the world. This is particularly true of Garou who have received the Rite unwillingly. It's not inconceivable that a werewolf doing penance for a crime could fall into depression due to a lack of identity, purpose, and motivation. It's the risk that a Garou accepts when a renunciation is performed.

Conversely, renunciation can be a very positive thing, once the smoke clears. A Garou may finally be able to achieve the potential that Gaia has bestowed upon her. A renunciation of auspice can open just as many doors as it closes. It may allow a werewolf to heal old spiritual wounds and move on from a life that was falling far short of glorifying the Mother. Rare success stories of Shifting Moons are known among Galliards, although elders typically frown on any tale that justifies changing the core nature of any Garou. Werewolf life is harsh, and those in command don't want their brethren thinking that a renunciation is the magic pill that will suddenly make life easy.

Tribal Camps

"I would never join a club that would have me as a member."

— Groucho Marx

When we look at the Garou Nation, we have twelve tribes that can be considered — as they often are by the werewolves within them — sovereign nations that make up a greater whole. Much like the United States, the overall strength of the nation is defined by the sum of its parts, or states. Each state has laws within its jurisdiction, and these laws are defined in werewolf society by how each and every tribe interprets the Litany. There's a catch, though; within these sovereign tribes are three distinct peoples, all of whom call themselves werewolves. The differences between the homid, metis and lupus breeds within each tribe cause schisms in perspective from one pack or sept to another within a tribe. In some cases, these ideological and philosophical differences are so severe within the tribes that some werewolves band together in like-minded sects or, if you will, subcultures within each tribe. These subdivisions are called camps.

Camps do not simply represent a fraternity of werewolves, although sometimes they are. They are not simply pockets of militants and anti-human radicals, although many times this is exactly what they are. Werewolves are not very different from humans or from wolves; both are social creatures that thrive on interaction with others of their species. Camps represent a distinct challenge for the **Werewolf** player as well as an opportunity to further expand a character's uniqueness and perspective from within the ranks of Gaia's chosen. Camps represent special interests within the tribes for the most part. Some camps are badges of honor within the Garou Nation while others, less vocal and apparent, are forbidden, secret sects and societies inside of a larger secret society. These brotherhoods practice Gifts and Rites that border on blasphemy, taught to them by forgotten — and often horrific — spirits that have hidden themselves deep within the Umbra from all save their chosen camp. Sometimes in a game like **Werewolf**, one need not travel too far outside of familiar surroundings to discover something wicked. Conversely, some of the greatest heroes of the Garou Nation throughout its history have come literally out of nowhere to save the day. Doom-sayers of Apocalypse, Klaive-bearers for Gaia or Black Priests of the Silkworm... in a game like **Werewolf** that thrives on tension, intrigue and storytelling the savage horror above and beyond hack and slash combat, camps serve to make things a little more interesting for characters and Storytellers alike.

Before a camp is formed by a group of werewolves within a tribe, there has to be a common link. Quite simply, there has to be a lack of perspective or attention to the ideal that the camp forms around. The link may be forged through a political idea, a philosophical theory, or a policy regarding the tolerance of certain spirits or beings that might affect the Garou Nation or, more importantly, a tribe of the Western Concordiat. Something to keep in mind when using camps in a chronicle is that they are tribe specific and highly subjective as a general rule. How does this affect you the player? Choosing to involve your character in a tribal camp is as important a decision as choosing your character's auspice at creation. Camp involvement for a character can be a double-edged sword at best and an ungodly pain in the ass to everyone else playing or storytelling the chronicle at worst. This can make for interesting dynamics between players in the same pack or sept, or it can cause conflict that can tear a pack or sept apart at the seams from the inside.

The sound of ideologies clashing echoes like battle-axes on a field of war within the grand moots of the Garou Nation... now break it down to a pack level. Rather than a healthy game of "us vs. them" you might find the spark of unbridled hatred and intolerance waiting to kindle hidden the psyches of two diametrically opposed werewolves. As with anything uncontrollable, this can be a boon or a bane to your Storyteller. Remember, though; one of your jobs as a player is to make the Storyteller's job as stress-free as possible. Don't try to throw a wrench in the works with a character's choice of tribal camps. Instead, use the involvement of your character within her camp as something that is part of the character. Something the character believes in almost, if not more so, than she does the legitimacy of her own tribe. Something that is almost as important as being a werewolf in the service of Gaia. That's the goal.

The Cauldron of Storms, a camp of the Shadow Lords, espouse the philosophy of using the Wyrm's own minions against it by exploiting their weaknesses and using technological superiority, corporate raiding and intelligence to whittle those who actively stand against Gaia down to little more than a benign cyst under the fabric of the Pattern Web. The Skein Runners, a Glass Walker camp, believe in the preservation of the Veil through total invisibility, fighting their war for Gaia completely behind the scenes using the World Wide Web, the Digital Web and completely electronic and spiritual means of communication to coordinate their hacks on targeted databases and information archives. The Bloodhounds, a disavowed camp within the Bone Gnawers, boasts some of the more

capable warriors within the tribe who train in urban and close-quarter subterranean combat for the sake of hunting and eliminating Leeches from cities controlled by the Bone Gnawers or by werewolves in general. Camps are many, and they are as diverse as the tribes and people who spawn them. The above are but a few examples, and more will be provided later within this text to give you a more mechanical feel for camps.

Creating Tribal Camps

• **Concept:** The concept sparking the formation of a tribal camp is the unifying ideal adhered to by all members of that camp. What is it that has brought you into the company of werewolves such as these, who think as they do? What was the attraction to the camp for your character? Does the camp approach the character, or must she seek out the camp to sue for membership or challenge for initiation? The concept of what the camp stands for is the foundation of the camp upon which everything else will be built. It is virtually impossible to stereotype a tribal camp as an "*X camp*" or a "*Y camp*." Many tribal camps appear on the surface to be similar to one another from tribe to tribe, but even camps that might seem similar to each other within the same tribe can be vastly different where core ideological values and practices are concerned. The proposed Nieces of Diana, a Black Fury camp, may seem very similar on superficial observation to the all-female, Get of Fenris camp known as the Valkyria of Freya. But on closer observation, it can become apparent that these two camps could not be more ideologically opposed to one another if they tried.

Tribal camps can be founded on the idea of enforcing a single tenet of the Litany with fang and claw as well as with word and deed. Some camps might be made up of the sons and daughters of renowned, tribal ancestors exclusively. Many camps are warrior-camps, established by the sons, daughters and direct blood descendants of a tribe's most renowned heroes. On the darker side of things, some camps are hidden orders and secret societies existing underneath a veil impenetrable even to werewolf senses. Hidden from Garou Society as a whole, they plan their own agendas and strategies for the War of Apocalypse and the survival of they whom the camp regards as the fittest. While associating your character with a camp can often times be an honorable hallmark in the life of a courageous werewolf, placing her in the songs of legend, many times a camp can be considered a sinister collective of heretical subversives better eliminated from the ranks of Gaia's chosen. Some camps might even be treated as cults after a fashion. If a totem spirit has chosen to enlighten a werewolf with a vision of hope or an omen of destruction, some Garou might rally together to strengthen the spirit's sway or to encourage or prevent the spirit's prophecies from coming to pass. Finally, some camps are little more than small businesses and corporations of various size that are owned and operated by a camp for the financial and material success of their tribe.

Whatever the ideal is at the heart of a camp, all camps are formed for a specific purpose within the larger whole of a tribe. The comparison could be made between tribal camp structure within the Garou Nation and a rudimentary bureaucracy after a fashion. Camps can serve to fulfill missions within tribes that strengthen the tribe as a whole. Camps can be used as barracked caern guardians in "hot spots" around the world where a less-unified sept might not suffice for the caern's defense.

• **Initiation:** Are there initiation rites involved in the joining of your camp? Some camps might require that an initiate or pledge prove their worth before they are allowed to learn the true nature and practices of the camp. While ideology and philosophy are normally presented up front to potential camp members, the actual methodology of the camp is reserved for members only. Initiations can be as ritualistic and rich with symbolic pageantry as a Catholic High Mass, while others can be more simplistic, appearing more like the *La Cosa Nostra's* burning of a saint or a wide-area network shutdown and database purge.

An initiation should not be taken lightly, regardless of the form it takes for your character. The success of completing the initiation is a contract between the Garou and the camp she is attempting to join. In many ways, initiation into a camp is not unlike a second Rite of Passage for your character; she has entered her tribe and taken her place among her people, but upon entrance into a camp, she has become a part of something a little more tangible than a name. She has become part of a brotherhood that will require things of her and force her to assume new and potentially horrifying responsibilities as a condition of her membership.

• **Methodology:** How does your camp do what it does? How does the camp realize the ideal that serves as its foundation? If the camp is a warrior-camp, are they first into battle or are they the last line of defense? Is the camp large and influential enough to manipulate inter-tribal politics within the Garou Nation, or are they simply a cog in the machine of their parent tribe? Each camp has conservative and radical members within it, but how is the chain-of-command organized within the camp and who keeps order within the camp? Who keeps the balance between radicalism and apathy?

How the camp operates is an important thing to consider. Philosophy can be interesting, but it's nothing more than philosophy. Practice is something else entirely, and as you may already know, the Garou are fairly predictable in that they rarely act in the same, subdued manner with which they philosophically ponder the spirituality of the universe.

Tribal Camps

The following is a basic list of many of the recognized camps that exist within the tribes of the Garou Nation. The following list is nowhere near complete or chiseled in stone as any sort of *law* where **Werewolf** characters and camp involvement might be concerned. In fact, it is highly encouraged for players to coordinate with their Storytellers in the creation of new and tailor-made camps that better serve to add depth, dimension and drama to a **Werewolf** chronicle. While the individual Tribebooks for each of the tribes of the Garou Nation are an optional resource for any player or Storyteller to employ in their games, the following tribal camps are detailed in much greater length within their respective pages.

Black Furies

• **Bacchantes:** A vicious camp of whirlwind Furies dedicated to destroying the holdings and livelihoods of the worst violators of Gaia's laws.

• **Freebooters:** Explorers who spend their lives searching for forgotten or previously undiscovered Wyld places for the purpose of creating or reclaiming caerns.

• **Moon Daughters:** New Age modernists among the Black Furies seeking to reinforce Gaia's power by eliciting change whenever and wherever they can.

• **Order of Our Merciful Mother:** Under the improbable disguise of the habit of the Catholic Church, the Order seeks to use religion as a tool to reform human society and serve Gaia.

• **The Sisterhood:** Information brokers of a worth that rivals the Glass Walker and Bone Gnawer tribes where information gathering and processing is concerned.

• **Temple of Artemis:** An ancient and exclusive order of isolationist Black Furies who believe that the tribe must always act on its own in its war against the Wyrm, unaffected by the politics and weakness of the other tribes of the Garou Nation.

Bone Gnawers

• **Deserters:** Among the finest spirit guides of the Garou Nation, these Bone Gnawers make it their life's mission to search and map the Umbra after abandoning the physical world.

• **Frankweilers:** Some of the most gifted Bone Gnawer Galliards in existence acting as the preservers of art, history and cultural centers within a given city.

• **Hillfolk:** Rural Bone Gnawers forsaking the trappings and biases of metropolitan society for the cornucopia of the Earth's blessings and living exclusively off of the land under their protection.

• **The Hood:** As their name suggests, the Hood are a group of Bone Gnawers that rob from the "rich" and give to the "poor" within the scope of their protectorates.

• **Rat Finks:** Information brokers and reputation assassins trading the commodity of information to the highest bidder.

• **Road Warders:** The protectors of travelers, these Bone Gnawers live for the experience of the journey and never settle in one place for long or lay down permanent roots.

• **The Swarm:** A powerful camp of urban terrorists that uses shadow-tactics to fight for Gaia within the very bellies of the Weaver and Wyrm.

Children of Gaia

• **Anointed Ones:** A supposedly extinct camp of pacifists that believed in the value of non-violence, the Anointed Ones focused on the development of Gifts and Rites that were designed to assist Garou in the control of their Rage.

• **Bringers of Eternal Peace:** A strange, unpopular camp devoted to the nihilistic idea of bringing about the Apocalypse to end all conflicts.

• **Imminent Strike:** A militant camp of seasoned and effective warriors within the Children of Gaia who break every preconceived notion of tribal stereotypes.

• **Seekers of the Lost Tribes:** A camp dedicated to reuniting all of the Fera under the flag of Gaia for the purpose of fulfilling an ancient prophecy that indicates

Author's Note

It should be noted to players of Child of Gaia characters that one of the tribe's most respected and renowned elders, True Silverheels, called for the complete abolition of camps within the tribe. Citing that the borders built by the differing ideologies between camps weaken the tribes as a cohesive and effective unit, many camps that once existed within the tribe have disbanded in respectful answer to the elder's challenge. While camps still function and exist within the Children of Gaia tribe, they are looked down upon by many of the elders of the tribe in support of Silverheels' rationale where the subject of camps is concerned.

such solidarity among Gaia's forces will win the War of Apocalypse.

• **Servants of the Unicorn:** A camp of peacemakers and savvy politicians that seeks to unite the tribes of the Garou Nation into one people with one goal rather than a group of prejudiced werewolves who bicker among themselves.

Fianna

• **Brotherhood of Herne:** A camp that serves the Fianna as a sort of rapid reaction force, quickly deploying as needed to caerns in need of immediate and potent combat assistance.

• **Children of Dire:** For all intents and purposes, the lupus equivalent of the Whispering Rovers camp that focuses on the state of the wilds outside of their traditional homes, focusing on natural disturbances and evidence of Wyrm taint in nature.

• **Grandchildren of Fionn:** In a sense, the Grandchildren essentially run a "training camp" for young Fianna looking to make a name for themselves within the tribe in the first few years after their First Change and Rite of Passage.

• **Mother's Fundamentalists:** Supporters of the reinstatement of the Impergium with very close ties to some camps within the Get of Fenris.

• **Songkeepers:** A camp dedicated to the aural archiving of the history of the whole of the Garou Nation.

• **Tuatha De Fionn:** Fianna that specialize in fostering relationships and alliances with the fae.

• **Whispering Rovers:** A camp of wandering, homid scouts that travel abroad, collect intelligence and information that might be of use to the Fianna as a whole.

Get of Fenris

• **Fangs of Garm:** The most diplomatic of Fenrir, a camp devoted to making allies among the other tribes.

• **Glorious Fist of Wotan:** A largely lupus camp with a very Red Talon-esque disgust for humanity.

• **Hand of Tyr:** Arguably the most fanatical, most relentless, and most savage camp of Garou in existence, the Hand is the werewolf equivalent of "black-ops" specialists for the Garou Nation.

• **Mjolnir's Thunder:** Ascetic fanatics who have sacrificed all ties to the world around them in order to better carry on their war.

• **Swords of Heimdall:** An all-but-destroyed sect of racists.

• **Valkyria of Freya:** Seasoned warriors and feminist activists within the Get.

Glass Walkers

• **City Farmers:** Urban horticulturists and hydroponics specialists espousing the idea that nature should grow from the inside of a city out to protect the green parts of Gaia present within it.

• **Corporate Wolves:** Environmentally aware and corporately active Glass Walkers who have infiltrated the economic machine of human capitalism.

• **Cyber Dogs:** A radical camp of cybernetics advocates, which were all but destroyed for their actions.

• **Dies Ultimae:** Equal parts mercenary force and doomsday cult, a camp that focuses on training for the Final Battle.

• **Random Interrupts:** Glass Walkers fighting for the freedom of information through electronic means, and seeking to free the Machine from the coils of the Wyrm.

• **Wise Guys:** A militant camp on the decline, formerly know for controlling the city streets with money and technology as well as fang and claw.

Red Talons

• **Dying Cubs:** A secret society dedicated to ritually healing and "feeding" the earth with the blood and pain of humans.

• **Lodge of the Predator Kings:** A Red Talons camp dedicated to the return of the Impergium and the complete eradication of humanity.

• **Warders of the Land:** A default camp of divided ideology within the Red Talons, the Warders of the Land believe that the protection of Gaia is best handled through stout defense, as well as overpowering offense, depending on the situation.

• **Whelp's Compromise:** Red Talons who have taken on many homid ideals, beliefs, and characteristics. This camp represents the antithesis of the Lodge of the Predator Kings.

Shadow Lords

• **Bringers of Light:** Shadow Lords who constantly place themselves (and their souls) in jeopardy in an effort to overcome the power of the Wyrm through infiltrating the ranks of its followers.

• **Children of Bat:** A small camp dedicated to making amends to the spirit of Bat for the Lords' role in the extinction of the Camazotz.

• **Children of Crow:** Shadow Lords who serve those more powerful than themselves for the sake of the power that such servitude grants them.

• **Judges of Doom:** Shadow Lords dedicated to enforcing the Litany at any cost.

• **Lords of the Summit:** The largest of the Shadow Lord camps, the Lords of the Summit groom leaders for Gaia's army, and hold to the ideal that any action that promotes a strong leader is justified.

Silent Striders

• **The Bitter Hex:** A secret society of Silent Striders that has taken up the banner of revenge for all the slights against the tribe. Many practice ritualistic cursing dating back to the time of the pharaohs.

• **The Dispossessed:** Silent Striders who search — and sometimes find — temporary homes for themselves, but never permanently. For the Dispossessed, it is the search that matters.

• **Eaters of the Dead:** A secretive, outlawed cult of mad Silent Striders who devour corpses' brains to learn their secrets.

• **Harbingers:** Considered to be some of the wisest of Garou, Harbingers are messengers of events of import and prophets that bring hope and warning in equal amounts along with them in their travels.

• **Seekers:** Teachers among the Garou, the Seekers are walking encyclopedias of forgotten lore and knowledge.

• **Swords of Night:** A camp of vampire hunters that exemplifies the Silent Striders' ancestral hatred of the Leeches.

• **Wayfarers:** Mercenary Silent Strider couriers who hire themselves out to other tribes for the sake of correspondence and communication.

Silver Fangs

• **Ivory Priesthood:** A reclusive cult dedicated to the lore of death and the Dark Umbra.

• **Renewalists:** Those Silver Fangs dedicated to the "spiritual rebirth" of the tribe.

• **Royalists:** A political faction interested in solidifying the Fangs' leadership of the Garou Nation even further.

Uktena

• **Bane Tenders:** Mystics dedicated to binding powerful Banes beneath the earth and guarding them so that they do not free themselves.

• **Earth Guides:** A camp dedicated to preserving the traditions of the Uktena's many human Kinfolk.

• **Ghost Dancers:** A camp allied with the Wendigo camp of similar name, dedicated to purifying the Pure Lands once again.

• **Raiders:** A splinter faction of the Scouts that strives to recover mystical artifacts and fetishes from the hands of Leeches and other Wyrmspawn.

• **Scouts:** Messengers, explorers and pathfinders who ply the lands between Uktena septs.

• **Skywalkers:** A small camp devoted to exploring the mysteries of the Deep Umbra.

• **Wyld Children:** Esoteric mystics who have retreated from tribal politics to gain a deeper understanding of the Wyld.

Wendigo

• **The Ghost Dance:** A camp of Wendigo that preserves the old ways of life for the tribe and their Kinfolk.

• **Gluskap's Lodge:** A camp that teaches Wendigo the ways of men, so that the tribe as a whole might better understand humanity's ways and means.

• **Myeengun's Lodge:** Similar in many respects to Gluskap's Lodge, this camp is dedicated to the understanding of the ways of the wolf for the sake of a better relationship between wolves and the Wendigo Tribe.

• **The Sacred Hoop:** Peacemakers among the Wendigo, the Sacred Hoop believes in unity and diversity, of tolerance and brotherhood.

• **The Warpath:** A bloodthirsty camp of Wendigo bent on revenge against both the Wyrm and those that have crossed the Wendigo throughout time. Once the Warpath has determined an enemy, the camp does not cease hunting it until it has been slain.

Sample New Camps

The following camps are examples of the various sorts of camps that might arise in the hectic End Times. They do not appear in Tribebooks (the usual place for camps), but should give players ideas for the basic ways that a new camp might form. (And, of course, Storytellers who feel like adding these camps to their games are certainly free to do so.)

The Cauldron of Storms

The Cauldron of Storms is, quite possibly, one of the best representations of the Shadow Lords tribe in the dawn of the 21st Century. Corporate raiders to the core, the Cauldron of Storms believe that to defeat one's enemy, the weapons of that enemy must be used against him. In most cases, this mission consists of boardroom double-speak, payoffs here and there, and an overwhelming awareness of the capitalist condition that has allowed the Wyrm's coils to grip the world since the Industrial Revolution.

Through subtle manipulations of the world's media and financial powers, the Cauldron of Storms is able to destroy a corporation — or in a best-case scenario, purchase a corporation — in a matter of days. However, to possess the kind of sway that the Cauldron commands, you must first have capital... and therein lies the controversy where the Cauldron of Storms is concerned. The Cauldron's members use the weapons of the Wyrm against the Wyrm's own minions. Nothing is sacred, and all is fair in the War of Apocalypse; ultimate victory is the only thing that matters, and the Cauldron of Storms is ready and able to get its hands dirty with Wyrm-taint when and where it's forced to do so. Illicit narcotics, arms sales, and counterfeiting are merely the tip of the iceberg where the methods of the Cauldron of Storms begin. Insider trading, involvement in the semi-legal sex industry outside the stuffiness of the continental United States, and especially racketeering and extortion are the weapons of choice that the Cauldron of Storms bring to bear against their enemies.

While their methods have brought them into direct confrontation with other werewolves and Fera, their ideology is sound for the goals that they are trying to achieve. Gaia created the werewolves as monsters that the world should fear, and the Wyrm's minions are no exceptions. The greedy boardrooms of corporate imperialism control the planet, and if the Cauldron is able — by whatever means — to establish a beachhead within the belly of the beast itself, then the tide of the war will eventually and ultimately fall turn in their favor.

The Bloodhounds

The misconception of the Bone Gnawer tribe as a collective of small, weak-willed and filthy werewolves works to the advantage of the Bloodhounds. No one expects what the Bloodhounds bring when they arrive in a city... and that is exactly how the Bloodhounds like things.

While the Bone Gnawers, as a tribe, deny the existence of such a strike force, the Bloodhounds are a camp comprised of Bone Gnawers as well as able-bodied Bone Gnawer Kinfolk who do one thing, and do it very well: they hunt and destroy urban vampires, especially those that inhabit sewer systems and condemned buildings. Every one of the Bloodhounds is a trained savant in the arts of close-quarter and subterranean warfare, and their methods of tracking and destroying Leeches are quickly becoming legendary throughout the Garou Nation.

This is not to say that the Bloodhounds are on a crusade. The camp is reimbursed handsomely for the services that it provides to urban caerns that find themselves besieged around the world, and its methods are, in many cases, somewhat extreme. It is not uncommon for the Bloodhounds to shut down an entire length of subway track or to level entire buildings for the sake of exposing a Leech hive, and while extremely competent and able combatants, the toll that their mission takes on the camp's numbers can, at times, be high.

However, among urban Garou, the Bloodhounds camp is quickly becoming a household name whenever there is a Leech problem that simply cannot be dealt with by a caern's forces alone.

The Skein Runners

The Skein Runners are not found. The Skein Runners find you.

A camp whose ranks are made up of essentially non-existent Glass Walkers, the Skein Runners operate from behind a curtain of invisibility. The camp espouses the belief that the Veil is best preserved by total invisibility, and to this end, the Skein Runners operate completely within the morass of the World Wide Web, the Umbra, and the CyberRealm.

Electronic information and intelligence specialists without peer, Skein Runners pay for their invisibility by providing as many urban or otherwise online caerns with masses of information. They gather data from weather to world news and up-to-the-minute current events, from satellite trajectories to home addresses and medical histories of potential enemies and locations and numbers of bank accounts that hold billions of dollars better used by the Garou in their war against the Wyrm. The Skein Runners are, in many ways, the electronic backbone of the Garou Nation. They have no names, they have no identities, and they are all but shadow... but they are unbelievably valuable to the whole of the Western Concordiat.

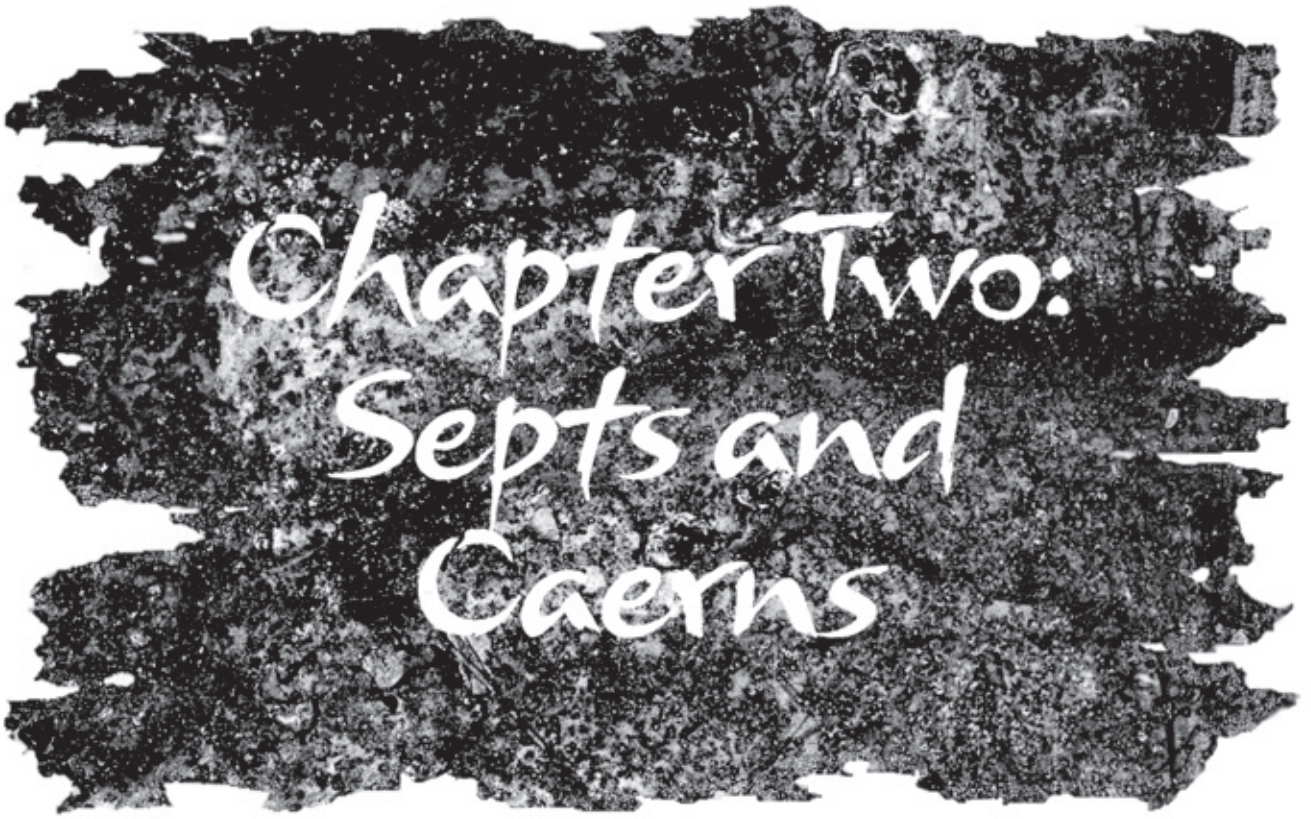
Skein Runners solicit caerns with their services, and assign "support representatives" to caerns that work with them. The technology-spirits allied with the camp do most of the face-to-face work between a caern and the camp. Watching from the pulse of the electronic spirit world, the Skein Runners do everything they can for a caern in need with the guarantee that, should the need ever arise, the caern will come to their aid.

The Skein Runners' weapons are the information at their disposal and their ability to whip up a virtually unstoppable army of formidable technological-spirits to aid them against any supernatural security countermeasures placed in the defense of a network or main-

frame. With the Machine on their side, and being caretakers and devout worshippers of all that the Machine offers, there are few in the technological Umbra that can stand against the camp. While Glass Walkers in the RealWorld™ are having problems of their own lately, the Skein Runners are enjoying the fighting of their war from the shadows.

To date, the consequence of their residences within the Umbra over the long term have yet to be addressed.

BRIAN SPENCER 02



Heaven is under our feet as well as over our heads.
— Henry David Thoreau, *Walden*

Caerns: Gaia's Heartbeats

When you enter into your life as one of Gaia's chosen warriors, you trade your mortal family for your pack or tribe. Instead of basing your activities around your home and school (or workplace), you discover that your life revolves around Gaia's holy places — Her caerns.

Caerns are mystical places where Gaia's power comes to the surface, bridging the gap between the Umbra and the physical world. Once plentiful in the beginning of the world, caerns have become few and far between.

Most likely, your character belongs to a pack associated with a caern and responsible for protecting it from its enemies, including Wyrm creatures, mages hungry for the magical energies present in the caern and human developers eager to place their mark on unsullied lands. Just as mortal families place a great deal of value on their homes as havens from the daily rat race, so your Garou family revolves around the responsible stewardship and guardianship of their caern.

Types of Caerns

Each caern serves a specific purpose in Gaia's plan, attracting and gathering particular kinds of Gnosis. The location and history of a potential caern site may hold clues as to the energies available to Garou in that part of the conjoined physical and Umbral realms and what sorts of spirits tend to linger near the caern. The Rite of Opening confers certain powers on the ritemaster and makes appropriate energies available to sept members. These powers augment the abilities of the Master of the Rite, who may choose to distribute them among sept members as necessary — either in the form of extra dice or additional points of Willpower, Gnosis or some other Trait.

The powers of a caern correspond in strength to the caern's rank. Sept members may access a caern's energy as many times in one 24-hour period as the caern has ranks. For example, Garou may draw upon a Rank 3 caern's power three times a day before having to recharge the caern's Gnosis.

The following caern types can serve as guidelines to use in your chronicles. Please remember that each caern (even caerns of similar purpose) is unique and reflects not only the physical landscape and history of the area but the spirits and Garou that inhabit it.

Glory

Caerns of glory often arise upon battlefields or other places of victory or pomp. Other sites steeped in active emotions or passions, such as rich forestlands, craggy mountains or vibrant urban settings may also harbor the energies for one of these volatile caerns.

• **Courage:** These caerns exist anywhere persistence in the face of insurmountable odds has attracted the spiritual energies associated with courage or where the will to overcome fear has triumphed. From the inner city, where daily life involves minor acts of courage to desolate wilderness areas to places where brave deeds have permeated the landscape, caerns of courage engender strength to oppose hardships or enemies alike.

Opening the caern confers extra dice in Intimidation and reduces the chance of frenzy by two.

Tribal affinity: Fianna, Get of Fenris, Wendigo

• **Fertility:** Caerns of fertility arise in places where nature runs riot, where rich soil and ample natural resources ensure the abundance of life and encourage growth and vitality. These caerns, when discovered, increase the odds to as high as 30% that children born to a Garou parent are born Garou themselves. Highly prized — and exceedingly rare — these caerns become shrines for visiting Garou.

Opening the caern has no tangible effect except to encourage growth and procreation in all life forms within the bawn.

Tribal affinity: any

• **Love:** These caerns occur in places where emotional ties, either past or present, have left their mark on an area. Relationships of caring and devotion between families, lovers or friends as well as more abstract feelings of love for freedom or Gaia's wild places impart a fierce protectiveness to Garou residing in caerns of love.

Opening the caern adds to Empathy dice pools and refreshes Willpower with a night's rest.

Tribal affinity: Children of Gaia, Fianna

• **Plenty:** Abundance of resources, whether material or spiritual, characterizes caerns of plenty. Urban caerns arise near financial districts, casinos or other places where money and prosperity collect. Rural caerns exist near rich farmlands or fertile forests.

Opening the caern brings about unexpected gains in the Resources Background for sept members. Large gains are one-time occurrences such as inheritances or a winning lottery ticket; small increases may augment the sept's resources at regular intervals.

Tribal affinity: Glass Walkers, Silver Fangs

• **Wyld:** These rare caerns occur only in places where civilization has not encroached upon the wilderness. Such caerns of the Wyld are noted for their seclusion and inaccessibility. The only known Wyld caerns belong to a few Black Fury septs, though other Garou would dearly love to find them. These caerns are exceptionally risky to manage, however, since Wyld energies flow freely, causing chaotic manifestations of Gaia's creative energies. Both the Wyrm and the Weaver have a hard time overcoming the powers of Wyld caerns. They are immune to the Weaver's bindings and the Wyrm cannot corrupt them.

Opening the caern allows the Master of the Rite to channel extra dice as appropriate. Botching a roll can prove disastrous, loosing uncontrolled and destructive energies upon all within the caern's potential bawn.

Tribal affinity: Black Furies, Red Talons

Honor

Caerns of honor exist in areas replete with serenity or determination. Less dynamic than their glory-dedicated counterparts, sites ideal for caerns of honor include secluded valleys, quiet villages or places suitable for meditation and repose.

• **Gnosis:** Places touched directly by the Umbra or by other supernatural energies form ideal locations for caerns of gnosis. Lands that saw tragic battles, ghost towns and haunted spots, areas once attributed to visitations by the fair folk or other spots associated with legendary creatures or tales also hold the potential for giving rise to one of these rare and powerful caerns. Some caerns of gnosis arise in places where the Gauntlet has worn exceedingly thin through constant use.

Opening the caern bestows upon the ritemaster a number of points of Gnosis equal to the number of successes on a Manipulation+Rituals roll (difficulty 7), even if the total exceeds the ritemaster's permanent Gnosis rating. The Master of the Rite may also distribute these extra points among willing sept members. Powerful caerns of Gnosis provide a lower difficulty for Gnosis rolls made within the bawn.

Tribal affinity: Silent Striders, Uktena

• **Healing:** Found in places that radiate an aura of peacefulness and that have never served as the site of conflict, caerns of healing are rare and highly prized. Garou attempting to build one of these caerns must do so under conditions of absolute secrecy, since any attempt by the forces of the Wyrm to prevent the opening may taint the site beyond repair. Caerns of

healing provide ideal places for refreshing and restoring both body and mind.

Opening the caern allows the ritemaster to use each success gained on a Perception+Medicine roll (difficulty 8) to heal one health level (including aggravated wounds and battle scars, if a Garou wishes to part with her emblem of battle). Metis disfigurements are not subject to the healing effects. Also, the ritemaster may make a contested Wits+Empathy roll (difficulty of the subject's Willpower) to help remove a Derangement. The number of successes gained on the caern opening roll may be used to increase the dice pool for this attempt at mental healing. A similar roll by the ritemaster may provide additional Willpower to a Garou attempting to recover from Harano.

Tribal affinity: Children of Gaia, Fianna

• **Justice:** Caerns of justice are very rare, since the quality they represent seldom prevails. They can arise in places where people have fought to rectify great wrongs or in places where principles of fairness still hold sway. Courthouses and other obvious symbols of justice too often grow weak with each trial that results in an unjust verdict.

Opening the caern adds dice to Perception or Law dice pools and bestows a reduced difficulty for Philodox to make fair rulings in the caern's heart.

Tribal affinity: Silver Fangs, Wendigo

• **Kingship:** Once these caerns served as centers for Garou leadership. All known caerns of kingship exist in Eastern Europe, all but one under the control of the Silver Fangs. The single caern taken over by the Shadow Lords is failing, either through mismanagement by the Lords or sabotage by the Fangs. The Silver Fangs use the decline of this stolen caern as proof that their mandate to lead the Garou in the final battles still holds true. Some Garou maintain that other sites housing caerns of kingship exist in the Americas, in the halls of government, and in places in Europe that still house monarchic governments.

Opening these caerns adds to Intimidation, Leadership or Politics dice pools.

Tribal affinity: Silver Fangs, Shadow Lords

• **Rage:** Areas of fierce battle, sites of continuing feuds, places where massacres or atrocities against humans or animals have occurred give rise to caerns of rage. Noted for the raw outpouring of emotional intensity, these caerns appeal to the more warlike or primal Garou tribes.

Opening the caern confers additional Rage upon the Master of the Rite, who may distribute points gained from a Manipulation+Rituals roll (difficulty 7) among the sept even if an individual's score surpasses her permanent Rage.

Tribal affinity: Get of Fenris, Red Talons, Wendigo

• **Sacrifice:** Caerns of sacrifice spring up in areas where Garou or humans have placed themselves at risk for a greater cause. These can include battle grounds where soldiers gave their lives for their comrades, hospitals where nurses have devoted themselves to the care of the sick or wilderness areas where a female wolf has died defending her cubs. Garou that maintain one of these caerns need to make small sacrifices on a regular basis to keep up the spiritual energies of the caern.

Opening the caern allows the sharing of health levels among sept members in defense of the caern in such a way that unhurt Garou can take upon themselves wounds inflicted on their comrades.

Tribal affinity: any

• **Stamina:** Caerns of stamina spring up in some of the world's most inhospitable and breathtakingly awesome places — along the sides of mountain crags, in the middle of the desert, along rocky coastlines and in dense, dangerous forests. Because of their starkness and apparent desolation, these caerns are difficult for the Wyrm to corrupt and possess an immunity to toxins of any kind, natural or manmade disasters.

Opening the caern enables the ritemaster to add dice to sept members' soak rolls, increasing each Garou's soak dice by the number of successes gained on the caern opening roll.

Tribal affinity: Bone Gnawers, Silent Striders, Wendigo

• **Strength:** Usually located near landscape features that pose a test of sheer strength to overcome, such as mountain ranges or deep canyons, caerns of strength lend their powers to those who wage war or engage in shows of strength. Some of these caerns exist near dormant or active volcanoes, providing a constant test of might to the Garou maintaining them.

Opening the caern adds dice to the Master of the Rite's Strength, although she can also distribute these dice to other sept members. Garou belonging to a caern of Strength thus become exceptionally formidable opponents in battle.

Tribal affinity: Get of Fenris, Shadow Lords, Wendigo

• **Unity:** So few of these caerns exist that they have become the subjects of tales around the fire. The inter-tribal conflicts among Garou (not to mention between Garou and the Fera) make such caerns difficult to find and even harder to maintain. Any hint of

dissension or in-fighting among sept-members threatens the integrity of the caern.

Opening the caern (should one be found) adds to the sept members' Wits dice pools and enables defenders to link with each other during battle as if using the Galliard Gift: Mindspeak.

Tribal affinity: Children of Gaia, Silver Fangs

• **Willpower:** Caerns of willpower arise in locations associated with important decisions or world-changing political events, such as places of governmental authority, sites for treaty talks or heroic landmarks. Dedication and seriousness of purpose permeate the aura of such caerns and imbue resident Garou with a renewed will to fight against the enemies of Gaia.

Opening the caern gives the Master of the Rite additional temporary Willpower points regardless of her permanent Willpower rating. She may distribute these points among other sept members.

Tribal affinity: Shadow Lords, Silver Fangs

Wisdom

Caerns of wisdom enjoy the most variety of any of the three major caern types. Insight and knowledge arise from many situations, and these caerns may occupy historic sites, secluded wilderness areas, the grounds of an academic library or an urban neighborhood rich in tradition and lore.

• **Calm:** These caerns generally exist in areas undisturbed by natural or human-made forces, such as secluded valleys or glens or even cloistered monasteries, convents or other spiritual retreats. Frequently, caerns of calm occur near an Umbral Glade.

Opening the caern adds dice to meditation pools and enables the ritemaster to meditate on problems at a -1 difficulty in the caern's heart. Frenzy rolls have a +1 difficulty within the bawn.

Tribal affinity: Children of Gaia

• **Craftsmanship:** While many of these caerns spring up in urban areas where independent artisans ply their trade or worker-owned businesses foster pride in workmanship, other caerns of craftsmanship exist in rural villages where smiths, weavers, chandlers and others keep alive crafts of a bygone era. Artist colonies, rural craft schools and living history sites can become caerns of craftsmanship. Such caerns provide ideal environments for crafting fetish items and forging klaives. Weaver energies tend to color these places.

Opening the caern adds dice to Crafts pools.

Tribal affinity: Get of Fenris, Silver Fangs

• **Enigmas:** These caerns occur in places associated with natural and supernatural mysteries. Whether high in the Himalayas, deep within the hearts of virgin forests or centered in a region visited by strange and unexplained phenomena, such as UFO sightings or phantom lights, caerns of enigmas arouse a sense of wonder and curiosity and promise to unlock hidden knowledge. Chimerlings, epiphlings and other enigmatic spirits tend to frequent the Umbra around these sites and Garou must solve intricate physical and mental puzzles to gain the information concealed within the caern.

Opening the caern provides the ritemaster with extra dice in Enigmas. Garou who spend the night in a caern of Enigmas may receive vivid and symbolic dreams that they may interpret with an Intelligence+Enigmas roll (difficulty 9).

Tribal affinity: Silent Striders, Uktena

• **Humor:** Rarely found outside urban settings, caerns of humor occur in places marked by joy and laughter. These caerns may arise in comedy clubs, amusement parks, and old vaudeville theatres. In rural areas, caerns of humor may arise in places where nature's exuberance fosters a sense of joy and camaraderie.

Opening the caern confers no special advantages but does create an atmosphere conducive to revelry and celebration. Such caerns dampen the desire to frenzy and minimize intra-sept rivalries and grudges.

Tribal affinity: Bone Gnawers, Children of Gaia, Fianna, Glass Walkers

• **Memory:** These caerns are few and far between, but the ones that exist collect and disseminate knowledge about the beginning times, past lives and other important events in the history of Gaia's children. Usually located in pristine wilderness, a few caerns may turn up near libraries or in areas dedicated to storytelling. Rumors exist of a caern of memory near Jonesboro, Tennessee, the site of an annual storytelling festival.

Opening the caern gives extra dots (temporary) in the Ancestors Background for all sept members (including members of tribes generally prohibited from taking Ancestors) and temporarily endows the Master of the Rite with the Merit: Eidetic Memory. Garou may also receive visions of past events by meditating in the caern's heart.

Tribal affinity: Fianna, Uktena

• **Primal-Urge:** Located in areas replete with wildlife, primal-urge caerns attract lupus from all tribes and make ideal spots for replenishing the wolf-blood in Garou. Game preserves, natural habitats for endangered species and national forests tend to harbor caerns of this type. Zoos and places where animals dwell in confinement do not qualify as potential sites for primal-urge caerns.

Opening the caern adds dice to the ritemaster's Animal Ken or Primal-Urge pools. Within the bawn of the caern, the difficulty of changing forms is reduced by 1 and the urge for Garou to remain in lupus form (even if naturally homid-born) is strong.

Tribal affinity: Red Talons, Wendigo

• **Stealth:** Caerns of stealth are difficult to find because they live up to their name. Hidden from most seekers, these caerns tend to occur in secluded wilderness areas (often after traversing confusing paths) or in crowded cities where a maze of alleys and one-way streets eventually lead to a secret location.

Opening the caern provides additional dice to Stealth and Subterfuge pools and increases the sense of misdirection and confusion (to outsiders) in the bawn. Rumors hold that the ritemaster gains the power to become invisible.

Tribal affinity: Shadow Lords, Silent Striders

• **Streetwise:** A modern phenomenon that incorporates the "human" animal into the world of Gaia's creation, streetwise caerns occur only in urban environments. Places where information flows, such as bars, back alleys, public meeting places, racetracks and police stations provide the necessary spiritual aura for caerns of this type. Garou choosing to fight the Wyrm in the city can count on the speedy flow of information emanating from the energies of a streetwise caern in their vicinity.

Opening the caern provides the ritemaster with extra Streetwise dice. She may make an immediate roll to gather information without resorting to her usual contacts. If the roll succeeds, her contacts arrive within an hour with the requested information, though they may not realize the reason for their visit.

Tribal affinity: Bone Gnawers, Glass Walkers

• **Visions:** Caerns of visions rarely occur and usually arise in places associated with profound spiritual or psychic events, many with significance to some religious sect or denomination. Places where saints have appeared or where wise men or women have made their homes collect the spiritual energy that creates caerns of this type. Most caerns of visions exist in secluded places, but a few arise in urban environments.

Opening the caern confers no special benefits upon the ritemaster, but once a caern is opened, sept members find themselves susceptible to powerful and unexpected visions. Sometimes Incarnae or even Celestines visit such caerns unannounced to provide portents of great meaning. Knowledge of the existence of a caern of visions spreads quickly through the Garou nation and these caerns often receive visiting packs seeking direction or guidance from the spirit world.

Tribal affinity: Black Furies, Children of Gaia, Uktena

Building a Caern

One of the most important events you can participate in as a Garou (aside from fighting the Wyrm) is the creation of a caern. Discovering and activating a new source of spiritual strength and energy helps strengthen Gaia in Her struggle to survive and provides the Garou Nation with additional resources for its ongoing battle.

Discovering the Site

Whether drawn by visions, led by meticulous research or stumbled upon by sheer dumb luck, you must first locate a place where Gaia's energies gather. Your search may take you to an unspoiled wilderness setting or plant you right in the middle of a teeming metropolis, with vampires, fomori and greedy humans surrounding you. In any case, you have found a spot that needs your help to release the potential for bringing spiritual and physical worlds together.

Preparing the Way

Depending on the circumstances, acquiring and preparing the location for your caern may involve any number of tricky situations. Securing property rites for urban caerns sometimes means a simple real estate purchase. Other times, you may have to fight for the right to acquire your chosen site. Local Leeches may have their own designs for the spot, since spiritual energies tend to attract supernaturals of all types, or else a local pack of Black Spiral Dancers may have targeted the same spot for their Hive. You may have to fight city hall, historic preservation groups or simply avaricious businesspeople.

Rural or wilderness caerns pose their own problems for securing uncontested rights of ownership. In most parts of the world, the days no longer exist when you can simply stake your claim on an area by right of residence. Even the most pristine wilderness areas usually fall under the aegis of some "authority" or other. You may have to compete with land developers who want your desert caern site for an upscale, environmentally friendly condo complex or influence national park employees to allow you and your pack to set up a semi-permanent campsite in the heart of public lands. If you're lucky, you may find a place that's actually uncontested, but this is the exception rather than the rule.

If you have found a site that once belonged to the Uktena or perhaps even the lost Croatan tribe, you may have to contend with rival Garou. This, of course, is not as big a problem for Uktena players or their packmates.

You may have to rely on Kinfolk and allies to help you acquire and secure your claim to the caern site.

Gathering the Forces

The Rite of Caern Building requires a minimum of 13 Garou for a successful enactment. You and your pack may form the core (unless you belong to a larger sept) but you must still recruit enough allies to make up the necessary quota. Diplomatic missions to other septs may become necessary and you may find yourself having to overcome old rivalries for the greater good.

Seeking the Spirits' Blessings

You may want to preface the actual rite with an Umbral quest designed to predispose the spirits to accepting and patronizing your caern. While you cannot control which spirit chooses to act as the caern totem, you can certainly try to juggle the odds in the favor of certain spirits.

Petitioning a spirit to consider taking up residence in your caern involves considerable tact and knowledge of how to deal with the denizens of the Umbra. (See Chapter Three for elaboration on the process of appeasing the spirits and offering chiminage.) If you are extremely fortunate and do everything right, you may actually gain the spirit of your choice for a caern totem. Most likely, you will at least receive a totem spirit associated with your preferred spirit's brood or one that is allied to your first choice.

Performing the Rite

The Rite of Caern Building requires an enormous amount of effort from all the participants. **Werewolf: The Apocalypse** provides detailed information on the rite itself. All thirteen Garou involved must invest not only time and concentration but Gnosis as well. The details of the rite depend on the make-up of the participating Garou as well as the potential nature of the caern and the spirit or spirits most likely to lend their patronage to the caern. Black Furies have a totally different approach to building a caern than Bone Gnawers or Red Talons. Each rite is unique and should present opportunities for all participants to do their share to make it meaningful.

Inevitably, the emanations created by the Rite of Caern Building draw out those forces wishing to prevent the caern's creation or, worse, steal it for themselves. Battle generally ensues during the actual rite, so if you are not one of the Garou taking part in the rite, you may find yourself called upon to defend the participants from everything from Banes to Black Spirals.

The ritemaster only has one opportunity to succeed, and you may have to buy her time to raise the necessary number of successes to create the caern. A botch on the roll can involve disastrous consequences, not only for the ritemaster and participants, but also for all defending Garou and allied creatures. Caern

creation is as risky as it is important, and some Garou do not survive the attempt.

Parts of a Caern

Regardless of size, most caerns have some common features. Each part of a caern serves a specific purpose (though in small caerns, some areas may do double duty) and has its own part to play in the life of the sept that makes its home there. Even so, each caern is unique, not only in location, atmosphere and available powers but also in the personalities of its resident Garou.

Bawn

The bawn, or outer perimeter of the caern, marks the place where the outside world ends and Gaia's sacred place begins. Here, Garou place their first line of defense. Depending on the nature of the bawn, these defenses may be limited to patrols of Garou or may constitute elaborate traps and alarm systems.

The size of a bawn varies according to the caern's location. The bawn of an urban caern may cover only a few city blocks or, in very large cities, a single high-rise building. A rural caern may include a small town of Kinfolk inhabitants, while a caern hidden in the deep wilderness may cover a vast area of old-growth forest or desert plains. The bawn may possess actual physical boundaries, such as a river, mountain range or chain-link fence or there may be no perceptible border between the caern's perimeter and the rest of the world.

In some cases, a caern's bawn may bear runes scratched out in the Garou language that delineate the periphery. These marks, noticeable only to Garou, announce the nature of the caern and the tribe or tribes who guard it to those who can understand their meaning. Even if no such markings exist, the nature of the bawn is such that any Garou crossing the perimeter realizes that they have entered a sacred place. Within the bawn the Gauntlet separating the physical world from the Umbra drops dramatically. The twin worlds that were once united come closer together and the power of Gaia permeates the caern.

As many werewolves as possible live within the bawn, both for the protection of the caern and for the energy that permeates Gaia's sacred sites. Those Garou who cannot reside inside the bawn generally live as close as possible to it. Kinfolk often live within or just outside the bawn.

Graves of the Hallowed Heroes

Most caerns contain an area dedicated to those Garou who died fulfilling their purpose as Gaia's defenders. Serving as both a graveyard and a place where Garou may come to honor fallen heroes and reflect on their own purpose, this area rarely has the sorrowful connotations of most burial places. Instead, this area stands as a symbol of a cycle that has reached completion.

While some werewolves are actually buried in this area, memorials instead of actual graves remember others. These memorials may take the form of elaborate statues in some Silver Fang Caerns. Fianna may prefer to remember their heroes with simple standing stones etched with runes in the Garou tongue. Glass Walkers may have a "memorial hall" in the building that houses their caern, while Red Talons may simply mark out a place within the bawn with their scent or with clawed runes. Most urban caerns find burying their dead within the bawn difficult, though some city caerns display urns containing their heroes' ashes and a special area for meditation and reflection.

Living Area

If the caern's size allows, a separate living area exists for as many Garou as possible to live within the bawn. A large urban caern belonging mostly to Glass Walkers may include high-rise apartments or townhouses within the bawn where both werewolves and Kinfolk dwell. Fianna may have a grand living hall on the grounds of their caern, while rural Bone Gnawers may contain a trailer park inside their bawn. Caerns dominated by Wendigo or Uktena may have hogans, tipis, adobe or log houses for resident Garou and Kinfolk families.

Small caerns have little to no room for sept members. When the small size of a caern makes residence impossible, Garou try to live a close as possible to the bawn and make certain that swift communication and transportation is possible between themselves and the caern.

Recharging a Caern

In most cases, simply leaving a caern's power untapped for a day or so serves to recharge the caern's energies. Garou may always speed up this process by donating some of their own Gnosis to the caern, a practice usually accomplished in the caern's heart. In times of battle, sept members may quickly use up the power of a caern. Rather than leaving the business of restoring the caern's power to time and nature, sept members may wish to hold a special ceremony after the battle (assuming a victory) to thank the caern's totem spirit and to replenish the Gnosis of the caern.

Garou who suggest this ritual usually win favor from the Master of the Rite or the Council of Elders for their acknowledgement of the interrelationship between the Garou and their caern.

Premium living space goes to the ranking Garou, with elders and holders of sept offices gaining access to the best housing, rooms or bedroll space. Even in the smaller caerns, rank still has its privileges. With the exception of the Bone Gnawers, who require extra space for their accumulated stuff, most Garou have few space requirements other than a place to sleep.

Shrines

Most caerns have one or more shrines, specially marked out places dedicated to the caern's totem spirit or to some particularly helpful or powerful ancestor-spirit or other friendly Umbral being. Part of the bond between the Garou and the spirit realm, shrines help Garou maintain healthy relationships with the spirits and with their own inner essence. Each shrine has its unique properties, depending on the spirit it honors. A shrine to an ancestor-spirit might have mementos of the ancestor's life or contain plaques engraved with listings of her great deeds. A spirit of wind's shrine might contain a wood flute or a set of wind chimes, while a war spirit's shrine might contain battle trophies or weapons. Multi-pack septs generally contain shrines to all the pack totems as well as to the caern spirit. Usually one or more Garou assigned to patrol the bawn receive the additional assignment of protecting the caern's shrines from desecration.

Assembly Area

The largest single area of the caern, the assembly area needs to accommodate the entire sept. Whether composed of a natural amphitheater, a large forest clearing, a boardroom in a suite of executive offices or a grand hall, this area serves as the site for moots, challenges, councils and general meetings of the sept. Most assembly areas have enough room for visiting Garou, even if this requires a bit of crowding.

As with the living area (and with most other aspects of Garou life), the best seating in the assembly area goes to the highest in rank. In large caerns, young werewolves often find themselves in the "nosebleed" seats for moots and councils. In very small caerns or in those septs led by the more egalitarian tribes, cubs and Rank One Garou can sometimes gain good places by being early.

Each assembly area differs according to space limitations, the make-up of the sept, the type of caern and the totem spirit. A sept with an earth spirit totem may have an assembly area located in an underground cave or atop a large flat rock. A caern dedicated to a spirit of cunning may have an assembly area at the center of a maze. Generally, some central feature such as a large stone, an ancient tree or a place for a bonfire serves as a focus for meetings.

Although the Keeper of the Land and her assistants have the primary responsibility for maintaining the appearance of the assembly, all Garou are expected to do their part to keep the area neat and well-preserved.

Caern's Heart

All the other parts of the caern exist to support this most sacred spot — the caern's heart. Here, the Gauntlet between the worlds falls away to nothing and both worlds enjoy the unity they knew in the First Times. Because of the nonexistent Gauntlet, Garou hold their most powerful rites in the heart of the caern. Moon bridges open in this spot and the totem spirit's presence is almost overwhelming at all times.

In the caern's heart, the nature of the caern lies bared for all to bask in. Emotions associated with the caern's spirit take on a palpable presence here. Anger and Rage predominate in caern's of war, while caerns of hospitality evince noticeable emanations of good feelings and camaraderie.

All werewolves recognize the special quality that makes the heart of a caern so rare. Since the Gauntlet has grown increasingly thick in the rest of the world, the caern's heart remains one of the few places where spirit and matter become one. Thus Garou guard this site jealously, for it is the life-blood of Gaia more so than almost any other part of Her creation, however unspoiled.

Umbra

In most places, the Umbra displays an idealized version of the physical world, omitting many details that do not have a strong enough spiritual presence to carry over into the spirit realm. Within a caern, however, the closeness of physical and spiritual worlds results in a more exact representation of the material world in the Umbra. Spirits tend to have a stronger manifestation within the bawn of the caern. Few spirits Slumber inside a caern; the powerful presence of Gaia's lifeblood imparts a greater awareness to even the least of the spirits.

For Garou, the sense of being surrounded by spirits is unmistakable. Almost everything within a caern possesses an awakened spirit, making for a certain amount of background clamor that can prove unnerving to those who are unused to it.

Practical Concerns: the Care and Feeding of a Caern

Caerns exist in two realities — the physical world and the spirit world. Both sides of a caern need constant tending to keep it healthy and viable and to

Average Size of a Caern

The statistics and descriptions given below represent general guidelines in gauging the size and power of your caern. Bear in mind that these are the most general guidelines possible — virtually every caern in existence varies from the expected guidelines in some way or another. Caerns are unique places, making them hard to quantify or pigeonhole.

Rank 1

Average Population: Up to 10 Garou
Average Bawn: About 200 acres or smaller
Maximum Moon Bridge Distance: 1,000 miles
Gauntlet: 4

Advantages: Minimal inter-pack politics; more cohesiveness; good chance of filling a sept position; unlikely to attract Wyrm creatures

Disadvantages: Little inherent power (Gnosis); no ranging room for lupus Garou

Rank 2

Average Population: From 8 to 15 Garou
Average Bawn: 200-350 acres
Maximum Moon Bridge Distance: 2,000 miles
Gauntlet: 4

Advantages: Relatively little politicking; packs can acquire healthy totem spirits; may have a chance to fill a minor sept position

Disadvantages: Still not much raw power; small bawn for living space, still cramped for lupus; few defenders if attacked

Rank 3

Average Population: From 10 to 20 Garou
Average Bawn: 350-800 acres
Maximum Moon Bridge Distance: 3,000 miles
Gauntlet: 3

Advantages: Source of significant power; relatively easy access to spirits and mentors; reliable allies in septmates

Disadvantages: Almost no chance for inexperienced Garou to fill even minor sept positions; defense is tricky due to larger size of bawn; enough Garou for politics and noticeable infighting; large enough to come to the Wyrm's attention; difficult to expand or maintain properly

Rank 4

Average Population: From 15 to 30 Garou
Average Bawn: 800-1,000 acres
Maximum Moon Bridge Distance: 6,000 miles
Gauntlet: 3

Advantages: Strong, powerful caern with many powers, allies and spirit connections; other Garou know and respect the caern and may come to its aid if summoned

Disadvantages: Crowded, particularly where lupus Garou are concerned; considerable inter-sept politics; Wyrm actively seeks to destroy the caern; limited access to caern resources for lower ranking Garou

Rank 5

Average Population: From 25 to 40 Garou
Average Bawn: 1,000 or more acres
Maximum Moon Bridge Distance: 10,000 miles
Gauntlet: 2

Advantages: Great source of power; many Garou come to its defense when threatened

Disadvantages: Huge bawn provides problems for defense; space is at a premium due to large population of Garou; elders are often distanced from pups; Wyrm attacks are almost constant; too large a caern to be concealed, even from mortals or other supernaturals

protect it from the Wyrm and others who would either destroy it or steal its power for themselves.

Spiritual Food: Gnosis

Caerns collect the fading energies of the spirit world, pumping the lifeblood of Gaia into the world. Each caern has its specific purpose, which colors the nature of the Gnosis that gathers in the caern. Rites and rituals feed Gnosis into the caern and maintain its health and vitality. Spirit visitors also lend their energies to a caern, so Garou Theurges often encourage spirits, particularly those associated with or allied to the caern's totem spirits, to spend some time in the caern. Actions of Garou that reflect the nature of the caern also add to the caern's energy. Similarly, actions that insult the spirits (particularly the caern's totem spirit) or that directly contradict the purpose of the caern put the caern's energies at risk. A heroic stand against a horde of invaders fortifies a caern of courage, while punishing an innocent Garou unjustly will damage the health of a caern of justice.

The presence of powerful fetishes, memorials to fallen Garou heroes, recitations of the Litany and

cultivation of the natural world within the caern all help keep a caern's spiritual side vital and productive.

Material Food: Staying Alive

The physical aspect of a caern needs care just as the spiritual side does. The grounds of a caern, whether located in the depths of an ancient forest or in the penthouse suite of a towering skyscraper, demand upkeep for spiritual and physical purposes. Fighting the Wyrm, while vital and central to Garou life, does not take up all of their time. Werewolves living within the bawn of a caern also spend part of their time contributing to the physical maintenance of their home, either in helping the Keeper of the Land with her duties or in performing chores that bring material sustenance to the other Garou. Those who live outside the bawn may find other ways to help support the caern. If they have jobs in the outside world, many Garou contribute part of their earnings toward caern maintenance and upkeep, whether through purchasing supplies or equipment necessary for the Garou living inside the bawn or ensuring that the right palms are greased to keep the mortal world at bay.

Makeup of a Sept

For werewolves, the two most important groups in life are the pack and the sept. Packmates take the place of brothers and sisters or best friends, but the sept fills the role of extended family — mothers, fathers, aunts, uncles, cousins and more. Garou society exists according to a strict hierarchy governed by laws of respect and renown. A werewolf begins interacting with his sept (unless as a metis, he was raised in the caern) as a relatively weak cub of the lowest rank. Gradually he can work his way up in both rank and reputation, gaining respect as he proves himself worthy of his duties as a protector of Gaia and an enemy of the Wyrm.

Single-Tribe Caerns

When caerns were more plentiful, single tribes often held their own caerns, developing and maintaining them in ways distinctive to their tribal customs and traditions. Glass Walkers sought caerns in the heart of the Weaver's territory, keeping Gaia's spirit alive within cities of glass and steel. Bone Gnawers gravitated toward cities as well, finding ways to awaken the spirits of the Wyld in some of the most desolate slums of the world's urban monstrosities, or else they found back-country retreats in forgotten areas, living among the rural poor. Black Furies sought out wild places for their retreats, protecting their caerns with natural defenses and spirit allies. Fianna, while they treasured the wilderness as much as any other werewolves, also sought to make their caerns places of social activities and revelry. In the Pure Lands of the Americas, before the coming of the European Garou, the Uktena, Croatan and Wendigo all held their caerns apart, honoring the spirits and defending their territory in the fashion most fitting to their tribal customs. Wherever Garou held caerns, each tribe invested its caern with its own unique cultural flavor.

Mixed Caerns

The onslaught of civilization and the incursion of the Weaver and Wyrm into more and more of the Wyld's territories spelled doom for most single-tribe caerns. Cities spread across the earth, crowding out and destroying many sacred places. Natural and supernatural causes contributed to the weakening of the network of caerns. The population of Garou dwindled as well.

Today, most caerns contain a mixture of tribes, and the atmosphere of a caern reflects the blend of various traditions. Even though necessity brings werewolves of many tribes together, however, they do not always get along in the most peaceful fashion. Conflicting goals, different customs and problems over who should lead cause internal dissension within a sept. While some of this is natural to any heterogeneous group, most Garou try to put aside their differences for the sake of the greater goal — protecting the caern and using it as a base to expand Gaia's influence in a dying world.

Sept Positions

Within each sept, Garou fill various offices that contribute to the smooth running of the caern. In small caerns, every werewolf has some vital part to play in the infrastructure of the sept, while larger caerns tend to limit those who hold office to Garou of high rank and renown. Even so, offices fall vacant in times of war, when battles thin the ranks of a sept.

While the most prominent positions within a sept may be off limits to neophyte Garou, knowledge of what these positions are is always helpful. Garou eager to prove themselves may want to cultivate the friendship of holders of sept positions, asking for their patronage, tutelage or simply offering to help them in their duties. Werewolves are just as susceptible to flattery as any other creature — particularly when the flatterer is sincere and motivated by a genuine desire to serve Gaia.

The positions described below may give you some idea of how a character can fit into the sept, either through filling one of these positions in a small caern or working as an assistant to the elder Garou who occupies the position.

Gatekeeper

The Gatekeeper oversees the maintenance of the caern's moon bridges. She is responsible for opening and closing these passageways into the Umbra and for the annual renewing of the caern's moon bridges. Gatekeepers serve as the liaison between caerns, deciding whether or not to allow another sept to open a moon bridge linking two caerns. In times of danger, the Gatekeeper closes off access to the caern through the Umbra, subject to the final decision of the Warder.

While Gatekeepers do not necessarily represent any particular auspice, the werewolf that holds this vital position must know both the Rite of the Opened Bridge and the Rite of the Opened Caern as well as any other rites related to moon bridges.

A Gatekeeper has charge of the caern's Pathstone, a powerful fetish that not only signifies her position, but also enables the Gatekeeper to communicate directly with the caern totem, thus allowing the opening of a moon bridge. The Gatekeeper's duties require her almost constant presence in the caern.

Inexperienced werewolves seldom qualify for this position, except in the smallest caerns. In fact, Garou wishing to prove themselves in battle or gain Renown in other ways seldom seek to tie themselves down to a position that requires them to remain near the caern's heart most of the time.

Since the Gatekeeper seldom leaves the caern, however, she often seeks emissaries to travel along the moon bridges she opens, making certain the pathway is free of hindrances. Emissaries also initiate discussion with other septs to determine terms of travel between septs. Occasionally, when dealing with hostile or rival septs, the position of Gatekeeper's emissary can involve tricky negotiations and sometimes battle.

Guardians

Chosen by the Warder to help patrol the caern and make certain that no one or nothing enters the bawn without the knowledge of the sept, the Guardians usually consist of one or more packs under the Warder's authority. In general, a sept has five Guardians (or the equivalent of one pack) for each level of the caern, provided there are enough Garou to go around.

Guardians act as the first line of active defense in the event of attacks against the caern. They range primarily on the edges of the bawn, making certain that no minions of the Wyrm or other hostile creatures cross into the territory of the caern. Guardians generally gain the use of many of the caern's fetishes, particularly those suitable to battle or sentry duty.

This position is an ideal one for young Garou or fledgling packs, at least for a short period of time. What better way to teach a cub the seriousness of the war to preserve Gaia by placing her in a position to defend her home ground from a horde of fomori or a Pentex First Team? If a caern is large enough, Guardians may rotate their duties. This takes some of the strain of constant watchfulness from them and provides off-duty Guardians with the opportunity to travel outside the caern and attend to Gaia's needs elsewhere.

Guardians work closely with the Warder and most Garou take this opportunity to learn as much as they can from the caern's expert battle master. When the time comes for the sept to select a new Warder, werewolves that have proven themselves as Guardians usually stand a good chance for the position.

Keeper of the Land

The Keeper of the Land has the responsibility for maintaining the physical appearance and spiritual health of the caern and its surrounding bawn. While some Garou consider this position nothing more than that of a glorified gardener or groundskeeper, the Keeper of the Land actually plays a crucial role in the vitality and strength of a caern. Spirits find an attractive and well-kept caern a more congenial environment than one that shows little concern for upkeep. Therefore, Keepers of the Land must be conversant with the local spirits and must keep their desires in mind as well as the needs of the caern environment. A caern's bawn usually doesn't look "kept" at all, at least not in the same way that a sculptured office park does.

In small caerns, this position may fall to a relatively low-ranking Garou or may be shared by all the members of a sept on a rotating basis. In a large caern, with a sizeable bawn, the position of Keeper of the Land assumes major importance. Larger caerns mean not only more territory for a Keeper to cover but also a greater number of spirits to keep happy. Keepers in powerful caerns must have good skills in negotiating with spirits as well as a vast knowledge of how to care for the lands associated with the caern. For rural or wilderness caerns, the Keeper must be both gardener and "park ranger," while for urban caerns, the Keeper must have a sense of landscape design coupled with the tricks of the handyman trade. Even Bone Gnawers, who tend to have caerns in places that don't lend themselves to neatness or landscaping, value their Keepers for making sense of the clutter that often characterizes a back alley or trailer park caern and for keeping the spirits associated with such places in a good mood.

Like the Gatekeeper, the Keeper of the Land generally remains within the confines of the caern's bawn. The position lends itself to older Garou, particularly those who may have lost some of the mobility and quickness of their youth (and who have not managed

to die in battle). Younger Garou, however, may find themselves chosen to help the Keeper with special projects within the bawn or even in the Penumbra. Other Garou, who run afoul of the sept's laws or do not clean up after themselves, may end up performing caern clean-up duty as punishment for their transgressions. Garou wishing to become intimately familiar with the physical and Umbral territory of their caern may volunteer to help the Keeper of the Land perform her duties.

Master of the Challenge

The Master of the Challenge occupies a position central to the structure of Garou life. The holder of this position oversees all challenges that may occur within the sept, whether the challenge comes as a result of a feud between rivals or as a prelude to a rise in rank. In essence, this position upholds the hierarchical structure of Garou society and makes certain that each werewolf receives fair treatment according to her rank and to the laws of the Litany regarding challenges.

This position is perfect for Philodox, since it involves weighing the seriousness of the challenge with the nature of the test and the qualifications of the individuals involved. Since challenges may take a variety of forms, the Master of the Challenge needs a thorough grounding in gamecraft as well as competence in combat; after all, she must judge the outcome of each challenge. In some cases, the Master of the Challenge may have to participate in the challenge, particularly when a Garou has a grievance against the sept in general rather than against an individual. The Master of the Challenge might also enjoy taking on fledgling werewolves eager for their first rise in rank.

The Master of the Challenge rarely leaves the boundaries of the caern's bawn, since her presence is necessary to ensure that a pair of feuding werewolves don't simply decide to dispense with formalities. Because of this, young Garou seldom qualify for this position except in the smallest of caerns. The Master of the Challenge for a large sept may wish to have several younger Garou in training, teaching them how to judge what challenges are most suitable for the situation and the individuals involved.

Master of the Rite

The Master of the Rite has the responsibility for overseeing every rite performed within the territory of the caern. While the Master herself need not personally conduct all the rites, she does need to make certain that the Garou performing the rite does so correctly. Furthermore, she has the duty of overseeing any rite that takes place within the heart of the caern.

Since rites lie at the heart of Garou spiritual life, the werewolf who fills the position of Master of the Rite holds a key role in the sept. For many Theurges, attaining this represents the ultimate achievement. Since most rites involve the spirits in some way and many rites take place in the Umbra, the Master of the Rite must actively work to keep relations healthy between the spirits of the caern and its environment and the Garou who tend the caern. A Master of the Rite should know what sorts of chiminage spirits require and what inducements will serve to encourage a spirit to enter a fetish or talen. The rare non-Theurge who occupies this position must work hard to learn all the necessary rites and spirit lore to fulfill the many demands inherent in the role.

This position requires a Garou of considerable expertise in the performance of rites and usually only a high ranking Garou may qualify. Masters of the Rite, like many other holders of major sept positions, are bound to the caern's environs; hence, young Garou seldom seek this position. In very small septs, Masters of the Rite may have to leave the caern along with her pack to tend to Gaia's business. Young werewolves may offer to assist the Master in performing rites or in the sometimes arduous preparations for rites and rituals. In addition, the Master of the Rite may send cubs to acquire some of the objects necessary for the successful performance of a rite.

Warder

A caern's Warder consolidates and organizes the defenses of the caern and its surrounding bawn. In peacetime, the holder of this position must make certain that the static defenses stay in good shape and that regular patrols secure the integrity of the bawn's borders (even if the Warder herself has to make those patrols). The Warder decides who may enter the bawn and who may have access to the caern's heart. In very small septs, the Warder may also act as Keeper of the Land, Master of the Challenge or hold some other major or minor position in addition to her guardianship duties.

In many caerns, the Warder stands equal or nearly so to the sept's Elders. Whether or not a caern stands or falls to the Wyrm lies in the hands of the Warder. Responsibility doesn't get much greater than that.

During times of war or when the caern is under attack, the Warder assumes the most crucial role in the sept. She organizes the caern's defense and marshals the sept's resources to fight the enemy.

The most experienced Ahroun, one who balances courage with wisdom, generally assumes this role in the sept. The Warder must have the innate

ability to command warriors in battle, knowing that she may be sending them to their deaths. While other auspices may successfully fill the position of Warder, most werewolves feel more comfortable following the commands of an Ahroun in battle. A non-Ahroun must demonstrate an uncanny knowledge of battle tactics and possess an impeccable battle record to qualify as Warder.

Because of the nature of the position, Warders rarely, if ever, leave the caern. This makes it difficult for young Garou to assume this role. Only in the smallest of caerns is there even a remote possibility that a low-ranking werewolf can fill the post of Warder. Occasionally, a caern is so small that inexperienced Garou may have to take on the position of Warder by default. This can provide a challenging "trial by fire" for a young werewolf and his packmates.

Warders of all but the smallest septs need Guardians to help patrol the bawn and assist in maintaining the active and passive defenses of the caern. By showing a willingness to help defend the caern and learn the ways of the Warder, young Garou — particularly Ahroun — can pave the way for assuming this important role when they retire from active duty outside the caern.

Council of Elders

The Council of Elders consists of the most experienced Garou in the sept. Usually these Garou have attained at least Rank Four; most Elders in larger caerns are Rank Five. These individuals hold the reins of power in the caern. With the exception of the Warder, whose word takes precedence during times of battle, the Council of Elders takes on the responsibility of leading the sept. They act as counselors, advisers, teachers, disciplinarians and leaders.

Few young Garou can aspire to the position of Elder until they have earned enough rank to command the respect of their septmates. In most cases, Elders no longer perform duties outside the caern. Instead, they involve themselves in sept politics and often spend much of their time in the Umbra near the caern's heart, talking with the spirits and renewing the energies of the caern.

Young Garou can seek out approachable Elders as mentors and teachers, learning from them not only the essentials of Garou life but also the less tangible nuances of Garou politics and Umbral etiquette.

Minor Positions

While a fledgling Garou may not possess the expertise, rank or renown to fill one of the major positions in a sept, she might find herself picked by one of the caern's movers and shakers for a position of lesser authority but, sometimes, of great responsibility. The following "minor positions" are ideal for young Garou, since they usually do not require constant presence in the caern and do allow for ample time to go on missions outside the bawn. In small caerns, these positions sometimes rotate among qualified Garou, thus giving everyone a chance at holding office.

• **Caller of the Wyld:** The Caller of the Wyld has the responsibility for summoning the sept's totems, including the spirit of the caern, during moots. Although Theurges usually serve in this position due to their proclivity for communicating with spirits and their general familiarity with the Umbra, other auspices can act as Caller of the Wyld if they enjoy dealing with the denizens of the spirit world.

This position requires a good grounding in Umbral politics. The Caller of the Wyld should know whether or not any rival totem spirits exist within the caern so that she does not offend one spirit by summoning only the other one. Since the Caller of the Wyld only needs to be present during moots, she may leave the caern with her pack when the sept has a mission for young Garou.

• **Master of the Howl:** A limited but valuable role in the sept, the Master of the Howl has the task of leading the sept's howls during moots. Ideally designed for a Galliard, other auspices may hold this position so long as they possess a talent for performing, a knowledge of all the howls and songs used in the sept and a good voice. The Master of the Howl needs to know how to set the correct tone of each howl so that he can evoke the proper atmosphere, whether dealing with the Opening Howl or with any of the other songs and howls that punctuate the moot.

Young Garou can prove themselves worthy of handling responsibility by serving in this position. Best of all, this office, like that of the Caller of the Wyld, does not tie a werewolf to the caern at all times.

• **Talesinger:** Though this is technically a minor position within the sept, the Talesinger holds great status among sept members. During moots, the Talesinger takes the spotlight to relate the exploits and deeds of the ancient and contemporary heroes of the pack, sept and the Garou Nation. Like the position of Master of the Howl, this office lends itself best to Galliards, though occasionally an ambitious Ragabash with a knack for performance or storytelling has found her talents rewarded with this position. Ragabash elders sometimes maneuver promising youngsters into this position without their knowledge — watching with glee and satisfaction as a novice trickster becomes caught up in a grand lesson. Such individuals usually rise to the challenge,

although they tend to spice their tales with odd twists of plot and unexpected hints of humor.

Garou who enjoy telling stories or who crave the approval of their septmates may vie for this position if it comes open at an opportune time. Since the Talesinger only needs to be present in the caern at certain times, she is usually free to travel with her pack — and to earn the right to be the subject of her own stories.

• **Truthcatcher:** The Truthcatcher's position may require a fairly constant presence within the caern's territory, for the werewolf who holds this office must settle disputes among the members of the sept. These important duties take place during moots or specially called counsels for hearing grievances or judging crimes against the sept or the Litany.

Usually an elder Philodox holds this office, but in very small caerns or in cases where some disaster has decimated the sept's population, a young werewolf might have the chance (at least temporarily) to try her hand at the difficult and stressful job of judge and jury.

Fledgling Garou may certainly assist the Truthcatcher, much as a lawyer has a staff of paralegals and researchers working for him, acting as investigators, bailiffs, or defenders of the accused. Familiarity with the Litany and the traditions of the tribe and sept is a requirement for this position, and young Garou who work for the Truthcatcher eventually develop a keen understanding of the fine points of Garou law.

• **Wyrm Foe:** The position of Wyrm Foe is twofold. During moots, the Wyrm Foe has the task of leading the Revel that ends each moot, thus placing him at the center of the action during a time of solidarity with Gaia and the Wyld. At other times, the Wyrm Foe's responsibilities consist of coordinating the packs within the caern, organizing strikes outside the caern against the Wyrm and planning other actions against the enemies of the caern, whether they are Wyrm-spawn or rival supernaturals. Young Ahroun often see this position as a stepping stone to the more prestigious post of Warder. The job's requirements, however, consist of more than a combative nature. The task of leading the Revel requires considerable personal charisma and leadership, so brainless death-machines rarely rise to this position. Militant-minded members of other auspices may hold this position if they meet the qualifications.

During times of battle, the Wyrm Foe works under the direction of the Warder or the Council of Elders and is expected to use his skills to facilitate the arming and positioning of the packs for defense of the caern.

Moots

Moots occur monthly at most septs, and combine aspects of a town meeting, a church service, and a party. Werewolves use moots as a means of recharging the spiritual energy of a caern and paying reverence to its totem, but this is only one function of these gatherings. Moots also serve as a time exchange gossip, trade favors, and generally get better informed about what the entire sept is doing to advance the cause of Gaia.

Chronology of a Moot

While different septs and tribes hold moots in different ways, the order of events remains fairly consistent. Below is the typical chronology of a moot, including the informal events before and after and the five stages of a typical moot, with some suggestions on how players can involve their characters, whether or not they occupy sept positions.

Summons

Howls erupt from around the sept, summoning all present to the center of the caern (or wherever the moot is to take place). An urban caern might page its members or put out a call over an intercom system; rural caerns rely on more traditional means. If the caern is populous enough, a number of Garou guard the caern during the moot. If not, the werewolves simple keep as watchful an eye as possible. During the Summons, these guardians take up their positions, as do the members of the sept with official roles. Exactly what those positions are varies by sept, of course; a Glass Walker sept might see its members seated around a conference table, whereas in a Silver Fang caern the Sept Leader, Master of the Rite, and Gatekeeper might sit on raised seats while the Warder remains standing and in motion. The Summons is effectively a call to order; any werewolf who refuses to heed it had better have a very good reason for doing so.

Characters may participate in the Summons by continuing the howls, by physically fetching other Garou who for whatever reason are out of earshot, and perhaps even helping to clear the space for the coming moot. If a character occupies a position such as Keeper of the Land or Truthcatcher, she is expected to be present at the center of the caern before the Summons begins. However, as other Garou arrive for the moot, a certain amount of horseplay is expected. Werewolves of comparable age and rank might wrestle and tackle each other, vying for the best seats at the moot. Rivals might issue challenges: "Tonight, my story will see much more praise than your new ballad!" Before the moot begins, the inhabitants of the sept use the time to simply catch up on news and gossip. A large sept might host several packs that don't see much of each other between moots, and the time during the Summons allows for the characters to mingle with the other members of the sept.

Friendly Competition

The "challenges" that take place during the pre-moot activity aren't true determinations of rank or renown. Garou might decide on seats via playful wrestling matches or facedowns, but these rarely escalate to actual brawls or true dominance tests. Werewolves do indeed use these "safe" challenges to test their sept-mates, particularly if they plan to make an official challenge (possibly for a sept position) soon. However, for the most part, these competitions are good-natured and determine nothing more serious than seating at the moot.

A common challenge of this sort is the Howl Challenge. A favorite among Galliards, this contest is often good for a point of Glory for the victor (the first few moots at which one wins, at least). One werewolf begins a howl, at whatever frequency or volume she wishes. Any challenger then howls as well, but attempts to either overpower her howl (which requires opposed Charisma + Primal-Urge rolls, difficulty 6) or tries to match her pitch exactly (requiring opposed Manipulation + Primal-Urge rolls, also difficulty 6). At the end of a set number of turns, typically no more than three, whoever has the most successes is considered the winner. Galliards, of course, can employ the Gift: Call of the Wyld to win nearly automatically, but this never garners any Renown (and in fact may invite the opposing werewolf to change the form of challenge to something a bit more fair).

Opening Howl

Once everyone has arrived and taken their seats (or arranged themselves into whatever array is appropriate) the Master of the Howl officially begins the moot. The Opening Howl isn't just a call to order, it serves to remind each and every werewolf present that the moot is a serious undertaking.

In some septs, the Master of the Howl is the only voice heard during the Opening Howl. This is often the case in septs that lie very close to human settlements — the Garou do not wish to attract attention with multiple howling wolves. Septs steeped in somber tradition, including many caerns of Honor, Gnosis, or Visions, also prefer the Master of the Howl to perform the Opening Howl solo.

Other septs, however, allow other Garou to join in the Howl. Sometimes the Master of the Howl coordinates this "choir," choosing the werewolves in the sept that have somehow distinguished themselves in service to Gaia and the caern's totem. Some less formal septs encourage each werewolf present to join the Opening Howl whenever they feel ready to do so. The Master of the Howl begins and then each of the Garou present adds her voice when she feels the spirit move her, until the entire sept howls as one. While this is not at all practical at urban caerns (although Masters of the Rite at such caerns sometimes know rites that mask the sound of howls), rural caerns revel in the unity that the Opening Howl brings.

Characters aren't likely to do much during the Opening Howl, unless one of them holds the office of Master of the Howl. However, the Opening Howl serves as a means for all participants to center themselves and focus on the moot, rather than the Garou around them. Players should consider this as well; as the Storyteller describes the Opening Howl, the players might take a moment to remember the caern's totem and function, as well as the physical area that they inhabit. Visualization greatly adds to the enjoyment of a moot, and the Opening Howl can provide a good transition between the chaos of the Summons and the intensity of the Inner Sky.

The Inner Sky

The second portion of the moot is dedicated to revering and thereby strengthening the caern's totem. The Caller of the Wyld leads this part of the moot, and it is probably the practice that varies the most between caerns. A caern of Rage that looks to Boar as its totem has very different Inner Sky than a caern of Humor that worships Rat.

In general, the Caller of the Wyld must make contact with the totem spirit somehow. Every spirit has certain spiritual and material correspondences. Rat, for example, typically responds to discarded foodstuffs and items that pique his curiosity. Boar might be attracted by a display of strength and ferocity. However, the caern's focus must be observed, too. If Boar looks after a caern of Rage, perhaps a brief fight to first blood between the Caller of the Wyld and another werewolf, would suffice. In the case of the Humor caern watched over by Rat, cracking a funny joke or successfully pulling a good prank might attract the spirit's attention.

Once the spirit is present and paying attention, the Caller of the Wyld asks for its blessing. Again, the exact form this takes varies from caern to caern. Very traditional spirits (most totems of Respect, in other words) require formal entreaties, specifically worded for the time of year and the type of moot. Less formal spirits might appreciate being asked outright, although totems of Cunning might actually have to be tricked into giving their blessing on the moot (most don't make it too difficult; the Inner Sky is designed to honor them, after all).

Minor Offices

The positions of Master of the Howl, Caller of the Wyld, Truthcatcher, Talesinger, and Wyrm Foe are treated differently at different caerns. Some septs hold these positions just as inviolate as the major sept offices, meaning that any werewolf who wishes to assume one of them must challenge the current office-holder. Other septs simply have such low membership (or not enough *qualified* Garou, although what constitutes qualification is a point of contention) that these positions go unfilled and the other officers must assume these duties. Typically, the Gatekeeper handles the Opening Howl, the Master of the Rite performs the Inner Sky, the Master of the Challenge officiates the Cracking of the Bone and the Stories and Songs, and the Warder acts as Wyrm Foe.

In a growing number of septs, though, these minor positions are awarded just before each moot to a werewolf who has in some way distinguished herself appropriately. What is "appropriate" depends on the position in question. To be named Master of the Howl, a Garou must help her people reaffirm their commitment to the cause (meaning that Ragabash often receive this honor). A Caller of the Wyld is chosen on basis of interaction with spirits, which means that Theurges achieve it most often. A Truthcatcher must be fair and decisive, as well as knowledgeable, meaning that Philodox commonly hold the office. A Talesinger must demonstrate that she can not only tell a good story, but recognize and judge one — meat and drink for the Moon Dancers. And, of course, a Wyrm Foe acts as a leader and a rabble-rouser, urging his pack on to righteous victory. Most Wyrm Foes, then, are Ahroun.

It isn't unknown, of course, for a werewolf to be chosen to perform a sept function not traditionally associated with her auspice. This just isn't terribly common, as the elders of the sept need to feel that the chosen Garou is capable and knowledgeable enough to handle the moot function, and the members of the appropriate auspices are typically the best suited. However, sometimes young Garou do break the mold, surprising their elders and their septmates with their ingenuity.

Some modern septs occasionally skip this section of the moot, looking to the Caller of the Wyld or the Master of the Rite to keep the totem spirit happy on their own time rather than taking part of a moot that would be better served making plans of action. Such septs do so at their peril. The Inner Sky not only empowers the caern's totem but reaffirms the Garou's connection to it; without performing the Inner Sky, the totem begins to retreat and the caern weakens. Even more immediately, however, calling on the totem's power becomes difficult.

If a month passes without this section of the moot being performed, the totem withdraws some of its favor from the caern. Any attempts to contact, summon, or draw on the totem's power (including the Rite of the Opened Caern) suffer a +1 difficulty. This difficulty increase is cumulative (+1 for every month) until the modifier reaches +5. At that point, the caern totem makes its displeasure known even to the most dim of its so-called defenders. The Rat totem mentioned above might send its earthly counterparts to eat every shred of food in the sept, and even chew through clothes and wooden fetishes. Boar might fill every Garou present with so much Rage that even a compliment might trigger a frenzy. This kind of treatment doesn't last long, however — it is a last-ditch effort on the part of the caern totem to receive its due respect and reverence. For each lunar month after the fifth, the caern loses one level from its rating as the totem slowly fades away.

The Garou can halt this process at any time during the first five lunar months by performing the Inner Sky at a moot. After that point, however, more elaborate measures are required. Powerful rites, spirit quests, and impressive displays of contrition might all be necessary — and since this kind of degeneration happens infrequently, many elders have no idea how to counter it. A pack of young Garou might well bring an original idea to the table....

Players can become involved in the Inner Sky in a number of ways. Sometimes the Inner Sky requires the Caller of the Wyld to recruit other werewolves to help him; characters that embody the caern's principles and spirit well are the best choices. If the pack's totem and the caern's totem are friendly (or even servants of the same Incarna) the Inner Sky is obviously a natural function for the pack. Characters who approach the Caller of the Wyld with original ideas for the Inner Sky are often awarded Wisdom, and favored seats at the moot.

Cracking the Bone

Arguably the most important part of the moot, at least from the entire sept's perspective, Cracking the Bone allows all grievances, challenges, policy, and plans to be discussed. The Truthcatcher, if the sept boasts one, leads this portion of the moot. Her main task, apart from simply recognizing speakers and mitigating discussion, is to decide what business bears discussion at all. The Truthcatcher has the right to forbid another Garou from speaking, regardless of their comparative ranks (however, using the office of Truthcatcher for selfish reasons or otherwise abusing the office is a good way to lose it, or at least some Wisdom and Honor Renown).

Below are some of the most common topics brought up during the Cracking the Bone:

• **Challenges:** "A Leader May Be Challenged at Any Time During Peace," or so says the Litany. The Cracking the Bone often becomes the battlefield for werewolves wishing to air grievances or take new positions. Sometimes challenges are simple affairs; disputes over mating rites to a particular Kin wolf (or human) or which pack has the honor of making a dangerous foray into the city. Sometimes the stakes are a bit higher: Cracking the Bone is traditionally the time when pack alphas and sept officers are challenged (though it's considered bad form to challenge the Truthcatcher during a moot). And sometimes a dispute between two werewolves is serious enough that they feel they must air it before the entire sept.

The exact nature of a challenge greatly depends on the particulars. A rank challenge, for example, is between the cub and elder involved and usually isn't brought up during a moot (unless the cub wants to show off his prowess, which can be risky). A challenge for leadership of a pack or a sept position, however, requires three things: First, the challenger must be recognized, which is up to the Truthcatcher. She must decide if the challenger has any real right to issue the challenge, and if he is capable of acting well in his new position. A cliath who attempts to challenge a Caern Warder probably won't be recognized, for example. Second, the defender must accept the challenge or step down. Third, the form of challenge must be decided. The Truthcatcher may make that decision, or may allow the defender to do so (the challenger, however, is rarely if ever allowed to name his own challenge). If the challenge is truly serious, the Truthcatcher may defer to the sept's Master of the Challenge (who may veto a decision made by the Truthcatcher on the matter of challenges in any case) in setting the terms of the contest.

Challenges may be resolved in any number of ways. Combat is a possibility, although fighting to the death is frowned upon in most septs in modern times. Fighting to first blood is more common, as is stipulation on forms (no Crinos, only Glabro, etc.). Facedown and gamecraft

(pages 200 and 202, respectively, of **Werewolf: The Apocalypse**) are two other common methods, although the Truthcatcher may set whatever parameters she feels appropriate. Setting an interesting challenge is a sure path to Wisdom Renown, regardless of how the challenge actually plays out.

• **Concerns:** All Garou are expected to combat the Wyrm, and part of this is gathering intelligence. Any new information about the sept and its enemies is to be shared. If something presents a clear danger to the sept, obviously it needs to be brought to the Warder's attention immediately, but a general threat should be aired during the Cracking the Bone so that the entire assemblage can give its input. The Truthcatcher recognizes the initial speaker, and when he has said his piece, the Truthcatcher allows other Garou to add their opinions. Typically, higher-ranking Garou speak first and may interrupt low-ranked werewolves at any time. Speaking out of turn is cause for Honor loss in particularly hidebound septs, although in less formal septs (those run by Bone Gnawers or Children of Gaia, for example) the penalties aren't as harsh.

Not all concerns raised, of course, involve impending doom from the Wyrm's forces. If a werewolf happens to notice that one section of caern is getting overlooked by the Guardians for whatever reason, or if she has seen odd spirits hanging around the Penumbra within the bawn of the caern, she is encouraged to bring these things to the sept's notice. She may not have noticed anything of consequence, but at worst, the werewolf learns something new about the sept and its functioning, and this is always beneficial. Players, therefore, can use this time to bring what their characters have learned to the sept's attention during the Cracking of the Bone. This allows them to become an important part of the caern's defense by contributing valuable information, or at the very least, to immerse themselves in the society of their sept.

• **Plans:** Once concerns have been raised, the question becomes: What to do about them? This question is also resolved during the Cracking the Bone. Any Garou present may make suggestions about what the sept members should do about any problems the sept might face, although certainly some werewolves are taken more seriously than others. Ragabash, for example, don't usually make serious suggestions, but often point out weak spots in other werewolves' plans, while metis find themselves ignored or cut short in many septs. For very serious plans, such as repelling a possible invasion or mounting a major attack on an enemy, the Council of Elders rarely decides on a chosen strategy at a moot. Rather, they listen to all suggestions, formulate their own plan, and then inform the other Garou as necessary.

• **Justice:** If any member of the sept has transgressed against the Litany, his pack, or the sept, the Cracking of the Bone becomes his trial. Especially serious breaches necessitate their own somber moots, held under the half-moon.

Any punishment rites necessary are performed during the Cracking the Bone. The sentences thus meted out are in force immediately; thus, a character that undergoes the Rite of Ostracism is expelled from the moot as soon as the rite is complete.

Justice is handled differently at different septs, of course. A Children of Gaia sept might operate on a "three strikes" sort of policy; instead of punishing an offender straight away, they counsel and talk to him, trying to avoid future crimes. The Bone Gnawers, however, might operate on more of a "street justice" mentality — everyone knows the rules, and breaking them means you get hurt, regardless of motivation. Players' characters might find themselves on either side of the justice system, and having a character that performs a Punishment Rite can make for just as satisfying a roleplaying experience as a character that suffers one.

• **Recognition:** A werewolf who feels she should be recognized for Glory, Honor, or Wisdom (that is, the character has accrued 10 temporary points of Renown and wishes to trade them for a permanent dot) may attempt to do so during this part of the moot. A wise werewolf makes arrangements with a higher-ranked Garou *before* the moot, so that when she stands up to be recognized, she isn't greeted with an uncomfortable silence. A character's mentor is usually assumed to be ready and able to perform this service for her, although members of a character's pack may not.

Recognition requires the successful performance of the Rite of Accomplishment (page 164 of **Werewolf: The Apocalypse**). A successful recognition all but demands a story during the next section of the moot.

Stories and Songs

After the no-nonsense concentration of the Cracking the Bone, the Talesinger steps up to begin the Stories and Songs. These tales typically involve recent happenings at the sept, but the Talesinger may also tell any stories from the sept's past or indeed from the Garou's oral tradition if he feels they are appropriate for some reason.

Whether or not werewolves besides the Talesinger sing at a moot differs widely between septs. In septs where this honor is reserved for the Talesinger, that Talesinger can look forward to being challenged for his

position routinely. Conversely, this sort of sept is also likely to elect a new Talesinger for each moot. In other, more liberal septs, however, the Talesinger may allow other Garou to tell their own tales. Sometimes this requires the would-be storyteller to approach the Talesinger before the moot and ask permission (or at least give some notice). The Talesinger is within his rights to refuse the character if he feels the story inappropriate or poorly constructed. Some Talesingers take a more freeform approach to Stories and Songs, asking the assemblage in general if they have stories to share, or even taking requests. Young Galliards in such caerns are often allowed to recount their pack's recent victories, thus garnering Renown for their pack.

Garou take their stories seriously, and interrupting a Talesinger (or any storyteller) during Stories and Songs is a serious insult. The Talesinger is within his rights to demand a challenge, or even to expel the loudmouth from the remainder of the moot. However, if the story is so badly told or so offensive that the assemblage reacts en masse, effectively booing the storyteller off the "stage," the storyteller is the one who loses Renown. If this ever happens to a Talesinger, she is expected to step down from her office, though most septs grant her the privilege of choosing her successor.

A character that has recently risen in rank or undergone the Rite of Accomplishment is often permitted to tell her own story, or to allow her pack's Galliard to do so if she is not a skilled orator. This does *not* garner any further Renown for the Garou thus honored, although it may for her pack, depending on how the story is told.

Some septs have their own unique takes on the Stories and Songs section of the moot. Some Talesingers, especially in Uktena and Wendigo septs, call participants from the audience to act out the roles in the story. Sometimes the stories take the form of dance or elaborate howls, or even comedic tales passed from one teller to the next, until they grow so convoluted and ridiculous that they end in a fit of laughter. The point of this section of the moot, however, remains the same: To remind the assemblage of their culture and heritage, and to "loosen up" for the Revel.

The Revel

Moots are highly charged, emotional events. Recognition, justice, the stories, and even the Inner Sky can cause passions to run high, and by the time the last story is told, all present are energetic and impassioned. For creatures possessed of as much anger as werewolves,

this can be dangerous without some form of release — hence the Revel.

The Wyrm Foe leads this section of the rite, and it begins immediately after Stories and Songs. Proper form requires the Wyrm Foe to wait for a signal from the Talesinger, signifying that the stories are done, but it isn't unknown for the Wyrm Foe to become so fevered that he begins the Revel early. The Wyrm Foe leaps into the center of the assemblage in Lupus form and lets loose an deafening howl, and then darts among the Garou, knocking some over, nipping at flanks, and generally stirring up their already bubbling emotions. The werewolves are expected to change to Lupus form and join in the howls, although particularly martial septs perform Revels in Hispo or even Crinos forms.

Mock battles break out during this time, as the Garou leap at each other and play. In some septs, this "play" is more of a dominance test, and a werewolf might knock a rival down just to send the message that he is stronger, and could, if he wished, beat the rival in a real fight. While flying into frenzy and attacking a sept mate during a Revel is always cause for Renown loss, it isn't unknown, and especially unscrupulous werewolves might well engineer such circumstances to bring about fights between their rivals or enemies.

When the Wyrm Foe judges the passions of the Garou to be at their highest, he leads the charge out of the center of the caern. The Revelers circle the bawn of the caern, hunting, howling, and attacking any intruder they might encounter. The Revel can easily last the rest of the night, for larger caerns, and for especially wide bawns the Garou sometimes split into two groups and meet in the middle.

As world grows smaller and humanity encroaches on much the Garou's former territory, the debate between observing the Revel and preserving the Veil grows more heated. Indeed, urban septs still observe the Revel, but with a great deal of restraint — the Garou hunt, but usually in Homid or Lupus forms, sometimes even cruising the bawn of the caern in cars, looking for any obvious threats. Traditionalists say that restraining one's passions during the Revel is contrary to the whole point. Their detractors might agree, but point out that needlessly attracting attention to the caern will lead to its destruction more surely than toning down the Revel ever could.

The Inner Sky pays reverence to the caern's totem, but the Revel recharges the caern itself. A caern requires a number of Gnosis points equal to five times its level each lunar month. Thus, a level four caern requires 20 Gnosis in order to remain open and active. Typically, the Garou pour their heart and souls into the caern during the Revel (spending the necessary Gnosis points) although they may choose to do so at any time during the month. If a caern goes even one lunar month without the requisite Gnosis, it slips into inactive status. The caern's totem goes to sleep and must be reawakened via the Rite of Spirit Awakening before any benefit can be drawn from the caern.

Aftermath

Revels in large septs can continue until dawn, but ordinarily, the werewolves complete their run with several hours to spare before sunrise. What happens during that time is very much a function of the nature of the sept and its inhabitants.

Technically, the werewolves are encouraged to meditate alone or with their pack after a moot, focusing on the caern's totem and whatever wisdom it might wish to provide, and indeed, some Garou do exactly that. After a moot, the caern totem is recharged and energetic (assuming that the Inner Sky was performed) and even normally aloof and taciturn totems become somewhat more gregarious. This means that a pack wishing to learn Gifts from the caern's totem or simply gain advice from it has the best chance of success after a moot, particularly if they participated enthusiastically in the Inner Sky and the Revel.

However, while the time after the Revel is theoretically reserved for reverence and contemplation, it doesn't always happen that way. Moots can be held under any phase of the moon (although the monthly assembly to recharge the caern is normally held on the full moon) which means that after the ceremony, the caern is full of keyed-up and possibly Rage-filled werewolves. Any rivalries between sept-mates that have been smoldering over the past month might erupt into full-blown brawls. As the sept is in somewhat of a state of turmoil after the Revel, two werewolves fighting might actually go unnoticed until one of the combatants falls dead. Likewise, a great number of the metis cubs are conceived after moots, as werewolves release their passions....

Remember, too, that one pack is normally assigned to guard duty during a moot (although in small or under-populated septs, this function may be assigned to willing Kinfolk or the Garou might just trust their luck). After the moot, these guards might wish to be relieved — which means that the aforementioned excitable werewolves must now take up guard duty.

Specific Types of Moots

While the full moon is typically the phase of choice for the monthly sept moot, the Garou meet for other reasons as well. Some of these reasons are listed below, along with the time of month during which they are typically held.

• **Secret Moots:** A secret moot is commonly held during the new moon, and is extremely rare. Only a sept in dire straits holds such a moot, and normally, only the Council of Elders and any Garou directly concerned in the plans are involved. A secret moot incorporates only one element of the sept moot: Cracking the Bone. During this discussion, the Elders entertain notions that are somewhat or even directly contrary to the Litany — abandoning a caern to save the Garou therein, allowing an infestation to go unstopped to keep the caern's location secret, and so forth. The moot culminates in a ritual cleansing for all involved, usually by washing in a nearby river or stream.

• **Umbral Moots:** Performed under the crescent moon, Umbral moots are performed, as the name implies, in the Umbra. They usually accompany some great rite that strengthens the caern, such as the Rite of the Opened Sky or Rite of the Shrouded Glen. They follow much the same format as the sept moot, but the Cracking the Bone is entirely devoted to the rite in question and the Revel takes place across the Gauntlet, allowing the werewolves to cleanse the spirit reflection of their caern.

• **Judgement Moots:** While Punishment Rites are sometimes performed during normal sept moots, more serious crimes require a moot of their own, held under the half moon. In these somber rites, Cracking the Bone consists of as elaborate a trial as is necessary, but a decision must be reached in enough time for sentence to be carried out. Stories and Songs are usually skipped altogether, as is the Revel.

• **Hearings:** As described on page 43 of **Werewolf**, when a pack returns from a mission, the Elders meet with the pack and hear their stories. This is usually done under the gibbous moon, if possible, and includes only a brief entreaty to the caern's totem. The pack's Galliard is usually permitted to tell the story in as much florid detail as she wishes, but then the pack's alpha adds any pertinent information that the Moon-Dancer might have omitted or changed in the interest of a good story. Some Renown is typically awarded during these moots, but the only Garou in attendance, normally, are the pack in question, the Council of Elders, and the Talesinger (who must decide if the pack's story deserves being retold at the next sept moot).

My father! The Great Spirit is my father! The earth is my mother — and on her bosom I will recline.
— Tecumseh

The Pact: Spirits and the Garou

Born of flesh and spirit, Garou share equally in both the physical and the spirit world. Without one or the other, a werewolf suffers and languishes. Just as a Garou makes connections with her pack, her sept, her tribe and the Garou Nation, so too does she connect with the spirit world. Spirits provide Garou with more than just energy for fetishes or convenient sources for learning Gifts. Spirits unite a werewolf with her Umbral family, the nation of spirit-folk who manifest the bounty of Gaia and give form and direction to Her boundless energies.

When she undergoes her First Change and enters into her life as a warrior of Gaia, she experiences not only a new set of familial ties and relationships but also a second, spiritual set of ties that bind her inextricably and forever to the spirits that dwell in the Umbra. These bonds represent an ancient pact between the first Garou and the first spirits and provide each Garou with a mystical connection to her spiritual half. Despite the need to act as a warrior of Gaia, ever vigilant for the approach of the foe, each Garou needs to take time to cultivate her connection with the spirit world from which she draws her strength and of which she is a part.

The First Pact

In the beginning times, when Gaia found the need to create Her changing children, She hoped that they would find common cause with Her spirit folk. This was not always the case. The spirits sensed that the Garou and the Fera were somehow different from them. Not only did they have part-physical bodies that could adapt more readily to the harshness of material existence, they also demonstrated an independence of thought and purpose that disturbed many of the spirits. For a time, it seemed as if spirits and shapeshifters might come to blows.

Though their names have been lost to memory, legends tell of one spirit and one werewolf who both shared a vision of cooperation. Some say that a spirit of prophecy foresaw the Apocalypse and "saw" that the only hope for survival for both the Umbra and the

physical world lay in the banding together of spirit and shapeshifter. At the same time, one of the Garou had the same vision and sought out his kindred spirit to see what could be done.

The two devised a method whereby spirit and shapeshifter could reach an accord, by bonding together in a relationship that would be of mutual benefit to both parties. The spirit would provide assistance to Gaia's Changing Breeds by teaching them Gifts, empowering their rites and granting them knowledge and favors. In return, the Changing Breeds would offer the spirits chiminage (see below) or favors, gifting them with Gnosis, carrying out their wishes and providing places in the physical world where they could gather and refresh themselves. This was the First Pact. The practice soon spread throughout the other Fera, and spirits and shapeshifters learned to work together.

Since then, pact between spirits and the Garou has become a mainstay of Garou society.

Embracing the Spirits: Pacts and Alliances

Garou may form many bonds with different spirits throughout their lives. Each bond to a spirit links a Garou more firmly to the spirit world and increases her closeness to Gaia. Theurges know this as a natural part of their auspice and many of their Gifts reflect their tendency to see dealing with spirits as both useful and desirable. Other Garou, however, also need the spiritual contact derived from relationships with spirits. From the beginning, when a Garou first joins a pack, she builds a relationship with her pack's totem spirit.

For some Garou, meeting their pack totem may be their first real experience with the creatures that inhabit the spirit world, but many more such meetings lie in the future of most of Gaia's chosen warriors. If a werewolf has the honor of participating in the Rite of Caern Building, she may have the chance to help summon the spirit that becomes the caern's totem. Any Garou who travels in the Umbra (and most do) needs to learn quickly how to form hospitable relationships with the spirits she encounters along her journeys. Some Garou actively seek out spirits for reasons other than binding them into fetishes or learning Gifts from them.

The relationship between spirits and werewolves flows in two directions. The Garou draw spiritual sustenance from their contact with spirits. They reaffirm their commitment to Gaia and to the preservation of the world as a meeting ground for flesh and spirit. Spirits, in turn, draw energy from werewolves who give them Gnosis or who honor them with the appropriate kind of chiminage (see below). Spirits also need contact with the Garou to help anchor them to the physical world and give them a means of manifesting in a realm that grows increasingly difficult for them to reach.

Spirits exist as manifestations of the physical world; as such, they need contact with physical objects to reinforce their essence. When the last animal of a species dies and the species becomes extinct, the spirit of that animal usually fades from the Near Umbra. (Some simply move into further Realms, such as Pangaea; others may retain their hold on existence with the patronage of a more powerful spirit, such as Griffin). Garou act as a bridge between the spiritual and the physical world. Thus, they — along with other shapeshifters — provide an ideal channel through which spirits can refresh their bond with the physical world and renew their purpose for existing.

The expression of this symbiotic relationship between the Garou and the spirit world takes the form of pacts — bonds that link the two together in a spiritual partnership.

Spirit of the Pack: Totem Spirits

When a pack petitions the greater spirits of the Umbra for a spirit patron, they embark on a commitment that not only unites the pack members with the spirit who answers their call but also strengthens the bond between individuals within the pack. The bond between a pack and its totem spirit becomes one of the strongest and most intimate of spirit pacts possible, transcending even personal pacts that may arise between an individual Garou and a particular spirit.

Totem spirits act as intermediaries between the pack and the spirit world. Each totem spirit belongs to the brood of one of the Incarnae, but its relationship with its chosen pack defines it and distinguishes it from all other similar spirits. It is a facet of its parent Incarna, an aspect or avatar; Great Fenris himself does not personally oversee a pack dedicated to Fenris, but the totem spirit of the pack is as much a part of Great Fenris as his pelt or fangs. The totem spirit gains prestige in the eyes of other spirits as its pack grows in renown; likewise, a totem spirit suffers loss of face whenever its pack loses Honor, Glory or Wisdom.

Because of this direct correlation, totem spirits tend to let their packs know when they are doing well or, conversely, when they have fallen away from the ideals of the Garou. Totem spirits grant certain benefits to pack members in return for accepting certain limitations or undertaking certain actions (usually referred to as the Ban) when they accept a pack. These benefits, however, rely on the pack's ability to keep up their end of the bargain. Packs that break their promise to their totem spirit or act in an unworthy fashion in the eyes of the spirit can lose their totem spirit's benefits until they atone for their shortcomings.

Without a totem spirit, a pack is nothing more than a collection of werewolves. They may work together and achieve great deeds together, but the sense of unity that defines a Garou pack and the recognition of their place in the physical and Umbral worlds are missing.

Spirit of the Sept: Caern Spirits

When a group of Garou discover and build a caern, thus becoming a sept, they receive a spirit patron that becomes the totem spirit of the caern. This spirit, usually a fairly potent spirit that either belongs to an Umbral brood or has its own brood of dependent spirits, becomes physically bound to the caern's locale. Since it willingly limits its ability to traverse the Umbra, the members of the sept must placate the spirit and feed its strength with offerings of their own Gnosis. Rites that honor the caern spirit provide the primary means of maintaining the spirit's "health" and happiness.

In return for the Garou's honor and attentions, the caern totem provides the sept with ready access to the energies of the caern and takes its place in the network of caerns that connect the Garou Nation.

Spirit of the Tribe: Tribal Totems

Some Incarnae serve as totems for the Garou tribes. The pacts formed between each tribe and its totem originate in the beginning times, when Gaia saw the need to forge a close bond between Her warriors and the spirits that expressed Her many selves. In return for the honor paid them by the tribe, tribal totems lend assistance to their chosen tribe and watch over it.

Tribal totems do not have the same personal tie with individual members of a tribe that a pack totem has with the members of a pack. Instead, most tribes revere their tribal totems as semi-deities, looking to them for guidance and instruction and honoring them with appropriate rites to maintain the vitality of their pact.

Tribal totems are sensitive to rank and renown. As a Garou rises in rank, her standing with the tribal totem increases and the more likely she is to have her petitions heard by the totem spirit or receive knowledge directly from the tribal totem.

Spirit Friends: Personal Totems

From time to time an individual Garou will enter into a personal pact with a spirit. This pact may arise after numerous associations between the Garou and the spirit have resulted in a closer than usual bond. Whether a Garou deliberately seeks to find a spirit to bond with or whether the association arises spontaneously, personal pacts can prove satisfying to both parties.

Like any relationship between peers, or near-peers, however, personal pacts require constant attention. Spirits may grow jealous of the Garou's relationships with other spirits; likewise a Garou may feel slighted if another Garou courts or petitions her "personal" totem. Pacts can sour, with Garou and spirit both turning their backs on the other.

Alienating a spirit with whom you have compacted is not a good idea. If you have a personal totem and find that somehow you have offended your totem spirit, you should do whatever it takes to repair the damage. Spirit enemies are as dangerous to a Garou as spirit allies are helpful.

Broken Pacts

Pacts don't last indefinitely. Both Garou and spirits occasionally break their pacts with one another. But doing so has consequences, unless pacts come to an end through a mutual agreement between the Garou and the spirit. Problems arise when one party unilaterally breaks the pact.

If a Garou discovers that she must break her pact with a spirit or if she finds out that she cannot keep her part of a bargain with a spirit, she should explain to the spirit that she must renege and give the spirit a reason. Many times, a spirit will suggest a compromise or allow the Garou to substitute some other favor that the Garou can achieve. Other times, the spirit will simply consent to the ending of the pack with no hard feelings. Simply failing to complete a task usually does not result in the severing of a pact so long as the Garou has tried to accomplish the deed.

When a Garou offends a spirit by breaking a pact, the spirit may react in a number of ways. Some spirits take no action but thereafter treat the Garou who spurned it with hostility or resentment. Again, valid excuses offset the severity of the spirit's anger.

If a Garou's actions endanger a spirit, the spirit usually responds with a severe punishment.

A spirit may decide to haunt the Garou, appearing to her at irregular and inconvenient intervals and badgering her or announcing the Garou's offense to her packmates, thereby shaming the offender. Such spirits may also cause personal items to disappear, reappearing later after they are no longer needed, or may insult a Garou in order to drive her into a frenzy at just the wrong time. Spirits can demonstrate unusual inventiveness in their methods of revenge, though usually they cause no permanent harm through haunting.

A spirit who feels especially wronged by a Garou may resort to attacking the offending party. Such attacks are usually meant to warn the Garou that the spirit is angry. Only occasionally will the spirit actually attempt to cause harm to the Garou in order to teach her a painful and memorable lesson.

If, however, a Garou has not only broken her pact with the spirit but also betrayed her purpose — such as joining the Black Spiral Dancers or otherwise allying herself with the Wyrm — a spirit may feel justified in trying to slay the Garou. When this happens, a spirit may summon its allies and brood members to ensure that the Garou does not escape just punishment.

Chiminage: Honoring the Spirits

Chiminage describes the practice of returning a favor for a favor or making an offering to a greater power in the hope of receiving something in return. Garou practice chiminage as a way of honoring the spirits and of gaining their favor. Spirits expect to receive payment for the actions they perform, whether they agree to teach a Gift to one of the Garou or provide information on a safe passage through the Umbra.

The act of chiminage, practiced by many human tribal cultures as a means of delineating social status and building relationships among tribe members, serves the same purpose in the spirit world. Garou perform acts of chiminage to demonstrate their respect for the spirits and their acknowledgement of the importance of the bond between the Garou and the spirit world.

When a Garou does not offer chiminage, she not only demonstrates her ignorance of the proper means of approaching the spirit, she also runs the risk of committing a serious offense against the spirit's pride. Refusal to offer chiminage is more than a spiritual foot in the mouth; it is a statement that a spirit's aid means nothing, for the offending Garou offers nothing in return for that aid.

A spirit might give the Garou the benefit of the doubt at first, hinting that perhaps the petitioner has forgotten something important. If the Garou does not get the hint, the spirit may provide a stronger impetus, suggesting that the Garou come back later, when she has thought of a more suitable way to phrase her request. Offended spirits may simply refuse to provide the Garou with assistance. Seriously ruffled spirits may attack the Garou or declare lasting enmity against her (and her pack).

Some elder Garou allow cubs to discover the art of chiminage on their own, feeling that lessons learned with difficulty are best remembered. Other, more empathetic elders, take cubs into the Umbra with them when they request a favor from a spirit, using their own offering of chiminage as an object lesson in dealing successfully with spirits.

Chiminage may take many forms, depending on the spirit being petitioned and the request being made. Rites represent the most powerful form of chiminage when performed in the Umbra in honor of the petitioned spirit. Other forms of chiminage may include stories, dedicated tokens, finely crafted objects, songs or riddles. Often spirits enjoy trading information for information, and the exchange itself serves as a form of chiminage. Contests also demonstrate honor to spirits and may be acceptable as chiminage, particularly among those spirits of a highly competitive nature.

Garou may use chiminage to atone for transgressions or accidentally offending the spirits. Spirits, while they take umbrage easily, are also easily placated provided the offending Garou takes the right steps and humbles herself sufficiently. Many a personal pact between a Garou and a spirit has begun with just such a misstep and a resulting satisfactory atonement through the offering of chiminage.

Chiminage may also serve as a means of creating a stronger relationship with a spirit, giving it power and honor freely in the hopes that the spirit may look with favor on the Garou in the future but without making an immediate request. Garou who have spirit allies customarily offer chiminage to their spirit friends to reinforce their friendship, much as friends gift one another with tokens of their affection. Lucky Garou have spirit advisors who help them select the proper form of chiminage according to the nature of the spirit.

The practice of chiminage can lead to games of one-upsmanship between Garou and the spirits, as each tries to outdo the other in generosity and indebtedness. Such forms of gamesmanship themselves become a sort of chiminage, particularly among Weaver spirits, spirits of chance, competition or hospitality. Spirits associated with the broods of Uktena and Wendigo recognize the similarity between chiminage and the custom of potlatch and take the practice quite seriously.

Celebrating the Spirits: Rites

Spirits derive sustenance from the performance of rites that honor them and acknowledge their relationship with Gaia's changing children. Keeping the rites and rituals of Garou culture alive also feeds the spirits that depend on the flow of Gnosis for their very existence.

Rites, by their nature, bridge the gap between the physical and spirit worlds. They not only cross the border between the worlds, they send time's arrow back to the time before time. All rites take part of their essence from the First Rite, which first expressed in ritual form the union between spirit and matter. Rites have their origins in the Silver Record and no rite that does not in some fashion trace itself back to that expression of the collective mind of the Garou can embody real power.

Each time a Garou participates in a rite, she not only honors the spirits and provides them with energy, but she re-enacts a ceremony that echoes ceremonies celebrated by her ancestors. Rites serve to bind spirits to the Garou

and the Garou to one another. Garou mystics believe that all rites, regardless of when they occur, take place at the same time (or at the same point outside time).

The degree to which a rite taps into the First Rite measures the degree of success achieved in performing that rite. Successful rites come close to recreating the First Rite, while rites that fail depart drastically from the prototype. Spirits, who experience time and space differently from flesh-bound creatures, sense this disparity whenever a rite is performed in their presence. When rites fall far from their origin, the spirits may express their dismay by withholding Gnosis or by refusing to produce the desired effects of the rite.

Rites and the Kinfolk Connection

While some Garou tribes allow Kinfolk to participate in or be present during the performance of rites, only Garou can successfully enact these ceremonies of the spirit. Garou possess a dual nature — part spirit, part flesh. As denizens of both worlds, they have the ability to become part of both worlds and to enter the transcendent reality created during the enactment of a rite. Kinfolk, while they share the blood of the Garou, do not belong to both worlds in the same fashion as Garou; what's more, they were not mentioned in the First Pact. The spirits are under no obligation to aid non-shapeshifters, and therefore they don't — spirits are very literal about their roles in the universe, and have extreme difficulty disobeying their nature. Thus, Kin cannot use rites without the aid of a Garou. Needless to say, normal mortals, supernatural creatures such as magi or mummies, and the undead can't use rites, either.

Some Kinfolk have developed their own "rites," which are ceremonies that pay homage to the spirit world without actually generating or requiring the expenditure of Gnosis. These rites are celebratory in nature and, while they serve to unify Kinfolk with their Garou relatives and form a sense of community, they have no actual effect on the spirit world. Occasionally, Garou may invite trusted mortals to attend some of their rites (or to participate in Kinfolk rites).

Some mages, particularly Dreamspeakers, Order of Hermes and Verbena, have an extensive knowledge of the spirit world. On the rarest of occasions, trustworthy mages with spirit connections may take part in Garou rites, but such instances are exceedingly rare.

Discovering New Rites and Gifts

The Silver Record contains the collective memory of the Garou and, as such, holds a complete catalog of all the rites used by the Garou to honor the spirits — or so the legends say. Rites are not so much created as "discovered,"

as Theurges and Galliards tap into the collective awareness of the Garou or consult their ancestors.

New rites arise rarely and require extensive research and, occasionally, a quest to determine the correct procedures for bringing a new rite into existence and acquiring the blessings of the spirits to empower the rite. In order to create a new rite, you must follow certain steps to make certain that the rite does what it is supposed to do and does not duplicate an existing rite.

Only experienced Garou with some knowledge of rites may even attempt to create a new rite, though younger Garou may petition an elder with a request for a rite if they have discovered a need for one. Garou must have both Enigmas 4 and Rituals 4 in order to attempt rite creation or even to discover a lost rite. Additional Knowledges pertaining to spirits or Garou lore (such as high scores in Cosmology, Occult or an appropriate Lore) also helps.

A Garou attempting to create or discover a new or lost rite must first do her research. Identifying and justifying the need for the rite may involve travel to many caerns and conversations with other elder Garou to make certain that a rite filling the perceived need does not already exist.

Once the potential rite creator has ascertained that the need exists, she must broaden her search to the Umbra. Spirits become her most potent allies and best sources for information. After all, most rites directly involve spirits and all rites bring the Umbra into close contact with the physical world in order to succeed. Ancestor-spirits may help the seeker by sharing their knowledge (provided the Garou offers her ancestor the proper chiminage). Garou with the Ancestors Background may find this an easier proposition since they can often access their ancestors' memories directly.

Sometimes a Garou must consult more than ancestor spirits. Caern rites may involve speaking with the totem spirits of more than one caern — a prospect which entails more travel and a good deal of diplomacy to convince other septs to allow contact with their caern's totem. New rites of atonement or punishment might require a Garou to seek out pain-spirits or remorse-spirits to enlist their help in putting the rite together. Rites of accord should steer a Garou to spirits of community or harmony, while mystic rites should lead the researcher to the realms of the enigmatic spirits.

The final step involves the actual creation or outlining of the steps involved in performing the rite, including the necessary props, songs, steps and any other procedures. For Gifts, this final step consists of determining the necessary factors in activating the Gift. This phase uses everything the Garou has learned to construct (or reconstruct) a ritual or action that pleases the spirits. For example, a rite aimed at placating local river-spirits should involve water or paper boats or some other elementally appropriate objects. Such a rite might also include chants honoring the river-spirits or dances that mimic the flow of the river.

Creating Rites and Gifts: the Rules

Introducing new rites or Gifts into your chronicle must, of necessity, meet with your Storyteller's approval. Some rites or Gifts have the potential to overpower or unnecessarily complicate a chronicle and the Storyteller always has final say over what she allows in her game.

Assuming you receive permission from your Storyteller to have your Garou character attempt to create or discover a new rite or Gift, the following guidelines should help determine your success or failure.

For each level of the Gift or rite (as determined by the Storyteller; a powerful and effective combat Gift isn't going to be Level One), a Garou must spend at least a month per stage of inquiry. For example, a level four rite would entail four months searching for evidence that the rite does not already exist somewhere, four months querying the spirits and scouring the Umbra for clues as to how to put the rite together and four months of actual work constructing (or reconstructing) the rite. This figure implies that the character is spending no more than two days out of every week on her normal responsibilities; if she is needed more often than that (and most Garou are), the time may be extended.

At each stage of the process, the player should roll Intelligence + Rituals (difficulty of 4 + the level of the rite or Gift). For example, Jarra Calls-the-Tune finishes a two-month period of inquiry concerning her attempt to recreate a level two rite involving the Garou constellation Nerigal. Her player rolls Jarra's Intelligence + Rituals against a difficulty of 6 (4 + the level of the potential rite). Jarra has a dice pool of seven and rolls three successes, enough to allow her to pass on to the next stage. Minimal successes might mean that she must spend a little more time in this phase while no successes mean that she can must start over from the beginning. A botch at any stage of the process stops the attempt altogether.

Storytellers may adjust the time period or the difficulty of the rolls if the player exhibits good roleplaying or makes exceptionally good rolls. As always, the Silver Rule should govern the actions of both Storyteller and player.

In a similar fashion, Garou attempting to discover new Gifts must also go to the source — the spirit world and the Silver Record. Since spirits teach Gifts, Garou wishing to find new Gifts must sometimes pry the knowledge of these Gifts from the spirits who possess them. In some cases, "new" Gifts are actually "lost" Gifts, once the provenance of now-extinct tribes such as the Bunyip, Croatan or White Howlers. To convince a spirit to help bring those Gifts back into the world requires a lot of fancy footwork from the petitioning Garou as well as an abundance of chiminage and a demonstration of true need. In fact, nothing short of the immediate arrival of the Apocalypse will convince the spirits that remember the Bunyip to part with knowledge they have held in trust since that unfortunate tribe disappeared.

Field Guide to the Spirit World

Each spirit embodies an aspect of Gaia, whether an abstract concept such as love or war or a concrete manifestation, such as a badger or a stone. **Werewolf: the Apocalypse** describes the different ranks of spirits, from the godlike Celestines and powerful Incarnae to the lesser manifestations such as Jagglings and Gafflings. The following guide to the spirits focuses on categories of spirits rather than power levels.

Animals

These spirits reflect the appearance, temperament and abilities of their physical counterparts (or else their physical counterparts draw their qualities from their spiritual representatives). Animal-spirits exist for every type of creature that currently walks, swims, slithers or soars on, above or below the earth.

Roles: Several animals serve as totem spirits for various Garou tribes: Rat (Bone Gnawers), Stag (Fianna), Cockroach (Glass Walkers), Owl (Silent Striders) and Falcon (Silver Fangs). Other animal-spirits lend their patronage to caerns and packs or form personal alliances and pacts with individual Garou.

Animal-spirits often serve as caern totems, depending on the type of caern. Totems of War such as Bear, Boar, Bull, Flea, Shark, Weasel and Wolverine and the tribal totem Rat might patronize caerns of Courage, Primal-Urge, Rage, Strength or Wyld. Totems of Respect such as Bison, Lion and tribal totems Falcon and Stag might give their blessing to caerns of Justice, Kingship, Plenty, Stamina or Unity. Totems of Wisdom such as Chameleon, Dolphin and Raven along with tribal totems Cockroach and Owl may grant their favors to caerns of Calm, Craftsmanship, Fertility, Gnosis, Healing, Love, Memory, Sacrifice, Visions or Willpower. Totems of Cunning such as Coyote, Cuckoo, Fox, Goat and Raccoon may bestow their guardianship over caerns of Enigmas, Humor, Stealth or Streetwise.

The spirits of animals also attach themselves to Garou as personal totems or pack, depending on the temperament of the individual and the circumstances of their encounters.

Relations with Garou: Animal-spirits generally prove friendly to most Garou. Spirits of carnivores recognize kindred souls in the Garou and may offer some initial challenge to establish a pecking order. If a Garou successfully proves its dominance (or, conversely, shows deference to the carnivore-spirit), the spirit and the Garou usually reach an accord. Spirits of herbivores may exhibit some wariness when they first meet up with Garou, sensing the predatory nature of the werewolf. Garou who wish to gain the favor or patronage of deer-spirits or other spirits of prey should attempt to allay the spirit's fears before they attempt to enter into a bargain of any sort.

Chiminage: Many animal-spirits seek promises that the Garou will protect their earthbound kin. Others ask that Garou actively oppose those who hunt their physical counterparts or leave offerings appropriate to their species, such as shiny objects for Raccoon or Raven and mice and other small rodents for Owl or Eagle.

Plants

Plant-spirits tend to resemble idealized versions of their earthly children or else they take on some form attributed to them by myth, such as the humanoid mandrake root or the alluring and wise Corn Maiden. Most plant-spirits dwell near their physical manifestations. They tend to spend most of their time in Slumber and usually need a Rite of Awakening to rouse the spirit of a plant in the physical world. All plants rouse themselves at the spring equinox to celebrate the time of new life and rebirth.

Roles: Plant-spirits tend to serve as sources of information when treated properly. They rarely act as totem spirits for Garou since their sedentary natures contrast so drastically with the Garou's extreme mobility. Plant-spirits can also offer healing and nourishment for Garou if approached with respect. Some plants may teach Garou certain Gifts associated with healing or nature. Psychotropic plants can teach Gifts concerning visions and prophecy.

Relations with Garou: The high Rage of most Garou tends to make most plant-spirits wary. Exceptions include the spirits of carnivorous plants such as the Venus flytrap or plants associated with strong emotions, such as rose-spirits. Some tribes, such as the Children of Gaia or the Uktena tend to have good relations with plant-spirits, particularly those of psy-

chotropic plants or those with strong mythological roots. Plant-spirits may also consent to enter fetish objects strongly associated with them (i.e., an aloe-spirit may enter a fetish item dedicated to healing).

Chiminage: Plant-spirits usually request that Garou protect the lands where their children grow or plant some area with cuttings or seeds from their children. Plants may also request that Garou support organizations dedicated to preserving certain types of lands, such as rainforests or savannas. Psychotropic plants usually require that Garou seeking their favors refrain from frivolous or trivial use of their earthly counterparts.

Minerals

Rock- and mineral-spirits resemble their earthly counterparts or else take on an abstract form reminiscent of their inner essence. A few appear as humanoid or animalistic figures made from their substance, such as a basalt wolf or a crystalline person. The Gauntlet has forced most mineral-spirits into permanent Slumber, making it more difficult to perform the Rite of Awakening on them (+1 to the difficulty).

Roles: Mineral-spirits have a different sense of time than either animal- or plant-spirits. Hence, they have a limited place in Garou life. Rock- or mineral-spirits may teach certain Gifts associated with earth, stone, strength or endurance. In addition, rocks have a prodigious memory which, when properly tapped, can provide Garou with much information from prehistory.

Relations with Garou: As with plant-spirits, rock-spirits tend to find the Garou's high Rage off-putting and need extra coaxing to associate with Garou petitioners. Mineral- and rock-spirits also have a hard time keeping up with the quick-moving werewolves, who must deliberately slow themselves down to interact with these lethargic and generally immobile creatures. These spirits may, however, sometimes be coaxed into entering fetish objects, particularly if Garou promise to take them places and show them things they might not otherwise experience.

Chiminage: Werewolves must treat rock- and mineral-spirits with profound respect, since many of these spirits remember a time when mortals worshipped them as gods. Humans dwelling near volcanoes once considered Basalt a deity of fire, while Crystal still has some interactions with modern human mystics and New Agers. Jade remembers her importance to the people of the Far East. Many mineral-spirits require Garou to fight against corporations that want to strip lands of their mineral resources, while other spirits simply want Garou to craft beautiful items from their earthly children.

Legendary Spirits

Legendary spirits represent creatures whose reality is based as much on symbolism than on actual biology, such dragons, manticores, rocs, sphinxes and other "fantastic" creatures. Dragon is not the spirit of a long-vanished dream — it is elemental power, anger, materialism or wisdom given the form of an animalistic spirit. Griffin is the embodiment of the ultimate predator, king of beasts and birds of prey alike; Uktena is the wisdom of rivers and serpents in one; and so on. Garou can encounter some of these spirits, particularly tribal totems, more frequently than others. The powerful spirits honored in Garou astrology (i.e., Nerigal, Sokhta and the others) also fall into this category.

Roles: Legendary spirits continue to provide patronage to the Garou. Some act as tribal totems: Chimera (Stargazers allied to Garou Nation and to the Beast Courts), Grandfather Thunder (Shadow Lords), Griffin (Red Talons), Pegasus (Black Furies), Uktena (Uktena), Unicorn (Children of Gaia) and Wendigo (Wendigo). Other spirits of legendary beasts may serve as caern totems (usually for more powerful caerns). The spirit of the Wild Hunt, for example might attach itself to a Wyld caern while a sphinx-spirit may welcome a chance to become a totem for a caern of Enigmas. Legendary spirits can provide information as well as teach certain Gifts to worthy Garou. Astrological spirits may teach their Gifts to Garou who honor them.

Relations with Garou: These spirits tend to assume a distinct air of superiority when interacting with Garou. On the other hand, Garou who do their homework and demonstrate their knowledge of the lore of legendary-spirits may find they have made lasting allies. Tribes that tend to value myths and legends, such as the Fianna, Get of Fenris, Uktena and Wendigo usually find these incarnations of myth more than welcome the chance to lend their expertise and counsel to their admirers. Astrological-spirits may honor Garou born under their influence and consent to become their personal or pack totems under certain circumstances.

Chiminage: Some legendary-spirits, such as Uktena, require Garou to gather knowledge or recover items or lore stolen by the Wyrm. Others, such as Pegasus and Unicorn, ask the Garou's protection for certain classes of people and creatures. Sphinx-spirits enjoy riddles and mysteries, Chimera requests that Garou seek enlightenment and Wendigo requires Garou to watch over tribal and animistic communities. Spirits of Garou astrology prefer that Garou study the stars and learn more about their planetary patrons. Legendary-spirits may also ask Garou to disseminate the stories that gave them prominence in ancient times.

Ancestral Spirits

Ancestor-spirits appear much as they did in life, though often in an idealized version. They tend to dwell in their own abodes deep in the Umbra and may allow contact with their Garou kin. Garou who become ancestor-spirits have all accomplished deeds that have strengthened their presence in the Umbra and made them heroes and examples to modern day werewolves. Tribal ancestor-spirits tend to watch over their tribes and maintain an active interest in the workings of the Garou Nation.

Roles: Ancestor-spirits enjoy conversing with modern Garou. They can teach certain Gifts and provide counsel and information when necessary. Sometimes, they seem just to enjoy the company of their descendents. Rarely does an ancestor-spirit consent to enter a fetish, though he may summon allied spirits who may do so in his stead.

Relations with Garou: Werewolves with the Ancestors Background have an easier time connecting with ancestor-spirits than other Garou, but any Garou may speak with an ancestor-spirit by traveling to his Umbral home. Most ancestor-spirits favor Garou who are direct descendants or members of the same tribe. They share the alliances and enmities of the tribes they belong to.

Chiminage: Ancestor-spirits deserve and demand respect above all. They are usually Garou who have died in service to Gaia and appreciate having their deeds acknowledged by petitioners. Gifts such as songs extolling their feats or objects associated with them always aid their receptiveness to requests from Garou seeking their assistance. Some ancestor-spirits enjoy gossip and news, wanting to be kept up to date on the latest events in Garou society and the world at large.

Enigmatic Spirits

These curious spirits defy description, since many of them constantly change form according to some unvoiced design. Garou who have made a study of these spirits divide them roughly into two groups.

Chimerlings: These ephemeral spirits arise from dreams and often keep company with Chimera and its brood.

Englings: Spirits of Gnosis that arise from Gaia herself, englings exist for one purpose only, to become sacrifices that free Gnosis into the world.

Roles: Chimerlings tend to appear to Garou at the end of vision quests or when Garou attempt to learn Gifts associated with dreams. Englings such as the Deer of Cernunnos appear when summoned at the end of a moot or for some other ceremonial occasion when sacrifices of Gnosis are needed.

Relations with Garou: Chimerlings favor tribes that give emphasis to prophecies and dreams, such as the Black Furies, Fianna, Stargazers and Uktena. They have less affinity for Black Spiral Dancers or Red Talons and are neutral to most other tribes. They prefer Theurges and Galliards to other auspices and generally approve of any Garou they meet on a vision quest in the Umbra. Englings usually get along with most tribes, since their goal involves "dying" to free the Gnosis they embody. They have a hard time with Bone Gnawers and Glass Walkers because of their association with Weaverish things. They have no trouble with Black Spiral Dancers, who also appreciate their sacrifice of Gnosis.

Chiminage: Chimerlings may ask Garou for a sacrifice of a dream or for stories of dreams. They may also request games of strategy or riddle contests, Some chimerlings require Garou to help preserve native cultures of their homeland. Englings usually require only that Garou offer Gaia thanks for their sacrifice.

Epiphlings

Epiphlings are spirits that embody abstract ideas such as Love, War, Hate, Peace and other philosophical concepts. Their symbolism is likewise more abstract than that of the legendary spirits. They include such spirit entities as the Dogs of War, Maidens of Styx (Death-spirits), pain-spirits and other comparable spirits.

Roles: Epiphlings rarely take a direct part in Garou life. They are more likely to serve as sources of information or teachers of certain Gifts appropriate to their type.

Relations with Garou: These spirits tend to relate more easily to Garou tribes that demonstrate a mystical or philosophical bent. Black Furies, Children of Gaia, Silent Striders, Stargazers (both allied to the Garou Nation and to the Beast Courts) and Uktena. Garou who approach them with a serious purpose tend to receive a much better reception than those who encounter them "in passing."

Chiminage: Epiphlings tend to request favors appropriate to their type. Maidens of Styx may require Garou to rescue trapped spirits, while pain-spirits may ask a Garou to undergo a test of physical endurance or even submit to torture to prove herself worthy of the spirit's favor.

Elemental Spirits

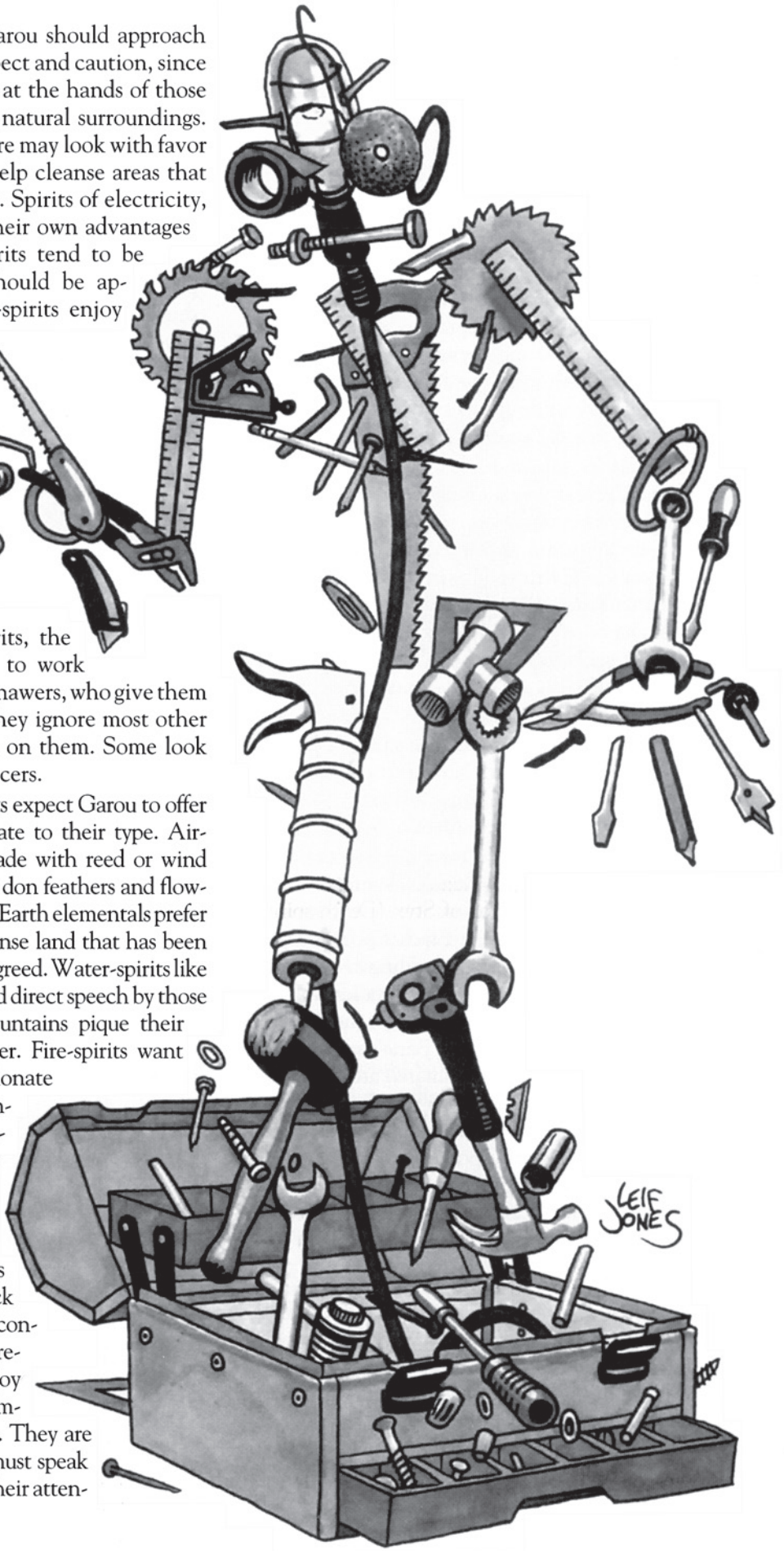
The spirits of the traditional elements (earth, water, fire and air) claim status as Gaia's first children, the building blocks out of which she created the world and the rest of her spirit-children. The Silver Record upholds this tale and Garou lorekeepers and Theurges recognize elementals as true elder spirits. Elementals tend to appear in many forms — either abstract shapes composed of their elemental type (columns of water or fire, whirlwinds or walking stones), as animals associated with the elements (birds, fish, salamanders, burrowing creatures) or as humanoid figures with elemental correspondences (a woman with flames for hair, a man made of earth, a mermaid or a winged human). Often elemental effects accompany these spirits; strong winds or gentle breezes surround an air-spirit; a fire-spirit appears within a column of flame; a covering or mist envelops a water-spirit; a strong, loamy smell and particles of dirt cling to an earth-spirit.

In modern times, other "elemental" spirits have arisen to represent contemporary concepts such as electricity, glass, metal or plastic. While not all Garou accept these neo-elementals as equal to the traditional four, none can deny their place in today's world. Some Garou see them as signs of the impending Apocalypse, since they represent some of the excesses of human intervention in the natural world. Others, particularly Glass Walkers, Bone Gnawers and other individual Garou who understand and appreciate technology, see these elementals as part of the world. The Stargazers, along with their new Beast Court allies, have long understood the concept of metal as an element, but they do not make their knowledge known to other Garou as a matter of course. Electricity-spirits tend to appear as bolts of lightning or arcs of energy; glass-spirits like to take the form of jagged shards when angry or gentle glass sculptures when calm or favorably disposed. Metal-spirits often take the form of humanoid or animal-like constructs made of their type of metal; plastic-spirits have a variety of shapes, from fanciful collages of color to plastic people or animals.

Roles: Elemental spirits rarely form personal or totem ties with Garou except under unusual circumstances. For example, a caern of Stamina or Strength located on a steep mountainside or near an active volcano might call an earth- or fire-spirit to be its totem. Garou who do form bonds with elementals may consider themselves fortunate. Elementals may teach Gifts corresponding to their element-type to Garou who offer them the proper respect. While all elementals may consider allowing themselves to be bound into appropriate fetishes, the newer elementals tend to accept this practice more readily since they enjoy taking a more active part in the world around them.

Relations with Garou: Garou should approach traditional elementals with respect and caution, since so many of them have suffered at the hands of those who would despoil nature and natural surroundings. Spirits of earth, water, air and fire may look with favor on Garou who are willing to help cleanse areas that have been fouled by the Wyrm. Spirits of electricity, plastic, metal and glass have their own advantages and drawbacks. Electricity-spirits tend to be distant and dangerous and should be approached with caution. Glass-spirits enjoy the company of Glass Walkers more than that of other Garou and they tend to dislike bird-spirits or spirits of rocks. Metal-spirits have a high degree of self-confidence and relate better to Glass Walkers, Bone Gnawers and Stargazers. Plastic-spirits, the newest elementals, are happy to work with Glass Walkers and Bone Gnawers, who give them the respect they crave, while they ignore most other Garou who tend to look down on them. Some look with favor on Black Spiral Dancers.

Chiminage: Elemental spirits expect Garou to offer them respect and gifts appropriate to their type. Air-spirits enjoy speeches, music made with reed or wind instruments and petitioners who don feathers and flowing garments to speak with them. Earth elementals prefer drum songs and promises to cleanse land that has been fouled by the Wyrm or by human greed. Water-spirits like dances, offerings of pure water and direct speech by those who petition them. Musical fountains pique their interest as do jokes and laughter. Fire-spirits want burnt offerings, fiery and passionate speeches, songs or poetry and burning incense. Electricity-spirits enjoy conductive materials and electronic music. For them, offering to place them in a fetish serves as a kind of chiminage. Glass-spirits like sun-catchers, mirrors, glass sculptures and stained glass. Quick to anger, glass-spirits prefer slow, considered speech from werewolves requesting aid. Metal-spirits enjoy loud, clashing noises, gongs, cymbals and loud, percussive speech. They are impatient and brash, so Garou must speak quickly and to the point to gain their atten-



tion. Plastic-spirits enjoy seeing Garou wearing plastic raincoats or carrying and using plastic items. They respond well to Garou who offer to find new ways to introduce plastic objects into the world.

Banes

Banes are spirits allied with the Wyrm. They come in many sizes, shapes and appearances, all of which tend to exude an aura of corruption or decay. While most Banes appear grotesque, gruesome or downright ugly, a few possess a preternatural beauty and seductiveness that mirrors the allure of temptation and decadence. They too have forms shaped by symbolism — spirits of suffering and anguish might be barbed or sport razor-sharp appendages, while spirits of despair and sorrow might ooze a perpetual sweat of pus-thickened tears.

Roles: Banes occasionally form alliances with Black Spiral Dancers or other Garou that have fallen to the Wyrm. They may serve as Hive totems or as personal guardians and patrons to these lost Garou. Banes protect the Wyrm's places in the material world, inhabit humans and other creatures through the process of fomori creation, control fomori families and serve as spirit warriors against the Garou. Banes may also teach some Gifts to Black Spiral Dancers and Wyrm-tainted Garou.

Relations with Garou: Most Banes are friendly and helpful to Black Spiral Dancers and Garou who have fallen to the Wyrm. Banes actively seek the destruction of Garou allied to Gaia.

Chiminage: Banes usually require respect to an extreme degree. Some require Garou to perform acts of abasement or humiliation before they even consider listening to a petition. While Black Spiral Dancers may not have to undergo such degrading behavior (or may enjoy it), Garou who have recently fallen and who are approaching a Bane as a supplicant for the first time may experience the full brunt of a Bane's sadistic glee. Sacrifices (of animals or even humans) are a common request from Banes, who want to test the resolve of Garou who dare approach them for favors. Some Banes require the destruction or despoliation of forests, rivers or other wild places as chiminage. Others want information regarding the location of lost Wyrm fetishes or knowledge held by the Gaian Garou tribes.

Weaver-spirits

The Weaver's brood of spirits are not technically "of Gaia" (save in the sense that everything that exists is "of Gaia"), and as such are outside the usual community shared between Gaia's spirits and Her shapechanging children. They are most often in opposition to a Garou pack or sept, although some Weaver-spirits can be bound into service one way or another.

Role: Weaver-spirits are an essential component to fetishes or rites that involve augmenting ordinary technology with spirit powers. They do not serve as totems or patrons, and are outside the Pact.

Relations with Garou: The Weaver's brood is devoted to serving their mistress and mother, and interpret pacts with shapeshifters as an unnecessary, if not harmful, distraction from their real tasks. Most have to be forced into servitude, with only the most self-aware and independent Weaver-spirits agreeing to assist shapeshifters on rare occasion. Even then, they should not be trusted implicitly, as their loyalties always lie with the Weaver.

Chiminage: Weaver-spirits are exceptionally difficult to bribe; if something a Garou wants them to do is part of their function, they'll do it anyway. If not, they are highly unlikely to disobey their "programming." The more independent Weaver-spirits respond well to acts and tasks that bring order to a chaotic area, or the destruction of things that stand in the way of Calcification. They must usually be persuaded that the task a Garou would have them accomplish benefits the Weaver in some way that the spirit would not otherwise have foreseen.

Wyld-spirits

As with the spirit servants of the Weaver (and, theoretically, the long-lost spirit children of the original Balance Wyrm), Wyld-spirits have no real motivation to assist shapechangers in the usual fashion. They too are not bound by the Pact, and are under no compulsion to assist werewolves in their activities. Even if the Garou in question are striving to further the cause of the Wyld against its mad siblings, the myriad spirits of the Wyld have no real knowledge of gratitude or common cause.

Role: Wyld-spirits are unreliable allies, as nothing binds them to keep to a pact with Garou other than their own whims. They make poor totem spirits, and are more often sought out for short-term favors such as teaching Gifts or being bound into talens.

Relations with Garou: Wyld-spirits care nothing for werewolves, and must usually be forced or very carefully manipulated into serving alongside one or more Garou. Out of the Garou Nation, the Black Furies and Red Talons are the closest to understanding the Wyld, and Wyld-spirits react marginally better to members of these two tribes.

Chiminage: There are very few reliable ways to earn a Wyld-spirit's trust through chiminage. The spirit might accept the chiminage and then vanish without repaying the favor, or ignore the chiminage utterly. Those Garou who try to deal fairly with Wyld-spirits

must be creative and insightful, anticipating the spirit's wants almost before the spirit itself knows what they are.

New Totems

Packs are a widely varied lot, and hard to pigeonhole. It would probably take an entire book to cover enough totems to give every group of **Werewolf** players something that suits them perfectly, and even then it might not be enough. Still, between the totems covered in the **Werewolf: The Apocalypse** core rulebook and the following new totems, most players should be able to find something to their liking.

Totems of Respect

Bison

Background Cost: 5

Held in high esteem by many Native American tribes, the Bison is both calm and warlike, serene yet determined. Garou adopted by Bison admire their spirit father for his methodical logic, stubborn survival and willful war skills. As an American Totem, he most commonly adopts Uktena and Wendigo packs.

Traits: Bison offers his children 1 temporary Honor, +1 Animal Ken, +1 Enigmas and +2 Survival. In addition, they may draw on three extra Willpower points per story.

Ban: Bison's children must not be wasteful, and must always use part of something they kill to a practical purpose. (In the case of Black Spiral Dancers and other such enemies, the possessions of one's kill will suffice.)

Digital Eye

Background Cost: 6

Some call him "The God in the Machine," others more derisively, "Big Brother," but he has always preferred to be known as Digital Eye. A powerful spirit that no one has seen personally, Digital Eye may well have existed as long as the earliest computers, it is only in the modern age of wide-area networks that he has grown in power enough to sponsor packs. Digital Eye believes in total equality via total honesty; secrets hold power and only by obliterating that power can any sort of level playing field be established. As such, Digital Eye is still seen as something of a maverick totem, even among the Glass Walkers, many of whom object to him on privacy grounds. Others, however, feel that the strength he brings to bear outweighs such concerns.

Traits: Digital Eye knows that not all secrets are available in digital form and thus teaches his children the Gift: Blur of the Milky Eye. For all those secrets that are, however, he offers each of his children +3 Computers and +3 Security. Glass Walkers affiliated with Digital Eye receive 1 temporary Honor, but all others lose 1 temporary Honor.

Ban: Digital Eye only communicates through computers, either visually on screens or aurally through speakers. As such, he is unable to confer any of his blessings if his child is not carrying at least a palm top computer. In addition, none of his children may hold back any secrets from anyone who is not of the Wyrm. He does, however, make an exception for the Litany tenet "The Veil Shall Not Be Lifted."

Frog

Background Cost: 7

Though small, Frog carries a respect among the Garou that belies her meager size, especially among the Uktena and Wendigo, Like Gaia's chosen, Frog is a shapeshifter spirit and a predator. As a spirit of change, bound by the changing water levels brought by tides and temperature, Frog is associated with the seasonal cycle, as well as with both Luna and Helios. If asked properly, Frog will guard her children's lands well and make them prosper, and her many years of guarding caerns have made her a highly honored totem.

Traits: Frog is adept at understanding the four forces of the world: the Seasons, the Elements, the Triat and Gaia. As such, she teaches her children the Gift: Elemental Favor, focusing on the classical elements. With this Gift, Frog's children can summon rain with water elementals, so long as there are already clouds. Frog also keenly maps the land of the heart, and her packs receive +2 Empathy. Finally, as the children of a strongly respected totem, those associated with her each receive +2 Honor.

Ban: Though a ruler of the seasons, Frog is also bound by them. Frog's children suffer a +1 difficulty penalty to all rolls during the winter.

Lion

Background Cost: 5

The Garou distrust those that would let their children fall, and thus the ancient totem of the White Howlers doesn't curry as much favor as one of his strength otherwise might. However, some packs appreciate Lion's dominant approach to leadership, particularly those among the Red Talons and Silver Fangs who share with him a respect for tradition. Lion is eager to adopt such packs.

Traits: Packs adopted by Lion gain 1 Honor and +3 Animal Ken. His packs may draw upon four additional Willpower points per story, and make rolls to impress an elder at -1 difficulty. (Lion has always known how to appeal to tradition. In the case of an unusually progressive elder, the Storyteller may waive this bonus.)

Ban: Lion's children must destroy anyone who would hunt wild animals for pleasure.

Mammoth

Background Cost: 5

Mammoth watched his true children die close to four thousand years ago, and has been dying ever since. Had Griffin sheltered him, he'd no doubt have perished altogether by now, but even Griffin can't stop his slow death. Mammoth, even in his last years, teaches his adopted children to exercise their might wisely and conservatively. Even when punishment is justified, for example, Mammoth frowns upon any more (or less) punishment than necessary. He is most popular among the Get of Fenris, Children of Gaia and especially the Red Talons.

Traits: Each of Mammoth's children gains Enigmas +2; the pack gains two dice of Strength. Once they had the power to summon a Mammoth from the Umbra, but if there are any left, they do not respond to Garou calls now. However, as the dark eye of the Apocalypse sets its gaze on Mammoth, those Garou who follow him sense his panic and despair, gaining 2 Rage and 1 Gnosis.

Ban: Mammoth now asks his charges for one thing only: Attempt to save his descent into destruction, by any means necessary.

Quetzal

Background Cost: 7

Regarded by the Aztec, Toltec and Maya as holy, this green and red bird most commonly aids the Uktena, but will adopt any Garou pack that demonstrates sufficient grace, honesty and fairness. More than anything else, Quetzal is concerned with justice and will not tolerate his children harming those who have done nothing to deserve it.

Traits: Each member of a pack adopted by Quetzal gains one point of Honor. In addition, he bestows upon his packs one extra point of Appearance, +1 Etiquette, +1 Melee and +2 Leadership, in addition to three additional points of Willpower per story.

Ban: Quetzal's children may not act rudely or shamefully, nor may they inflict violence upon someone without a valid pretext. He has also been known to call his packs to South America to defend the lands or the people there. Some say he has taken an interest in the Zapatista uprising.

Sulis

Background Cost: 8

Known to the ancient Romans as Minerva, Sulis was the British Celtic goddess of thermal springs, and was also a goddess of healing. As worshiped by the Garou, Sulis is a spirit of balance and harmony, earning respect and leading by improving those around her. She is not only a goddess of water, but her name reflects the Sun, and fire. Her temples are also decorated with symbols of the air and earth. Sulis teaches that devoting yourself to your charges is an excellent way to guarantee their devotion to you, and as evidence of this she observes that indeed, she is mother to many packs. These packs are most commonly Fianna (Irish Fianna sometimes refer to her as Brighid) and Glass Walkers (who more commonly call her Minerva).

System: Sulis is a goddess of healing, and teaches each of her children +1 Medicine. Apart from this, however, Sulis prefers not to teach her children anything in excess, and instead continuously offers her knowledge in that which the Garou is ignorant. When spending experience points, Sulis will cut in half the cost to raise the Garou's lowest statistic in that category. For example, if a Garou's 2 Charisma is his lowest Attribute across all categories (Physical, Social, Mental), then it will cost a mere 4 Experience points to raise it, instead of the usual 8. Garou associated with Sulis also gain +1 Honor.

Volcano

Background Cost: 5

The brother of Earthquake and Twister, Volcano stands forth and demands that all respect the power and honor of the Wyld. Though easily angered and difficult to reason with, those who patiently listen to the edicts of Volcano learn that honor is found in change and righteousness. Volcano teaches: Become whatever is needed in any time, but when you have adopted your new form, announce it, stand by it with resolve and never back down from your ideals even if they too must change as you do.

Traits: Volcano grants his children the voice to speak their values and make the world listen; each member of his packs receives one additional point of Expression. So they can be adaptable and vengeful when needed, he also gives his packs +1 Strength and +1 Wits, and Primal-Urge 2. Those adopted by Volcano also gain one point of Honor.

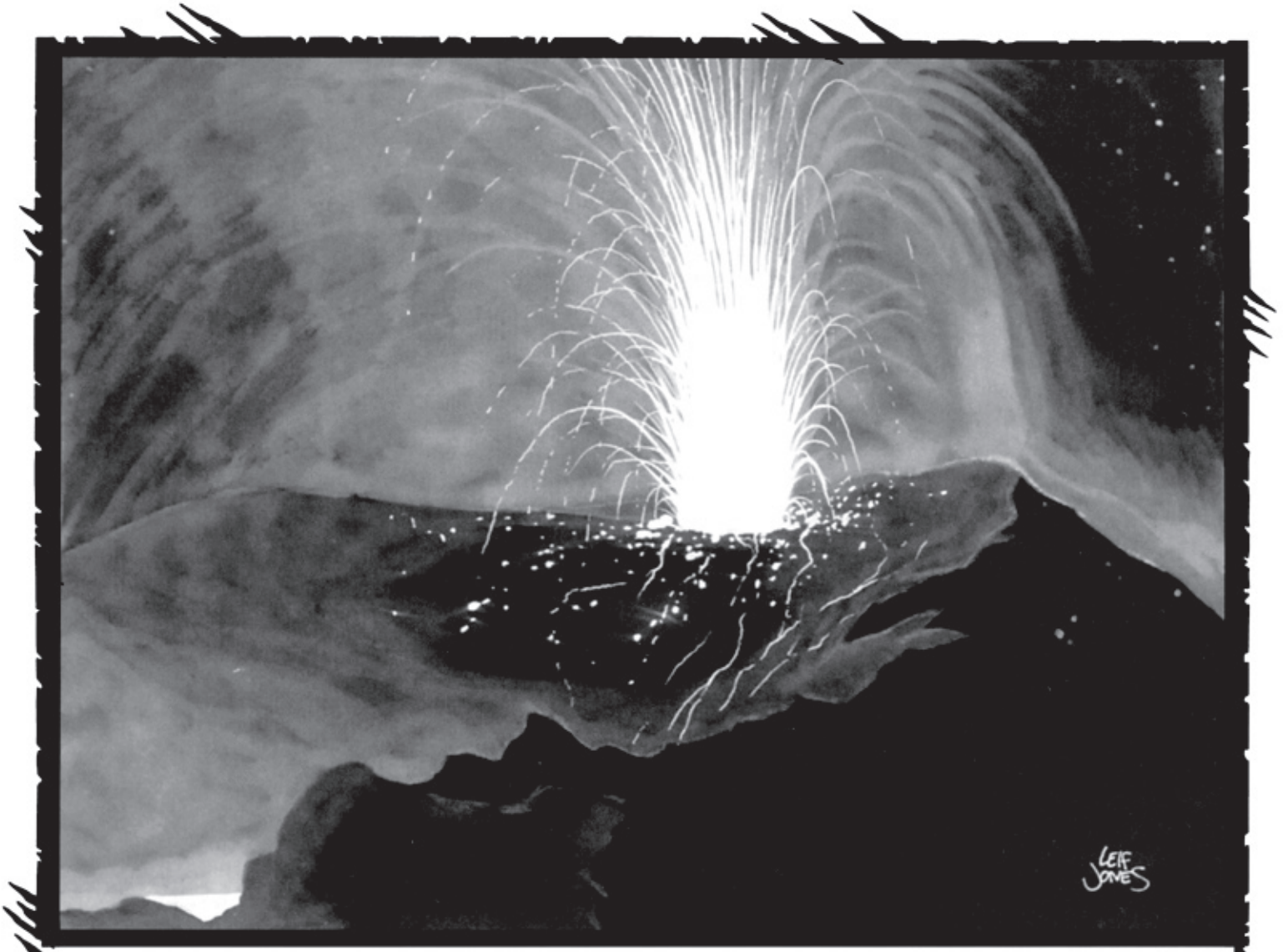
Ban: Volcano forbids his children to ever attack an opponent without warning, and his packs must make a burnt offering to him once each lunar month.

Totems of War

Aray

Background Cost: 7

Aray is one of the earliest gods of war in human history, worshiped in ancient Europe as well as in Greece as "Ares." Garou have also held Aray in high



regard for millennia. Though fierce in his skill with weapons and combat, it is Aray's ability to die and then rise again that makes him unique among the totems of War. Quite literally, not even death will stop Aray. He is popular among the Children of Gaia, Shadow Lords and Silver Fangs.

Traits: The children of Aray are notoriously stubborn and difficult to destroy. If they suffer a wound that would otherwise kill them, they may spend one point of Willpower per wound level to ignore the wound. However, each wound ignored in such fashion effectively "kills" them for one scene. Enemies can effectively short circuit this power by simply attacking the body after death, hacking it to pieces until the character runs out of Willpower. Many Garou in the service of Aray tend to try and "die" in such ways that the body can't be found.

Ban: Aray ties his children to the seasons. At the start of each season, they must find an item that perfectly embodies the season (such as a flower for spring, or an animal that has died of exposure for winter), and burn it as an offering to him.

Adder

Background Cost: 8

Adder is the only poisonous snake in Britain, and was a popular totem of the Fianna since the early years *anno domini* when he taught and commanded Fianna packs in guerrilla strikes against the Romans. Never the conqueror that other War totems boast of being, Snake taught his children then, as he does now, that damage can be done gradually and that enemies can be made to destroy themselves. Though Adder has little power in Ireland, English, Welsh and Scottish Fianna, and other tribes in Britain, often enjoy Adder's blessing.

Traits: Adder is a sly totem of War, often confused with one of Cunning. But where the children of Cunning trick their opponents into destroying themselves, Adder envenoms his opponents and lets their panic spread his venom ever faster. Garou adopted by Adder receive the Gifts: Fatal Flaw and Wither Limb. In addition, each of his children receives +2 Stealth.

Ban: Adder is a Totem of the British Isles, and when outside them must receive difficult ritual offerings every month to remain powerful. In effect, this ties up one dot

of Resources for one member of the pack, and they are treated as having one less dot in the Background. Also, his children may never set foot in Ireland.

Bull

Background Cost: 8

The Apocalypse is nigh, and each year more and more Garou decide that the time for subtlety or negotiation is long since past. Fortified by the strength of many warriors and overflowing with Rage, Bull has become one of the dominant War Totems among the Garou. Appearing as a fiery aurochs, Bull favors try-and-die, head on attacks. He is popular among almost all tribes, although especially among the Get of Fenris and Fianna. The Red Talons also approve of Bull for his connections to Griffin as a representative of an extinct species.

Traits: In the last few years, Bull has become much stronger and extends this strength to his children. Each member of a Bull pack receives an additional dot of Strength, as well as +3 Brawl. He also offers 4 Rage to his packs, which may be drawn upon once per story. Last, being associated with Bull earns his children +1 Glory.

Ban: However, Bull has also grown more desperate in the final days. His children find it very difficult to resist frenzy, and are at -2 difficulty on Rage rolls. He also disapproves of indirect solutions to problems, and may temporarily withdraw his support if his pack adopts such methods.

Earthquake

Background Cost: 5

As the Messenger of the Wyld's Glory, Earthquake has little of Volcano's codes and ethics, or Twister's mysteries. He is bent on one goal only — the destruction of anything and anyone that displeases him. Earthquake has little metaphysical knowledge to offer his children, instead he teaches them exactly how to hit something so that it will be hurt as much as possible, and that is all. And in the presence of Earthquake, who would dare argue his decisions?

Traits: Earthquake teaches each of his children +1 Brawl, so that they may act as his fists. In addition, he grants his pack +3 Strength. As the chosen of the Wyld's Messenger of Glory, his packs gain +1 Glory.

Ban: Children of Earthquake may never travel by air.

Flea

Background Cost: 5

The master of guerrilla warfare, Flea teaches her children to strike quickly and repeatedly before an opponent can react, and how to leap away once the enemy has become aware of you. Many Garou see her war tactics as cowardly, an unfortunate misconception since she is not only quick, but also tough and armored. Though most popular among Bone Gnawers, she is also relatively common to Red Talons (who see her tactics as a viable method of attacking humans) and Glass Walkers (since her tactics are perfectly suited to urban warfare).

Traits: Flea's children learn the Gifts Hare's Leap and Luna's Armor. However, all members of her packs lose 1 Glory, and subtract one from all temporary Glory awards they receive. Those who follow Flea have to prove themselves.

Ban: Flea asks that you leave her people in peace. (You can't scratch, you poor mutt.)

The People

Background Cost: 8

Many of The People's followers claim that when Martin Luther King declared "I have a dream," he was channeling The People. They also claim that The People walked alongside Leonard Peltier in the early 1970s. No one can prove that The People was involved in these incidents, but there is no doubt that the spirit of The People is real. It never appears with the same face twice, and it is from every race and nation, male and female, defending any whom have reason to defend themselves.

That The People has any truck with the werewolves at all surprises many Garou, but the Bone Gnawers and Children of Gaia have often cooperated with it as their purposes intertwine. Even tribes like the Black Furies, Fianna, Silent Striders, Shadow Lords, Uktena and Wendigo have had packs adopted by The People whilst trying to defend their Kinfolk. The only tribe it will not deal with are the Glass Walkers, whom it despises with every mote of its being.

Traits: The People demands that its children be capable of being anywhere, and to help anyone. It offers its children the Gifts: Assimilation and Speed of Thought. In addition, The People is a spirit of war, not compromise. It teaches each of its children +1 Brawl, Melee or Firearms. (Each character can choose which bonus they receive, but once chosen, it is permanent.)

Ban: The People will never adopt a pack with a Glass Walker in it, and its children must devote themselves to helping oppressed humans in some way.

Rhino

Background Cost: 5

Lion may claim otherwise, but not all would acknowledge the great cat as the king of the savanna. Rhino, with his proud stoicism, is Lion's opposite. Where Lion is arrogant and showy, Rhino moves slowly and carefully. Rhino is humble, but a great defender of his own, and most Garou underestimate his thoughtfulness, worldliness and ancient knowledge. He is popular

among the Children of Gaia, Red Talons (Griffin has shown an interest in the endangered species) and Silent Striders, and some Bone Gnawers and Silver Fangs also follow him. Occasionally, he has been called upon to resolve disputes within the Ahadi.

Traits: Rhino grants his children both his strength and patience; each of his children receives +1 Strength and one point of Willpower. In addition, Rhino teaches those he adopts how to quickly end a fight, and his packs can add +1 to their Brawl or Melee for the first attack they make in a combat.

Ban: Packs adopted by Rhino must actively attempt to save his true children. He will also not adopt any Garou without Wisdom.

Shark

Background Cost: 6

There is no animal that evokes more fear and horror in humanity than Shark. Emotionless and alien, Shark is a lethal and silent hunter. Packs adopted by Shark may be better received by Rokea, but don't count on it.

Traits: The children of Shark receive one point of Glory each, and learn how to bite with exceptional power, doing two dice more damage than normal. The pack also receives one point of Strength and two extra dice of Stealth.

Ban: Shark cannot abide those who show either pleasure or distress from killing.

Weasel

Background Cost: 7

Some homids are surprised to learn that Weasel is a totem of War, expecting her to be a Totem of Cunning, instead. And whilst Weasel is cunning indeed, she is no mere trickster, but a sneaky, dexterous and relentless warrior. Like Flea, Weasel favors quick strikes and surprise above sheer muscle. Unlike Flea, she will never back down until a foe is destroyed. This attitude has made her popular among many young Shadow Lord packs.

Traits: Weasel gives one point of Dexterity and an additional die to Dodge pools to each of her children, and they all gain an extra die of damage on bite attacks as well.

Ban: Weasel packs must never show fear.

Wolverine

Background Cost: 6

Though Bull has gained admiration for his furious anger and straightforward approach, Wolverine has been spurned for the same qualities in terrible excess. Wolverine fights rabidly, exuding Rage in every movement, fighting long after all others have dropped due to exhaustion, injury or simple common sense. Almost mindlessly violent, Wolverine remains an outsider totem spurned by most, only showing his sympathy to the rogues and misfits of the Garou Nation.

Traits: Wolverine grants each of his children an extra point of Stamina, knowing they'll need it to fight as he does, and so they will withstand his personal initiation ceremony. Upon adopting his children, he sends them a vision of the very heart of Malfeas, a glimpse at the soul of the Wyrm itself. This torture gives an extra point of Rage to each of his children, though it may not let them exceed 10 Rage. This point may never be lost, so they cannot lose the wolf.

Ban: Wolverine's children must spend at least one point of Rage in every battle, and may never show mercy.

Totems of Wisdom

Bacchus

Background Cost: 5

Though much older than the Ancient Romans, this ancient Incarna of intoxication, sex and fertility has been dubbed with the name Bacchus ever since, and does not object. Always known as a mad wanderer, he has traded favors with the Black Furies as a fertility god, been pleaded with to bless the brews of the Fianna, and these days seems most at home among the raves and innumerable narcotics of the young Glass Walkers. Those who see Bacchus only as a reveler miss the darker mysteries into which he inducts his children and the terrible rage he can bring upon those who would deny him. What's more, those Silent Striders interested in the Dark Umbra often see the once-dead Bacchus as a guide.

Traits: Bacchus immerses his children in the mysteries of life and death, giving them +3 Occult and +2 Enigmas. These are far from trivial and he prepares them for the shocks they will face by giving each of his children +1 Stamina (which also enables them to withstand greater intoxication before passing out). Finally, Bacchus is wise but furious in his anger. His packs may draw on 3 extra Rage per story.

Bans: Those who follow Bacchus tend to be strongly connected to their baser natures. If a character has a chance to indulge a strongly felt desire, they must succeed in a Willpower roll (difficulty of their own Rage) to do otherwise.

Chameleon

Background Cost: 4

Changing animals share a strong kinship with the Garou, and few are as well-known and respected as Chameleon. Ever adaptable, invisible, silent and observant, Chameleon favors patient Garou who prefer

to unobtrusively observe before acting. He is the patron of many Children of Gaia and Uktena.

Traits: Packs adopted by Chameleon are taught the Gift: Blur of the Milky Eye and are granted three points of Perception.

Ban: Chameleon's packs may not act until they have fully taken stock of their situation.

City Father/Mother

Background Cost: 7

Some Garou insist every city is alive, that you can hear his pulse and feel his breath. The existence of the City Father is such evidence for this belief that even the most wilderness bound lupus has to agree. No one is quite sure what conditions are needed for a City Father to appear, size and cultural significance seem to matter most, but some have turned up in the most unlikely of places. So far, City Fathers and Mothers have been found in Atlanta, Boston, Chicago, London, Melbourne, New York, Paris, Philadelphia, and Toronto. Most recently, a City Father has been discovered in the Indian city of Goa.

Each City Father is a human representation of that city throughout all of history. Chicago is a broad-shouldered man dressed like a gangster but carrying a harmonica, with a faint smell of freshly slaughtered cows around him. Paris is a colorfully dressed can-can dancer with a rebellious glint in her eye, who never seems to be standing more than five feet from a musket.

Traits: All those owing allegiance to a City Father or Mother receive the Gift: Attunement when within that city. In addition, they may draw on three dice of Area Knowledge for that city, regardless of where they are. Often the City will aid his children, or request help from them, with lucky coincidences or friendly conversations with total strangers. (For this reason, many of City's children ride public transport.) Any Glass Walker accepted by the City Father gains one Wisdom, but any non-Glass Walker or Bone Gnawer who is discovered to have City Father as a totem loses one Honor.

Ban: City Fathers and mothers often request favors, small or large, of his children to aid the city as a whole. Frequently Garou devoted to the city experience the emotions of their totem, becoming lightheaded during citywide celebrations or suffering nosebleeds in major disasters.

Fog (Aeolus)

Background Cost: 5

A totem of mystery and secrets, Fog (also known as Aeolus) is a spirit of both knowledge and stealth. Favored by mystics and spies alike, Fog knows much but teaches it only slowly, imparting the value of patience and subtlety to his children. He is most revered among the Uktena and Silent Striders.

Traits: Fog grants his children an extra die of Subterfuge and Stealth, as well as reducing the difficulty of any Occult or Enigmas roll by 1. He also allows his children to use the Gift: Curse of Aeolus.

Ban: A child of Fog may not reveal a secret to anyone outside his sept or pack. If they do so, they lose one point of Willpower immediately.

Salmon

Background Cost: 7

There was a legend among the Celts that held the oceans as a barrier between this world and the next. Fish, dolphins and other aquatic denizens became the messengers between the two worlds. Of these creatures, none knew secrets and magic like Salmon. When Salmon swam down the Boyne River, he was imbued with great wisdom, a gift that would be passed on to whomever ate him first. Salmon was caught by the bard Finnegas, and then given to his apprentice Fionn Mac Cumhaill to cook. When Fionn touched Salmon's flesh, he was given magic powers.

Those Garou who follow Salmon obviously do not believe Salmon died there, but instead made a clever bargain with Fionn, exchanging those magic powers in exchange for being freed. He makes a similar bargain with his children, offering powers in exchange for service.

Traits: Salmon teaches his children the secrets he learned on the Boyne, granting each of his children both two dice of Rituals Knowledge and two extra points of the Rites Background. In addition, packs sponsored by Salmon step sideways at -1 difficulty.

Ban: Salmon asks his children to accomplish a specific task once a year, and this task varies each year. Tasks often seem trivial ("Place a single copper coin on the edge of the Thames at exact dawn on the twenty-third of March.") but often end up serving a much larger purpose....

Sphinx

Background Cost: 7

Holder of the secrets of ancient Egypt, Sphinx is both a wise guardian and a cunning warrior. Though known best for her clever riddles and mysteries, her claws and teeth are sharp, a fact that proves reassuring for many Garou in the End Times. A demanding mother, Sphinx only takes those who demonstrate intelligence and wit.

Traits: Each of Sphinx's children gains an extra point of Wits, and two Wisdom. In addition, she teaches her children the riddles of their opponents in the Gift: Fatal Flaw. The pack may also add +3 to any Enigmas dice pool.

Ban: Sphinx's children may never refuse a riddle contest. Sphinx also never takes a pack that will harbor a member with no Mental Traits of at least 4 after her gift of extra Wits (thus, she will accept someone with Wits 3).

The Spirit without Name

Background Cost: 7

The Spirit without Name is a misnomer. This spirit most definitely does have a name, but it is unpronounceable by humans, only conveyed by wolves through scent, body motion and instinct. Humans cannot name it, cannot comprehend it. Wolves cannot miss it, and see it in every motion of the breeze. It doesn't represent anything, for then it would signify that, and such semiotics are the thinking of humans. It merely is, signifies nothing, has very firm characteristics and is deeply meaningful — if you're a wolf. (The spirit's children tend to ignore claims from some homids that it may simply not choose to reveal himself to humans in order to improve its mystique.)

Even if any human used these exact words, they'd get it wrong. Nonetheless, the spirit is the connection between the individual and the immediate, always fleeting environment surrounding him. It is the pack instinct. It is the brook and the knowledge of that brook; the tree and the knowledge of the tree at that very instant. It is here now, not a second ago, not a moment ahead, but exactly at this instant, as any wolf will understand it to be. It is, of course, most commonly the patron of Red Talon packs.

Traits: Those who follow this spirit are strongly attuned to their inner nature and instincts, and receive +2 Primal-Urge even if this takes their score over 5. Those of his children who have 6 or 7 Primal-Urge receive -1 or -2 difficulty to all Dodge rolls respectively. In addition, he attunes his children more strongly to what happens around them. The difficulty of all pack tactics is reduced by 1, and by spending one Gnosis point and rolling Perception + Primal-Urge (difficulty 8), for one minute a child of the Spirit without Name can sense all events around her for 20' per success rolled.

Ban: The spirit cannot even be sensed by those with less than Primal-Urge 3, and thus he will not adopt them. Nor will he adopt any pack with a homid in its ranks. Lastly, the spirit's blessings cannot be received in the unnatural city.

Twister

Background Cost: 5

The Wyld's keeper of Wisdom and brother to Earthquake and Volcano, Twister appears to offer little but destruction and incoherence. But listen to his mad ramblings, and you may hear the very secrets of creation itself. Twister leaves his mark on all he touches, tearing apart the transient things that surround us and reforming the world in his wake. Perhaps of all his lessons, this is the most pertinent: Nothing stays the same. He is favored most by the Black Furies and Red Talons.

Traits: Twister teaches his children how to perceive the world without preconceptions. Because of this, each of his children gains one point of Enigmas. He also grants his packs one point of Dexterity and Strength, and Primal-Urge 2. As the children of the Wyld's guardian of Wisdom, his packs receive 1 point of Wisdom.

Ban: Twister's children may not leave a dwelling without destroying something.

Wind Incarnae

Background Cost: 5

Each wind blows its secrets across the ground, in falling snow and autumn leaves. Those Garou who can forget their Rage for long enough can hear their whispers, and the words of wisdom they offer. Garou packs may be adopted by one (and only one) of the Winds. The Wendigo are on good terms with the North Wind, and may purchase the North Wind totem as if the Background Cost were 4.

Traits: Packs favored by the East Wind receive an additional three points of Gnosis per story, and all of the East Wind's children are at +1 difficulty on Rage rolls.

Those favored by the South Wind are urged to explore the uncharted reaches where the wind cannot touch. Thus, each are granted endurance (+1 Stamina) and incredible vision; by rolling Perception + Alertness (difficulty 8) they may see clearly up to one mile away per success.

The North Wind grants his children knowledge of the great mysteries; they receive Occult 3 and Enigmas 2 if they do not have them already.

The wind blowing from the West offers his chosen great leadership prowess and determination. Packs following the west Wind receive Leadership 2 and can draw on an additional 3 points of Willpower per story.

And the rarest of winds, that blows only from the Umbra, invites his children home. All of the Umbral Wind's children can step sideways at -2 difficulty.

Ban: Wind's children must keep a reminder of their totem in their presence at all times. Many bind small bells into their clothing and fur to ring in the wind, and decorate their homes with wind chimes.

Totems of Cunning

While unpopular among the mostly straightforward Garou, Totems of Cunning have been adopted by some packs. As the Apocalypse draws near, packs

accepted by these Totems are becoming more numerous and more hated. Young packs desperately search for answers in new places, whilst being accused ever more strongly of adopting indirect, useless tactics when more than ever decisive, direct action is needed.

Butterfly

Background Cost: 5

Butterfly is a strange Totem, and only those who look past the pretty exterior see the cunning trickster below. When he begins his life, Butterfly is but an easily damaged, harmless caterpillar. To ward off enemies, he releases a sticky, sugary secretion that small predators, such as ants, carry off as food. So that they may protect their food source, these recruited soldiers fight other ants, defending the caterpillar, even after the caterpillar has retreated into its cocoon and no longer provides food. Once he becomes Butterfly, he flees quickly, deserting his willing dupes. Many a Shadow Lord has smiled at Butterfly, seeing much to admire in him. And besides, isn't a desperate and ugly time followed by great beauty exactly how the Garou hope the tales of the Apocalypse will be told?

Traits: Butterfly grants his children the Gift: Tagalong, although instead of ingratiating themselves before their target, they must present her with a gift. In addition, he teaches his packs +2 Subterfuge so that they may hide their deceptions, and +1 Athletics to aid them when such deceptions are uncovered. As a shapeshifter spirit, Butterfly greatly admires those hiding their true identity under another one, and these bonuses are doubled when impersonating someone else.

Ban: Those who follow Butterfly may never aid someone weaker than they are without promise of *quid pro quo*; that's for the ants to do. In addition, he is seen as a pretty, weakling Totem. His children receive one less temporary Glory from any Glory awards.

Fox

Background Cost: 7

A classic trickster, Fox works by earning the trust of his mark, and then leading the helpless victim into a series of traps, confusion and misdirection. Usually, he strikes to teach a lesson or make a point.

Traits: As baffling and confusing as their patron, Fox packs are taught Stealth 2, Subterfuge 3, Streetwise 2, and each child of Fox benefits from an additional point of Manipulation.

Ban: Fox's packs must never hunt his true children, and must actively prevent the success of any foxhunts they encounter. Also, he is seen as untrustworthy and those who follow him receive one temporary Honor less than they otherwise would from Honor awards.

Goat

Background Cost: 5

Many of the best defenders of the Cunning Totems follow Goat. Like Bull, Goat is stubborn to the point of obsession, but is versatile and clever. Not adverse to lies, politics, or straight violence, Goat is the pragmatist amongst the totems. He is also, however, their glutton.

Traits: Each of Goat's children receives +2 Subterfuge and +2 Survival, and makes Willpower rolls at -1 difficulty.

Ban: Like Goat, those who follow him must eat any seemingly edible and non-toxic food offered to them.

Tezcatlipoca

Background Cost: 5

It's never clear if totem spirits that answer to names of human gods really are the god in question, normal spirits mistaken by humans as gods, or just a canny spirit pretending to be a god to the humans. Perhaps it's no wonder that many of these gods are Totems of Cunning, and one of the best known among Garou is Tezcatlipoca.

Tezcatlipoca tests the Garou (as well as other Fera) by offering them illicit powers or pleasures and seeing which ones succumb. The offers are never sincere, though, and those who accept he leads into situations where they will be caught and punished. A Glass Walker pack in Mexico City that follows him have started to call him the "Police Entrapment God," and he doesn't seem to mind. There are also some Bone Gnawer, Shadow Lord and Uktena packs devoted to him.

Traits: The children of Tezcatlipoca are blessed with the ability to seem persuasive and logical, each receiving +1 Manipulation and +1 Subterfuge. He also allows his packs to know about the culture of temptation in any time, offering +3 Streetwise and +1 Occult.

Ban: Tezcatlipoca's children must demonstrate that they are not among those who are weak and prone to temptation. They are not permitted to indulge in displays of casual hedonism, such as drunkenness or one-night-stands.

Fetishes

Perhaps one of the most useful accessories in the fight against the pending Apocalypse is the fetish. Objects with the raw power of spirits bound into them, these artifacts come in as many forms and shapes as can possibly be imagined. Whether a howling sword or a flute that instills tranquility in its listeners, the fetish has a special purpose that comes in handy — really handy— when it is needed.

Fetishes are created by seeking out an appropriate spirit and persuading it to take up residence in the object in question. To find a suitable spirit can be a hard task indeed, and to convince it to be bound into the item can be even harder. That said, many spirits take pleasure in being given the opportunity to join the fight against the Wyrm or the Weaver in this manner, but the reckless Garou who fails to take proper care of her fetishes may find its powers dwindled and gone when she needs it the most. The prospect of being trapped within an object in half-slumber for Gaia knows how long is not the most desirable of fates. Most likely the Garou must use her fetish as much as possible, and in other ways pay tribute to the spirit within for the relationship to be satisfying.

Other pacts and agreements between the Garou and the spirit must be worked out, generally taking the form of some sort of commitment or task on the werewolf's behalf. This is usually a promise that honors the spirit, such as never sullying the blade of a klaive with innocent blood, never letting the fetish fall to the ground, or performing various rituals every so often to honor the spirit within. A mistreated spirit that somehow escapes her fate may very well hold a grudge against the Garou — which can often be more trouble than it is worth. Each week spent on preparing the object with intricate detail and care will lower the difficulty of persuading the spirit to enter the fetish by 1. Assuming that the spirit agrees to be bound into the object, the fetish is functional until the Garou violates the pact with the spirit, or it is broken and the spirit destroyed.

Although players and Storytellers are encouraged to create unique, specialized and personal fetishes, this may sometimes seem like quite a task. The following list of additional fetishes may serve as an indicator to players and Storytellers as to what power levels different fetishes should be assigned, or even what kinds of fetishes there might be. Or, it can serve as a simple and safe armory of fetishes available to players without any more hassle. A good, comprehensive list should offer a range of different types, with a range of different uses, and that is the purpose of this collection. These are all standard fetishes common among the Garou. None of the following are unique in the sense that there is only one of its kind, although many have exclusive aspects, and thus, players can potentially ask the Storyteller's permission to modify any of these.

More information on creating fetishes can be found in **Werewolf**, pp. 240-241.

New Fetishes

Golden Pockets

Level 1, Gnosis 3

Also humorously known as the Big O'Tolleyburger with Fries among the Bone Gnawers, this fetish's origins lie neither with pants nor burgers of any kind. It originated in the Dark Ages, where it was represented by a pouch with a few coins in it. As long as the pouch was never fully emptied, it always held an amount of coinage.

The fetish comes in two parts: a coin, and the pocket it rests in (usually a pants pocket, but sometimes an old-fashioned change purse). Six coins are infused with spirit, and as long as one of them always remains, it mystically generates an additional five coins when the fetish is activated. If the coin is a dime, there will always be about sixty cents in the character's pocket. If the coin is a silver dollar, there might be about six bucks.

A minor spirit of plenty must be bound into the coins to create the fetish.

Hawk's Eye

Level 1, Gnosis 4

A very traditional fetish, the Hawk's Eye looks like a small gem in the shape of a monocle. Although it is most commonly a precious stone (the most pleasing to spirits), the fetish can just as easily be any simple elliptical object of colored glass or crystal, often carefully engraved with glyphs and patterns on one side. When activated and placed in front of the eye, it lets the Garou spy on a particular, predefined area from afar. The Rite of Fetish must have been performed at this particular place to create the fetish. Most commonly it is a room in a building, but it can just as easily be a glade in a forest or a cave. The area in view can never be greater than about twenty feet on a side, and the fetish provides only a fixed view — the werewolf can't pan or zoom around the area.

To create this fetish, a hawk-spirit must be bound within.

Kauka's Keychain

Level 1, Gnosis 5

Kauka's Keychain looks like an ordinary key chain, but when activated it is never lost from its owner. It need not necessarily be used as a key chain; it obviously has other uses too, as delinquent Ragabash long ago figured out. The key chain consists of two removable parts, the chain and the anchor. The anchor is only a small metal ring adorned with tiny glyphs, and it must be fastened somewhere on the owner's body, be it in a belt, a piercing, whatever.

When the chain is moved more than fifty yards from its anchor, it mysteriously rejoins with it. No one ever sees it disappear or materialize. It's just one of those things.

To create a Kauka's Keychain, a minor spirit of trickery must be bound to it.

Magpie's Swag

Level 1, Gnosis 5

This fetish is becoming increasingly popular, but it is said to have roots hundreds of years back. The Magpie's Swag can be pretty much any simple closable bag, satchel, sack or whatever, which can actually contain twice the amount of a regular bag the same size. If dedicated it counts as a single item even if filled with other fetishes or even non-dedicated items, and it is represented by a stripe of fur in Crinos Hispo and Lupus forms.

Unfortunately, it cannot contain complex Weaver objects such as guns or laptops, unless these items are broken and useless, or have been independently dedicated.

Variations of this fetish include the Corporate Brief Case of the Glass Walkers, the Whole Gym Bag of the Bone Gnawers and the Medicine Bag of the Uktena (often with a slightly different area of use).

To create a fetish like this one, a magpie or even marsupial spirit of any kind must be bound into this fetish, though the Glass Walkers and Bone Gnawers in particular might bind entirely different kinds of spirits into it.

Nyx's Bangle

Level 1, Gnosis 6

Common among the Black Furies and Ragabash of all tribes, this fetish, resembling a silver bracelet with glyphs honoring Luna carved into it, allows the wearer to seemingly blend with shadows and move around unseen at night when activated. Only the eyes betray the user, shining like twin full moons in the darkness. Unlike the talen: Nightshade (**Werewolf**, p. 303) the wearer of Nyx's Bangle does not turn into shadow, but merely has her presence masked. The wearer gains four extra dice to Stealth pools at night when the fetish is activated.

A spirit of night or darkness must be bound into this fetish in order to create it.

Alyosha's Headband

Level 2, Gnosis 7

Alyosha Popovitch was a Bogyar epic hero, known to be both a great fighter and an unrivalled trickster. Among other things, he is said to have possessed an even sharper wit than sword, and though he was a fine warrior, he preferred to use this wicked wit over his arms. One of his greatest feats was killing Tugarin, known in Russian folklore as Son of the Wyrm.

The Shadow Lords hold Alyosha as a revered Kinfolk, as the tales of his deeds touch their hearts. They honor him with this fetish, a leather headband, adorned with glyphs and other symbolic signs, that grants the wearer Alyosha's sense of sharp, cynical and mischievous trickster humor. In game mechanics, the character gains three dice for any one Wits + Subterfuge roll when this fetish is activated.

The fetish is common among other tribes too, but highly unpopular with the Silver Fangs.

A spirit of Cunning, preferably a fox-spirit, must be bound into this fetish in order to create it.

Chameleon Skin

Level 2, Gnosis 7

Garou needing to keep a low profile and stay out of sight commonly use this fetish. Generally a belt or headband (or tattooed on as a scar fetish by some), it allows the Garou's fur to blend in with the environs. Chameleon's Skin is most efficient in the wild and other densely overgrown areas, but some Glass Walkers have fetishes that easily harmonize with their urban surroundings of glass, steel and concrete. When activated, this fetish acts as the Wendigo Gift: Camouflage, save that the power may function in whatever environment the fetish is attuned to (not necessarily the woods).

A chameleon-spirit, naturally, must be bound into this fetish in order to create it. Chances are that the chameleon-spirit will be easier to sway if the skins are those of a lizard other than chameleons or, indeed, from another types of animal altogether.

Dream Stealer

Level 2, Gnosis 5

A Dream Stealer, or Chimera Gem, is a multicolored gemstone that can extract and project another's dream. The gem is placed near the target when asleep, and when activated it will give the user impressions from the target's dreams. Though not the most useful of fetishes, it is nonetheless popular among Ragabash.

To create a Chimera Gem, one must bind a spirit of Dream, or one of Cuckoo's brood into it.

Paracelsus' Pommel

Level 2, Gnosis 8

This old Glass Walker fetish has recently returned to common use, although it has evolved significantly over the years. The fetish is named for the sword of the famous 16th-century alchemist, and like its namesake, contains an imp that can lend its mystical insight to aid its master in his work. In game terms, when the fetish is activated the imp adds one die per point of Gnosis fed to it to any one Knowledge roll. The classic form of the fetish is the pommel of a sword, but these days Glass Walkers find PDAs to be more convenient.

Lately forms of this fetish have become popular among other tribes as well, especially the Shadow Lords where it is known as Ivan's Reward and the Children of Gaia, who call it the Djinn's Lamp.

This fetish requires an appropriate spirit for it to be created. The Glass Walker version requires a spirit of cunning known as an Imp. Finding an Imp has become very difficult over the years, and since they are very cunning and sly they will require some hefty bribing before accepting the agreement. Some Imps are found in the Legendary Realm of the Umbra, but the dangers of retrieving one are notable.

Umbral Navigator

Level 2, Gnosis 5

Anyone who has tried to navigate her way around in the Umbra knows how hard it can be. Therefore, some clever Glass Walkers came up with the idea of Umbral Navigators, devices that guide the user to a predetermined Near Realm that she has visited before. When activated, the Garou simply asks the spirit bound in the fetish to guide her the quickest and safest way to the realm, and the device, resembling a very simple sextant or a witch compass, points the way for the Garou.

A wind-spirit or wanderlust-spirit must be bound into this fetish in order to create it.

Beast Masks

Level 3, Gnosis 8

The Norse god Loki represents cunning and guile, and was also a very clever shapechanger. He is said to have had numerous animal skins he could don to turn himself into that animal. This kind of fetish mimics Loki's power, and allows a Garou to take the shape of another animal. Tribes, such as the Uktena, Fianna and Children of Gaia, are quite fond of these Beast Masks.

When donned and activated, the Beast Mask transforms the Garou into the animal the mask represents. The character gains all the characteristics of that animal, but retains her own mind. This means that the Garou cannot use her regenerative powers, nor change into other forms, while wearing her beast mask. The wearer reverts to her birth form when removing the mask.

The Get of Fenris, who harbor a great dislike for Loki, often distrust Beast Masks. Instead, they have their own form of this fetish called the Berserk, or Bear's Shirt, which allows them to change into the form of a bear by wearing the skin of one. The Shadow Lords and Silent Striders are rumored to have a version of this fetish that can mask them as a vampire for a short period. Needless to say this variety would be extremely difficult to create, if it even exists, and would be one level higher.

The traits for various animals are presented in the **Werewolf Storytellers Companion**, p. 22-25. Common Beast Masks are fox, raccoon, raven, owl, lion and crocodile, though rumors that masks of magnificent beasts like dragons and griffins may have existed circulate among ambitious cubs. However, to create such a mask the Garou must earn the friendship of an animal spirit of the kind whose form he wishes to borrow.

Belt of the Ettins

Level 3, Gnosis 6

This fetish is most commonly a belt (as the name suggests) but can be other forms of apparel as well. When activated it gives the Garou a tremendous boost of strength, represented by three extra dots of Strength which last one turn. However, this fetish is dangerous, as it can draw attention from unwanted places, as some malevolent spirits can sense the activation of this fetish through the Umbra, and might want to investigate. Also, it is extremely hard to make, as it requires the blood of a mythic beast of enormous strength in the process. It is common for the fetish's maker to travel either to his Umbral tribal homeland or to the Legendary Realm. All the tribes, but not least the Get of Fenris, the Fianna and the Black Furies, have a wealth of majestically powerful beasts to slay there.

Dream Weaver

Level 3, Gnosis 7

A Dream Weaver takes the form of a Native American dream catcher — a piece of thin wood bound into a circle with a simple pattern in fine thread woven across it, adorned with feathers, small gems, or what-have-you. A Dream Weaver is hung above a sleeping being and, when activated, allows the sleeper a degree of control over her own dreams. She is in a conscious state whilst still asleep, and may seek out ancestors and dream-spirits. The Fianna maintain that it's rather common to encounter faeries on such dreamwalks.

A dream-spirit or a Lune must be bound into the Dream Weaver in order for it to be created.

Puzzle Board

Level 3, Gnosis 6

Despite the name, this fetish can be any game, toy or other object composed of a puzzle or a conundrum. Many of these are highly specialized, and some are incredibly difficult to solve. When a particularly devious enigma causes a Garou much trouble, he may make use of his puzzle board. The Garou then spends a number of hours trying to solve the puzzle board instead of the problem at hand. If successful, the puzzle is solved and the Garou receives a sudden insight in the aforementioned problem.

In game terms, the player must activate the fetish, then roll Wits + Enigmas at difficulty 7. If the puzzle is solved, the character is granted a definite insight (Storyteller's discretion) in the situation. Maybe the

bits and pieces of the puzzle make up a face or a map as the puzzle is solved, or it points in a certain direction. Some times the insight might be hard to comprehend and could require an additional Wits + Enigmas roll, but most Garou owning a puzzle board only find that even more stimulating anyway.

A spirit of curiosity or of a curious animal (commonly raccoons or monkeys, but also cats) is the preferred resident of this fetish, but any spirit of wisdom or enigma will suffice.

Speaker's Stick

Level 3, Gnosis 5

Some septs are very meticulous about moots, and demand that everything should be done according to tradition and convention. Amongst other things, no one should speak out of turn, and this is where this stick comes in. The one who holds the Speaker's Stick is allowed to talk, and all others must be silent. In truth, it need not be a stick; bones or lavishly carved stones are also used for this purpose, but all are decorated and characterized.

In addition to its more obvious usage this stick, when activated, forces whoever holding it to speak the truth. It is all but impossible (Willpower roll, difficulty 9) to lie whole holding this stick, which is very useful during trials and other such ordeals.

A truth-spirit must be bound into this fetish in order to create it.

Bones of Amok

Level 4, Gnosis 8

The Bones of Amok are, along with Ragers, fetishes designed to manipulate the inner anger and Rage of their targets. Where Ragers are designed to be used to aid a Garou's Rage, Bones of Amok work against opponents instead. The Bones of Amok are intricately decorated bones bound together with string. The bones must be those of an animal killed while in frenzy, most commonly a predator. When activated and tossed to the ground in front of a target, the bones will drive the target into frenzy (Willpower roll, difficulty 9, to resist).

A spirit of war, anger, wolverine or boar must be bound into the bones in order to create this fetish.

Jallarhorn

Level 4, Gnosis 8

A favorite of the Get of Fenris, Jallarhorns exist among many tribes under different names. There are countless shapes and designs, although it is almost always a horn of some kind. When activated, the Jallarhorn sends out a tremendous sound that is sent *through* the Umbra, but sent from and received in the mundane world. Shapechangers and other beings attuned to the Umbra will be able to hear it across great distances, but beings within the spirit world will also hear it. Members of the horn blower's tribe instinctively know that the call is for them, but the Jallarhorn is renowned for drawing unwanted attention, and is therefore only used in dire need. Among the Fenrir it is considered to be a great honor to bear the Jallarhorn.

To create a Jallarhorn, an ancestor-spirit of the tribe must be bound into it. Among the Get of Fenris, Einherjar-spirits, or the Ghosts of Warriors Fallen, are commonly used.

Rager

Level 4, Gnosis 8

This fetish resembles the Bones of Amok, but it is created with a bone shard from an Ahroun fallen in battle against the Wyrm, and not a mere animal. The Rager fills a warrior with Rage when activated, up to one point per success, but never more than ten per story. Many Red Talons carry Ragers, often of the bone shards of dead pack mates or ancestors.

As with the Bones of Amok, a spirit of war, anger, wolverine or boar must be bound into the bone to create this fetish.

Runestones

Level 5, Gnosis 7

Soothsay Runes, Tarot cards, crystal balls, divination bones... This fetish has almost as many names as it has forms. When activated, the runes show the caster a vision of what is to come. The number of successes on the roll should determine the degree of truth in the vision, and the Storyteller, based on how complex the reading is, should set the difficulty. For some reason, no one has ever managed to get a reading on anything regarding to the Apocalypse, or even the Red Star Anthelios. The Get of Fenris murmur that Odin's glaring, red eye is covering up the truth.

To create any divinatory fetish a spirit of time, dream, enigmas or wisdom must be bound into the tools.

Snake Skin

Level 5, Gnosis 7

The Snake Skin was supposedly created by Uktena Theurges. Similar in some ways to the Apeskin (**Werewolf**, p. 301) the Snake Skin is the actual skin of a dead snake tattooed with glyphs. A Garou cannot have killed the snake; it must either have died naturally or have been slain by another animal. The skin is bound into an arm brace, and when activated, the wearer appears to shed his own skin, cleansing bruises and other irregularities on his skin, or even escaping the grip of an enemy, like the metis Gift: Shed (p. 185). Only the arm carrying the brace

remains unchanged, and thus a user of this fetish may often appear to have an arm that is tanner and coarser than the rest of the body. In addition, whenever this fetish is activated (as a standard action), the bearer heals one wound level (even aggravated), and any toxins or harmful substances on his skin or in open wounds are left with his shed skin.

To create this fetish, a snake-spirit must be bound into it.

Scar Fetishes

Some respected Garou of much merit are occasionally granted the right to bind spirits into scars or other body decorations, such as piercings. These fetishes, especially those bound directly into a tattoo, are living fetishes, part of the Garou herself, and can hold any kind of function or power relevant to it. Most commonly war-spirits are bound into these, but some Garou have wisdom- or cunning-spirits bound to them, granting them boons relevant to these spirits.

Beginning characters should generally not start with scar fetishes, as only Garou having performed great achievements are granted the right to bear these. Similarly, the Storyteller and player should agree on the exact nature, level power of such a fetish.

Fetish Torcs

Many Garou favor fetishes in the form of torcs, braided loops of metal (or in some cases, carved wood or braided vines) that fit around a wrist or neck. Many take the form of an amphisbaena, a mythical serpent with heads at both ends of its body (albeit the heads may be those of a wolf, boar or other animals rather than snake heads). Throughout history humans have used similar torcs as talismans and amulets with countless uses, most medical or protective. The Garou have a long history of using these for such mystical purposes, and they are also beautifully decorative objects. Following are some examples of Garou fetishes in the form of torcs and amphisbaenae.

Childbearer's Talisman

Level 1, Gnosis 5

This amphisbaena is made up of two actual serpentine skins sown together with the eyes replaced by red-glowing Umbral gemstones, called Meralgems. When active and worn by a pregnant Garou the fetish prevents miscarriage of almost any kind (direct attacks to the womb or attempting to

give birth in the wrong form are still dangers). The Childbearer's Talisman also wards the pregnant Garou against Banes, who must pass a Willpower test at difficulty 9 to use their Charms against the wearer.

To create this fetish, some form of maternal spirit must be bound into it.

Rhino's Resilience

Level 2, Gnosis 5

A popular fetish among the Black Furies, it is said that whoever wears a fetish of this kind is blessed with the rhino's substantial fortitude. In game terms, activating this fetish grants the character an additional point of Stamina for the purpose of withstanding physical attacks. The fetish takes the form of a bronze amphisbaena with rhino heads carved at each end of the brace, and is worn around the neck.

To create a fetish of this kind, a rhino-spirit must be bound into it.

Medicine Man's Blessing

Level 3, Gnosis 6

Though the use of torcs is relatively recent among the Uktena and Wendigo, this fetish has become increasingly popular. Wearing this amphisbaena carved with the heads of the sept and pack totems of the creator at either end negates three health levels of non-aggravated damage from any attack based on disease or poison. It also cleanses wounds made by Wyrm emanations and removes Wyrm taint delivered by attacks (though it does not heal wounds resulting from Wyrm taint if they are aggravated, only cleanses them).

A river-spirit must be bound into the fetish during its creation process.

Talisman of Endurance

Level 4, Gnosis 7

This fetish, often made of jade or precious wood, originated in the East. By dedicating it, a Garou can tap into its mystic energies and is then able to withstand more injury than normal. In game terms, the Talisman of Resilience adds one extra health level to the character when activated. The damage is absorbed by the talisman, and released, and the Garou does not suffer from it. Luckily the fetish is not destroyed by the damage it receives, but naturally it requires more care than other fetishes due to its nature.

A turtle-spirit must be bound into this fetish to create it.

Sample Talens

A form of "lesser fetishes," talens are spiritually infused objects with mystical properties that work only once. When it is activated its power is released and the spirit fueling it departs. A starting character can purchase two talens with each dot of Fetish (instead of a regular fetish, not in addition to).

Chiropteran Spies

Gnosis 6

These Shadow Lord talens look like wooden bat figurines, which come to life when activated. The Chiropteran Spies can serve as scouts, spies or diversions for up to 12 hours. When their tasks are completed they turn to sawdust. A Garou will often use but one at a time.

Similar talens exist among other tribes as well: The Silent Striders have clay scarabs, the Children of Gaia use clay doves, and the Glass Walkers have three-inch-long metal insects called Invaders.

To create a Chiropteran Spy, a bat-spirit must be bound to it.

Faerie Gold

Gnosis 5

A favorite among the Fianna, but common under many various names and forms, the faerie gold appears to be something valuable while being, in fact, something worthless. Legends say that when the gold of the Fae was transported out of Faerie, it turned into lead, and this is the case with this talen. A worthless substance is infused with spirit, and, when activated, turns into a similar object of great value. Lead can be transformed into gold, glass to diamonds, or what have you. The unwary victim of the Faerie Gold accepts it and suspects nothing wrong, only to find later that the gold has turned into lead. The down side is that this talen only works on greedy individuals; should the Garou himself act greedily or try to fool someone honest and underprivileged the substance will return to its natural form straight away.

A dream-spirit must be bound into this talen to create it.

Storm Feather

Gnosis 8

Storm Feathers seem to be mere black feathers from either ravens or crows. More careful examination reveals the entire shaft of these feathers to be graven with tiny glyphs. When a Storm Feather is activated and the feather tossed into the air or let loose in the wind, black, threatening clouds gather and thicken in the skies, and soon a tempest strikes the area surrounding the user. The severity of the storm depends heavily on the conditions for it; a particularly rainy day might make for a good thunderstorm, though it is doubtful that there will be any affect whatsoever on a day without a cloud in the sky.

Any of Grandfather Thunder or Wendigo's brood, or other storm- and weather-spirits may be used to create this talen.

Trapdoor Boon

Gnosis 5

When a vigilant Garou swallows this bead, he is able to blend with his surroundings, physically melding into the earth or sinking into stone. While within the earth, he is still aware of his surroundings for up to a scene, and can emerge whenever he wants to. Should the terrain the werewolf occupies suffer damage, the Garou takes lethal damage corresponding to the severity of the damage to his surroundings. The Garou's dedicated items remain with him while interred.

The spirit of a trapdoor spider must be bound into this talen to create it.

Garou Astrology

Most cultures have their own interpretations of the constellations of the sky, and the legends behind them and the planets themselves. The Garou, the oldest culture on the planet, are no exception.

Human astrology bases its predictions on Sun Signs, while Garou astrology anchors itself to the lunar calendar, revering their kinship with Luna. Each cycle (from one full moon to the next) lasts either 29 or 30 days, making the Garou year one of 355 days. Based on ancient Stargazer observances and calculations, the year begins with the first full moon after the spring equinox. Using the actual position of the moon, Garou measure time by its phases, enabling them to ignore such arbitrary measurements as time zones, leap years and other artificial contrivances so prevalent among humans. Thus, their months are measured from full moon to full moon.

Each lunar month has its own patron, much as the human zodiac does. Whereas some humans *believe* the sun and planets influence their lives, Garou *know* that the phase of the moon at their birth defines their auspice. Rather than having some vague notion of a planet's influence, Garou look to the actual Incarnae associated with the planets ascendant during their birth and their First Change for further guidance in understanding themselves and what their most natural roles are. Some Garou believe that one's birth sign is more important, while others think that it is the sign under which you undergo your First Change that defines your character more fully. The Stargazers look to both as having an influence, noting that those who are born under a particular Incarna's influence, and who also undergo their First Change under while the same Incarna is ascendant, often experience a double dose of characteristics associated with that particular sign. While the heavens may exert an influence, they do not rule the Garou. Each is free to choose whether to accept or reject the subtle emanations from her birth and First Change patrons.

Although there exist only twelve months, Garou acknowledge a thirteenth ruler whose influence is adopted by choice rather than through the accident of birth.

[More information on the Planetary Incarnae, the Gifts they grant and acquiring them as totems can be found in the **Werewolf** sourcebook **Rage Across the Heavens**.]

Triatic Divisions of the Lunar Calendar

As in human astrology, where there are Cardinal, Fixed and Mutable signs, there exist divisions in Garou astrology corresponding to the Wyld, the Weaver and the Wyrm. When referring to those signs that fall under the Wyrm's provenance, however, Garou recall that great being's original purpose at the end of the cycle of creation and destruction rather than its current corruption. Some even argue that those Garou born under a Wyrm sign more keenly feel the Wyrm's torment and madness, making them all the more fierce in their desire to bring back the balance of the world. Weaver signs are seen in the same way, as manifestations of energy directed toward positive action, not activity for its own sake.

- **Wyld Signs**

In following the cycle, Wyld signs occur during the beginning of each season. Though the lunar month associated with Nerigal, the Ice Warrior, begins after the vernal equinox, Nerigal rules the early part of spring. In like manner, Sokhta oversees the early summer, Tambiyah presides over the first days of autumn and Lu-Bat watches over winter's onset.

- **Weaver Signs**

The middle of each season falls under the Weaver's influence. Mid-spring belongs to Eshtarra, the Songteller. Katanka-Sonnak oversees mid-summer, and Meros presides over the middle month of fall. Ruatma rules the deepest days of winter.

- **Wyrm signs**

The final months of each season not only bring it to a close, but also prepare for the transition to the next season. Thus, the signs associated with each month here preside over the end of their own season and the arrival of the next. Mitanu oversees the end of spring and beginning of summer; Hakahe watches over the final days of summer as they devolve into autumn. Zarok rules the transition from autumn's end into the winter, and Shantar presides as winter's decay reaches its finale and spring begins its rebirth.

The Lunar Signs

Here, the thirteen signs of Garou astrology are associated with Incarnae, months, auspices, certain planets, colors, qualities, tarot cards, zodiac signs and other correspondences. While not an exhaustive listing, it provides enough information for players to choose which they'd like their characters to be like (or figure out when the character was probably born by comparing his personality with data given here). Note that if a character already has an established birth and First Change date and they do not seem to correspond in any way with the signs given, that character is simply atypical. She might still be more prone to Rage, discover her Gifts come more easily or find that she can quite easily step sideways during those times her patrons are ascendant.

Nerigal (Nare-i-GAUL), the Ice Warrior

Nerigal is the Incarna of Mars, the quintessential warrior who rules over the first lunar month. His auspice is Ahroun, his color, reddish-orange. Nerigal's element is fire, while his quality is ferocity. The tarot card associated with Nerigal is the Chariot. The tribe the Ice Warrior chooses for his own is the Get of Fenris. Vices often possessed by those born under his ascendancy are anger and battle lust, while his main virtue is fighting prowess. Nerigal's zodiac correspondence is Aries, and he is a Wyld sign.

Eshtarra (Esh-TAR-uh), the Songteller

The Songteller is the Planetary Incarna of Earth, in some ways a lesser aspect of Gaia, and ruler of the second lunar month. The auspice she favors most, as might be gathered by her title, is Galliard. Her colors are blue, green and white, while her element is earth. The quality of Eshtarra is fruitfulness and her Tarot card is the Empress. The tribe the Songteller chooses is the Fianna. Those she rules evince the vice of excess and the virtue of nurturing. Her zodiac correspondence is Taurus and she is the first of the Weaver signs.

Mitanu (Mih-TAH-noo), the Clever Rogue

The planetary Incarna of Mercury, Mitanu rules the third month. The auspice he favors is Ragabash, and his colors are pale brown and gray. Mitanu's element is air, and the quality associated with the clever rogue is quickness. His tarot card, not surprisingly, is the Magician. Mitanu has great affection for the Bone Gnawers. His vice is avarice, his virtues are agility and mental acuity. His zodiac correspondence is Gemini. As Mitanu prevails over the end of spring and the beginning of summer, his is the first Wyrm sign.

Sokhta (Soak-TAH), the Lambent Lady

Ruler of the fourth month, Sokhta is the Incarna of Luna, the Moon. She favors Theurges and the colors

silver, gray and white. Her element is spirit, her quality, mystery. The lambent Lady's Tarot card is the High Priestess. Sokhta favors the Stargazers, and they honor her still despite leaving the Garou nation to join the Beast Courts. Her vices are envy and madness, her virtues include depth and quiet. Her zodiacal correspondence is the sign of Cancer and she is the second of the Wyld signs.

Katanka-Sonnak (Ka-tawn-kuh SAWN-ak), the Wind Rider

The Incarna of Helios, the sun, Katanka-Sonnak presides over the fifth month. He favors the auspice of Ahroun. His color is yellow, and his element is fire. His quality is warmth, and his Tarot card is Strength. Katanka-Sonnak gives his special attention to the Wendigo. His vice is gluttony, his virtues energy and vigor. The Wind Rider's zodiacal correspondence is Leo. His is the second sign of the Weaver.

Hakahe (Hawk-AH-hey), the Ebon Whisperer

Hakahe is the Incarna of the planet Vulcan, which in the Aetherial Realm occupies the same space and orbital path as Mercury, but on the opposite side of the sun. Hakahe rules the sixth lunar month, and favors the auspice of Theurge. His colors are black and red and his element is fire. The Ebon Whisperer's quality is sorcery, and his Tarot card is the Hermit. Hakahe chooses the Uktena as his tribe. The vice associated with Hakahe is despair, and the virtue he represents is creation and destruction. His zodiacal correspondence is Virgo and his is the second sign of the Wyrm.

Tambiyah (Tam-BYE-yuh), the Veiled Mother

The Veiled Mother is the planetary Incarna of Venus, ruler of the seventh month. She is patron to Galliards. Her color is gold, her element, fire. Tambiyah's quality is wisdom, with her Tarot card being that of Justice. She recognizes the Black Furies as her special tribe. Her vice is lust, her virtues protection, purity and sensuality. Libra is Tambiyah's correspondence in the zodiac. She is the third Wyld sign.

Meros (MARE-OSE), the Wandering Mystic

This planetary Incarna is linked to Pluto and the eighth month. Meros favors Philodox. His colors include light gray and rusty orange, while his element is earth. The Wandering Mystic's quality is that of movement, and his Tarot card is Judgment. Silent Striders hold a special place in his regard. Meros' vice is unreliability, and his virtues are adaptability and versatility. His correspondent zodiac sign is Scorpio. Meros is the third sign of the Weaver.

Zarok (ZAH-ROCK), the Crowned Ruler

Zarok is Jupiter's planetary Incarna. He rules the ninth month. His chosen auspice is Philodox, while his colors are red, white and yellow. His element is air, and his quality, authority. The Crowned Ruler's Tarot card is, not unexpectedly, the Emperor, and his chosen tribe is the Silver Fangs. Zarok's vice is that of pride, and his greatest virtue, leadership. Zarok corresponds with the zodiacal sign Sagittarius and is the third Wyrm sign.

Lu-Bat (LOO BAHT), the Peaceful Counselor

As the planetary Incarna of Saturn, Lu-Bat is ruler of the tenth month. He is associated with the Ragabash auspice. His colors are greenish-brown and yellow. His element is earth. The quality associated with Lu-Bat is acceptance, his Tarot card is the World. Lu-Bat chooses to be patron to the Children of Gaia. His vice is sloth, his virtues peace and wisdom. Capricorn is the Peaceful Counselor's zodiac correspondent and he is the fourth of the Wyld signs.

Ruatma (Roo-AHT-mah), the Shadowed One

Ruatma is the planetary Incarna of Uranus, and ruler of the eleventh month. He favors the Theurge. His color is pale aqua, while his element is water. The quality associated with Ruatma is secrecy. His Tarot card is the Star, and his chosen tribe, the Shadow Lords. The Shadowed One's vice is treachery, his many virtues include diplomacy, discretion, secrecy and strategy. Aquarius provides Ruatma's zodiac equivalent. His is the fourth Weaver sign.

Shantar (SHAN-tar), the Loom Maker

The Incarna of Neptune, Shantar rules the twelfth month. Philodox gain her patronage. Her colors are dark blue-gray and white, and her element is water. The Loom Maker's quality is mutability, and her Tarot card is the Moon. Glass Walkers gain Shantar's goodwill. Her vice is heedlessness, her virtue, invention. Shantar's zodiac equivalent is Pisces. Hers is the fourth sign of the Wyrm.

Rorg, the Many-Taloned Hunter

Rorg is the Incarna associated with the asteroid belt. He is unofficial thirteenth sign of lunar astrology. The asteroid belt is the remnants of what was once the planet of Turog, destroyed long ago. Rorg favors Ahroun. His color is dark gray, and his element is spirit. Rorg's quality is that of instinct. His Tarot card is the Tower. Rorg favors the Red Talons, but answers any who choose him for their patron if they can prove themselves to him. His vice is hatred, his virtue is cooperation. Rorg has no zodiac correspondence, nor is he Wyld. Weaver or Wyrm sign, instead incorporating qualities of all three.

Other Incarnae

Garou acknowledge a few other celestial influences beyond the planetary Incarnae with whom they are most familiar. Just as they can visit the Incarnae that act as patrons to the various tribes, it is possible for Garou to travel to some of these, as well.

Songan, the Noble Brother

Stargazer lore speaks of the legend in which the Croatan gave up their rightful place for representation among the months, choosing instead to be represented by traveling comets. When the Croatan sacrificed themselves to banish Eater-of-Souls, the Stargazers kept their memory alive through noting the passing of comets in the Deep Umbra. In 1977, scientists in California discovered a large comet hovering along the outer fringes of the solar system. They named it Chiron, but Garou recognized it as Songan, the Noble Brother, patron of the lost Croatan. Though this evoked great hope among some that this portended the return of the Croatan, that hope has now passed.

Yakecen, the Fallen Singer

Though the White Howlers once claimed Rorg as their patron, this black hole is associated with the Black Spiral Dancers. Many students of Aetherial astronomy claim that it is from this black hole that the dreaded Red Star emerged.

Yaraan-Doo, the Dying One

This Incarna is the spirit to the Southern Cross, which is called Yaraan-Doo by the Australian aborigines. The Dying One is associated with the memory of the Bunyip. As Australian scientists have recently discovered a way to clone the extinct Thylacines from whom the Bunyip arose, some posit that Yaraan-Doo's long search for his children may, at long last, bear fruit once again.

Understanding the Triat

The Triat is the trinity of forces which is composed of the entities commonly known as the Weaver, the Wyrm, and the Wyld. It is the energies of these beings with which the fabric of reality is created, molded, reabsorbed, and renewed. Without the Triat, the universe would fall into a lawless state of chaos, an unimaginable dark void incapable of supporting Gaia, or any other being. Indeed, if the Triat were stripped from reality, all things would cease to exist.

While this textbook definition of the Triat would seem to make comprehension of these beings a simple affair for the Garou, for most, the workings of these cosmic entities are still a mystery. For the most part, werewolves have little more than some commonly accepted truths about the Triat, and would claim to hold small expertise on the subject. The many languages of the Garou are simply inadequate to fully and accurately describe who and what the members of the Triat are. Because of these limitations, the Garou entertain several different explanations of the concepts of the Weaver, Wyrm and Wyld, and their relationships with Gaia and one another. These explanations often conflict, and never truly categorize what the Triat is, or how it came to be.

One of the first lessons that a young pup learns from her elders is the basics about the Triat. When in balance, the Wyld is the embodiment of the chaotic energy of creation. The Weaver then crafts the raw power of the Wyld into tangible, logical forms, and the Wyrm destroys both form and raw energy when either is in excess so that a process of rebirth can occur. In its pure state, the Triat provides a predictable cycle of life in the physical and Umbral realms. The Triat initiates an intricate dance of happenings that combine, overlap, alternate, and create. This is what determines the texture of everything that is. Everything is of the Triat, and the Triat is of everything.

The pup then learns how the Triat began to cycle unpredictably, causing inequities in the tapestry of reality. The most prevalent story states that the Weaver began to spin too many webs, binding too much of the Tellurian's potential into unyielding form. The Wyrm, in an attempt to balance this activity, increased its destructive tendencies, and the Wyld followed suit with more renewal. The Weaver became incensed with the actions of her siblings, and so she cocooned the Wyrm within her webs to prevent the decay of her creations. The Wyrm was driven mad by his imprisonment, and in retaliation has set in motion vile energies to destroy the sum of everything in existence. Because of this civil war, the Wyld is increasingly cut off from the physical world as its siblings vie for control.

The majority of werewolves have no reason to doubt the tale. The Weaver, Wyrm, and Wyld touch every creation collectively, be it physical or spiritual, because of their cyclic nature. It's when an object or entity takes on too many aspects of one member of the Triat that problems arise. Many elders point to servants of the Wyrm as prime examples of creatures who have been influenced too heavily by one source. Even though the Garou encounter the most problems with Wyrm servitors, a creature heavily touched by the Weaver or Wyld would be just as difficult a nemesis. A world where any one member of the Triat held absolute dominion would be a frightening, alien place.

Gaia

The ultimate matron of the Garou is Gaia. She is the Earth Mother, the Grand Creator, Goddess, and so much more. While Gaia's place in the grand scheme of existence is debated between some werewolves, Her place in werewolf society is not. Every Garou, whether she is religious or not, has an unshakable faith and belief in Gaia. From the First Change a pup can feel

Gaia, she can hear the whispers of her Goddess, and experience the pain of Her rage born of desperation. The Garou know that time grows short for their Mother. With every heartbeat, a werewolf can sense Gaia urging her forward to right the cycle of balance. Atheist Garou do not exist, even the most jaded werewolf (including a Black Spiral Dancer) knows that Gaia is real.

Gaia is vast. She is the Earth on which the Garou walk, She is the spirit that inhabits Realms related to the Earth, and She is the spark of hope that keeps every werewolf fighting for another day. Despite Her enormity, Gaia suffers horribly as the Triat conducts its own inner battle. Whether this is because Gaia is an integral part of the Triat, or because She's a bystander of their constant warring, is anyone's guess.

The following theories of Gaia's relationship with the Triat are just a few of the viewpoints that exist in the Nation.

Gaia the Creator

Told by Alo Keeps, Child of Gaia Galliard:

In the time before time, only Gaia filled the Great Void. It was this way for eons, or perhaps only a moment, before She became lonely. From Her own flesh She created three children with which she could share Her world. The three under the direction of their Mother molded a thousand realms. Each world would become more fantastic than the last until Gaia saw one that pleased Her, and said this would be the place where they would find their home. In an effort to bring their Mother delight, the three would continue their work in harmony bringing forth all that we now see.

Gaia was overjoyed by these things and wished to experience all of the wonders Her children had provided Her with. So once again, Gaia gave birth. This time Her children would be many, and she would bestow upon them the gift of Her soul that she might walk the Earth Her first children had created. Through Her wolf son's eyes and ears She would experience the wonders of this world. All was well, and Gaia rested, watching as all of Her children grew. It would be many moons later when Her eldest children began to bicker amongst themselves, causing pain and grief. Although Gaia tried to mend this rift through the actions of our people, peace was not to be had. Her grief would turn to anger at the folly of Her first born, and it's this rage that every Garou carries in his heart.

Triat as Creator

As told by Ian Blackwielder, Shadow Lord Theurge:

What I'm about to share with you stays between us. Why? Well, this is hardly a popular view and some Garou would string you from the nearest tree for your heretical leanings. Forget everything you've ever thought about Gaia existing as the Supreme Being, She's not. How do I know that? It's obvious; if She were, She'd hardly need our help to restore balance to the realms. Now, don't misunderstand what I'm saying, Gaia is the Goddess of the Garou Nation, and She does hold power over *this* Realm, but as you know there are many planes of existence. However, She's confined to this place in space and time, and that's because Her creator wishes for it to remain so. Who made Gaia? The fount of Creation, the Triat.

The Triat made everything that you see; they even made you. Their power is unrestricted, and their power is unimaginably vast. As far as I've been able to discern, the Triat has formed a million worlds, some like this one, others more foreign. This will certainly not be their last effort, even though things may seem grim from our standpoint. You see, I don't believe that what we are experiencing is unusual, at least from a cosmic perspective. The Triat gives birth to, nurtures, and eventually lays waste to world after world, perhaps looking to design the pinnacle of creation, or maybe they just do it to fill their days. I wouldn't presume to understand the mind of a god. In any event, the Triat, in their infinite wisdom, gave Gaia to us. Somewhere along the way, most werewolves began to think that She was the One. How mistaken those close-minded fools are. It's as if they can't see the big picture. I believe that Gaia knows that Her end is near, so She appeals to us, Her followers to save Her from the whims of Her Gods. But if She can't plead Her case to them, how the hell are we supposed to?

I'm sorry, just thinking about the whole affair nearly drives me mad. Still, you need to remember that it's the Triat that we should be giving homage to. Perhaps by recognizing the True Creators, they will spare us from extinction.

Universal Consciousness

Told by Angela Brookston, Glass Walker philosophy scholar:

The Triat does not exist independently of Gaia, or vice-versa. They are seamlessly joined together, each dependent on the other acting as balance, counter balance and counter-counter balance. While our people insist that the Wyrm is destroying, corrupting, and choking the very life force from Gaia, the fact is that the Wyrm itself has no malicious intent. Malice would indicate a moral position and the Triat doesn't function within a moral code. Instead, Gaia, the Triat, and the entire hierarchy of spirits from Jagglings to Celestines are interconnected and intertwined with each other like a complex tapestry.

A visual example of how this interdependence works in the spirit world is to imagine that each and every spirit is connected by an invisible thread to a mobile. If someone were to reach out and grab one of the attached spirits, the rest would become unbalanced and move. However, if the observer to the event that didn't know that the spirits were all connected she would never understand why all of them were thrown off balance when only one was touched. It would seem to that observer that chaos had ensued, when in reality the outcome was completely predictable.

The same theory applies to the relationship between the Triat and Gaia. While the Garou blame the out of control Triat for the woes of Gaia, the current situation is simply a manifestation of cause and effect in the spiritual world.

If we wish to blame someone, or something for our current, dismal looking situation, we need look no further than ourselves. The Trait is out of balance not because of some cosmic event, but rather by our people violating the spiritual laws of the universe. In other words, we corrupted the Triat by planting seeds of hate, pride, greed, and bigotry. The Triat merely returned these sentiments a thousand fold to werewolf society. The Triat is a reflection of Gaia, the Garou, and the sum of everything.

Everything that we think, feel and do matters and has consequences. The Garou as a society are just as important to the Triat as Gaia simply because we are the creative force that causes things to happen, or not happen, by our actions. The Triat will give the Garou the harvest that they plant.

The only term that might adequately define the Triat is universal consciousness.

Sentient Triat

As told by Meli Smailbegovic, Silver Fang Keeper of the Land

It goes without saying that the Triat is a calculating, ruthless group of spirits. Anyone can see this. Look at how they marshal their soldiers on to the field, claiming as much territory as possible, smothering our Mother in the process. The Wyrm is the biggest violator of Gaia's rule. He builds an army of warped, demented servants to overthrow our Mother to take Her place. The Weaver isn't much better as her human slaves advance her agenda across the Tellurian. The Wyld? I don't know what the Wyld has in store for us, but we can only assume that he has carefully laid plans that will cement his power.

Why have the Triat gone to war? I cannot say with certainty, but I believe that jealousy of Gaia's power largely drives their actions. They drive a relentless

siege against Her, and us. It seems to be a battle that could never be won, but take heart; Gaia has not faltered, and neither shall we. Knowing that the Triat has a desire to overthrow the order of Gaia's universe, it is up to us, Her soldiers, to be craftier, more cunning, more vigilant. We should seek unconventional methods to defeat the invaders of Gaia, or at least placate them until She can recover enough to handle them at Her leisure.

I know that there will come a time when Gaia will rise up and order away the forces of chaos. Until that time, it's our job to remain one step ahead of the many enemies who plague us, and to live long enough to see our Goddess right the wrongs of the unruly Triat.

Instinctual Triat

As told by Mourning Star, Uktena Theurge:

While the People commonly refer to the forms and functions of the Weaver, Wyrm, and Wyld; alternatively cursing or praising their actions, the Triat is not composed of three distinct entities that sit on high, judging or affecting the outcomes of individuals. The truth is the Triat couldn't care less about our actions. The Weaver, Wyrm and Wyld are not so much distinct entities, but are bound together by the body of Gaia. They are everything and nothing all at once. The enormity of their scope of influence is infinite. Even so, they are not Gods; they are Gaia's passions, Her whims, Her instincts.

Moral concepts like good or evil have no place within the Triat. The Wyld is not beneficial, and the Weaver is not detrimental. In excess, either would lead to a nightmarish existence for all creatures of Gaia. They do not think; they merely react. The current way of things has come about because of the Triat's highly reactionary nature. Knowing that this is that case, it is our duty to Gaia to gain an understanding of what causes these negative responses and discover a way of doing things differently to bring about balance. We fight the Wyrm, and many justify this because of the losses we've all felt at his servants' hands. But, do you poke an injured dog with a stick? No, because we understand that only ensures that we'll get bitten! Unlike a dog, we can't put an end to the Wyrm's seeming madness by slaughtering it. This imbalance, it's a consequence of the Triat lashing out in pain. We must find the source of this pain and eliminate it. Doing that will bring about a golden age of peace.

The Many Faces

As told by Smells Delicious, Bone Gnawer Philodox:

You want to know about the Triat? I'm hardly an expert, but here's what I think. The Triat is large and in charge, and no matter what happens, they'll always be around in one form or another. You can see their handiwork everywhere you look. If it weren't for them, Gaia wouldn't get anything done. I guess that makes 'em Mother's little helpers. Still, you can't help but notice that they aren't exactly doing their job up to snuff. Now, I'm sure that you could find some Theurge that could fill your head with all kinds of ideas about why that is, but I don't think it really matters. The only thing that does matter is bringing balance, or justice as need be, to Gaia. If you listen carefully, She'll tell you exactly what to do. She'll let you know everything that you need to know about the Triat, and what your place in restoring things to an even keel is.

How I see the Tellurian isn't the same way that you're going to see it. What might make perfect sense to me will be a load of crap to you. So see, I'm not trying to avoid your question, but the Trait is different things to different folks. Hell, you can't even get Keepers of the Way to agree when exactly it was that the Wyrm lost his marbles, and you'd think that would have been a banner day in the Garou history book. So to try to get the "right" story on the Triat, Gaia, or any other topic that has to do with spirituality will be damn near impossible. The way I see it, only Gaia has the whole story behind what the hell is going on with the Triat, and She isn't talking.

I'm okay with that though, and you should be too. Just listen to your guts; that's Gaia telling you to stop worrying about philosophy and get your ass moving. Now get going, kid.

RON SPENCER

Chapter Four: Wolfskin

The word LUPUS, a wolf, is brought into our Latin language from a Greek derivation, for they call a Lupus a Licus (lykos). And they are called lykos in Greek on account of their bites, for they massacre anybody who passes by with a fury of greediness. Others maintain that they are called Lupus from 'Lion-paws', because, as with lions, their powers are in their paws. Whatever they pounce on, dies.

— *The Book of Beasts* (translated by T.H. White)

At the core of the Storyteller system, and by default **Werewolf: The Apocalypse**, lies the idea that Traits should be flexible things. A high Brawl can represent a fifth-dan martial artist, the veteran of a thousand back-alley brawls, or incredibly keen predatory instincts. The dots you pour in Science can represent any number of scientific methods, rather than having to purchase each scientific skill separately. With careful selection of Attributes, Abilities and Backgrounds, just about any character concept can be made to work.

Still, some people prefer a little more specialization in their rules systems, and there's nothing wrong with that. If given more options, a player can fine-tune his character even further, resulting in an even more accurate picture of what the player had in mind when he first filled in the "Concept" section of the character sheet. This chapter is dedicated to providing players with those extra options, with the intention that these added Traits will help flesh out characters in ways that the core rulebook alone might not provide.

Just remember the Silver Rule; the more options available, the more work the Storyteller must do to account for the players' various abilities and weaknesses. Always remember to double-check with your Storyteller to see what's allowed and what isn't; the game runs more smoothly for all involved that way.

New Rule: Partial Transformation

Shapeshifting isn't always an all-or-nothing endeavor. A werewolf can learn to control the intricacies of his shapeshifting abilities to a fine level of detail, just as a mortal can train herself to use both her hands equally well. A Garou may attempt to shapeshift only one part of his body at a time, allowing him to use a claw attack in Homid form, grow a pelt of fur for

warmth in Glabro, or shapeshift his forepaws into hands in Hispo. Any such partial transformations require the expenditure of a Willpower point and a successful Dexterity + Primal-Urge roll (difficulty 9). The exact rules benefits of each change are left to the Storyteller to decide.

Merits and Flaws

Merits and Flaws are an optional system of "extras" designed to help you add flavor to your character and provide unique roleplaying opportunities in your chronicle. You can select Merits to give your character an edge in certain situations or endow him with some remarkable quality that sets him apart from him fellow Garou. Flaws, on the other hand, represent weaknesses in your character's background or personality or maybe even in her physical appearance; like Merits, these qualities add distinction to your character, but in a detrimental rather than beneficial sense.

During character creation, you receive 15 "freebie" points to use to augment your Traits, add to your Willpower or otherwise flesh out your character. Merits and Flaws provide you with another way to use your "freebie" points to make you character exceptional — in either a good or bad way.

You may purchase Merits only with freebie points during the character creation process; they cannot be gained in play or purchased with experience points. Flaws cost nothing, but award you additional freebie points to use when starting your character. You may gain a maximum of seven points in Flaws, thus bringing your potential freebie point total to 22. (You may take more Flaws than the seven-point maximum, but you receive no extra freebie points for the added Flaws; 15 points of Flaws provide you with *seven* extra freebie points and no more!) Flaws can be gained in play (most werewolves, for instance, are very good at making enemies), but characters receive no extra points for them. A Flaw that is somehow "bought off" during the course of a chronicle (such as killing the enemy hunting you, or regrowing a missing limb) should be replaced with a Flaw of similar value as appropriate (another enemy marks you to avenge the first one's death, or the spirit healer imposes a banned transformation on you as payment). Alternately, the Storyteller may allow you to simply pay the Flaw's cost x3 in experience points to buy off the Flaw outright, without having to take another one.

Alternately, your Storyteller may allow you to choose a certain number of points in Merits, offset by a similar number of Flaws. In this case, no freebie points are spent.

Note that the system of Merits and Flaws is entirely optional. Your Storyteller may allow or disallow the use of these advantages or disadvantages, and published **Werewolf** books do not presume that you are using the Merits and Flaws system. Even if your Storyteller decides to allow Merits and Flaws in general, she retains the right to decide to disallow certain Merits and Flaws as too powerful or unsuitable for her chronicle. You should make certain that your Storyteller allows the particular Merits or Flaws that you choose before you create a character based on them.

While Merits and Flaws can gain you significant advantages (and corresponding disadvantages), they are not meant to create unbeatable characters or characters that can overpower a game (or the other characters). Used wisely, Merits and Flaws can add to the storytelling experience, allowing you to have a character that is just a little different — or maybe a lot different. Show common sense when using Merits and Flaws; you don't want to end up with a character that is unplayable or too over the top.

Many of the Merits and Flaws in this section have a particular significance for Garou characters. Others work just as well for almost any character, whether supernatural, Kinfolk or normal human. All are divided into four categories: Physical, Social, Mental and Supernatural.

Between the Dots

Not every aspect of your character needs to be represented by a line on your character sheet. Many of the Merits and Flaws given in this section can be simulated without actually paying the point cost. You can, for example, play a character with a Code of Honor or a Ward as part of your character background, even if your Storyteller does not allow them as Merits or Flaws. Think of this section as a gold mine of ideas for adding quirks or color to your character, so long as your Storyteller approves.

Physical

Does your character have some have some physical traits that differ from normal humans — or even normal Garou? These Merits and Flaws deal with departures from the standard physical capabilities of a werewolf, from simple variations in sensory ability to remarkable changes in physical form.

Double-Jointed (1-pt. Merit)

You possess uncanny flexibility, making all dice rolls that require flexibility (such as wriggling free from an opponent's grasp) at -2 to your difficulty. You can

contort yourself into odd positions or squeeze into small spaces with this Merit.

Mixed-morph (1-pt. or 5-pt. Merit)

You find the art of partial transformation (see above) relatively easy, and make the required Dexterity + Primal-Urge roll at difficulty 6 rather than difficulty 9. The five-point version of this Merit eliminates the need for a Willpower roll; you can achieve partial transformation almost at will.

Perfect Balance (1-pt. Merit)

You have an uncanny knack for staying on your feet, either from natural talent or from long hours of training. Most likely, you have never fallen in your life, nor does it seem likely that you will lose your balance in the near future. Any rolls you make to attempt physical activities requiring balance (such as tightrope walking, maneuvering across ice or other slippery surfaces, mountain climbing or rock scaling) are at -2 difficulty.

Wolf Sight (1-pt. Merit)

In all your forms, you see colors and intensities of light as a wolf does. Your color vision is dimmer than that of humans, though you embrace the full spectrum of colors. Your night vision, however, far surpasses human nocturnal vision. You also notice movement more readily. You gain an extra die to all Perception rolls that involve movement or take place at night.

Ambidextrous (2-pt. Merit)

Your "off" hand is nearly as dexterous as your dominant hand. If you are normally right-handed, you have very good motor skills with your left hand and vice versa. In game terms, you have only a +1 difficulty to each hand when you use both hands to perform different actions — such as fighting with two weapons. If you attempt to do something with your off hand that you normally do with your dominant hand (such as write or use a keypad), you do so at only a +1 difficulty to your off hand. A non-ambidextrous character has a +1 penalty to her dominant hand and a +3 penalty to her off hand when attempting different actions with both hands.

Fair Glabro (2-pt. Merit)

You have a Glabro form that can pass for human, though still larger than normal in size. You have no penalties to Social Attributes in Glabro form.

Lack of Scent (2-pt. Merit)

You either have no scent at all or only a very faint odor. Any humans, animals or Garou who attempt to track you by scent have a +2 difficulty to do so. You may find it difficult to deal with lupus Garou or wolves, as they will mistrust your lack of a "natural" scent

Daredevil (3-pt. Merit)

You enjoy taking risks and have a talent for surviving dangerous situations. When you attempt something with a high danger or risk factor (such as leaping to grab a flagpole thirty stories above the ground), you receive three additional dice to your rolls, and you may ignore a single "one" (giving you an additional success) on those rolls. Generally, an action must be at least difficulty 8, and with the potential to inflict at least three health levels of damage if failed, to qualify as sufficiently dangerous to earn this bonus.

Huge Size (4-pt. Merit)

You stand close to 7' tall and may weigh as much as 400 pounds in your Homid form; your other forms are also proportionately huge. This Merit gives you an extra health level, which acts as an additional Bruised Health Level for purposes of calculating damage and calculating wound penalties. Of course, with your immense size comes other problems (blending into a crowd, finding clothes that fit, being seated on a plane)....

Metamorph (7-pt. Merit)

Shapechanging for you is as easy as breathing. You do not need to roll to change forms, nor is spending a Rage point necessary for an instantaneous shift. You make your changes as if you scored five successes on your roll to shift forms. If you lose consciousness from wounds or for some other reason, you may roll Wits + Primal-Urge (difficulty 8) to choose which form you assume rather than reverting to breed form.

Animal Musk (1-pt. Flaw)

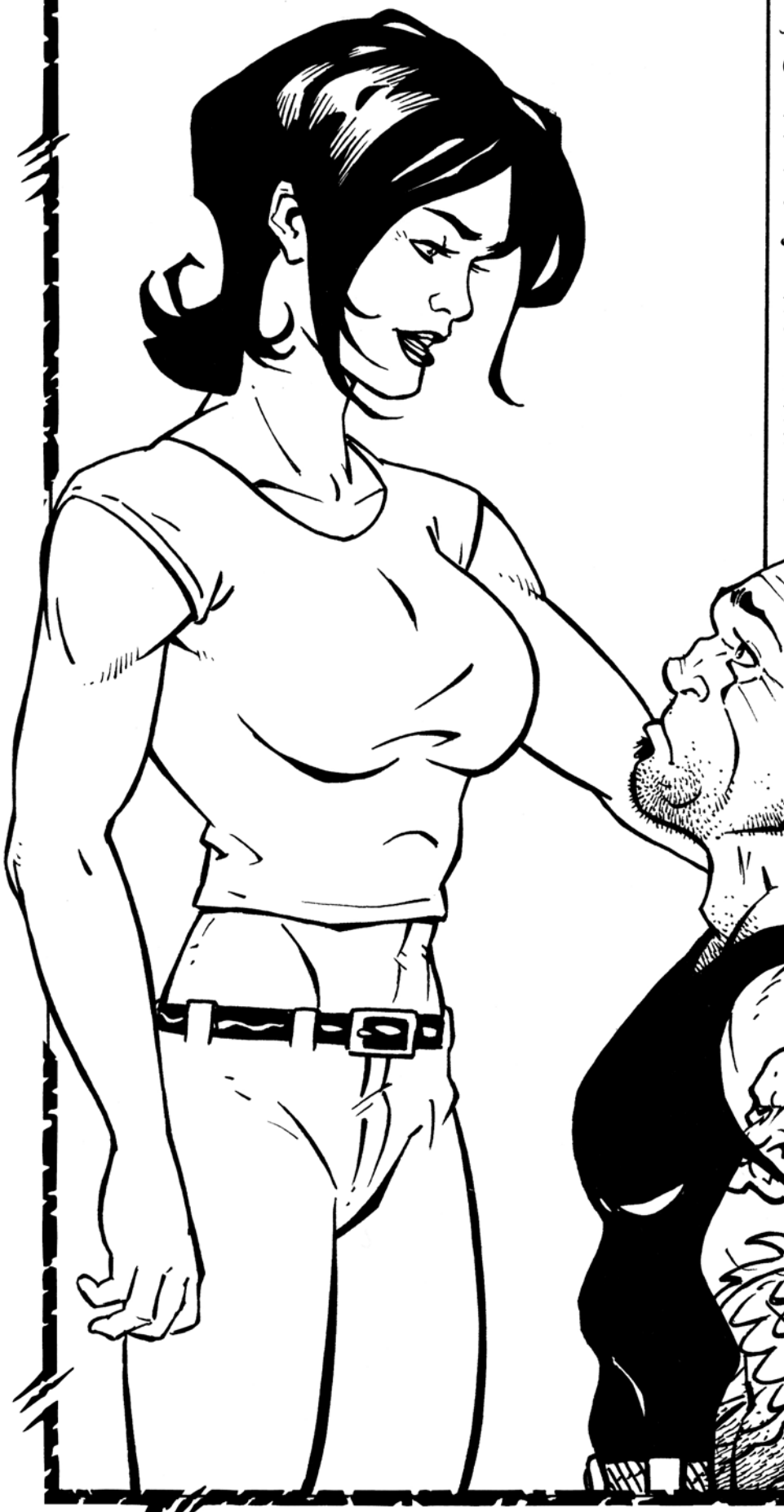
You have the odor of an animal, even in Homid form. Whenever you are indoors or in a crowd of people, you make all Social rolls at a +2 difficulty. Outdoors or in situations where you can distance yourself from humans, your odor is not noticeable. Wolves take little to no notice of this Flaw.

Hard of Hearing (1-pt. Flaw)

You have problems hearing certain sounds or ranges of sounds or have some other problem that affects your auditory senses. You have a +2 difficulty to all rolls involving hearing sounds. Your Lupus form receives its standard Perception bonus only to rolls involving scent.

Monochrome Vision (1-pt. Flaw)

You cannot distinguish between colors, but see the world in varying shades of black and white and gray. This is not true color-blindness, which usually refers to the inability to distinguish between certain colors (such as red and green). Color has no meaning for you, though you can differentiate intensities of shade — dark gray,



light gray, dull gray, etc. This Flaw occurs more frequently among lupus.

No Partial Transformation (1-pt. Flaw)

You have no ability to mix forms; you cannot shift your larynx in Lupus to be capable of human speech, or grow a wolf's muzzle in Glabro. You can only change into the complete form.

Short (1-pt. Flaw)

Your diminutive height causes you problems, making it difficult to see over obstacles. Your Crinos form is proportionately smaller (and less intimidating). You are at a +2 difficulty to all pursuit rolls. You and your Storyteller need to keep your lack of stature in mind at all times. Occasionally, this Flaw can give you a concealment advantage.

Strict Carnivore (1-pt. Flaw)

Vegetables and grains give you no nutritional benefit; you can only subsist on meat, the closer to raw the better. You have real problems in areas where meat is scarce.

One Eye (2-pt. Flaw)

You lack depth perception and have limited vision due to the fact that you only have one eye. Your blind side has no peripheral vision. When depth perception is involved (such as during ranged combat), you suffer a two dice penalty to your rolls.

Bad Sight (3-pt. Flaw)

You have a hard time seeing due to an uncorrectable visual defect. You make all dice rolls related to sight at +2 difficulty. Your Lupus form does not receive the standard bonus to Perception for visual checks, though other senses are not affected. You also suffer from night-blindness. Unlike nearsightedness or farsightedness, this defect cannot be corrected.

Deformity (3-pt. Flaw)

You have a misshapen limb, a twisted spine or some other deformity that interferes with your interactions with others and sometimes causes physical difficulties as well. You have a +1 difficulty to all social rolls, and likely have some other penalties to appropriate physical rolls (such as Athletics). You should work out the nature of your deformity with your Storyteller, as well as the exact penalties offered.

Lame (3-pt. Flaw)

Either from birth or due to an accident, you are lame and suffer a two-dice penalty to movement-related rolls in all your forms. You may not take this Flaw along with the Merit: Double-Jointed.

Monstrous (3-pt. Flaw)

Your physical appearance is truly hideous to your fellow Garou. All your forms bear some grotesque qualities; your Homid form barely looks human, while your other forms have something monstrous that disfigures them. You should decide what you look like. Your Appearance is 0, and cannot be raised higher with experience points barring some remarkable circumstances.

One Arm (3-pt. Flaw)

You were either born with only one arm or lost your arm through an injury of some sort. You suffer no secondary-hand penalty, since you have adapted to using your one hand for most activities. When you need to use two hands, however, you lose two dice from your dice pool. Your running speed in Hispo and Lupus form is 75% of normal.

Deaf (4-pt. Flaw)

You were either born profoundly deaf or have lost your hearing entirely during your childhood. You automatically fail any rolls involving hearing. You may feel sound vibrations from sufficiently loud noises, but you hear nothing.

Mute (4-pt. Flaw)

You have a nonfunctional larynx and cannot speak under any circumstances. You must communicate through writing or signs.

Wolf Years (5-pt. Flaw)

You age as a wolf does rather than a Garou. At most you have 20 years of activity from the time of your First Change. Lupus Garou suffer the effects of age beginning at eight years, while homid characters begin aging within five years of their First Change. Until your First Change, you seemed to age normally.

Blind (6-pt. Flaw)

You are totally blind, lacking even the faintest ability to see. You cannot even attempt any Perception rolls involving visual stimulus. All rolls made to step sideways are at +1 difficulty, as you cannot use the usual method of visualizing the other world.

Revision Notes

Long-term **Werewolf** players will probably note that several "old favorite" Merits and Flaws have gone missing in the Revised edition. There are several reasons that a given Merit and Flaw may have been omitted. One is balance; some were simply too beneficial for the amount of points spent or refunded. Another is redundancy; many represented aspects of a character that would normally be covered by Backgrounds (such as Local Ties or Supernatural Companion) or particularly high or low Traits (Computer Aptitude, Crack Driver). This list has been refitted to cover Merits and Flaws intended to fill in the gaps in character creation — things that cannot be represented with the usual range of Abilities, Attributes and Backgrounds — that don't unbalance the game.

Social

Has your character done a favor for an elder — or incurred a sept leader's wrath? Does she have a bad reputation that won't go away, no matter how hard she tries to live it down? What place does she occupy in human society, if any? Does she enjoy great influence? Has she attracted the notice of hunters outside Garou society? These Merits and Flaws pertain to your character's relationships with those around her, whether Garou, mortal or otherwise.

Animal Magnetism (1-pt. Merit)

Others of your breed (humans if you're homid, wolves if you're lupus; metis should pick either humans or wolves, not Garou) find you especially attractive. You make seduction or animal attraction rolls at -2 difficulty. On the down side, others may see you as a threat and challenge you for the attentions of a potential partner.

Elder's Favor (1 to 3-pt. Merit)

You have earned the favor of an elder of your sept (or even of another sept) because of something you or your pack did in the past. A 1-point Merit represents a minor favor; a 2-point Merit means that you have done something significant for the elder; a 3-point Merit probably means that you saved an elder's life. You can only call in this favor once, but other Garou may know that a certain elder is indebted to you and react to you accordingly.

Family Support (1-pt. Merit)

Your family knows what you are and accepts your new life wholeheartedly. Perhaps your parents are Kinfolk and have prepared themselves for the potential that you might be a full Garou. However, they are not necessarily Kin (of the sort purchased through the Kinfolk Background); they may not understand what you've become but still believe you are "special" or "gifted." While you can't assume they will risk themselves for you or your pack, you can rely on their moral support and understanding—and maybe a place to crash on occasion.

Reputation (2-pt. Merit)

Your reputation among the Garou of your sept does you credit. You may have earned this good name yourself or through the actions of your pack. When you deal with the Garou in your sept, you gain three extra dice to your Social dice pools. Reputation should not be confused with Renown; you may have a good "name" with your sept while possessing relatively little Renown. You may not take the Flaw: Notoriety.

Dark Secret (1-pt. Flaw)

You possess a hidden past which, if revealed, would cause you great embarrassment at best and make you an outcast or even hunted in Garou society at worst. Perhaps you had a lover who is a Black Spiral Dancer. Maybe you were responsible for the slaughter of your former pack or the mysterious death of a sept leader. This secret preys on your mind at all times even though your friends and packmates are unaware of your shame. Occasionally, hints about your secret may arise in stories and you must take precautions to keep the knowledge from coming out into the open. So long as your secret remains unknown to those who might use it against you, you may keep the Flaw, even if a few individuals discover it. If your Dark Secret ever resolves itself so that it is no longer a factor in your life, you must sacrifice three experience points to buy it off.

Enemy (1 to 5-pt. Flaw)

You have acquired an enemy (or enemies) that not only know what you are but also have power of their own. A 1-pt. Flaw may signify that your enemy is another Garou of your own rank who has taken a strong dislike to you or who blames you for some past wrong. A 3-pt. Flaw may indicate that a pack of Black Spiral Dancers bears a particular grudge against you or that a small group of supernaturally potent werewolf hunters has tagged you as a potential danger. A 5-pt. Flaw means that you have angered one of the movers and shakers of Garou society or a powerful elder vampire.

Twisted Upbringing (1-pt. Flaw)

The Garou who found you after your First Change and who oversaw your Rite of Passage and early entry into Garou society taught you everything they knew — and it was all wrong. Whether they did this out of ignorance or perversity is up to you (and your Storyteller) to decide. Your wrong assumptions and skewed beliefs cause you a great deal of grief until someone straightens you out. Eventually, you may overcome the problems caused by this Flaw (and be able to pay the experience point cost to buy it off), but in the meantime, it should present you with a number of good roleplaying opportunities.

Persistent Parents (2-pt. Flaw)

Most werewolves, unless they have Kinfolk parents, sacrifice their family ties after their First Change, thus preserving the Veil. You parents, however, have not given up on you. They may hire detectives to find you, plaster posters with your picture on it on local bulletin boards, pester radio and television stations to run public service ads or dedicate their websites to finding you. They may be ignorant of your new life, suspecting instead that you have run away or joined a cult, or they may have ties to Pentex and have ulterior motives in locating you. Only homids may take this Flaw.

Hunted (3-pt. Flaw)

A dedicated werewolf hunter has targeted you as his quarry, convinced that you are a monster out of legend bent on preying upon humans. Anyone you know, including your pack members and even humans you are close may be in danger from this hunter. While your nemesis desires the elimination of all werewolves, he seems to focus primarily on you. As fate would have it, the Delirium has no effect on your pursuer. He is also intelligent and resourceful, far more likely to set nasty traps for you than to blunder into any traps you leave for him.

Notoriety (3-pt. Flaw)

You have acquired a bad name among the Garou in your sept, either through your own actions or because of something involving your pack. You suffer a penalty of two dice to any Social rolls involving Garou of your sept. Renown (or lack thereof) has nothing to do with your reputation. Your own sept members (exclusive of your

pack) dislike you regardless of how much Renown you have. You may not take the Merit: Reputation.

Metis Child (4-pt. Flaw)

You are the father or the mother of a metis cub from an illicit relationship with another Garou. You need to decide the circumstances surrounding the birth of the child — such as when this happened and if you are currently attempting to raise the child in your own sept (for better or worse) or if the cub was fostered out to another sept to avoid further embarrassment. While this Flaw must be chosen at the time of character creation, you or your Storyteller may decide to bring it into play during the game rather than have it as simply a part of your character's past. The effects of this Flaw include the effects of Notoriety (two-dice penalty to any Social rolls made regarding Garou who know of your child), with the additional burden of being required to take responsibility for your cub's welfare (you miserable charach). As a Litany-breaker, you will probably be unable to hold any important sept office or be trusted with important tasks no matter how much you strive to prove yourself.

Mental

Does your character have a special mental quirk? Is she forgetful or incredibly stubborn? The following Merits and Flaws reflect special mental qualities or defects for your character.

Common Sense (1-pt. Merit)

You have an abundance of plain, everyday common sense (which is often not so common among humans and Garou alike). Whenever you're about to do something counter to common sense, the Storyteller may step in and advise you that you're about to do something that your character would recognize as foolhardy. This Merit is particularly recommended for novice players still coming to grips with the world of **Werewolf** and its dangers.

Concentration (1-pt. Merit)

You know how to center your thoughts and focus your attention to eliminate distractions. Circumstances that might be detrimental to taking actions affect you less than they do others. You are immune to circumstantial penalties that might otherwise affect your dice pools or difficulties; if trying to pick a lock in a rainstorm, for instance, the quality of the lock would still affect the difficulty of the task, but the distraction of the rainstorm would not.

Berserker (2-pt. Merit)

You have uncanny control over your inner anger. You can use your Rage as many Garou cannot. You can enter a berserk frenzy at will, ignoring your wound penalties. You still suffer the consequences of the actions committed in the throes of frenzy. When circumstances might cause you to frenzy, you must make a standard roll to see if you do so or not.

Code of Honor (2-pt. Merit)

You abide by a personal code of ethics that governs all your activities. You gain an automatic success in resisting most temptations to violate this code. Whenever you need to resist vampiric domination, mind magic or some other form of supernatural compulsion that would cause you to violate to your code of honor, you gain two extra dice for your Willpower roll. When you take this Merit, you need to construct your own code of honor in specific terms. You may choose something as obvious as the Litany or else create your own list of moral and ethical do's and don'ts.

Eidetic Memory (2-pt. Merit)

You possess a "photographic" memory, allowing you to recreate scenes, conversations and other information you have seen or heard exactly as they happened. In order to access this Merit, you must score at least one success in a Perception + Alertness roll. This enables you to remember a particular sight or sound (such as a conversation or a page from a book) accurately, even if you were exposed to it only once. The Storyteller should assign the difficulty according to your actual familiarity with what you are trying to remember. Five or more successes give you total recall. The Storyteller can supply you with the information your character would remember.

Calm Heart (3-pt. Merit)

You remain calm and collected even in the most trying of circumstances. All your Rage rolls are made at +2 difficulty, regardless of the situation provoking you to frenzy.

Jack-Of-All-Trades (3-pt. Merit)

You have a little knowledge about a lot of things. If making a roll on a Skill you do not possess, you do not suffer the usual +1 penalty to the roll's difficulty. You may attempt a roll on a Knowledge that you do not possess, although the difficulty for the roll is raised by 2. Only homid or metis characters may take this Merit.

Iron Will (3-pt. Merit)

You have a tremendous ability to resist outside attempts to take over your mind. You receive three extra dice to resist attempts to manipulate your mind, and may spend a Willpower point to shake off the direct mental control of a vampire. This Merit works only against direct mental control, not emotional manipulation; Gifts that induce frenzy still have the usual chance to succeed, for instance.

Compulsion (1-pt. Flaw)

You feel compelled to take certain actions at certain times or under specific circumstances. This psychological quirk sometimes takes a highly ritualized form (constant handwashing or grooming) or else manifests in trigger situations (compulsive gambling, swearing, talking, stealing). This flaw not only causes problems for you but for your packmates as well. You may spend a Willpower point to avoid your compulsion temporarily. Check with your Storyteller to find out how long you can resist before you must spend another Willpower point or succumb to your compulsion.

Nightmares (1-pt. Flaw)

Horrifying nightmares plague your sleep every night, sometimes bleeding over into your daytime thoughts. At times (determined by the Storyteller) the nightmares disturb you so much that you are down one die on all your actions for the day. Sometimes you have a hard time distinguishing between waking and dreaming. (Storytellers fond of using dream sequences can — and do — have a field day with this Flaw.)

Shy (1-pt. Flaw)

You dislike being the center of attention and feel uncomfortable in crowds. You make all Social rolls in other than one-on-one situations at a +1 difficulty. If you are the focus of a situation, your difficulty rises to +2. Public speaking is right out.

Soft-Hearted (1-pt. Flaw)

The sight of suffering is more than you can bear. Whether you truly abound in compassion and empathy or simply have a weak stomach or an aversion to pain, you cannot stand to witness someone suffer. When this happens, you feel sick for days afterwards and have trouble sleeping from your memory of the incident. You try to avoid situations in which you might see someone in pain and you do your utmost to protect those around you from either suffering or witnessing someone else's pain. If you do manage to encounter someone in pain, you make all your rolls for the next hour at a +2 difficulty.

Speech Impediment (1-pt. Flaw)

You suffer from a speech defect such as a stammer or a lisp that interferes with oral communication. This impediment affects not only your human voice but also carries over into the Garou tongue, marring your howls and snarls so that they are difficult to understand. You have a +2 difficulty to any pertinent rolls. While you do not have to roleplay this Flaw constantly, you should bring it into play when dealing with strangers or in stressful situations.

Amnesia (2-pt. Flaw)

You have no memory of your past before your First Change. You don't know if you still have a family or if someone is out to get you, much less where you were born or anything about your education (although you do remember what you've learned). Your past, however, may catch up with you, revealing many surprising facts about your former life. You may take up to five more points in Flaws that remain unknown to you. Your Storyteller picks them for you and brings them into play (to your surprise) during the course of your chronicle.

Pack Mentality (2-pt. Flaw)

You are lost without your pack. Their presence helps define you to an extreme. You have little identity outside the pack and even find it hard to speak in terms of "I" or "me." When you are with at least one member of your pack, you have a -1 difficulty to all rolls involving pack activities or strategies; when you are alone, your difficulty increases by 1 on any task you would ordinarily expect people to help you with (such as combat). You sometimes have trouble making decisions without your pack to help you, even if you are the pack leader. In stressful situations, you may need to make a Willpower roll to act on your own.

Phobia (2 or 3-pt. Flaw)

Something incites an illogical and overwhelming fear in you. Whether you are afraid of spiders, crowds or enclosed spaces, you make a point of avoiding the object of your fear. If you have a mild phobia (2-pt. Flaw), you must make a Willpower roll if something triggers your fear. The Storyteller determines the difficulty of the roll depending on the circumstances of the encounter. You must make at least three successes in order to approach the object of your fear or deal with the fearful situation. If you fail the roll, you run away. The three-point version of this Flaw indicates that you must make a frenzy check to resist fox frenzy when you are faced with what you fear. Your Storyteller must approve your choice of phobia; silly or incredibly rare objects of fear (such as pineapples or one-armed men wearing fedoras) are not at all appropriate.

Short Fuse (2-pt. Flaw)

You are closer to the Wyrm than most Garou; its Rage burns hotter within you than in other werewolves. Your difficulty for frenzy rolls is -2 and you fall more readily into the "thrall of the Wyrm." Be careful when choosing this Flaw; it can cause a lot of trouble for you and for your pack.

Vengeful (2-pt. Flaw)

Some event in your past has placed you on a course of revenge. Perhaps Black Spiral Dancers or a Pentex

First Team destroyed your original pack or murdered your human family. Avenging this wrong assumes priority in your actions, frequently interfering with other duties. You must spend Willpower to put aside your needs temporarily and concentrate on the matter at hand. Eventually, you may have the opportunity to gain your vengeance, if the Storyteller decides to bring this Flaw to an end in her chronicle.

Weak-Willed (2-pt. Flaw)

You have little resistance to attempts to dominate or intimidate you and may not use your Willpower freely. You may only spend Willpower in life-threatening situations or when appropriate to your auspice or Nature.

Deranged (3-pt. Flaw)

You suffer from a permanent form of insanity, either due to a congenital defect or some past trauma. Pick a Derangement from those available in Chapter Five. Willpower may allow you to overcome your insanity temporarily, but it always returns.

Hatred (3-pt. Flaw)

Certain types of people or situations arouse an uncontrollable and irrational hatred in you, causing you to make a frenzy roll whenever you confront the object or objects of your hatred. Furthermore, you actively look for opportunities to wreak destruction on your chosen targets. You should choose your nemesis carefully, since this Flaw can affect your relations with your pack or sept and can get in the way of your duties as a Garou. Hatred of the Wyrm is assumed and doesn't count as a suitable object for this Flaw.

Territorial (3-pt. Flaw)

You have the wolf's territorial nature. You dislike leaving your home turf or having people you don't know infringe on your territory. Outside your designated territory, you make all rolls at +1 difficulty due to your unease at being away from home. You must also roll to prevent frenzying when strangers enter your territory without your permission.

Ability Deficit (5-pt. Flaw)

For some reason, be it poor education, lack of opportunity or simple laziness, you've fallen short of your potential. You have five less points to distribute in one of your Ability categories, either Talents, Skills or Knowledges. Therefore, the most you could take on that category would be eight points, and the least would be zero. Of course, you can still spend freebie points to take Abilities in the appropriate category. However, you cannot have any Ability in that category at three dots or higher at the start of the game. This Flaw is particularly appropriate for lupus characters that have yet to learn much about life as Garou.

Supernatural

Does your Garou bear obvious marks of his heritage, even in human form? Is he haunted by some dreadful curse? The Merits and Flaws in this section have a supernatural basis. Because of this, they have the potential to unbalance a chronicle, so make certain your Storyteller approves of any qualities you select from the advantages and disadvantages that follow. Storytellers may wish to limit the number of Merits or Flaws chosen from this section to one or two.

Ancestor Ally (1-pt. Merit)

One of your ancestor-spirits is particularly close to you. You have -2 to your difficulty to contact this ancestor via your Ancestors Background. Flesh out your special ancestor with a name, personality characteristics, significant abilities or powers, details about her life and her reputation among Garou. To purchase this Merit, you must have Ancestors as a Background.

True Love (4-pt. Merit)

The memory of a lasting love remains with you to inspire you in your darkest moments. Even if your true love is lost to you temporarily, you derive comfort and strength from bringing it to mind. You receive one automatic success on all Willpower rolls, which can be negated only by a botch die. At other times, your true love may become a hindrance, since you must act against anything that threatens your love. This Merit requires constant attention and intensive roleplaying.

Moon-Bound (2-pt. Merit)

You are more in tune with your auspice than most Garou. When Luna waxes in your auspice, you receive one extra die to each of your rolls. Correspondingly, when Luna wanes in your auspice, you receive one less die to every roll.

Spirit Magnet (2-pt. Merit)

You naturally attract the attention of the spirits whenever you cross the Gauntlet into the Umbra. Most of the time, the Umbral inhabitants are simply curious, gathering around you to see who you are and what you're doing in their "neck of the woods." Occasionally, you attract more than you bargained for — Banes are as likely to come calling as are friendlier spirits. None of the spirits who collect in your vicinity are under your command unless you use a Gift that allows you to command them or influence them in some way. This Merit can be both a boon and a nuisance.

Lucky (4-pt. Merit)

You enjoy some special favor from Gaia or some other powerful spirit. Three times per story (not per session), you may re-attempt a failed roll. You may only

make one repeat attempt per failed roll; the second roll always counts.

Natural Channel (3-pt. Merit)

You find crossing the Gauntlet easier than many of your fellow Garou. The difficulty for stepping sideways is one less for you.

Immune to Wyrm Emanations (6-pt. Merit)

Gaia has blessed you with a powerful resistance to the poisons of the Wyrm. You suffer no dice pool penalties from balefire, supernaturally caused radiation or other forms of Wyrm toxins (although you still take *damage*). Banes cannot possess you. Your sept is aware of this immunity and often sends you into dangerous situations with the confidence that you can survive.

True Faith (7-pt. Merit)

Your abiding faith in Gaia or whatever deity you worship gives you strength that upholds you in times of tribulation. You begin play with one dot in True Faith, although you may eventually increase your score to a maximum of 10. When appropriate, you may add your True Faith score to your Willpower rolls. The Storyteller decides what effects True Faith has, but it may include repelling vampires, banishing hostile spirits, holding back Wyrm-creatures temporarily or causing minor miracles of healing and cleansing. Such Faith is rare and no one may start play with more than one point of True Faith. The Storyteller may award additional points as merited by roleplaying.

Banned Transformation (1 to 6-pt. Flaw)

Some circumstance, event or situation inhibits your ability to change forms, except to return to your breed form. To overcome the restricting factor requires the expenditure of a Willpower point and a Willpower roll (difficulty 8). Some examples of triggers and their relative point costs include:

- Relaxing music (1 point)
- In the vicinity of wolfsbane (2 points)
- Unless you spend a Rage point (3 points)
- When around silver (4 points)
- During the day or during the night (5 points)
- When the moon is not visible (6 points)

Cursed (1 to 5-pt. Flaw)

You have fallen afoul of someone with supernatural abilities that has cursed you with a specific effect. This curse may have been laid during your prelude, or perhaps even at your birth; it may even be inherited from your ancestors. Your curse is very specific and difficult to dispel without undertaking some major quest or atoning for whatever offense you have committed. Some examples follow:

- (1 point) You develop a distinctly foul body odor every few days that drives people away from you and lowers your Charisma to 1 for the duration.
- (2 points) Things you value for sentimental or functional reasons tend to disappear — mementos, minor fetishes, significant items such as keys to your car or your favorite knife.
- (3 points) You tend to break mechanical things, short out electrically powered tools and gadgets and otherwise cause common objects to malfunction.
- (4 points) Relationships seem to go wrong as soon as you begin to care for someone. This might keep you from establishing any degree of closeness with your pack.
- (5 points) At critical moments, you tend to experience catastrophic failures. Fetishes don't work when you need them most, guns misfire and you have uncharacteristic difficulty crossing the Gauntlet in emergency situations.

Foe From the Past (1 to 3-pt. Flaw)

You have inherited an enemy, not because of anything you've done but because one of your ancestors incurred his wrath. The strength of the enemy determines the point value of the Flaw.

- (1 point) A werewolf hunter whose parents were killed by your forebear.
- (2 points) A mage whose mentor suffered at the hands of one of your ancestors.
- (3 points) A powerful vampire or spirit creature who has sworn a vendetta against your ancestor's descendants (i.e., you).

You should work with the Storyteller to come up with a logical backstory surrounding your ancestor's enemy, since encounters with your foe may provide an ongoing story arc for your chronicle. You must possess the Ancestors Background to take this Flaw.

Forced Transformation (1 to 4-pt. Flaw)

Certain circumstances force you to undergo an uncontrollable shift in form. You may resist the change by spending a Willpower point, but once you have made the forced change, you may not change back until the triggering circumstance has passed. You may use the following examples or design your own circumstances and point costs (with Storyteller approval).

- The full moon forces you to assume your Crinos form (2 points)
- You automatically change to Crinos when your auspice wanes (2 points)
- Sexual arousal stimulates a forced change (1 point to Glabro; 2 points to Crinos; 2 points to Homid, if you are a lupus).

• Alcohol or drugs force your change (1 point to Glabro; 2 points to Crinos)

• Entering the Umbra triggers a change (1 point to Glabro, Crinos or Hispo; 2 points to Homid or Lupus)

• Frenzy forces a change to a form other than Crinos (2 points to Glabro or Hispo; 3 points to Lupus; 4 points to Homid).

Insane Ancestor (1-pt. Flaw)

An insane ancestor of yours occasionally takes over when you seek help from the spirits of your forebears. Usually, this ancestor appears only under certain common circumstances, such as when Black Spiral Dancers threaten you or whenever a certain common rite is performed in your presence; roll your Ancestors Background, difficulty 6. Any successes indicate that your ancestor takes control of you for the scene, or until a packmate manages to convince him to relinquish control once more. You should create your ancestor, name him and describe his madness. If you do not play this character at the appropriate time, your Storyteller may determine that you have spent a Willpower point to stifle this ancestor-spirit. You must purchase the Background: Ancestors to take this Flaw.

Slip Sideways (1-pt. Flaw)

You find it difficult to control travel between the physical world and the Umbra, sometimes entering the spirit world when you don't intend to. When stressed, you must roll Wits + Occult (difficulty 7) if you encounter a reflective surface to avoid shifting into the Umbra unintentionally. In order to overcome the Gauntlet, you must still roll your Gnosis, but the difficulty is 1 less than usual. If you deliberately try to step sideways, you do so at the normal difficulty.

Mark of the Predator (2-pt. Flaw)

You give off emanations of a predatory nature. Herbivores shy away from you, while carnivores see you as a potential threat and may offer challenge. You may not possess the Skill: Animal Ken.

Sign of the Wolf (2-pt. Flaw)

The folklore of werewolves holds true as far as you're concerned. Like the shapechangers of myth and legend, you possess eyebrows that meet in the middle of your forehead, hair grows on the palms of your hands and the second and third fingers of your hands are the same length. You may even manifest a pentagram on

your palm before and during your auspice's phase of the moon. While most people may simply wonder at these bizarre physical manifestations, werewolf hunters who notice these signs suspect your true nature.

Pierced Veil (3-pt. Flaw)

Unlike most Garou, your Crinos form does not trigger the Delirium in mortals. This makes you particularly vulnerable to werewolf hunters, who may find it less difficult to pursue you back to your caern, putting the members of your sept in considerable danger.

Dark Fate (5-pt. Flaw)

You labor under some future doom, marked by Fate for a horrible end. All you strive for will amount to nothing. From time to time, you receive flashes of visions regarding your destined fate, causing you to suffer prematurely. You can overcome your morbid moods by spending Willpower, but this only works temporarily. Sooner or later, you will meet your fate (a matter left up to your Storyteller, but it *will* happen during the course of the chronicle — otherwise, this Flaw would be worth no points). In the meantime, however, you can still attempt to achieve something worthwhile, doing so with a sense of freedom and abandon since you know that unless a situation leads directly to your ultimate doom, you stand a good chance of surviving and succeeding.

This Flaw works well in conjunction with the Fate Background (pg. 169 of this book), which allows you to survive lesser potential bad ends so that you can meet the true doom laid on you.

Taint of Corruption (7-pt Flaw)

Somehow, the Wyrm has touched you and left its taint upon your spirit. When other Garou invoke the Gift: Sense Wyrm, you register as strongly Wyrm-tainted. The taint is innate, and cannot be removed by a Rite of Cleansing (which serves only to make you ill and sore). Minions of the Wyrm trouble your sleep, attempting to lure you fully into the service of the Destroyer. You are at +2 difficulty on any rolls made to resist the powers of "fellow" Wyrmspawn — fomori powers, Black Spiral Dancer Gifts, Bane Charms, vampiric Disciplines, or the like. Only your pack can keep you from succumbing to the Wyrm, provided they give you their support and assistance. Ridding yourself of this Flaw requires a major quest and can provide the heart of a character-driven chronicle.

New Metis Deformities

Not all new character creation options are pleasant. The following are a few new afflictions to plague

metis characters, to better demonstrate the wide variety of disfigurements and curses that plague the lowliest breed.

• **Deaf**

You are completely deaf, perhaps even born without external ears. You must communicate in ways such as sign language, and cannot effectively communicate through howls — having been deaf from birth, you cannot articulate them properly.

• **Deranged**

Although you may be physically perfect, your mind is damaged. Select a Derangement from Chapter Five (pg. 226). This Derangement can never be cured, although it can be temporarily overcome with the expenditure of Willpower.

• **Evil Eye**

You were born with only one eye, which is somehow strange and unsettling — it may be in the center of your forehead, or distended and bloodshot, or slitted like a serpent's. You suffer a two-die penalty to any rolls made that require depth perception, such as ranged combat. You also suffer a +1 difficulty to all Social rolls and lack peripheral vision on your "blind side."

• **Fragile Claws**

Your claws, a warrior's pride, are brittle and easily broken. Whenever you claw or rake someone, you risk losing some claws. On a botched claw attack, you lose one claw per botch die on the attack roll, taking one unsoakable health level of lethal damage per snapped claw. Clawing some heavily armored or particularly hard targets may also cause your claws to break, at the Storyteller's discretion. Your claws regenerate within a week, but they retain their fragility.

• **Hideous**

Your face and form are badly disfigured, making you a horror among werewolves. Your Appearance is 0, and cannot be raised with experience points.

• **Hyperacute Senses**

Your sensory acuity has been sharpened to the point that you suffer pain from excessive stimuli. You suffer a one-die penalty to all rolls made in the presence of bright light (such as daylight), loud noises or powerful odors — the city is a garden of torture for you. Pepper-spray, blinding lights or nearby explosions actually causes one or two health levels of unsoakable damage (Storyteller's discretion). On the plus side, in the absence of these stimuli (such as in a quiet park at night), the difficulty of all Perception-related rolls is reduced by two.

• **Lame**

Your legs don't work properly, and are visibly badly made. Although you can stand and fight without penalty, and you are still very strong, your walking and running speed is reduced to a quarter of what it would ordinarily be.

• **Mute**

Your larynx does not work, and hasn't from the day of your birth; your neck may appear oddly swollen, or your tongue may be forked as well. You cannot speak or howl under any circumstances, although the Gift: Spirit Speech will still allow you to converse with spirits.

• **Reek**

You smell *terrible*, even to other Garou — even dogs that would roll in rotting meat on a hot summer day avoid you. Your scent can be muted somewhat with copious amounts of smelly, cheap perfume, but it's only marginally an improvement. You suffer a +2 difficulty on all Social rolls unless dealing with people with absolutely no sense of smell whatsoever, and are much easier to track by scent (-3 to the difficulty of any trackers).

• **Silver Sensitivity**

Your allergy to silver is even worse than that of other Garou. You take an additional aggravated health level of damage per turn of contact with silver. If you carry anything made of silver, you suffer an additional point to your Gnosis penalty, and prolonged exposure to large amounts of raw silver make you ill even if you don't touch it. The advantage to this heightened sensitivity, small comfort though it may be, is that you can sense the presence of silver through the appearance of a rash or blisters on your skin; roll Perception + Medicine, difficulty 8, to detect the presence of silver in the immediate area.

New Backgrounds

The following Backgrounds tap more into the mystical side of **Werewolf**, and are certainly more esoteric than the usual distribution of Allies, Contacts and Resources. Due to their unusual nature, they are very much subject to Storyteller approval; a chronicle that focuses on a theme of random and senseless change would not benefit from the inclusion of a werewolf with the Fate Background, for instance.

Fate

The forest had crawled black the past two moons, and creeping shadows wrapped themselves around the legs of maddened dogs. Black Spirals were hidden beneath that fur, burned with ink and scars and fire. The Wyrm had decided he wanted the Broken Rose Caern, and all that Gaia's warriors could do is hold their ground, hide, and hope that the Wyrm never found it. They'd covered all their tracks well, so when Aunger Sharp-Claw learned that a lone werewolf stood at the bawn and had politely requested hospitality, he was a little angry. His demand of, "Who?" didn't meet with the answer he expected, however.

As the messenger stammered, "Emelye Heart-Shadow" all the blood drained for Aunger's face. After he hoarsely

told the messenger to bring her in, he whispered a silent prayer that the prophecies uttered at Emelye's birth referred to some other caern.

Fate can be purchased for either your own character as an individual, or can be purchased as a pack in a manner similar to Totem, in which each pack member who has at least one dot in Fate can reap the benefits of every pack mates' destiny.

In both cases, the Background represents a prophecy that accompanied your birth or the creation of your pack. Fates can be great and glorious, but they can also be dark and infamous. In these times of Apocalypse, the Garou cannot afford to sacrifice even one warrior, no matter how dark the portents surrounding them are. However, even those with terrible fates often prove to be some of the greatest Garou, perhaps because they try so hard to defy their fate. Some may even succeed.

In addition to the fame or infamy these prophecies garner you, once per story you may use this Background to add successes to any roll that either failed or achieved less successes than required. For individual Fates, the player rolls his rating in this Background (difficulty 8) and adds any successes to those that were achieved in the original failed roll. If this means the action succeeds, the player should describe what fortuitous seeming events caused him to succeed. If the Storyteller feels the player's actions run against what he is destined to do, she may choose to disallow the use of the Background.

For a pack Fate, each member of the pack with at least one dot in Fate may call on this Background once per story. If the action failed involves the entire pack in some way (Storyteller's discretion) then the player may use the highest Fate in the pack. If they are acting apart from the pack, then they may only use a number of dice equal to the lowest Fate in the pack. Like Totem, a pack Fate Background can be increased for three experience points per dot, but only up to the rating of the highest Fate in the pack. So for instance, if no member of the pack purchases more than three dots in Fate, no pack member can ever buy their Fate up to four or five dots.

Note that packs tend to garner prophecies of greater proportions than individuals. This is not only because of the greater weight a pack can swing compared to a single werewolf, but also because the Garou tend to see a pack's accomplishments as more legitimate than those of just one person. For roleplaying purposes, consider the pack's Fate equal to that of the highest Fate rating in the pack.

- You, or your pack, will be involved in an event that will make you known to the entire Garou Nation... and most likely the Wyrm as well. For now, though, only those in your sept know of this prophecy.
- •• You or your pack will be the cause of an event that greatly impacts your sept, such as the destruction of a long time enemy or a highly considered Garou. The Garou throughout the city or local geographical area in which you reside might know your fate.
- ••• You or your pack will be responsible for an event that greatly impacts the Garou right across the continent, perhaps single handedly saving (or destroying) a caern. Any Garou in your hemi sphere might know of the prophecy.
- •••• The actions of you or your pack will affect the entire Garou Nation, such as the defeat of a great Wyrm enemy or the massacre of dozens of Garou. There might be a cub or two that hasn't heard of your destiny, but don't count on it.
- ••••• You, or your pack, will be a direct factor in the fate of the Apocalypse, one way or another. There isn't a cub that hasn't heard of your destiny.

Numen

"How did you find me? Who told you?" Once a warrior of Gaia, Aaron shoved himself back along the ground, staring up at the figure of vengeance above him. That figure, Atsukpi Waveshadow, quickly grew to her full nine feet and snarled as her feet trampled the Magadon ledgers on the floor. She had no words for the traitor.

As this happened, a Stormcrow watched its childhood friend dismember the poor thing that had crossed them. When Atsukpi left, so did the little bird.

To offer a child protection in a harsh and unforgiving world, many native peoples bind a spirit to a newborn child, so that the two may both protect each other. Whether or not this works for humans, it certainly works for the Garou who adopt the practice. At birth, the Garou parent of the child (the Black Furies have a Crone enact the ritual instead) calls a spirit to the newborn and offers it the security of a Garou's protection in exchange for its service. Usually, this spirit also acts as the Kin-Fetch. Since a parent's love is not necessarily limited to Garou alone, Kinfolk may also possess this Background.

When taking this background, players should specify what type of spirit accompanies them, both as a specific type (such as Pattern Spider or fire elemental) and if it qualifies as a spirit of Glory, Honor or Wisdom. By spending one point of Gnosis, the Garou can draw upon his friend's strength, adding his Numen rating to a single Physical (Glory), Social (Honor), or Mental (Wisdom), roll. Alternatively, the spirit may lend the Garou the use of a Charm it possesses for a single use.

In addition to this, the spirit may act as a straightforward ally and aide, and a Garou with a Numen of the same type may instinctively feel a kinship. Maltreatment or

neglect may weaken the bond between a Garou and their Numen. Storytellers can represent this by denying the player the ability to obtain extra dice. In addition, the spirit is a real, living spirit that can be hurt and killed. The Background rating determines how large the bound spirit is.

- • Gaffling
- •• Potent Gaffling
- ••• Lesser Jaggling
- •••• Strong Jaggling
- ••••• Very strong Jaggling. Your parents were clearly owed some favors.

Spirit Heritage

In these winds, the spirits scatter like dandelion blossoms at the first harsh hint of an intruder. Most of Qayak Singer-of-Storm's family, especially his distant cousins from across the oceans, assumed the spirits would be their unquestioning allies. They were fools. These spirits were children, young and shy and not as brave as those who trod beyond the Gauntlet. For him, they did not scatter. One spirit looked at Qayak as he approached, and stayed. He embraced her like a lover.

As creatures of half-spirit, the Garou share a kinship with the spirit world, but this is truer of some than others. For some reason, perhaps an ancestral tie to a household of spirits, certain types of spirits react more positively to you than others. This doesn't need to be a friendly relationship — spirits may be fearful and respectful of you, in awe of you, or feel a sense of duty to you. No matter what the relationship, one group of spirits is more likely to cooperate with you.

When you select this background, choose one type of spirits. Examples of possible groups are animal spirits, plant spirits, elementals, urban spirits, or even Banes. Whenever dealing with spirits of this type, the player may add their Spirit Heritage rating to any Social or challenge rolls. Spirits whom you are attuned to will see you as more than "just another Garou;" however, they also view you (to some degree) as one of their own. (Which means those attuned to Banes may be seen as suspicious by other Garou.) If you act against such spirits or ignore their plights, you may be seen as betraying them.

- • The spirits can smell their scent on you. No one else can though.
- •• The spirits note your arrival. Others tend to think of certain spirits in your presence, though few can understand why.
- ••• In the Umbra, you emanate an intangible, though noticeable, sense of your aligned spirit type.
- •••• In the Umbra you visually have hints of your aligned spirit type. Those attuned to nature spirits may have tiny twigs emerge from their fur, for example.
- ••••• Some question if you really are 'half flesh.'

Touched

"Damn it, Backup!" Genereader threw her packmate to the ground in an uncharacteristic show of frustration. "We said a city block! A single city block!"

Around them, barely a single light shone save that of Luna herself. For a five-mile radius, no refrigerator hummed, televisions stood silent. Only the automobiles, their horns honking in surprise and confusion, broke the serenity.

Backup-Circuit rubbed the growing bump on the back of his head and gave a crooked grin, "What can I say, Elizabeth? Some nights I just can't control my talent."

Each living creature possesses a touch of each of the Triat to varying degrees, but those with this Background possess more than their fair share of one. Perhaps some spirit took a particular interest in them sometime in life, maybe they were born where one force was very strong, or maybe it's simply inexplicable. Never are these situations entirely healthy; Gaia orders creation wisely and those that break her rules suffer.

Those touched by the Weaver tend toward very small successes or failures. For each point in this Background a werewolf has, he must deduct one success from every roll he makes, down to a minimum of one success (resulting in a simple success). However, should he roll a botch, he may ignore one 1 for every dot he has in this Background.

A Wyld Touched, conversely, tends to extremes. Should she roll a success, she may add one success for every point in this Background, but should she fail, she adds a 1 to her roll, guaranteeing a botch. The more 1s gained in a roll, the more severe the botch should be.

In these two cases, a Willpower point will negate all effects of the Background. The Willpower point may be spent after the roll is made to either restore lost successes or negate a botch.

A Garou touched by the Wyrm gains a figurative devil on his shoulder, with no angel to balance it. Once per chapter, he may make a Willpower roll at difficulty 2; each success will add one success to his next roll. However, for every 1 rolled, he loses one point of permanent Gnosis, and his maximum Gnosis score is reduced by one. Should his permanent Gnosis ever reach zero, the character is lost to the Wyrm and becomes an NPC controlled by the Storyteller immediately. Those dealing with the devil risk the fires of Hell.

Sense Weaver and Sense Wyrm will detect those Touched by the Weaver and Wyrm respectively. You may only ever be Touched by one member of the Triat.

- • In addition to the above effects, you exhibit some personality quirks associated with the Wyld, Weaver or Wyrm, such as excitability, cool detachment or morbid humor.

•• Your personality is warped by your exposure, occasionally to the point of incoherence. Wyld touched may insert inexplicable words into their sentences, Weaver touched sometimes boil down their sentences into the minimal possible words, and Wyrm touched commit acts of cruelty (verbal or physical,) for reasons even they do not understand. Depending on the circumstances, the Storyteller may impose Social penalties.

••• Your attachment has begun to impose itself physically on you, creating lopsided features (Wyld), perfectly symmetrical features (Weaver), or a slightly unnatural physical malformation (Wyrm). In most circumstances, you suffer a –1 penalty in social situations.

•••• You have been physically shaped by a member of the Triat, Wyld touched suffer visible spasms, joints occasionally lock up among those of the Weaver, the Wyrm's suffer constant, low pain throughout their body. You suffer a –1 penalty to both social and physical rolls.

••••• One member of the Triat has practically made you their avatar. You suffer all the effects above, and radiate the effect of the Triat around you. For example, plants you touch grow uncontrollably (Wyld), never grow again (Weaver), or rot instantly (Wyrm). Storytellers are encouraged to create other effects.

Archetypes: Nature and Demeanor

The "concept" stage of character creation is perhaps the most vital part of the entire process. Before your character is assigned traits and numbers, it needs a personality. It needs to be more than just a collection of dots and ratings, because frankly those don't say much about the character at all. Usually, the combination of breed, tribe and auspice suggests some elements of a character's personality, as does the way you spend your dots of Traits. But for those interested in taking an extra step, the personality archetypes suggested by Nature and Demeanor add a new (and optional) level. How does she act in the presence of others? What is she like underneath the layers of social faces?

The idea behind Nature and Demeanor is that the face a person shows to society is not necessarily the most accurate representation of his personality. You may choose a personality archetype for each; the Nature represents the innermost personality of the character, while the Demeanor is the image he projects to others. The two may be one and the same; some people are perfectly honest with themselves and others, while others are too shallow to indulge in deception.

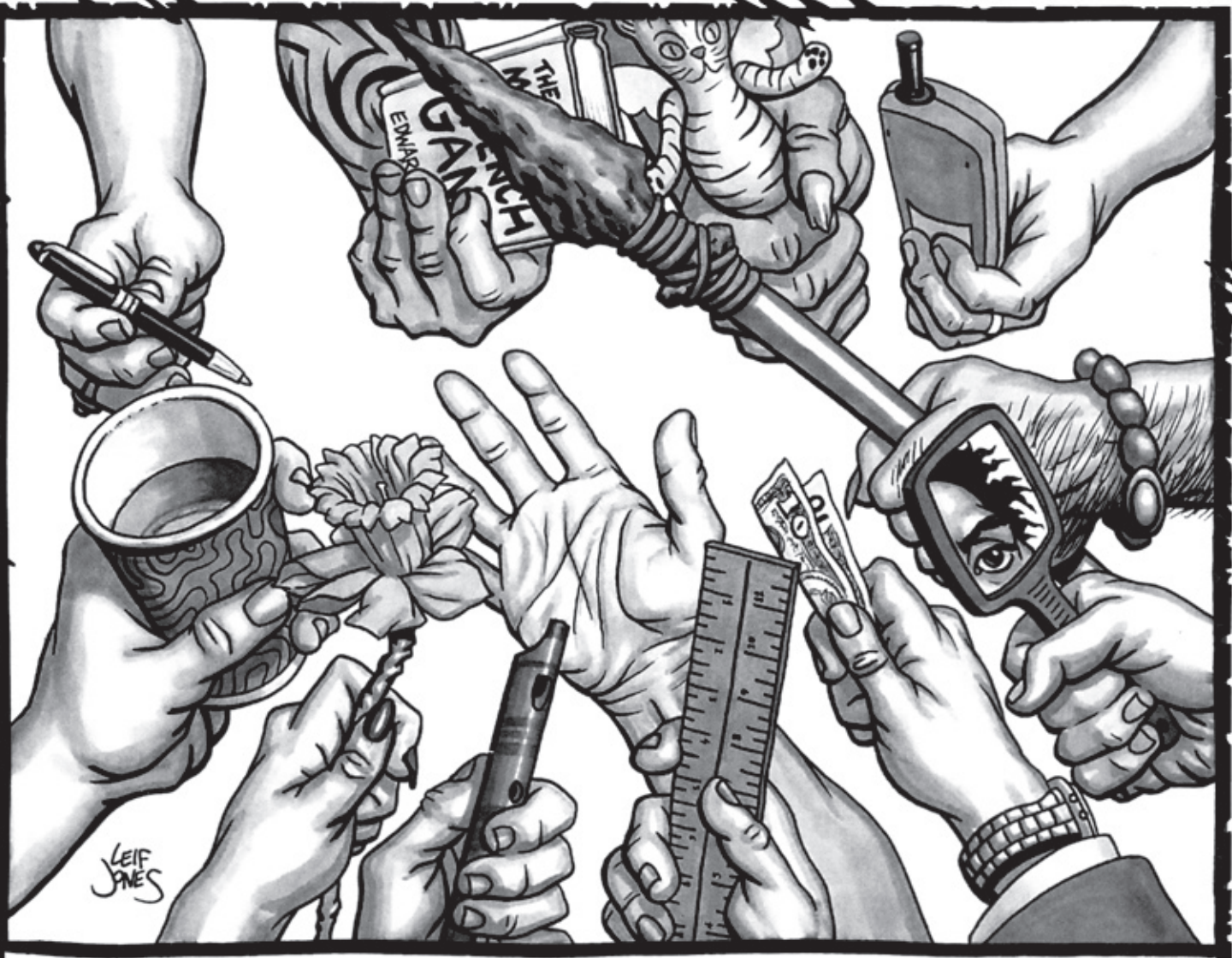
Nature and Demeanor are basically roleplaying tools, a form of exercise to get to know your character better. They aren't mandatory by any means, and are in fact quite optional. The only rules effect they provide is an alternate means of regaining Willpower, and even if your Storyteller decides not to allow this extra feature, there's nothing preventing you from using the archetypes for strictly roleplaying reasons. Also, if you have an idea for an archetype not listed here (perhaps there is a very fitting one in a **Vampire** or **Mage** book that you really like, or you devise one yourself), don't hesitate to present it to your Storyteller. The better you can describe your character, the better your roleplaying experience will be. Personality archetypes exist as a means to help players visualize their characters, not to force players to choose them.

The method of regaining Willpower is tied to the idea of roleplaying your Nature. If a player feels that she has successfully achieved something vital to her Nature, she might ask the Storyteller to allow her to win back some of her lost temporary Willpower, usually between one and three dots. The Storyteller must then decide whether the player has played out her role satisfactorily, or she can deny the request. Sometimes even the other players in the game are allowed voice their opinions on this, but be careful and sensible if using this approach. Storytellers are discouraged from allowing the player to regain Willpower if the player took obvious and deliberate action as per her Nature simply to regain Willpower. The idea here is to *roleplay* the character constantly within the game, and not just when the player finds it convenient. This is only one way of many to regain Willpower, and ultimately it is up to you. It is also possible to *lose* Willpower by acting counter to your Nature, as a sort of balance. This is a great way of ensuring that your players really try to play their Natures and Demeanors out.

Presented here is the traditional list of personality archetypes for **Werewolf**, but as stated above, players and Storytellers are encouraged to develop their own, personalized archetypes for better describing the character.

Alpha

Born to lead, the alpha of a wolf pack has full authority until overthrown. Generally the strongest, fiercest and bravest wolf, the alpha has all the precedence, such as first right to mates, game, and trophies of war. Many Garou endorse this practice as the correct way to make sure the leaders are ever vigilant and spry. It is a poor and brief leader who does not sleep with one eye open. You feel it as absolutely necessary to be the pack's authority, and it is your driving goal as an alpha to reach as far as you can. However, you are aware that



there are many that wish to see you deposed for their own benefit, perhaps even your trusted beta.

— Regain Willpower when your leadership provides the correct solution to a situation and your entitlement to lead becomes apparent. When your leadership proves invalid, or you're just plain wrong, and you are challenged for it, a lost challenge results in the loss of a Willpower point.

Beta

Second to the alpha, the beta is his favored companion and lieutenant. Your place is not to lead, but you do not believe in going against the grain. Your strengths are counsel and support, not only to the alpha, but also to the rest of your pack. You act as the alpha's right arm, and the pack is often dependent on the beta's wisdom before making decisions.

— Regain Willpower whenever your counsel or aid is the direct cause for your pack's success. Conversely, you lose one point of Willpower whenever your counsel results in a loss, or when the alpha you have been blindly following and supporting is proven unfit for his role.

Bravo

The Big Bad Wolf — that's you. You're not a tough guy; you're the one that all the tough guys *want to be*. You care nothing for anyone, and if you don't get your way, there will be hell to pay. You are a vicious bastard who heeds only two ideals; power and might. Your goal is to be the best and the strongest, no matter how many weaklings you have to break or waltz over to get there. The weak are only good for being used as puppets anyway. Deep within you, you may even fear you are weak yourself, which drives you to act this way. You cannot admit this to *anyone*, much less yourself. If ever you should break, you are finished.

— Regain Willpower whenever you get your way through intimidation or brute force. Lose one point of Willpower whenever your lust for power overtakes you and your packmates suffer for it.

Builder

Your purpose is leaving something lasting behind, something of significance and usefulness to those that will one day follow you. Whatever you can create to aid others, you'll try to build it as strong as possible. Maybe your destiny

is to build a great caern or found a strong sept, to fulfill a prophecy, or unite a tribe. Only the future can show.

— Regain Willpower whenever your actions result in something of lasting worth and importance. Conversely, lose one point of Willpower when something you invested blood, sweat and tears in is haphazardly destroyed.

Bureaucrat

Laws are meant to be followed, or else utter chaos will rule, and the Wyrm will win for sure. You follow and advocate all the rules of Garou society to the letter. Not only the Litany, but also the unspoken laws of the wild have merit as well, as do the rules and regulations of humans. Only by playing by the rules can the Wyrm be beaten.

— Regain Willpower whenever you manage to convey your sense of duty to others, and situations are solved "by the book" as a result of your advocacy. On the flipside, lose one point of Willpower when going "by the book" proves to be the wrong approach.

Caregiver

You always let the problems and dilemmas of others go before your own. Your strength lies in advising and comforting others, you look out for the troubled and the weak, and your own life always comes second.

— Regain Willpower whenever your comfort and care helps someone get their lives back on track. However, lose one temporary Willpower whenever your caring supersedes your own needs and you suffer for it. Conversely, you can regain one *permanent* Willpower point when your considerations bring all involved, including yourself, the best of all outcomes. Storytellers should be cautious in allowing this, however. As always, good judgment should be applied.

Celebrant

You live for the joy of what you do. Your cause, be it enthusiasm for battle, the telling of tales, or for weaving intricate political plots, is what sustains you, and you love it. It gives you the little edge that will make you victorious, and you even inspire those around you with your fervor.

— Regain Willpower when you manage to rejoice over your cause, or when you successfully win another over to your passion. Conversely, lose one point of Willpower whenever you are deprived of your pursuit, or you for some reason lose your zealousness.

Competitor

You live for the win. The delight of triumph is all that matters to you, and you care for little else. You will go out of your way to be victorious, in *everything*, and you live for the race they call life.

— Regain a point of Willpower whenever you win any kind of contest. If the victory is truly outstanding, the Storyteller may award more points. If your loss is great, on the other hand, you *lose* Willpower, depending on how badly you lost.

Confidant

People like you, and you like them. You must have a really friendly face, because they come to you with all sorts of problems and dilemmas. You listen to them, and give them advice. Some times their confessions are completely to your advantage, but mainly you help others on their way. Your interest lies in the fact that people are interesting to you; you study them, you analyze them, and you grow on it.

— Regain Willpower whenever people come to you for your confidence and advice. Conversely, lose Willpower whenever you use these confessions for personal gain — and get caught....

Conniver

You know that everything works out for the best with minimum toil. You know all the tricks for making situations solve themselves and getting out of work, preferably by getting someone else to do it for you. You revel in playing others, and you excel at it.

— Regain Willpower whenever you trick someone into doing your tasks for you. On the other hand, lose one Willpower when your disregard for your duties gets you into trouble.

Cub

You strike others as immature and childish — because that's just what you are. For some reason, you never quite grew up, and your juvenile behavior marks you as the Cub you are. You could be irresponsible and prankish, and hide behind the security of your protectors whenever you get into trouble, or you could be innocent and ignorant, requiring the advice and protection of the elders who care for you.

— Regain Willpower whenever someone acts on your behalf or your defense without personal gain as a motive. Conversely, lose one point of Willpower when your childish behavior causes your pack more trouble than is frankly necessary.

Curmudgeon

Screw the world, it stinks anyway. You're a true cynic at heart, with no faith in anyone. Why shouldn't you be? They always screw up anyway, and you always have an "I really *hate* to say I told you so, but..." ready. You believe that whenever your outlook is negative, you can only be positively surprised (though you never believe things to turn out good anyway, so what's the point, really?).

— Regain one point of Willpower whenever your negative views prove correct. However, should someone in whom you have no faith manage to save you or succeed where you expected him to fail, you lose one point of Willpower.

Deviant

You just *don't* fit in. You don't give a rat's ass about convention, in fact, you hate it. Your passion is fueled by your rage, and it goes contrary to whatever everyone else seems to think. However, you truly don't care. You *do* have a code of conduct that you follow to a point, though most see it as truly bizarre.

— Regain Willpower whenever you bite your thumb at society and you get away with it, especially if your own views prove right in the particular situation. This is extremely hard in Garou society, and thus you risk losing a point of Willpower when you are put in your place for your behavior.

Director

You can't stand to see others take control of a task and you see how poorly they manage it. You need to be in control, because you know *best*. To take charge and give the orders is what you do, and *damn* you're good at it. Unlike the Alpha, you aren't necessarily the leader. You are the *organizer*. There's a world of difference.

— Regain Willpower whenever your leadership over a specific task proves successful. Lose Willpower when you wrongfully move outside of your mandate, because *damn it* you can't stand to see those ignoramuses fumble around without purpose.

Explorer

Perhaps one of your ancestors sat aboard a Viking longship, or served as a pathfinder during the explorations in Africa. At any rate, you have the adventurer's blood in you. Whenever you can, you seek to the low road, to meet new people, to experience something you haven't experienced before. The Umbra is a godsend (literally!) to you. It will always hold unused paths and marvels beyond anyone's imagination.

— Regain Willpower whenever your discovery is momentous, be it in the form of a new territory in the Umbra, a lost fetish, or you learn something new about yourself. Unfortunately, your thirst for adventure often leads you astray, and thus you lose Willpower whenever a greater cause suffers due to your hankering for adventure.

Fanatic

Whereas the Celebrant lives for the joy of the cause, you live for the cause itself. It is the only thing that drives you, and you are, quite bluntly, fanatical about it. Nothing can halt you, because your drive is tireless, and you will stop at nothing, nothing at all.

— Regain Willpower whenever your actions further your cause. However, should your cause suffer, you risk losing Willpower. And if your cause is lost, you lose a *permanent* point of Willpower, and will either have to choose a new archetype, or find another cause.

Gallant

Aha! You are dashing and flamboyant, a peacock who has everyone turning their heads towards you when you enter the room. Your entrances are forever famed, and your deeds constantly spoken of — you make sure of that yourself. There is nothing you love more than attention, and to have others captivated by your charm and allure.

— Regain Willpower whenever your dazzling behavior impresses another. However, should you slip up and make an ass of yourself, you lose Willpower depending on the severity of your blunder.

Judge

You are forever the impartial arbitrator, the judge of right and wrong and all that lies between. A natural Philodox archetype, you may see yourself fit to lead others on account of your ability to mediate, but your impartiality may very well be what distances you from great leadership.

— Regain Willpower whenever you objectively resolve a dispute in a manner both parties find satisfying, or when you resolve a conundrum or expose a lie using nothing but your judgment (as in, without the help of Gifts). Lose Willpower whenever your steadfastness to a conclusion proves to be wrong.

Lone Wolf

People... What's the deal with *them*? You were never able to understand them (or wolves, for that matter). The reasons for your solitude can be many, but you shy away from gatherings whenever you can. You dislike working with others, knowing full well that you are not only able to take care of yourself, but much more efficient without having to worry about others. A hunter and wanderer at heart, you rarely linger too long, preferring the road as your sole companion. This is a dangerous archetype for Garou, who depend on their packs to survive.

— Regain Willpower when you, solely by yourself, carry out and accomplish a deed of some note that benefits others, most specifically the group you belong to. Lose Willpower whenever you end up being dependent on others (for instance, if someone saves your life). Lose *permanent* Willpower if this repeats itself too often (Storyteller's discretion).

Martyr

You care little for the personal sacrifices you must make; it's all for the greater good. You are willing to risk

it all to see your goals achieved, and all you ask in return is recognition for your actions. Depending on your bearing, you might strike others as an attention-seeking whiner, or as a champion whose life is simply a tool in the struggle towards a noble goal.

— Regain Willpower when you make large, personal sacrifices on your quest to realize your goal. Conversely, when your zealousness endangers people other than yourself, you suffer the loss of Willpower.

Omega

You know your place, and it's at the bottom of the social rank. You can expect no mercy, no compassion, no nothing. You get the scraps after everyone else has eaten. You get a butter knife when everyone else has klaives. You struggle to keep up, but hardly manage it, and always with your tail between your legs. To be the omega is the worst place to be for a Garou, and your ambition should be to some day rise above your station and prove your worth. This archetype is common among metis in tribes where they are disdained.

—Regain Willpower whenever you achieve something that *should* gain you recognition, even when you don't receive that recognition. Gain one *permanent* Willpower when you manage to rise on the social ladder, and earn yourself a place of acceptance, then choose a new archetype. Since an Omega is pushed around all the time, she can only have a maximum of five temporary Willpower points at any time. As such, she does not lose Willpower through her Archetype.

Predator

You are a killer, or else you would be killed yourself. You live because you are strong, others die because they are weak, and thus must suffer for the strong to live. Your age-old primal instincts are strong, and you sometimes find difficulty in understanding why others act out of "mercy," "compassion" and "reason." Nature is a harsh mother, and you're her tool.

— Regain Willpower when you succeed acting by your "survival of the fittest" code. Lose Willpower when your code backfires and you are made to pay by those you see as weaker than yourself.

Rebel

Rules and regulations: Who gives a shit? Not you, that's for sure. You follow no path, heed no laws and take no consideration. You're your own wolf, for good and for bad. You cannot stand it when others tell you what to do, because you have a desperate need to be independent and individualist. You don't play well with others, because that means taking orders or thinking as a group. Unlike the Lone Wolf, you do not thrive on solitude, you just don't like being told what to do. Many see you as a disobedient bastard, but you don't really care.

— Regain Willpower when your insubordinate attitude towards authority proves to be right. Conversely, lose Willpower when your disobedience causes your packmates to suffer.

Reluctant Garou

Why you?! Out of six *billion* people *you* had to be the one to be charged with some mystical, holy duty to be a hero and save the world. Not to mention the hair-problems.... You never asked to be Garou. You don't even *want* to be Garou. Unfortunately for you, there is no cure, no way around it. You're stuck with it, and you need to learn to live with it. If homid, you're the stereotypical "I only ever wanted to be normal" kid. If lupus, you only ever wanted to run free in the wild and hunt. Either way, you're screwed.

— The Reluctant Garou should roleplay quests of deep soul-searching and try to come to terms with and finally accept his destiny and condition. If successful, gain one *permanent* Willpower, and find your place among the Garou. Then choose a new Nature (related to your epiphany). If the character fails to accept his fate, *lose* one permanent Willpower.

Soldier

You exist for the War, be it the war against the Wyrm or your own personal war. However, you know that you're one among many, and therefore your goals are tied to the leadership of others. Of course, you're a soldier, not a blind follower, and might some day strive for leadership yourself. You are willing to do everything it takes to make sure your orders are carried out, no matter the price.

— Regain Willpower when you carry out your orders to a tee. For more complex and complicated orders, the Storyteller may feel free to award more points, especially for outstanding success in the face of almost certain doom. However, should the Soldier choose *not* to carry out her orders, she may suffer Willpower loss should it prove that her choice was wrong. If he choice proves correct, she is celebrated for this, but does not gain Willpower.

Traditionalist

If it is written, or sung, or howled, then it is so. You base every choice and decision you make solely on the certainty of what has already happened, and what has been recorded. You are conservative and conventional, fully aware that history repeats itself and that you can solve any situation based on the experience of both yourself and others.

— Regain Willpower when your trust in experience and the past proves right. Conversely, you obviously lose Willpower when your counsel proves wrong.

Trickster

Sorrow and pain scare you, or at the extreme, hurt you. Therefore you seek to bring humor, laughter and mirth wherever you go. You always strive to find the joke in every situation, to play the fool and ridicule what you can, but unlike the Ragabash, you do it to lift others' spirits, not to test them. Most of all, you do it for yourself; when you laugh, you do not feel sad.

— Regain Willpower when you manage to brighten your packmates' moods with your clownish antics, and your humor kills pain. Lose Willpower if you fail to lift your own moods, or lose a *permanent* point if you fall into Harano.

Visionary

You always have a dream and the world will be a better place for it. You constantly seek what lies beyond, and how you might use it to improve things. You constantly have some new idea or scheme, for better *and* for worse. You aren't necessarily a saint; your actions and designs could potentially be wicked. But whether the plans are good or bad, the main focus is to make a situation *better*. For whom? Well, that depends entirely on your vision.

— Regain Willpower when you manage to persuade others to follow your dream and work with you on achieving it. Lose Willpower if your plan blows up in your face, especially if others suffer for it and turn against you.

Secondary Abilities

Some actions don't always fit within the guidelines of the standard Abilities as presented in **Werewolf**. The Firearms Ability allows your character to fire any number of guns, but what about bows? What combination of Attribute + Ability governs the act of throwing a rock or a hand grenade? What Skill do you use for operating a motor boat or sailboat? How do you determine whether or not your Glass Walker can pass as a high roller in the casinos of Atlantic City or Las Vegas?

Secondary Abilities cover those actions that fall between the cracks. These Talents, Skills and Knowledges are more highly specialized than the list of Abilities in the **Werewolf** core rulebook. You can use them to help define your character more precisely. Some of these Abilities cover sub-categories of the standard Abilities on your character sheet. Others pinpoint specific activities or categories.

Storytellers may allow you to choose Secondary Abilities at the time of character creation, during the final phase when you spend your freebie points. One freebie point equals two dots in a Secondary Ability or one dot in two Secondary Abilities. If your Storyteller decides to incorporate Secondary Abilities in her chronicle, you may also acquire them with experience points. To start a new Secondary Ability or raise an existing one after character creation, you must pay the regular Ability cost.

If your Storyteller allows Secondary Abilities, you might receive a lower difficulty or an additional dice for rolls involving those Abilities; essentially, a bonus to justify the expenditure. Characters who do not possess the appropriate Secondary Ability are not penalized, but don't gain the bonuses you would; they make their rolls at the normal difficulty and gain no additions to their dice pool. Whether or not you can use secondary Abilities depends on what your Storyteller wants to include in her chronicle. She may prefer to have characters default to Strength + Athletics instead of using the Swimming Skill. The descriptions for each of the Abilities listed below include recommendations for recreating these Abilities using the standard Talents, Skills and Knowledges.

Talents

Talents tend to have their basis in innate abilities. You are either born with a knack for something or not. You may practice or study to improve a talent, but you must first have the potential for the specific Ability. Not everyone makes a good teacher, no matter how many education classes she takes. Characters who do not possess a particular Talent (whether secondary or standard) may simply roll on the appropriate Attribute with no difficulty penalty.

Instruction

"Do it again, but concentrate on the target, not your aim." Angus Blacktooth nodded patiently at the young Fianna struggling with the composite bow. They had been at the lesson for almost an hour. "You're getting better, really," he said. The student nodded and loosed an arrow, which flew straight, though it missed the target. "Much improved from your last shot," Angus said. "This time tomorrow?"

You have a flair for teaching others. You can teach any of your Skills, Knowledges and even some Talents (such as Brawl or Dodge), although you cannot impart more information than you know. If you have two dots in Firearms, you can't help a student raise her Firearms skill to 3.

- • Novice: You can teach the basics (reading, writing and arithmetic) in an interesting fashion.
- •• Practiced: You can teach more complex subjects, such as algebra or ballroom dancing.
- ••• Competent: You can teach any of your Knowledges up to a pre-college level. You make learning fun.
- •••• Expert: You can make the most complex studies, such as quantum physics or applied economics seem easy. People go to great lengths to learn from you.

••••• Master: People cross oceans to study at your feet. You could amass a fortune if you charged for your lessons — if you don't already.

Possessed by: Garou elders, Professors, Parents, Crafters

Specialties: Skills, Knowledges, University Studies, Rites, One-on-one Tutoring, Lectures

Default roll: Expression

Instructions for Instruction

For every month you spend teaching, roll your character's Manipulation + Instruction (difficulty 11 minus the Intelligence of the student). Each success gives the student one experience point she can apply to raising her score in that Ability. If a student becomes discouraged or distracted, she may have to spend a Willpower point to continue her studies without interruptions. Too many interruptions may cause the teacher to cease her lessons or add to the difficulty of the Instruction roll.

If the Storyteller allows a character with the Instruction Ability to teach a Talent such as Brawl to a student, roleplaying the sparring sessions between teacher and student may make the learning process seem more immediate. Some talents, such as Empathy, Intimidation or Expression, cannot be taught, but have to be acquired through trial and error.

Mimicry

Before the VizTech receptionist had finished asking how she could direct his call, the Glass Walker spoke, his voice precise and clipped.

"All executive vice-presidents and department managers will attend a meeting in my office in 45 minutes. No excuses."

"Yes, sir, Mr. Avercorn." The woman's response was immediate.

Joel hung up the phone and grinned at his pack. "Worked like a charm. We've got just enough time to become Item I on this impromptu little meeting's agenda."

You can imitate a wide variety of sounds, from accents to animal cries to more complicated sounds such as the tones that come from musical instruments or machinery. You may use this Talent to entertain yourself and others or to deceive your enemies. Garou, in particular, have versatile speech organs and can reproduce a great number of sonic effects with enough practice.

• Novice: You know a few accents, one or two animal sounds and a few celebrity impressions.

•• Practiced: Your repertoire of accents is impressive, though you can't fool a native speaker; you can imitate many celebrities, and you're not bad at a few birdcalls and common animal cries.

••• Competent: You could take your impersonations to the stage; your accents are flawless and you can even imitate some dialects. Your range can expand to include mimicking the vocal idiosyncrasies of any individual after some study. You have an excellent ear for imitating most mammal cries and birdcalls.

•••• Expert: It only takes you a few minutes with someone to imitate her accent well enough to fool someone over the phone. Your command of accents can fool even a native speaker and you can imitate almost any animal sound or technological noise.

••••• Master: You name it, you can imitate it.

Possessed by: Comedians, Hunters, Galliards, Bird-Watchers, Spies, Ragabash

Specialties: Animals, Accents, Dialects, Machine Noises, Birdcalls, Celebrity Impersonations

Default roll: Expression

Search

Persephone Mother's Blood let her gaze roam around the cluttered room, focusing on nothing in particular and everything in general. The lost paste necklace meant nothing to her, but Heap of Trouble, who found it during his weekly trash picking jaunt placed a great deal of value on it and her pack needed the Bone Gnawer's help. "It's here somewhere," Heap offered.

Persephone shook her head, closed her eyes and sniffed, catching the aroma of freshly rotted tomatoes, Heap's most recent addition to his stuff. "Look under that pile," she said, pointing toward the smell. "You'll find it there."

When someone loses something, you are the one most likely to find it. You have a good feel for where an object should be, whether deliberately hidden or merely out of place. You have a hard time explaining just how you do it, but you have a "nose" for the hunt that usually leads you to your quarry, be it a lost child or a missing wallet.

• Novice: You regularly find your mate's car keys.

•• Practiced: You notice where the dust has been disturbed or where someone has dug into the soil.

••• Competent: You know that it's only a matter of time before you find what you're seeking.

•••• Expert: You can identify what doesn't belong without even concentrating.

••••• Master: You become what you seek — and then find it.

Possessed by: Private Investigators, Trackers, Finders, Valets, Police Detectives, Caern Warders

Specialties: Runaways, Lost Objects, Concealed Valuables, Missing Pets, Hiding Places

Default roll: Alertness

Swimming

The lake churned as the wind whipped across its surface. In the center of the lake Anjira clung to a small overturned boat. On the shore, Jaime Driftwood slipped out of his shoes and threw off his shirt. "Hang on," he called, diving into the water and striking out for his endangered packmate. The water fought him as he pulled himself through the choppy waves. He reveled in the battle. If Anjira weren't in danger of drowning, this would be fun.

You can keep yourself from drowning and move skillfully from place to place in the water. Sometimes you feel more fish than wolf and enjoy the exercise as well as the sensation of weightlessness you feel while swimming.

- • Novice: You can swim and tread water.
- •• Practiced: You know your strokes and can swim quickly and for long periods.
- ••• Competent: You can teach others to swim and can serve as a lifeguard.
- •••• Expert: You're captain of the swim team.
- ••••• Master: You're headed for the Olympics.

Possessed by: Athletes, Surfers, Most People

Specialties: Lifesaving, Distance Swimming, Ocean Swimming, Speed Swimming, Rough Water

Default roll: Athletics

How to Swim

Without the Swimming Skill, normal swimming speed is 8 yards + your Dexterity. The Swimming Skill increases your speed to 12 yards + your Dexterity provided that is your only action during a turn. To swim faster than normal, roll Swimming + Stamina (difficulty 7). Each success adds three yards to your speed. You may roll every turn until you get no successes, in which case you must maintain or decrease your speed or risk exhaustion.

Ventriloquism

Silas's pursuers paused in the forest clearing to get their bearing. From his hiding place in the underbrush, the young Silver Fang took a deep breath. Suddenly, he let out a panicked cry followed by several deep gasps, as if he had run out of breath. The fomori turned their heads, their leader pointing in a direction opposite Silas' location. "Over there," the leader called and headed away from Silas at a lope — right into the waiting ambush.

You can throw your voice so that others believe it comes from another location. This comes in handy for either entertainment or deception.

- • Novice: You can fool children and naïve adults.
- •• Practiced: You can throw your voice about a yard.
- ••• Competent: You can make others believe someone or something about five yards from you has spoken.
- •••• Expert: You could take your ventriloquist act on tour; you can easily throw your voice 30 feet.
- ••••• Master: Your voice can seem to come from anywhere within hearing distance.

Possessed by: Stage Magicians, Ventriloquists, Ragabash, Charlatans, Spiritualists

Specialties: Dummy, Muffled Voices, Media Broadcast, Clear Speech, Ghostly Communications

Default roll: Subterfuge

Other Talents

Acrobatics, Climbing, Intrigue, Throwing

Skills

Unlike Talents, Skills require training. Using a bow or piloting a helicopter aren't abilities that come naturally — they must be taught. Characters who do not possess the specific secondary Skill or a related standard Skill may still roll on the appropriate Attribute, but at +1 difficulty.

Archery

Jenny Tallshadow waited on the edge of the battle, her bow drawn and ready. Her packmates, skilled warriors all, fought their way through the outer guard of human ghouls, clearing a path through the bleeding bodies. Finally, Jenny sighted her target — the Leech who had lately caused her pack so much trouble. Centering her mind on a spot in the Leech's chest, she activated the fetish arrow and let it fly — straight and true.

You can use a bow or crossbow with ease, both in competition and in actual combat. Both modern bows and the primitive Garou bow, essential for firing Bane Arrows, are familiar to you. In your capable hands, a wooden-tipped arrow serves as a deadly weapon against vampires.

- • Novice: You've won Junior Archery competitions.
- •• Practiced: You could hunt your own food.
- ••• Competent: You can pull off the occasional trick shot.
- •••• Expert: You seldom miss the bullseye.
- ••••• Master: Zen archery is second nature.

Possessed by: Hunters, Competitive Archers, Olympic Champions, War Bands

Specialties: Garou Bow, Leech Staking, Moving Targets, Point Blank Range, Distance Shots, Formal Competitions

Default roll: Firearms

Bows

Type	Damage	Range	Rate	Conceal
Compound Bow*	4	30	1	unable to conceal
Crossbow	5	20	1	large coat
Garou Bow*	5	30	1	unable to conceal

Damage: Indicates the damage dice pool. Bows and crossbows do lethal damage.

Range: The maximum range in yards. Bows and crossbows can be used at twice this range, but the difficulty of long-range attacks is +2.

Rate: The number of arrows or bolts the archer can use in a single round

*This weapon requires a minimum Strength of 3 to use.

Demolitions

Sergei Foe-Killer studied the device with a practiced eye. "It's quite simple, despite its apparent complexity," he said.

"Can you disarm it before it goes off?" Ricardo asked, trying to hide the quaver in his voice.

Sergei raised an eyebrow. "Perhaps," he said. "Will you wait here with me while I find out?"

You possess the skill and knowledge to build, set off and disarm explosive devices. Your familiarity with volatile substances includes nitroglycerine, dynamite, plastic explosives and just about anything else that ignites and explodes.

- • Novice: You can build a cherry bomb.
- •• Practiced: You can arm or disarm a simple device.
- ••• Competent: You can make your own explosives (and may have done so).
- •••• Expert: You can rig or bypass complicated failsafe devices.
- ••••• Master: Experts start sweating when they see the system you've set up.

Possessed by: Garou Monkeywrenchers, Anti-Bomb Squads, Professional Construction Crews, Armed Services Personnel, Mad Bombers

Specialties: Contained Bombing, Mass Destruction, Remote Detonation, Dynamite, Bomb Removal, Bomb Disarmament, Umbral Explosives

Default Roll: Firearms

Gambling

Fifty-Two Pickup knelt in the alley, a pair of well-worn dice in his hands. He blew on the dice and let them leave his hand, rolling to a stop against a wall. "Seven!" He called.

He looked up at his erstwhile companions. "Any takers?" Two of the Saturday night regulars shook their heads and walked away. "Not a chance, Pickup," one of the men mumbled. "Not when you start out that way." "

Games of chance are your forte. When skill plays a part in the gamble, you really shine. You rarely risk losing more than you can afford to and your odds of winning are better than most.

- • Novice: You're the star of your weekly poker game.
- •• Practiced: You make yearly trips to Vegas and Atlantic City.
- ••• Competent: They respect you in the casinos of Monaco.
- •••• Expert: You've been banned from several major casinos.
- ••••• Master: You *would* be banned from most major casinos, if they had any reason to suspect you.

Possessed by: Glass Walkers, Professional Gamblers, High Rollers, Craps Shooters, Bone Gnawers

Specialties: Poker, Roulette, Craps, Slot Machines, Video Gambling, Internet Gambling, Casinos, Counting Cards

Default roll: Performance

Kailindo

Sira Draws the Stars bowed to her opponent, meeting his gaze with what she hoped was a fearless one of her own. With her first move, Deceptive Wind, she leapt at her opponent, quickly shifting her forward momentum to strike his side. At least that was her intention. She found herself lying on her back, looking up at her opponent and instructor with a frustrated grimace on her face. John Whitedeer stepped back as Sira got to her feet.

"I feel foolish," Sira confessed. "That was too easy."

John shrugged, "Think of how bad you'd feel if you had a real Stargazer for a teacher."

A martial arts style exclusive to Garou, the Stargazers developed Kailindo to take advantage of the unique abilities of shapeshifters. With their departure from the Garou nation, teachers are hard to come by and greatly treasured by their adopted septs. You must possess this Skill to try Kailindo maneuvers; Brawl does not cover Kailindo. (See page 220 of this book.)

- • Novice: You've taken a few lessons.
- •• Practiced: You know what you're doing in practice sessions.
- ••• Competent: You generally win sparring matches; you're confident in battle.
- •••• Expert: You understand both the theory and practice intimately.
- ••••• Master: You are Kailindo.

Possessed by: Former Stargazers, Garou Martial Artists, Warriors of the Inner Spirit

Specialties: Shapeshift, Throw, Punch, Exhibitions, Kick, Evasion

Default roll: none

Klaive Dueling

Andre Ironstar circled his opponent, sizing up the larger, stronger Fenrir Ahroun. Holding his klaive loosely in his right hand, he moved within the dueling circle, emphasizing his slow, studied movements, hoping to lure his opponent into a rhythm that matched his own. Suddenly, he shifted the klaive to his left-hand and with a practiced move, lunged toward the Get, catching him off guard.

You have studied the art of *klaivaskar*, the Garou method of fighting with klaives. Possession of this Skill allows you to choose maneuvers from the Klaive Dueling list (see Chapter Five, pg. 215). Without this Skill, you can still fight with a klaive, but you cannot use the maneuvers listed there.

- • Novice: You know how to hold a klaive.
- •• Practiced: You've actually used a klaive in a real battle.
- ••• Competent: You're comfortable with various dueling techniques using a klaive.
- •••• Expert: You have a firm grasp of the ins and outs of klaive dueling; cubs ask for your instruction.
- ••••• Master: Warriors everywhere whisper your name and your klaive's name in reverent tones.

Possessed by: Caern Warders, Masters of the Challenge, Silver Fangs, Shadow Lords, Garou Heroes

Specialties: Quick Win, Parry, Disarm, Disable

Default roll: Melee

Meditation

Breathes-with-the-Earth sat alone in the center of the sunny clearing, letting the sounds of the forest fill her consciousness before dismissing them in favor of an inner silence. "This is the sound of Gaia's breath," she murmured over and over again until her bones sang with the vibrations of her voice and she felt herself join with the heartbeat of the world. Some time later, she blinked. Above her, the moon rose. A howl sounded from the direction of her caern and she returned it joyfully before rising and, slipping into wolf form, loping homeward.

You can put yourself into a trance that focuses your concentration inward and brings you inner calm and strength. You must roll your Willpower (minimum difficulty 8) in order to achieve a meditative state. For each hour spent, you may roll your Meditation Skill,

with no Attribute added (difficulty 9). Distractions subtract from the dice pool. Any successes either restore one point of Willpower or reduce your temporary Rage by one; a botch results in a loss of Willpower or a gain in Rage, depending on the goal of your meditation. No benefit occurs if something breaks your concentration. You may also substitute Meditation for your Enigmas Knowledge, if it is higher, when meditating to regain Gnosis (**Werewolf**, pg. 127).

- Novice: You've read popular books on meditation.
- •• Practiced: You've taken meditation classes.
- ••• Competent: You have a guru.
- •••• Expert: You can teach meditation.
- ••••• Master: As a matter of fact, that's what your students call you.

Possessed by: Mystics, Children of Gaia, New Agers, Old and New Hippies, Theurges, Holistic Practitioners

Specialties: Group Meditation, Yoga, Transcendental, New Age, Willpower, Rage

Default roll: Rituals

Pilot

Kelly fought down the urge to shift to Glabro to get a better grip on the helicopter's passenger seat; even so, her white-knuckled fingers were just a thread's width away from sprouting claws. "If Gaia had intended for us to fly, She'd have chosen eagles instead of wolves!" she growled through gritted teeth at her packmate as he banked again.

"If She hadn't intended for us to fly," he shouted with a grin, leaning on the throttle, "She wouldn't have given us the hands and brains that could work one of these, much less build it! Hold on... shortcut time!"

Kelly's strangled yelp was lost in the noise of the rotors.

You've been trained to pilot flying machines, from small propeller planes to helicopters. This Skill includes basic instrument reading, takeoffs and landings, and some aerial navigation.

- Novice: Your uncle let you take the controls a couple of times when you were a kid.
- •• Practiced: You get in the occasional weekend flight for fun.
- ••• Competent: You may make a living as a traffic 'copter pilot.
- •••• Expert: You've seen and survived air-to-air combat.
- ••••• Master: You could park a 747 on a dime.

Possessed by: Airline Pilots, Weekend Enthusiasts, Military Personnel, Helicopter Tour Pilots

Specialties: Small Aircraft, Helicopters, Jets

Default roll: Drive

Repair

"For heaven's sake," Van growled from under the Subaru's hood, "would it kill you to take this thing in for maintenance once in a while? Maybe an oil change now and again? Even if you're so damn scared about the Weaver, you could let some grease monkey take the taint-bullet for you."

"It ain't my *car," the diminutive Philodox huffily responded. "I* stole *it."*

"Just freakin' great." He sighed and straightened up. "Well, give it a try now, little miss GTA. And next time, pick a better car."

You've spent plenty of time learning to fix things, from simple home repairs to repairing more complicated mechanical devices. This Skill represents a general level of training in mechanical diagnosis and repair, as well as some electrical and related training at higher levels.

- Novice: You can fix a chair so it stops wobbling.
- •• Practiced: You can fix most of the things that go wrong around the home.
- ••• Competent: You might own your own garage.
- •••• Expert: You could make a good living restoring hunks of junk to vintage condition.
- ••••• A roll of duct tape is as good as a workshop in your hands.

Possessed by: Auto Mechanics, Superintendents, Do-it-Yourselfers, Pit Crews, Military Engineers, Bone Gnawers

Specialties: Auto Engines, Electronics, Construction Equipment, Computers, Restoration

Default roll: Crafts

Traps

Kenna Swiftkill waited below the shadowed rock outcropping. She had worked hard to lure the poachers to this desolate spot in the clear-cut forest. She counted heads until she was sure all four of them were headed in the right direction. "Over here!" she called, standing up and waving her hands before taking off at a dead run. She heard them start to follow her, then heard their cries as they ran over — and into — the covered pit she had laboriously built. Maybe they would make it out before they starved or died from dehydration. Maybe not.

You can make and set traps; you can also find and take them apart.

- Novice: You can make simple traps
- •• Practiced: You could live off the land.
- ••• Competent: You can make mechanical traps.
- •••• Expert: You know how to trap everything from animals to humans
- ••••• Master: Your prey never sees your traps until it's too late.

Possessed by: Hunters, Army Rangers, Survivalists, Paramilitary Groups, Wendigo

Specialties: Non-lethal Traps, Mankillers, Small Game Traps, Deadfalls, Tripwires, Alarms

Default Roll: Survival

Other Skills

Boating, Disguise, Escape Artistry, Fast-Draw, Hypnotism

Knowledges

Knowledges come through study, either through formal training or through casual exchanges of information. You may teach yourself through correspondence courses, Internet classes or self-education, or you may find a private teacher or go to school. In any case, characters that do not possess a particular Secondary Knowledge (or its default Knowledge) may not even attempt a roll.

Area Knowledge

"This is where John Earth-singer made his final stand against a pack of Black Spiral Dancers more than 50 years ago," Sheila McTaggert announced to the pack of cubs.

"But all these stones look pretty much the same, and there aren't any written records," replied a young Philodox. :He wasn't even one of us. How can you be sure this was the place?"

The other cubs flinched, expecting a rebuke, but Sheila smiled. "When you know this place as well as I do," she said, "you'll know the answer to your question."

You have a wealth of knowledge about a particular area, usually a Garou protectorate or, for Glass Walkers and Bone Gnawers, a city. You know the area's history, folklore, residents, politics and the best places to eat (or hunt). This Knowledge gives you a "who's who" for a specific protectorate.

- • Student: You know a lot for a new arrival.
- •• College: You've been around for a couple of years.
- ••• Masters: The area has been your home for 5-10 years.
- •••• Doctorate: You were born here and have never ventured far for long.
- ••••• Scholar: There's little about this area you don't know.

Possessed by: Sept Leaders, Caern Warders, Glass Walkers, Silver Fangs, Historians, Keepers of the Land

Specialties: History, Legends, Wildlife, Hiding Places, Law Enforcement, Local Politics

Default roll: Investigation, Law, Politics

Cosmology

"What was that?" Sawyer Glen asked, his eyes still blinking from the sudden light that surrounded them and then departed with a minor explosion.

"That was an elemental spirit," Martina said, her voice confident. "It was most likely a Gaffling, though. We're not important enough to rate a higher ranking spirit."

Sawyer gaped.

You have made yourself an expert on the Umbra. You know about Celestines and Incarnae, the principles of Garou astrology and the politics of spirits. You understand chiminage and how to maneuver in the spirit society of the Middle Umbra.

- • Student: You listen to your pack's Theurge.
- •• College: You know which realms to avoid, such as the Abyss and Malfeas.
- ••• Masters: You can navigate from one realm to another and know what spirits govern each realm.
- •••• Doctorate: You regularly take short cuts and have a number of spirit guides.
- ••••• Scholar: Masters of the Rite come to you for Umbral advice.

Possessed by: Garou, Silent Striders, Umbral Explorers, Theurges

Specialties: Celestines, Totem Spirits, Moon Paths, Realms, Garou Astrology, Umbral Travel

Default roll: Occult

Herbalism

Dorothea Proudwalker studied the white flowers carefully, reaching down to touch one with her sensitive fingers. She shook her head. It would be another two or three nights before they would be ready for harvesting. Until then, the small flowers had no real healing properties and, picked too soon, could even cause harm to someone with a weak heart. Her eyes caught sight of a dark fungus growing on the side of an elm tree. She smiled. Her trip to this spot would not be wasted after all.

You have made a study of herbs, their medicinal properties and other uses. You know when and where to plant them and harvest them and how best to prepare them for use. You are aware of the magical properties of herbs and the uses of Awakened herbs.

- • Student: You've read books on herbs.
- •• College: You've taken classes from herbalists.
- ••• Masters: You grow and sell your own herbs.
- •••• Doctorate: You've written books on herbs and how to use them.
- ••••• Scholar: If a use for an herb exists, you know it.

Possessed by: Uktena, Children of Gaia, New Age Healers, Herbal Doctors, Back to the Landers, Theurges, Pagans, Members of Tribal Cultures

Specialties: Medicinal, Culinary, Growing, Awakening Herbs, Psychotropic, Poisonous

Default roll: Medicine

Poisons

Carson Beats-the-Clock leaned over the unconscious woman, a friend of his pack. Her breath came in shallow gasps and Carson could smell just the faintest whiff of almond in the air above her lips. "Cyanide," he said to his packmate. "Normal healing won't help." Carson closed his eyes and focused on Gaia's healing energy.

You have a vast knowledge of poisons, from their relative strengths to how to counteract them to how to make them. You are familiar with natural as well as synthetic toxins. You must have at least one dot in Science to take this Knowledge.

- • Student: You can kill a rat with poison.
- •• College: You've read a ton of mysteries featuring poison.
- ••• Masters: Pharmacist
- •••• Doctorate: You could heal or kill with poisons.
- ••••• Scholar: Doctor of toxicology.

Possessed by: Pharmacists, Toxicologists, Black Spiral Dancers, Shadow Lords, Assassins, Detectives, Mystery Writers, Magadon Researchers

Specialties: Herbal Poisons, Synthetic Toxins, Antidotes, Slow-Acting Poisons, Undetectable Substances, Magical Poisons, Neurotoxins

Default roll: Science

Wyrm Lore

Tatya Baneslayer readied herself for battle, her own blood marking war lines on her youthful face. "We go against an army of Scrags," she told her pack. "To beat them, we must think like them. Show no mercy when you kill them, but slay them quickly. They revel in death and we must take that away from them. Instead, we shall take our joy in their deaths."

Jonni Frost eyed his pack leader warily. Lately, her tactics had proven vicious even for Garou. Still, she knew an awful lot about the enemy. He shrugged and made his own preparations.

You have acquired considerable knowledge of the Wyrm in the belief that knowing your enemy would help you fight it. You walk a thin line between knowledge and corruption, however. For every level you gain in this Knowledge, you become better versed in how to combat the Wyrm and its spawn. Should your rank in Wyrm Lore exceed your Willpower, you automatically gain a Derangement as you succumb to the vile thoughts that fill your head. (The Storyteller should pick your particular Derangement.)

- • Student: You know the names and abilities of many Wyrm creatures.
- •• College: You can name most of the Urge Wyrms.
- ••• Masters: You can draw a map of Malfeas.
- •••• Doctorate: You can quote significant passages of the *Chronicle of the Black Labyrinth.*
- ••••• Scholar: The Wyrm fears you — so does your pack.

Possessed by: Uktena Banetenders, Black Spiral Dancers, Knowledgeable Cultists, Theurges, Pentex Board of Directors

Specialties: Urge Wyrms, Banes, Black Spiral Rites, Malfeas

Default roll: Occult

Other Knowledges

Folk Wisdom, Garou Lore, Sign Language, Spirit Lore

New Gifts

Gifts are one of the most popular ways to personalize a character's capabilities, and with good reason. A Gift is more than just a supernatural power — it's a spirit trick that says something about the hero (or villain) who uses it. Like Achilles' invulnerable skin, Siegfried's ability to speak with animals, or the shapechanging powers of Native American heroes, a Gift allows a Garou to do the impossible in a limited way, in a manner that suits his way of doing things. The following new Gifts keep that spirit alive, and should inspire as much thought about what characters the Gifts are best suited for as for what Gifts might suit a character.

Breed Gifts

Homid

• **Divide (Level Two)** — Perhaps more than any other species, humans are excellent at making tiny differences into massive gulfs. This can be seen in racism, sexism, homophobia and even in the quickly distancing term used to describe some criminals: Monsters. Garou, who are part human, have picked up neatly on these sorts of activities and even perhaps exceed humanity's capacity for them. This Gift, which raises up hatred and suspicion, is an example of that. It is taught by a dog-spirit.

System: By spending one Gnosis point and rolling Manipulation + Brawl, difficulty 7, the Garou can exacerbate divisions between individuals or groups. Note that the Gift cannot actually create anger and divisions; they must already exist to be exploited. If used on a theoretical "perfect family," the Gift would fail.

Among humans, the Gift simply prevents any resolution of issues and difficulties, possibly breaking into violence. One success might cause targets to raise voices at each other, three would spell lawsuits, and five might bring them to blows.

Among Garou and other shapeshifters with Rage, however, the Gift is even more powerful. Every success

on the initial roll adds one success on all Rage rolls the targets make throughout the rest of the scene. With such manipulation, it is doubtful that any peace can be made, and highly probable new troubles will emerge.

• **Tongues (Level Three)** — The world grows ever smaller in the Last Days, and the Garou do their battle in further flung locations than ever before. While those who would seek to fight the Wyrm in foreign lands should still practice their Español (or whatever) for speaking, this Gift at least gives them a chance to blend in reasonably well without effort. Many Galliards also employ the Gift to decipher ancient texts that they may encounter.

System: The player spends one Willpower point and then rolls Intelligence + Linguistics. Difficulty is determined by the relative age of the language. Modern French would be difficulty 4, old Gaelic difficulty 7, and something truly obscure would be difficulty 10. The more successes gained, the more fluent the character will be. All effects last one scene. The Gift works strictly on mundane human languages; it will not decipher other Shapeshifter glyphs or Hunter code, for example.

• **Übermensch (Level Five)** — The Garou is human plus. Human plus strength, agility and health. Human plus devoted, assured spirituality and meaning. Human plus animal instinct and lightning reflexes. He is as man, but greater and more whole. Every Garou radiates this to some extent, causing humans to fear and avoid them instinctively. This Gift warps this perception, turning the Garou from a figure to be avoided into a figure to be admired or adored.

System: Once learned, this Gift is always active. Humans dealing with the character will immediately pick her out as more desirable, attractive, smarter or more charismatic compared to those around them, regardless of their actual capacity in such matters. The Curse still applies, but rather than being instinctively feared as a predator, the werewolf is dreaded as an intimidating figure of great presence. Also, the character may boost his Social Attributes by spending Rage or Gnosis, each dot of either spent raises one Social Attribute by one point for a single scene.

Metis

• **Shed (Level One)** — You can't keep a hold on someone who can shuck their own skin, and metis with this Gift offer the next best thing by rapidly shedding and regrowing their own fur. In addition to making it incredibly difficult to grapple the user, and enabling them to squeeze through very tight spaces, those facing a shedding metis often find the experience disgusting to say the least. A lizard or snake-spirit teaches this Gift.

System: When grappled, the metis can roll Dexterity + Primal-Urge (difficulty 7) and with a simple success can break any hold. The same roll can also be used to reduce the difficulty of squeezing through any tight spaces by 2, including slipping from bonds. Naturally, this Gift only works in Crinos through Lupus form, and cannot be learned by hairless metis.

• **Shell (Level Three)** — Consider the state of a metis cub. He is outcast from birth, knows this from the moment he can talk, and is trapped within a body that reacts powerfully to his slightest emotional twinge. Once you appreciate this state, it becomes easy to understand how this Gift was first learned. Shell places an emotional and instinctual barrier around the metis. A turtle-spirit teaches this Gift.

System: While active, the metis cannot use Rage nor achieve any successes on Rage rolls, nor will mind-altering Gifts or magic affect him. However, he can also not attempt any rolls using Empathy or Primal-Urge, and suffers a -1 penalty on all initiative rolls.

• **Umbral Body (Level Five)** — The metis body is strange. Born in a form not intended by Gaia or nature, deformed and occasionally showing signs of animals entirely unrelated to wolf or man, it is little wonder the breed has been outcast and hated. But some metis have used this body to their advantage, and it is perhaps this strangeness that allows their body to withstand the pressures this Gift inflicts. With this Gift, the metis can partially reach into the Umbra, sending certain body parts into the Umbra while maintaining others in the physical world. Doing so makes the metis difficult to hit in combat, to say the least. A Pattern Spider teaches this Gift.

System: The metis rolls Gnosis (difficulty of the local Gauntlet) and, if the roll succeeds, spends one Gnosis. For the rest of the scene, the metis receives one extra automatic success on all Dodge rolls.

Lupus

• **Prey Mind (Level One)** — The wolf is not always the predator, as lupus sorely realize. Humans' capability for destruction grows ever greater, and more wolves die at their hands every day. When the predator becomes prey, it is this Gift that comes to the fore and assists the Garou in evasion, showing them places to hide, ways to run, and even chances to attack back. A lamb or deer-spirit teaches the Gift.

System: The player rolls Wits + Primal-Urge, difficulty 7 in wilderness environments, 9 in urban environments. Success guides the wolf in how to best evade her pursuers; she gains three dice to any pool made to escape, outdistance, hide from or evade pursuit. The Gift's effects last for one turn per success, so if the lupus hasn't thrown pursuit by then, she's on her own.

• **Death Whispers (Level Three)** — The ancient Greeks associated the wolf with death. Hecate wore

three wolf heads, while Charon wore wolf ears. Lupus with this Gift echo that connection. By standing entirely still near a recently dead body, the lupus can hear the last final words of the deceased. These words are often rambling and incoherent, but can provide clues and understanding of what happened at the moment of their death, or of their most prominent thoughts at the moment of their demise.

System: The lupus must stand next to the corpse and stay entirely still, trying to hear the very soft whispers. The player then rolls Perception + Occult (difficulty 7). To successfully hear the death whispers, the lupus must obtain more successes than the number of hours the body has been dead. More successes than required increase the clarity of the whisper. This Gift may be attempted only once per dead body.

• **Venom (Level Four)** — It was a Silent Strider lupus who first perfected this Gift while talking with Rattlesnake, but it's since been learned by many lupus through all tribes. By biting an opponent, the Garou can inject them with a damaging, or sometimes even lethal, toxin. Any snake-spirit can teach this gift.

System: The lupus must first successfully bite his opponent. After this, the player makes an opposed Stamina + Primal-Urge roll against the target's Stamina + 4. Each success the attacker gets above the victim inflicts an aggravated and unsoakable health level of damage, in addition to the damage done by the bite itself. Each level of damage caused in this way also temporarily reduces the target's Stamina by one, and running out of Stamina in this way will cause a victim to fall unconscious. All Stamina returns at the beginning of the next scene — should the victim survive.

Auspice Gifts

Ragabash

• **Alter Scent (Level Two)** — While Blur of the Milky Eye works wonders to evade sight-obsessed humans, other animals rely on other senses such as smell. This Gift allows the Ragabash to trick even them by changing his scent to anything he may have ever smelled. A skunk-spirit teaches the Gift.

System: The player rolls Wits + Primal-Urge to mimic the scent of anything the Garou has previously encountered. A simple success is usually enough to mimic other animals (including humans), though three successes are needed to simulate inanimate objects or plants, and five are needed to reproduce accurately the smell of a specific individual. The Gift's effects last for a scene.

• **Riddle (Level Three)** — Taking their cue from numerous trickster legends, some Ragabash love to confuse their targets with unusual quizzes and mysterious puzzles. Those with this Gift add a little spiritual punch into the mix, slowly driving their targets mad with riddles. A spirit servant of Sphinx teaches this Gift.

System: The player must first create (or find) a riddle to be told. It must have a solid answer that can be understood by most people. After telling it to the victim, the player spends one Gnosis. From then on, the victim will be driven to distraction by the riddle, and until he can solve it, he suffers +1 difficulty on all rolls. In addition, every morning the victim loses one Willpower. Should this drain him entirely of Willpower, he will go a little crazy, most likely by barricading himself in his room for a day and refusing to come out. At the end of the day, however, the riddle will no longer concern him.

• **Blank (Level Five)** — "Consider it a bio-electrical blackout." That's how Pat O'Reidy described the Gift, and it remains the best description there is for it. For a short period, everyone in the room simply goes blank. They still stand upright (unless they were lying down to begin with) but eyes close, senses go dead, and nobody moves. Meanwhile, the Ragabash can move about without being seen, or can take actions they otherwise couldn't. Any actual attempt to harm someone will break the communal trance, so slitting their throat while they remain unconscious won't work. But you could certainly pick someone up, put him in a trunk of a car, and take him elsewhere. A spirit of electricity or electric eel-spirit teaches this Gift.

System: The player spends three Rage and rolls Gnosis (difficulty 8). Each success "blanks" every person in a room for one turn. Supernatural creatures (including vampires, mages and imbued hunters) can make a resisted Willpower roll (again, difficulty 8) against the Ragabash's Gnosis roll. Every extra success the Ragabash gains over his target blanks the victim for one turn.

Theurge

• **Umbral Tether (Level One)** — The Umbra is a shifting world where logic does not always apply, and losing one's way in it is an easy affair. Theurges have worked around this by using this Gift, which creates a silvery "umbilical cord" connecting the Garou to their point of entry into the Umbra. Only the Theurge who creates the tether can see it, though some spirits have a tendency to trip over it, which can sever or alter the cord. This Gift is taught by a spider-spirit.

System: No roll is needed to create the thread, however after each hour spent in the Umbra, a single point of Gnosis must be expended to maintain it. If this point is not spent, the line slowly corrodes from the point of entry and toward the Garou.

• **Spirit Skin (Level Two)** — Generally, spirits are fairly friendly to Garou, at least ones that aren't automatically hostile to anything. That doesn't mean, how-

ever, that they treat a Garou exactly the same as they treat other spirits, and that's when this Gift comes in handy. By activating it within the Umbra, the Theurge disguises herself as a spirit (usually a wolf-spirit) to all concerned. She still physically looks exactly like her Lupus form, she simply gives the impression of a spirit rather than Garou. Some Theurges have also used the Gift to throw off pursuit by hiding in a pack of wolf-spirits. A chameleon-spirit teaches the Gift.

System: The player spends one Gnosis and rolls Appearance + Subterfuge (difficulty 6 if imitating a wolf-spirit, difficulty 8 for imitating anything else). Each success keeps the disguise in place for one hour. While sometimes imitating a spirit other than a wolf is useful, it should be noted that the character will still somehow be recognizable as themselves to those looking for them. Even though they will clearly not look like their Lupus form, something about them will still give the game away. This Gift is obviously of little use outside the Umbra.

• **Umbral Tracking (Level Three)** — As noted above, usually only the Garou who created an Umbral tether can see it. If a Theurge has this Gift, that is no longer true. This Gift is taught by a fly-spirit.

System: By spending one point of Gnosis, the Garou can see all active Umbral tethers around her. She does not know to whom the tethers belong, but can tell in which direction it extends to the Garou. If the Garou attempts to break the tether, the tether's creator knows immediately and may make a resisted Strength + Occult roll at difficulty 6 against the Garou. If the attacker gains more successes, the tether is destroyed.

Philodox

• **Ma'at's Feather (Level One)** —According to Egyptian legend, if the heart of one of the dead was heavier than Ma'at's feather, she would feed it to the beast Ammit, destroying their soul entirely. If it was lighter, then the dead person was admitted to the afterlife. This Gift was first the province of Silent Strider Philodox (and is still most common among that tribe), but has spread throughout all of Garou society. It allows the Philodox to sense the weight of a fallen Garou's soul and determine if he died as one of Gaia, or had fallen to the Wyrm. It is used to determine what rituals will be undertaken for the deceased, and is taught by a bird or lion-spirit.

System: If the Garou died in the service of Gaia, the Gift works automatically, revealing this to be so. If, however, the Garou had betrayed the Mother, then a roll of the Philodox's Perception + Occult (difficulty of the deceased's former Gnosis) is needed to correctly determine their guilt. A simple success is sufficient, and the Storyteller is encouraged to roll secretly for each use of this Gift, to keep players guessing.

• **Bonds that Tie Us (Level Three)** — The Philodox is mediator and judge, but is also investigator. The Gift assists a Philodox with such matters by revealing any emotions and opinions that exist between two people. Many Garou detest this Gift, since it is indiscriminate, revealing any emotion that may exist. It is taught by an ant-spirit.

System: The player spends one Rage as the Philodox taps deep into his own wellspring of emotion, connecting those emotions to those of his target. After this, the Philodox whispers the name of a person with whom the target has a relationship, and the Philodox will immediately feel every emotion toward that person that the target has. These emotions aren't real (at least to the Philodox), but they certainly feel it, and it is wise to avoid the person to whom those emotions are directed for as long as the effect lasts (one scene). A Garou or other supernatural that doesn't wish to cooperate with the Gift may roll their Willpower, difficulty of the Philodox's Rage with success preventing the use of the Gift.

• **Take the True Form (Level Four)** — Any Garou, even the youngest cub, is deadly in Crinos form. Philodox charged with calming and keeping order among their people find this Gift a blessing for when tempers are their peak. It forces a subject back into their breed form, which usually cancels a frenzy. Others have used it on allies the moment before they are attacked with silver in an attempt to abate the damage, or on enemies to gain a combat advantage. Some wolf-spirits teach this Gift, as do any animal spirits that change their form to show threat, such as pufferfish or frill-necked lizard-spirits.

System: The player rolls Manipulation + Primal-Urge, resisted by the target's Stamina. If successful, the target automatically and instantly assumes their breed form and must remain in it for a number of turns equal to the number of successes achieved. This Gift works on any creature that shapeshifts, such as Fera or vampires.

Galliard

• **Memory Circle (Level One)** — The Galliards are the Garou's historians, charged with committing the legends and tales of their people to memory, perfect memory. Not all of them are particularly good at it. Thankfully, this Gift gives those Galliards a chance to make up for their weaknesses by planting Umbral "reminders" on their person. This Gift is taught by an elephant-spirit.

System: This Gift is performed in two parts. When hearing words the Galliard wishes to remember perfectly, he spends one point of Gnosis. As this happens, the Storyteller should write down exactly what he's committing to Umbral memory. Later, when he wishes to retrieve the memory, he may spend one

point of Willpower and ask the Storyteller to read it back verbatim. The use of this Gift leaves tiny clear spheres matted within the Garou's fur that can be seen within the Umbra, the so-called "memory circles".

Should the Garou wish to remove a memory circle, they may do so simply by pulling it out of their fur while in the Umbra. Also, it is possible that a combat within the Umbra might break some of the circles (at the Storyteller's option).

• **Mimic (Level Two)** — A very widely used Gift, this allows the Galliard to perfectly replicate any noise she has ever heard with her voice alone. This includes animal calls, artificial noises (like a gunshot), musical instruments, other people's voices or even a specific conversation. Galliards have been known to use this ability to fool enemies, enhance their storytelling, or even act as a werewolf audio recorder. It is taught by a magpie or mynah-spirit, which typically makes its charges suffer for the learning.

System: Once the Garou has learned this Gift, they may automatically replicate anything they have ever heard (subject to the vagaries of their memory, of course). Particularly complicated noises (such as a whole conversation, including background noise) may require a Perception + Investigation roll (difficulty determined by Storyteller) to get right. If the audience suspects that something is up, then a Charisma + Performance roll may be required to fool them. Finally, the Garou may not make new sounds with this Gift, only replicate ones that they've heard before.

• **Sing the Spirits (Level Three)** — The earliest incantations to spirits were sung, and although the Theurges may be the auspice chosen to deal with them, the Galliards still know some songs with power in them. Such songs are many, but always have a similar construction. They begin by calling out the spirit's name, and ordering it to stay away, and finish with a threat issued against it if it doesn't. When done right, the spirit will be unable to approach the Galliard, or anyone she touches. The Gift is taught by a bird or fish-spirit.

System: The player spends one Gnosis and rolls Strength + Performance (difficulty 7). The spirit named must remain one meter per success away from the Galliard and anyone she is touching. The Galliard doesn't need to know the exact name of a spirit, but must be able to name it appropriately. (Telling it what kind of spirit it is, such as "Cat" or "Nexus Crawler" is sufficient.) The spirit may attempt to break through this ward by rolling their Rage, difficulty 8; they must receive more successes than the Galliard did on their Performance roll. The effects of this Gift last one scene.

Ahroun

• **Spur Claws (Level One)** — Some Garou take the bee as a role model for their cause. The bee is so devoted to her queen that she attacks her enemies with no care to the inevitable fact that she will die in the attack. For those Garou who feel similarly, bee-spirits may teach them how to turn their claws into stingers that stick in their opponents. Such poison as they excrete won't kill their opponents but neither will it kill the werewolf in question.

System: The player spends one Rage. The next successful claw attack the character makes will bury her claws into the victim, where they stay stuck after they rip from the Ahroun's fingertips. Until the victim takes the time to pull them out (which takes a full turn) they will suffer +2 difficulty on all actions. However, the Garou's claws take a full turn to regenerate and can't be used in that time.

• **Combat Healing (Level Three)** — If you don't get hit, you can't get hurt. But when you're fighting fourteen fomori and a Black Spiral pack, that's usually not an option. Thankfully for Ahroun in such situations, this Gift exists, allowing them to heal even as a fight continues. Elemental spirits teach this Gift, and usually learning it requires besting one in combat first.

System: By spending two Rage points, the Ahroun no longer needs to pause or roll stamina to heal during combat, and automatically regenerates one non-aggravated health level every round.

• **Shared Strength (Level Five)** — No matter how strong you are, you can't be everywhere. Sooner or later, if you live long enough, every Ahroun will experience the heartbreak of seeing a packmate die in combat, and knowing that they simply couldn't be there to help. Elders have seen this more than any, so it is not unusual that they would learn a Gift like this. This Gift allows an Ahroun to donate his capacities to one of his packmates for a single turn, imbuing them with their strength, speed and skill. However, they pay a high price for this help, losing their own strength for the same amount of time. This Gift is taught by a wolf-spirit.

System: The player spends two points of Gnosis and states a period of time for the Gift to remain active. This could be "the next turn," "an hour," "the rest of the scene" or even "until the day I die." (If the Ahroun dies, the Gift ceases to work immediately, so "Until the Final Battle" won't work unless you survive to see it.) For that amount of time, one Garou of the Ahroun's choice and within their line of sight immediately is treated as possessing the Ahroun's Physical Attributes, Brawl, Dodge and Melee Abilities. (If the target should have higher statistics than the Ahroun, they retain those statistics.) However, the Ahroun is treated as having a mere one dot in all Physical Attributes, in all forms, as long as the Gift is active, and no dots in Brawl, Dodge or Melee. The target and Ahroun cannot spend experience points to raise any of the shared Traits until the Gift ends.

Tribe Gifts
Black Furies

• **Arion's Burden (Level One)** — The Black Furies had many tribeswomen among the ancient Scythians, who were renowned for the use of cavalry. During their battles with other Garou tribes, the Furies often surprised their enemies by showing that they too could employ cavalry, thanks to this Gift. Most animals shy away from creatures of high Rage, and even the Glabro form tended to make a werewolf heavier than the horse could handle. But this Gift perfectly calms the mount's mind, and makes the Black Fury as light as a child to it. It is taught by an avatar of Pegasus.

System: The Black Fury rolls Charisma + Athletics (difficulty 6). A simple success is all that is needed to keep this Gift active for the rest of the scene. While this Gift works to calm any animal normally friendly to the Black Fury, it is most commonly employed on horses. Riding in Crinos form, even with this Gift, is a tricky business, requiring a Dexterity + Athletics (difficulty 7) roll.

• **Trail of Pain (Level Two)** — Once solely the province of the Amazons of Diana, this Gift has become the property of the tribe as a whole. It allows the Black Fury to sense people in torment of any sort. Some Black Furies use it to find those who have suffered from abuse or neglect; others prefer to wound abusers and then use it to track *them*. It is taught by a spirit servant of Pegasus.

System: The Fury must spend at least one turn in silent thought before using this Gift, clearing her soul of it's own pain so she can sense that of others. After this, one Gnosis point and a successful Perception + Empathy roll (difficulty 6, raised by 1 for every wound level the Black Fury herself currently carries) will either pick out a particular individual as suffering in a crowd, or will sense the direction of someone suffering within 50 yards.

• **Calm Before the Storm (Level Four)** — The Black Furies are at heart a tribe of contradiction, they both represent the harmony and beauty of the Wyld, but also the spectacular savagery and brutality of the same. Sometimes, they even bring the two forces together, such as with this Gift. It lays a sense of peace and quiet over an area, not an uncomfortable silence but a serene sense of security. It is, naturally, used to prepare an ambush. The moment this peace breaks, these spirits of calm depart quickly and are replaced by spirits of anger, storm, and pain. Few subjected to this Gift survive the assault that follows. This Gift is taught by a cat-spirit.

System: The Black Fury spends one Gnosis and rolls Charisma + Primal-Urge, difficulty 7. A simple success projects a sense of utter safety on a group of no more than ten people. If they expect an ambush, they may roll Perception + Empathy (difficulty 8) in order to sense the sudden change of emotion within their own group. If they obtain more successes than the Black Fury on her Primal-Urge roll, they can sense the impending assault and run. Otherwise, the Gift works and the resulting chaos causes the targets to lose one die on each of their rolls for every success the Black Fury initially rolled.

Bone Gnawer

• **Cardboard Mansion (Level One)** — When it rains, it pours. Thankfully, Bone Gnawers with this Gift don't need to worry about that. The Gift turns any appropriately sized box into a windproof, waterproof, soundproof home that is always warm and dry, regardless of what it's like outside. If large enough, the box may house more than one person as long as everyone is friendly toward each other. The Bone Gnawer may also set up a house for someone else, but that person must accept a gesture of affection (a handshake is sufficient) from the Bone Gnawer first. The Gift is taught by a hearth-spirit.

System: After finding an appropriate box, all the Bone Gnawer needs to do is spend one Gnosis point; the box gains no real resistance to actual physical damage, but is otherwise comfortable and resilient. Sleep tight.

• **Trash Magnet (Level Two)** — One of the crucial lessons for survival is simple: Use whatever comes to hand. Bone Gnawers that know this Gift use one of the most common things to come to hand in the streets, that is, garbage. Upon using this Gift, a specific target is buried beneath rubbish and litter. A garbage-spirit teaches this Gift, though rat-spirits teach a similar Gift using sewer flotsam instead of trash.

System: The player rolls Charisma + Streetwise, difficulty 7. Each success dredges up a portion of any surrounding garbage and hurls it onto the Bone Gnawer's target, adding +1 difficulty to all rolls that target makes until he spends a turn dragging himself free. If five successes were gained, the target is effectively buried. Note that this Gift only moves trash, it doesn't create it. If a fight were to occur in an open courtyard, then the Storyteller might limit the number of successes possible to one or two. In a sterile laboratory, he could disallow it.

• **Cliché Curse (Level Four)** — From *Roger Ebert's Little Bigger Movie Glossary*, "*Clichéphobia*. Condition affecting people raised on movies. Symptoms occur when real life situations echo movie clichés, and the sufferers must take action to avoid what would be the inevitable denouement in a movie."

What is a humorous anecdote in the hands of humans becomes a deadly weapon in the claws of a Bone Gnawer. Most often employed with an appropriately dramatic curse (although this isn't necessary), the target of this Gift becomes certain to suffer an unfavorable fate in a cliché-related way. Anyone reaching for something high in a cupboard will inevitably have the entire contents fall on top of him. Riding a bicycle on a sunny day invites being hit by a truck. While it is possible to avoid the affects of this curse, doing so requires virtually shutting yourself off from the world, and not in a dark room, either. It is taught by a dog-spirit.

System: The player spends one point of Gnosis and names the victim, who must be within hearing distance and line of sight. For twenty-four hours, the victim risks disaster. Once that disaster occurs, however, the curse is ended.

Children of Gaia

• **Stinging Blows (Level Two)** — The Children hate to admit it, but sometimes you just can't negotiate your way to a position of peace. Occasionally, you have to have faith in your own righteousness, and enforce your will upon those who are genuinely acting like children. But if you're going to do it, at least you can

make your claim as strongly as possible, and prevent unnecessary damage. This Gift is taught by a wasp-spirit.

System: The Child of Gaia spends one Rage. For the rest of the scene, her attacks are so painful that anyone struck by her immediately ignores any other foes he may be facing and attack the Child (Willpower roll, difficulty 9 to resist). Usually this Gift is employed to break apart two foes who otherwise couldn't be. It's a risky gambit, but sometimes effective.

• **Pain Chain (Level Three)** —A doctor who treats only the symptoms of a disease doesn't cure it, but merely prolongs the patients suffering. The Children of Gaia likewise know that only attacking the pawns of the Wyrm merely prolongs the Apocalypse War, rather than ending it. This Gift helps them to go after the Wyrm itself by sensing who's pulling whose strings, and even understanding who's pulling theirs in turn. It is taught by a dog-spirit.

System: The player spends one point of Gnosis and rolls Perception + Investigation (difficulty 8). Each success lets you move "up the chain" one step, revealing the name and face of the next person delivering orders to your target. A single success would reveal that the corporate oil baron is being ridden by a particularly manipulative Bane, two would let you know which Black Spiral Dancer summoned the Bane, and three might tell you who that Black Spiral Dancer's alpha is. None of this informs the Child of Gaia *where* these people are, but it gives them firm names and visual impressions to go after.

• **Unicorn's Grace (Level Four)** — To those of this gentle tribe, Rage is often not the blessing of a warrior, but the curse of a destroyer. Clearly, Unicorn agrees, for she has sent her avatars to teach this Gift to her tribe. Such students never lose their temper, staying a perfectly calm and balanced mediator.

System: The player spends one Gnosis point. For the rest of the scene, the Garou suffers no ill effects of Rage. He cannot frenzy, nor will any Garou or human sense his Rage. However, while this Gift is in effect, he may spend no more Rage points in total than he possesses Empathy.

Fianna

• **St. Herve's Folly (Level Two)** — According to an old folktale, St. Herve once preached to a wolf that had eaten the ox he used to plow with, and the wolf was so ashamed that he agreed to plow in the ox's place. If the Fianna didn't murder St. Herve for this, they wanted to. But they also learned a lesson from it, and mischief-minded Fianna now use this carnivalesque Gift to create similar, though more pleasing, results. It convinces a leader of any sort that his status is incorrect, and that rather he should serve those whom he rules. It can convince a town mayor to clean the shoes of a homeless man, or an alpha to bow to the will of his omega. The Gift is taught by, unfortunately, an ox-spirit.

System: The Fianna must have the chance to lecture the ruler on why he is incorrect in his position. The player spends one point of Willpower and rolls Manipulation + Expression, difficulty 8. A simple success convinces him to engage in ridiculous acts of subservience to gross lessers. Each success after the first continues this effect for one day. Garou and other supernaturals may resist this Gift by spending one point of Willpower, although if the Fianna continues her lecture and spends a second point of Willpower, another Willpower point is required to resist. Effectively, it becomes a bidding war between the Fianna and her victim; whoever spends the most Willpower wins.

• **Ley Lines (Level Three)** — The wilds of Britain are a dangerous place, and even more so when crossing Fianna territory. By manipulating the spirits of nature and the Wyld, the Fianna may send her target in illogical directions and even create tracks impossible to follow. Many who have dared to tread the Fianna's land have found themselves circling while walking straight, rigidly keeping to paths that lead them, again and again, to the same landmarks. Then they starve, and their legend warns off other intruders. An earth-spirit teaches this Gift.

System: The player spends one Gnosis point and rolls Wits + Occult (difficulty 7). Any attempts at tracking or orientation now requires the would-be woodsman to obtain more successes than the Fianna's original roll in a Perception + Occult roll, difficulty 8

• **Airitech's Daughters (Level Four)** —Airitech, a creature of the Otherworld in Celtic lore, had three daughters who took on the shape of werewolves. In the end, they were slain. This Gift allows the Fianna to play the part of Airitech, by forcing the visage of a Crinos werewolf onto (at most) three humans. It doesn't make them stronger, or give them the instincts Garou have, but they make fine decoys when being hunted by the Wyrm. Like Airitech's Daughters, these werewolves exist to be murdered. The Gift is taught by an ancestor-spirit.

System: The player spends one point of Rage for each human he wants to turn into a werewolf, up to a maximum of three, before rolling Stamina + Subterfuge (difficulty 8). Each success will turn all humans affected by the Gift into werewolves for one hour. They do not receive any of the benefits of the Crinos form, do not cause Delirium, and are not protected by the Veil; the change is largely cosmetic. They may, however, receive a bonus to Intimidation rolls. This Gift does not work on anyone but mortal humans. It will not affect mages, vampires or the imbued; it will, however, work on Kinfolk, ghouls, or sorcerers.

Get of Fenris

• **Sigurd's Stride (Level One)** — When Odin imprisoned Brunhilde in a ring of fire, it was Sigurd who dared the fires and rescued her. Like Sigurd, Get of Fenris with this Gift need not fear flame. The Gift is taught by a fire-spirit.

System: The Fenrir spends one Gnosis rolls Stamina + Primal-Urge (difficulty 4). Each success provides an automatic level of soak against fire damage for the rest of the scene.

• **Berserker's Song (Level Two)** — This fearsome battle song is in a language that has yet to be recognized — it's certainly not Nordic, any Germanic language, nor Garou. Yet it is potent, for it both channels and increases Rage in the warrior who sings it. Some younger Fenrir have begun experimenting with the tune and discovered that the lyrics can be sung in any method so long as they maintain the lyrics, and sing it in more modern styles (which outrages some elder Get). An ancestor-spirit teaches this Gift, but cannot explain its origins.

System: After spending two Rage points, the player rolls Stamina + Expression or Performance, whichever is higher, against difficulty 6. For a number of rounds equal to the successes gained, the Get automatically frenzies, receiving the benefits of ignoring wounds, shifting immediately to Crinos, and immunity to mind influencing powers. However, he can pull out of this frenzy immediately and may use simple weapons like swords or bludgeons. If the Garou is stopped from singing, somehow, the effect automatically ends.

• **Alberich's Claws (Level Three)** — Alberich was a dwarven king who had his castle below the ground, carved out of the rock itself. Get of Fenris with this Gift could well have been among the builders of that palace, for their claws can slice directly through stone, steel, or any other inanimate material as if it were butter. It is taught by a mole-spirit or earth elemental.

System: The player spends one point of Rage. If the Fenrir's next attack is performed with natural weaponry and strikes an inanimate object, it automatically does an extra ten levels of damage.

Glass Walkers

• **Garafena's Crown (Level Two)** — Garafena was a mythical serpent in Russian folklore that sat upon a golden crown and was called upon to give blessings to his followers. A recent Gift that has only been known since 1998, Garafena now offers his blessings to any Garou who wears his mark. This Gift is taught by a snake-spirit.

System: The Glass Walker must don a crown of some description, a hat or even a scrap of fabric wrapped around their head will do. The player then spends one Gnosis. For the rest of the scene, any guns fired by the Glass Walker will never run out of ammunition.

• **Data Flow (Level Three)** — Data Flow is in a way the definitive Glass Walker Gift: Just like the tribe, it has evolved. Originally it was designed as a 'remote control' for electronic devices like electric lights, and was most commonly used before an attack to put a building in blackout. As time went on and the computer became more important, it started to be used more commonly to control computers from anywhere within line of sight. These days, it is most commonly used as a Gift of stealth: As detection and forensic investigation continue to improve, this Gift allows Glass Walkers to avoid any contact whatsoever with their targets.

System: After spending one Gnosis point, the Player rolls Wits + Computer (difficulty 7) to gain control of any electronic device. They must maintain eye contact with the device, or will lose control of it. This Gift does not grant expertise in how to use a device. Operating a computer would still require additional Computer rolls, they simply can be attempted without touching the computer.

• **Technotheocratic Apocalyptica (Level Five)** — They say the Glass Walkers worship their technology. That's foolishness. Worshipping mere tools confuses the master with the servant. Worshipping monsters, though, now that has some more flair. This Gift allows the Glass Walker to turn all machines in the room into possessed monsters; mobile phones suddenly begin ringing at their loudest volume and hurl themselves at the person nearest to them, televisions deliberately explode, and electrical wires whip around, tripping and strangling whomever they can see. This Gift is taught by a Pattern Spider.

System: The player spends three Rage and rolls Charisma + Science, difficulty 8. Assuming at least one success, every electric device in the room the Glass Walker is in will begin to shake. Two turns after that, the entire room is filled with monstrous electrical appliances, and everyone in the room suffers a number of unsoakable aggravated wounds equal to the number of successes rolled. Since this includes the Glass Walker, it behooves him to leave the room in the time he has.

Red Talons

• **Primal Instinct (Level Two)** — "Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like cattle. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird." — Daniel 4:33.

There's no proof that the Red Talons ever managed to send King Nebuchadnezzar into the wilderness, but this Gift provides all the tools they'd ever need to do so. As in the biblical verse, this Gift robs a human of their higher thought, and instead they tear away their clothes, scavenge (or, more terrifyingly, hunt) for food, and attempt to mate with the opposite sex in ways that are certain not to engender a positive response. Red Talons force the secret of this Gift from ape-spirits.

System: After spending one point of Gnosis, the player rolls Manipulation + Animal Ken, difficulty of the human's Willpower. The number of successes determines the extent of the animalism. One success makes a human slightly distracted, hungry and sex-obsessed. Five creates a raving beast. Note that most humans have a Willpower of 2-3, thus making it highly likely that this Gift will be exceedingly effective.

• **Herding the Infant Ape (Level Three)** — Perhaps the most unpopular Gift in the entire tribe, this Gift is hidden by Whelp's Compromise, although a few Warders of the Land use it in more... experimental ways. It turns a human child of no older than ten years old into a creature of the wild, unable to set foot in a city. Some suggest that this Gift is responsible for myths such as Romulus and Remus, or the tale of Mowgli. Whelp's Compromise camp members use this to show that humans themselves can exist in harmony with Gaia, it is the City that is evil and needs to be destroyed. It is taught by a wolf or ape-spirit.

System: This Gift can be used only on a human child of no more than ten years. The player spends three Gnosis and rolls Charisma + Primal-Urge. The difficulty is the child's age; any child less than a year old automatically is barred from setting foot in a city for the rest of their life. For children aged one and up, the number of successes rolled becomes the number of decades that pass before they can re-enter a city. If they do so before then, they suffer incapacitating cramps, refuse to eat, and stay immobile until removed from the city.

Since this Gift only works on those too small to fend for themselves, few who use it simply abandon their charges. After all, a dead human child in the wild isn't the example the Whelp's Compromise wants to make.

• **Form of Akhlut (Level Four)** — Inuit myth tells of Akhlut, a killer whale that turned into a wolf to walk on land. The legends are almost right, of course. This

Gift allows a Red Talon to take on an aquatic form such as a fish, dolphin or whale. It is believed by some that this Gift is how the Red Talons spread from their original lands to other continents. The Gift is taught by the spirit of an appropriate pelagic animal, although Red Talons respect the orca most of all.

System: Two Gnosis points are required to activate this Gift, and then the player rolls Stamina + Primal-Urge, difficulty 8. Each success allows the Red Talon to become a more powerful aquatic denizen. One success might allow the Red Talon to become a goldfish, three a dolphin, five the genuine killer whale of legend.

Shadow Lords

• **Rains of Mercy (Level One)** — Though this Gift's surprises many non-Shadow Lord Garou, it is only because they forget the Shadow Lords follow a god affiliated with rain, and they come from a harsh land. Even the Darwinist Shadow Lords know that their Kin need to be fed, and the rain summoned with this Gift made sure those favored by the Lords never went hungry. A Stormcrow teaches this Gift.

System: The Shadow Lord spends one point of Gnosis. By the end of the day, rain pours down in an area around the Shadow Lord. The size of this area depends on the Shadow Lord's rank; it affects a radius of 15 minutes walk for each Rank the Lord has achieved, so an Athro can affect a region one hour's walk in radius from his location. This Gift cannot summon harsh storms, but does produce a heavy downpour.

• **Summon Stormcrow (Level Three)** — If there is any one spirit that defines the Shadow Lord tribe, it is the Stormcrow. A frightening avatar of Grandfather Thunder, a Stormcrow comes to aid whoever beckons them with this Gift. They make excellent spies, messengers and, if need be, combatants or distractions. Some rumor that there are so many Stormcrows in the Umbral air of the Shadow Lord's homelands that they every Shadow Lord can know all that happens in the land. Grandfather Thunder himself teaches this Gift.

System: By spending one Gnosis point and rolling Charisma + Intimidation (difficulty 8) the Lord may summon one Stormcrow, who will obey a single order of reasonable complexity, such as "Find your way into the Glass Walker's sept and keep an eye on them. Report to me daily." Stormcrows are invisible within the physical world, and may only be spotted in the Umbra with a Perception roll at difficulty 8.

• **Ubiquitous Presence (Level Four)** — Paranoia is a wonderful weapon. It keeps enemies from resting, from thinking properly and, done right, from ever attacking you. And if you can't be everywhere at once, at least you can appear to be. The Shadow Lord can curse an enemy with paranoia, giving the victim an unflinching suspicion that the Garou is watching her, even when that belief would otherwise be entirely illogical. Shadow or night-spirits teach this Gift.

System: The player spends one Gnosis and rolls Charisma + Intimidation, difficulty of the victim's Intelligence x 2. Success indicates that the curse takes effect, reducing all dice pools of the victim by one for each two successes rolled. The effects last for one day and night.

Silent Striders

• **Summon Talisman (Level Two)** — By using this Gift, the Silent Strider may make any object ritually dedicated to him materialize instantly in his hand, even if it was previously in the hands of someone else. Naturally, this Gift is a favorite among thieves and smugglers, or simply to someone trying to travel light. The spirit of a Packrat teaches this Gift.

System: The Silent Strider simply needs to spend one Gnosis point. Happy hunting.

• **Death Track (Level Three)** — Sometimes someone's journey ends too soon, such as a man dying before he can tell the Silent Strider important information. Silent Striders with this Gift do not let the end of someone else's journey be the end of theirs. As long as the Silent Strider can find the body, they can then follow the trails of the spirit until they find the ghost. A servant of Owl teaches this Gift.

System: The Silent Strider stands over the body of the dead. Then, the player spends one point of Gnosis and rolls Perception + Occult, difficulty 7. One success is needed to smell the direction of the ghost from the body. Every day the search continues, another Perception + Occult roll must be made, with one additional success required for each day spent searching. The Storyteller determines how far away the ghost is.

• **Guiding Hand of Djeheuty (Level Four)** — None could stay the words of Djeheuty, the messenger of the Gods. Those who have this Gift do not even have to accompany the message, but can send it on its way and be assured that it will reach its destination. The spirit of any migrating animal teaches this Gift.

System: The player spends two points of Gnosis and rolls Charisma + Occult, difficulty 8, while the Strider loudly states the message's destination. The message must be written on something physical (paper, tablet, bone shard). A simple success imbues the message with a Gaffling that will ensure it arrives at the stated destination. The method of delivery is a matter of coincidence; the message is picked up by someone curious, ends up on a truck heading that direction, floats on the wind, etc. The number of additional successes determines how long this takes, regardless of distance.

Number of Successes	Length of Transit
1	A year
2	Six months
3	One season
4	One week
5	One day

While the message is in transit, the Silent Strider cannot regain the two points of Gnosis invested in it. Nor can they revoke the message. As a result, this Gift tends to be used only when all other avenues have been tried and failed, or if the Strider's death is certain. The Strider's death will not disrupt this Gift.

Silver Fangs

• **Dominance Blow (Level Three)** — Smart Garou know to pay the Silver Fangs their due. Stupid ones openly challenge them, and force the Silver Fangs to assert their dominance. This Gift allows a Silver Fang to easily knock down would-be rebels by connecting physical dominance with rightful leadership. When this Gift is working, might *does* make right. Lupus Silver Fangs are fond of this Gift, which resembles wolf understandings of alpha standing. A wolf-spirit teaches this Gift.

System: The player spends one point of Rage and rolls Charisma + Brawl, difficulty 7. If the roll succeeds, then every blow the Silver Fang strikes against a specific target grants the Silver Fang an additional die in all Social rolls against that target, allowing him to browbeat or intimidate the target more easily. The blow need not be full force to grant the bonus, which lasts for one day.

• **Claim of Authority (Level Three)** — There are times when a Silver Fang cannot be present at important moots or meetings, and must send another Garou in her place. To make sure that any advantages to be gained aren't neglected, a Silver Fang with this Gift can grant her messenger some of her own natural authority. It is taught by an ancestor-spirit.

System: The Silver Fang spends one point of Gnosis and one point of Willpower before selecting a Garou as her representative. For a week thereafter, the representative is considered to possess the same level of Pure Breed as the Silver Fang, so long as she notes the name of the Silver Fang she speaks for. This Gift may not be used on an unwilling target.

• **Ignore Death Blow (Level Five)** — The Fangs claim they rule by divine right, and after seeing this Gift in action, few disagree. The Silver Fang simply ignores a blow that would otherwise kill him. Seeing a blade swung with perfect accuracy toward someone's neck and watching it fail to sever the head is something few Garou will forget — especially if they were swinging the sword. A lion-spirit or avatar of Falcon teaches this Gift.

System: Once per scene, the Player may spend one Willpower point and ignore all damage of a single attack.

Uktena

• **Medicine Dreams (Level Two)** — When the humans began hunting animals, the animals retaliated by sending disease among the humans to kill them. Once they saw that their diseases killed good people as well as bad, they relented and herb-spirits came to medicine men in dreams to tell them how to heal the sick. Wise Uktena still know that medicine comes from these spirits in dreams, and this Gift allows them to call forth the herbs for wisdom. It is taught by the spirit of an aloe plant.

System: This Gift is used when an Uktena is attempting to heal someone seriously ill. Before the Uktena goes to sleep, the player spends one point of Gnosis and rolls Charisma + Occult, difficulty 8. If the roll is successful, then the Uktena will awaken with new insights into how to heal the sick person. Each success on the Occult roll adds one die to any Medicine rolls made for that day. Should this grant the Uktena more than ten dice on his Medicine dice pool, he may even attempt to cure incurable illnesses such as terminal cancer or HIV/AIDS. To do so, six or more successes are needed on appropriate Medicine rolls.

• **Scrying (Level Three)** — A useful Gift for spying or communicating, this allows the Uktena to view events elsewhere by staring into a reflective surface. Other supernaturals, particularly those with scrying abilities of their own, may find ways to thwart this Gift. It is taught by a fly-spirit.

System: The player spends one Gnosis and rolls Perception + Occult (difficulty 10 unless the Uktena possesses an item belonging to the person or place being viewed, in which case the difficulty drops to 8). The Uktena may view everything that happens in that area. The Gift lasts until the end of the scene.

• **Pointing the Bone (Level Four)** — A common ritual among many native peoples, this Gift allows the Garou to inflict damage upon someone simply by pointing a decorated bone at her opponent. Often this Gift is used as a way of execution. A vulture or, in Australia, the snake-spirit Bobbi-Bobbi teaches this Gift.

System: The player spends one Gnosis, and rolls Perception + Occult, difficulty 7. Each success inflicts one aggravated health level of damage (which can be soaked if the target is normally able to soak aggravated damage) upon the target, after which the bone shatters. This Gift may also be used to inflict a delayed damage upon the victim. By spending an additional

Gnosis point, the damage may suddenly occur a number of days after the attack equal to the successes rolled. This is most common when the Gift is used to execute an offender. Many victims, certain of their own death, are reduced to simply walking aimlessly in this time.

Wendigo

• **Dead Stick (Level One)** — In these last days, the falling of any Garou is tragic, and the pain of losing a packmate digs deep. But it remains better to know for certain than wonder and futilely hope he might return. This Gift allows the Wendigo to know if a packmate is indeed dead and, if so, where the remains lie. The Wendigo stabs a stick into the ground and waits until morning. If the packmate is alive, the stick will stand perfectly upright. If not, the stick will heavily lean in the direction of his body.

System: The player rolls Perception + Occult, difficulty 7. A simple success is all that is needed for a correct divination. A failure will lead to the stick being blown out of the ground, while a botch always declares the packmate dead, and never points in the right direction.

• **Ghost Pack (Level Two)** — Much as the Glass Walkers summon the Net Spiders and the Shadow Lords the Stormcrows, so too can the Wendigo summon their ancestral allies, the Ghost Pack. They are not warriors, nor spies, but instead wise men and elders for those who need guidance. Buffalo-spirits teach this Gift.

System: The player must spend one Gnosis and one Rage, and then rolls Charisma + Occult (difficulty 7). The conjured Ghost Pack acts much as the Background: Ancestors, at a rating equal to the number of successes rolled. This is cumulative with any Ancestors rating the Wendigo may already possess.

• **Curse of Harano (Level Four)** — Perhaps the most serious and deeply wounded tribe in the Garou nation, the Wendigo are prone to suffering debilitating Harano, and few tribes know the secrets of this insanity better than they. By pushing the pain, anger and sorrow at the heart of the Wendigo toward another Garou, the Wendigo can cause his target to feel the deep depression of Harano. The Gift is taught by a wind-spirit.

System: The player spends one point of Rage and rolls Manipulation + Expression (difficulty 8). More than five successes inflicts permanent Harano upon the victim; otherwise, the suffering lasts for the rest of the scene. (See Chapter Five for more information on Harano.)

Rites

The practice of rites is one of the most sacred traditions the werewolves have. By calling upon the powers of spirits, these ritual ceremonies grant certain boons to the Garou, in much the same way that humans of all ages have practiced offerings and other rituals to their gods. The only difference is that the Garou know that their rites work, unlike the humans, who only wish or think so, without ever knowing for sure. Theurges say that performing rites invokes a holy union between not only Garou, but also between the Garou and Gaia.

Though enacting rites is an inherently religious practice that only Garou may perform, their mystical value should not be entirely lost. The rules benefits granted by a rite are only part of the reason to indulge in them; performing rites in-game is a great roleplaying experience and flavors the game immeasurably.

Rites of Accord

Rite of the Opened Sky

Level Four

By sacrificing something of personal value and dancing a complex rain dance, the ritemaster can beckon great, purifying showers of rain to fall from the skies. This rain cleanses all Wyrm impurities, and can even heal wounds.

System: This rite works in much the same way as the Rite of Cleansing (**Werewolf**, p. 157), but can encompass an entire caern and those within it. The ritemaster expends only one point of Gnosis to cleanse an area, but for every two additional points he spends every character within the caern heals one level of damage. The difficulty of this rite depends on the level of taint, such as a tainted spirit's Gnosis rating. Like the Rite of Cleansing, the difficulty of this rite can also be lowered by one if performed at dawn. Beings of the Wyrm and vampires suffer excruciating pain if exposed to this rite, though they are not cleansed or genuinely damaged. To use this rite outside a caern, the ritemaster must sacrifice three permanent points of Gnosis.

Enchant the Forest

Level Four

Everyone has heard about the mystically enchanted forests in which the trees themselves seem alive, strange voices whisper, wicked witches roam, and goblins and fae of all manner plague the weary traveler. The Garou used to rule the wilds, but humanity encroaches more and more on their ranges. Hundreds of years ago, Theurges developed a rite with which to frustrate such expansion. This rite, Enchant the Forest, awakens the spirits of the land and urges them to protect the Wyld. These spirits awaken and move to resist any human settlements in the area.

Suddenly, springs dry out. The winter grows harsher than ever before, yet the forest and the trees are remarkably fast-growing and resilient. Food decays and rots in no time, and vermin and insects infest the

area. Attempts to lay in power or phone lines fail inexplicably. Not to mention the TV reception, which displays disturbing, unusual images when it functions at all. The humans eventually either leave or die, and the wilderness will reclaim its lost property.

The area seems haunted for years afterwards. The trees are dark and threatening, strange sounds emanate from the woods at night. The spirits, once roused, do not rest again for a very long time. Superstitious tales of haunted lands circulate, and many humans give the area a wide berth — unfortunately, many others become very interested — government agencies, the press, other supernatural beings.

The ritemaster takes a twig from a tree never seen by human eyes, and makes a container from the belly of an animal never hunted by humans, which he fills with water from a pond never touched by mankind. He then stirs the water, and pours it close to the borders of the wild woods, and calls on the spirits of nature to awaken and defend themselves. He sends messengers to the north, south, east and west, to call to the spirits there. The ritemaster must sing to the spirits for three days.

System: The immediate effects of this rite last for a full lunar year, if not disrupted by some sort of supernatural intervention. The area so charmed cannot exceed the furthest distance the messengers have traveled by foot in the three days. Larger areas can sometimes be ensorcelled, with the expenditure of a Willpower point, and an addition of +1 to the difficulty per mile beyond. If the Garou's caern is located within five miles of the ritual location, the difficulty is reduced by one. Larger caerns, at the storyteller's decision, can call to the spirits of a wider area. Whole swathes of the Black Forest, for instance, are thus "haunted." If tribal totems are called upon, the protected area retains a little of the character of the totem, or the tribe. Fianna areas retain a little of the faerie aura, Get areas are colder and boast harsher weather, Shadow Lord domains are haunted by terrifying, ghostly creatures. Some even claim that the Glass Walkers have developed a version of this rite, which allows them to enchant areas of cities, and claim them for Cockroach.

Caern Rites

Rite of Adoration

Level Two

This particular rite is a way in which the Garou can celebrate and honor Gaia, or other subjects important to him. It generally involves putting up a small shrine, although many caerns have only one such shrine where the local Garou and visitors pay their respects and leave tokens and sanctified symbols as they perform this rite. The Rite of Adoration has countless ways of being performed, but it has a faint resemblance to certain Buddhist practices, as the practitioner often burns incense, chants, meditates and prays. It always includes leaving an item of personal value, which has some relevance to the subject of adoration.

System: It costs one point of Gnosis to perform this rite, but when all the Garou permanently inhabiting the caern have erected a shrine and performed this rite, the difficulty of opening the caern decreases by one. If the shrine is removed the caern loses this benefit. This rite is usually performed alone, and is thereby subject to some divergence even among the most conservative of the caern.

Death Rites

Lesser Rite of Mourning

Level Two

Through the Lesser Rite of Mourning the Garou honor a dead hero with a small personal ceremony commemorating the great deeds and virtues of the dead. Unlike the Gathering for the Departed or Rite of Lasting Glory, which takes place once and soon after death, the Rite of Mourning can take place many times (often annually). There should be no more than ten participants at this rite, and only those closest to the memory of the departed partake in this intimate ceremony; loved ones, offspring, packmates and the closest of allies.

The execution of the rite varies greatly from situation to situation and from tribe to tribe, but the most common version is moderately complex. The ritemaster calls the participants to him, and declares the name and deeds of the one to be honored. This can take the form of a long mournful cry, or a barely audible groan. This is followed by a small period of silent contemplation by everyone involved as they meditate upon what is lost. Then one by one the participants approach the site of worship (a dedicated shrine, a grave marker or something else representing the deceased) to offer a small token or gift of remembrance. The token may be a physical object like a weapon or fetish, or a symbolic offering like a teardrop or a smear of one's own blood. Upon the offering each one offers a remark on why they honor the deceased (whether for a personal reason, or for some quality or virtue they believe the deceased embodied in their life). As the mourners settle in front of the site of worship the ritemaster leads them in a sharing of tales of the deceased, where everyone shares their fond memories. This is often followed by a chant or song led by the ritemaster, but performed by all, calling on the deceased to watch over them and lend them his strength and virtue in their continuous struggle. As the song concludes the deceased may sometimes appear for a small delicate period of time to be with those closest to him again in

his life. (It is not unheard of for those so honored to become ancestor-spirits due to the love and respect offered them during this ritual. After the spirit dissipates, if it shows at all, the participants give a farewell howl before breaking company or partaking in some revelry or another.

System: The ritemaster must succeed on a Charisma + Rituals roll, difficulty 8 minus the rank of the honored Garou, with additional minus 1 for every five participants. On a marginal success (one success) the honored receives one posthumous point of Honor. On a moderate success (two successes), the honoree receives an amount of posthumous Renown equal to the number of participants, to be distributed among the categories the deceased is being remembered for. The participants all receive one point of Honor. On a complete success (three successes), the deceased receives Renown equal to the total ranks of all participants divided by two. The participants all receive an Honor reward equal to the rank of the deceased. With four or five successes the deceased has a chance of appearing as an apparition to comfort the participants; if this happens, the participants all have their Willpower replenished. If six or more successes are achieved the spirit is sure to appear unless somehow restrained, and the Storyteller should consider rewarding the participants with an extra point in the Ancestors Background, representing the ancestor-spirit of the deceased.

Although the rite can be performed more than once for any given hero, all rites of mourning after the first have no game effect, Renown gains or otherwise.

Greater Rite of Mourning

Level Five

The martyred hero represents all that is good and righteous to the cause. Unlike the private and intimate Lesser Rite of Mourning, the Greater Rite of Mourning is an elaborate and formal event dedicated to full-scale hero worship. There must be at least 10 participants in addition to the ritemaster.

The Greater Rite of Mourning serves a dual purpose. First of all it empowers the chosen cause of the ritemaster and the participants, strengthening their resolve and ability to succeed in their struggle. Second, it bestows great posthumous renown to the honored, strengthening his or her memory and spiritual essence. As with the lesser version of this rite, the honoree may appear or even become an ancestor-spirit as a result of the worship given during this ritual. Due to the great power of such a rite if well performed, and the difficulty in assembling such large numbers of participants, rites like these are not common except during times of great struggle. The Greater Rite of Mourning is performed only once.

The rite usually commences with the calling to order by the ritemaster. This is followed by a chanting recital of the fundamentals of the honored hero's career, struggle and death, and its relevance to the struggle at hand. Following is a moment of silent meditation in honor of the deceased. The ritemaster then declares the different virtues of the hero, while offering symbolic sacrifices in the deceased's name. This leads in to a common chant, where the ritemaster leads the participants in calling to the hero to bless them with his virtues and aid them in finishing his noble struggle. At this point the deceased may or may not appear as an apparition in order to bless them in person. The song flows naturally into a chanting "war speech" by the ritemaster, restating the purpose of their gathering and the necessity of their noble struggle. If delivered properly, the speech whips the participants into a proper mood, and many a Greater Rite of Mourning has been followed by a bloody and heroic attack against the enemies of the People.

System: The ritemaster, who must be of a rank at least equal to the number of participants divided by 10, makes a Charisma + Rituals roll, difficulty 10 minus the rank of the honored hero. The difficulty further decreases by one for every 10 participants. One success has no other effect than an Honor point to all involved. Two successes grants the honored hero a point of Renown for each 10 participants, plus an additional number of Renown equal to the ritemaster's rank, to be distributed to the categories the hero was honored for. The participants all regain lost Willpower, as well as a point of spent Rage or Gnosis (depending on the purpose of the rite), and gain two points of honor each. The ritemaster also receives a number of Honor points equal to the rank of the honored hero.

Three successes grants three points of Honor to all participants, except for the ritemaster, who receives Renown equal to the rank of the honoree, plus a tenth the total number of participants. All participants also gain the use of one of the hero's abilities or Gifts for the struggle at hand. The hero being honored receives a point of Renown for every five participants, in addition to the points gained from the ritemaster's rank.

Four or five successes results in the participants gaining the use of two of the abilities or Gifts of the honored hero, and each participant regains two points of Rage or Gnosis, or one of each. The ritemaster gains the use of an additional Gift. The hero has a 50% chance of actually appearing as an apparition, and gains the ritemaster's rank plus one for every five participants in Renown.

With six or more successes the participants regain all lost Rage or Gnosis. The hero is guaranteed to

appear, and gains an additional five points of Honor Renown, as do the ritemaster. The Storyteller can opt to give the ritemaster or all the participants a point in the Ancestors Background if he chooses.

Supernatural bonuses granted by this rite, apart from temporary Renown awards or replenished Rage and Gnosis, last for only one hour per success scored on the ritemaster's roll.

Mystic Rites

Preserving the Fetish

Level One

This rite is designed to honor and preserve a spirit within a fetish, or other spirit-imbued object. Each Garou who practices the rite introduces small variations, depending on the type of spirit and fetish involved. The rite generally includes cleaning the fetish, and perhaps even re-coating damaged layers of paint or making other such similar repairs, though many Garou (and spirits) prefer fetishes that appear to be veterans, not brand-new. This rite is often assigned to cubs, who are subsequently given the task of maintaining the fetishes of the sept. This is usually also the only time cubs are allowed near the arsenal of the sept.

System: The player rolls Wits + Rituals, difficulty 8. Good roleplaying and clever ideas for honoring the spirit (emphasis on *honoring* here) could warrant bonus decreases in difficulty level. This ritual should be performed at least once a month, but most Garou are encouraged to use it as often as possible, especially after having used the fetish.

Renewing the Talen

Level Two

As a form of lesser fetishes almost, talens are spirit-imbued items that have a limited number of uses: one. Some talens can be "refueled," however, with this rite. This rite charms and seduces the spirit involved to return to the talen, and it must be performed through singing and enticing and other forms of beguiling.

System: By performing this rite prior to the Rite of Binding, the character effectively lowers her difficulty to perform that rite by one.

Calling the Spirit Guide

Level Three

This rite serves as a quicker way to summon spirits while in the Umbra, but only spirits that can guide the summoner to a location. The spirits summoned with this rite will not teach the character anything or assist in the usual ways, but can be asked to help find a place, person or item within the Umbra. The rite involves calling out through a specialized dance and chant taught to the Garou as she learned this rite.

System: Standard roll for performing this rite, but lower the difficulty by one if the character seeks a particular spirit whose name she knows. As usual, failed or botched rolls often involve angered or hostile spirits appearing (see charts under Rite of Summoning, **Werewolf**, p.161). When the spirit appears, it can lead the character or her pack to a Near Realm without difficulty. There is no further roll required here, but as customary it will want something in return for its services. It can also help search for a place or a person. The spirit is not omniscient, and can only *help* locate the target. The ritemaster gains five bonus dice to his Perception + Investigation rolls throughout the quest, as long as the spirit assists him. The spirit can also attempt to lead the characters to the Deep Umbra. In this case, stakes are much higher, and the characters may need to haggle a great deal (but not so much as to offend the spirit) to get a reasonable price. Also, the characters must locate an anchorhead themselves, and they travel into the Deep Umbra at their own risk. If the characters manage to persuade the spirit to accompany them on their entire journey, they will be able to return safely to the anchorhead.

Punishment Rites

Tears of Luna

Level Three

The Tears of Luna are said to be a foolproof way of determining the guilt of a suspected criminal. If there is ever any doubt about the guilt of the author of a serious crime such as deliberate violation of the Litany or rape or murder, this rite is invoked.

The suspected offender is first subject to markings on his body made by the ritemaster. Generally this mark can be the shape of the offender's auspice glyph carved with silver and painted a silvery color. The offender is then splashed with ice-cold water, and exiled for one phase of the moon, starting with his own auspice. From that day to the next moon the offender believes that all rain that falls on him is liquid silver. The rain actually causes him harm, and he is unable to soak or heal these wounds. The wounds themselves are illusory. If the offender is innocent, he does not take any real damage from this "silver" rain, only believe that he does, but if guilty he suffers aggravated damage. Assuming he survives, the violator nonetheless suffers terribly.

System: The one moon this trial lasts the suspected criminal cannot replenish his Gnosis. The drops of rain hitting him feels like shards of silver driving into his skin. The "silver" does one point of aggravated damage per rainfall. The suspected offender can spend Willpower to ignore the illusion for the duration of one scene, but he cannot heal any of the wounds caused by the silver rain until the trial is over.

For some reason, it always seems to rain just a little bit more when this rite is invoked.

Rites of Renown

Rite of Praise

Level Two

This rite honors a werewolf who has given more, risked more, and sacrificed more than necessary for the good of other Garou, Gaia or anything related. The entire sept is gathered as the ritemaster presents the commendation, often with a token worthy of the honoree, such as a fetish, as a final reward. This rite is not used lightly, or to reward expected behavior — it honors only the greatest.

System: The ritemaster presents to the sept the deeds and actions of the chosen Garou warranting such praise. For each success on a Charisma + Rituals roll (difficulty 6), the praised Garou gains an extra die to use for Social dice pools within the sept over the next three months.

Mortal and Kinfolk Characters

Normal, run-of-the-mill humans can play an integral part in a **Werewolf** chronicle. An entirely human but no less dedicated friend can be a blessing — or a curse — for an active pack. Kinfolk, the mortal blood relatives of werewolves, are even more intrinsic to Garou society. In their prime role, they allow the werewolves to breed and have children. Moreover, many are vital parts of sept life, assisting with guard duty, investigating suspicious activities in places werewolves can't go and in general, providing ample opportunity for werewolf player characters to form close friendships or suffer terribly when their Kin are in danger. Kin and mortals are great ways for Storytellers to craft some poignant tales of personal triumph and tragedy, and a player who includes Kin or mortals in her character's background will probably enjoy a richer role in the chronicle.

But what about playing Kin or mortals, rather than just having them as Storyteller characters? Not only does the option exist, it can also be a fun change from playing a werewolf or other supernatural in the chronicle. True, the Kin or mortal player characters have some disadvantages, especially if fighting werewolves or fomori, but they make up for it with their links to human or wolf society.

Where Kin Stand in Garou Society

No two tribes view their Kin exactly the same, but only foolish werewolves deal with their Kin overharshly. Even the Get of Fenris, who desire bravery and great strength of character in their human and wolf brethren, treat those who serve well with respect and honor. With memory of Samuel "the Skinner" Haight's atrocities still fresh, most werewolves treasure their Kin and don't want them alienated. After all, Kinfolk are mates, family and confidants. Without Kin, the blood of the werewolves would die out. Even the sternest, most traditional werewolf realizes the future is bleak without loyal Kinfolk.

Still, Kinfolk are *not* werewolves. They're physically weaker and can't take the punishment of gunfire and sharp steel without terrible suffering and frequent death. It takes a lot of courage to stand up to the kinds of dangers Gaia's warriors face on a daily basis. Some Kin shirk duty out of fear. Others are repulsed by their heritage and turn their backs on the Garou. And while the vast majority of werewolves want their Kin close at hand, active in sept life, an imprudent few still insist on treating Kinfolk merely as second-class citizens only useful for breeding and cannon fodder. It's a bad attitude that will doubtlessly come back to haunt the werewolves who don't see Kin as a link to the future and worthy to protect Gaia in their own way.

Trying Something Different

In a game where a significant portion of the action centers on do-or-die fights against the Wyrm and other nasty foes, why play a character that has less combat ability by her basic nature? That's a fair question and deserves some deliberation here.

One reason is when a jaded player wants to do something *different*. He likes the game, but he needs a fresh perspective, something to revitalize his interest and enthusiasm. Why not try playing Kinfolk, or even a knowing mortal? He'll get a new look at werewolf society through a different set of eyes.

Another reason is sheer practicality. What if a potential new player wants to join the game, but nobody knows much about her or her gaming style? The Storyteller might suggest the newbie play a Kinfolk character for a session or two, not only so he can gauge her approach to the game, but also so she can learn something about the rules, werewolf society and the other players. If everybody's happy, then the new player could make up her own werewolf character. Still, new players shouldn't feel forced into the role of playing Kin, nor should they have to play Kinfolk indefinitely; it's not going to be fun if they feel stuck playing a mortal when everyone else is running amok in Crinos.

If the new player drops out, the Kin could become a Storyteller character with no negative effects on

the chronicle. In the same vein, a Kinfolk character might be ideal for a player who only joins the chronicle now and then. In any case, supporting roles can be a lot of fun for the players and Storyteller alike. A chronicle with a good blend of Kin and werewolves is probably going to be more complex and involved than one where the *only* important characters are the Garou themselves.

Kin Roles

Kin characters are probably going to take on a supporting but nonetheless important role in the story. The fairly normal folks who support and help the far more potent heroes are staples of both mythology and the action genre; there's Achilles and Patrocles, Yoshitsune and Benkei, hell, even Blade and Whistler. Even though the lesser characters *support* the main hero, they're still interesting and strong in their own right... and they play a role more important that it would seem on paper. They provide the "Everyman" link between the audience and the participants, doing and saying the sort of things that we can relate to. They don't come with the advantages of the hero — but that can be as appealing as it is dangerous.

Of course, if you're like most players, you don't want characters you've lovingly crafted and detailed dying off at the start of every game. Realize that the game is much deadlier for non-Garou, but know you don't have to sit on the sidelines, either. Most werewolves should find it quite difficult to interact regularly with the mortal world... and that's where Kin can be most valuable. They can spearhead investigations and question other humans that would be ill at ease around a werewolf's seething temper. They can use firearms, something most Garou disdain, to get involved in combat without being on the front line. And don't forget the option of helping guide plotlines by throwing some ideas at your Storyteller; most are quite happy to reward that level of involvement by ensuring your character has something to do.

Character Creation Chart: Kinfolk and Mortals

• Step One: Character Concept

Choose Concept, Nature and Demeanor, and if applicable, Tribe Relation and Kinfolk Relation. Relation describes your family connection to the Garou, such as "Grandson to Sept Leader."

Possible concepts for Kinfolk: athletic trainer, ecologist, environmental activist, farmer, forester, hacker, horticulturist, landscape architect, mercenary, nurse, photographer, social worker, teacher, veterinarian, writer.

• Step Two: Attributes

Prioritize and assign Attributes: Physical, Social and Mental (6/4/3).

• Step Three: Abilities

Prioritize and assign the three categories: Talents, Skills and Knowledges (7/3/1).

• Step Four: Choose Advantages

Choose Backgrounds (5). Kinfolk may choose from Allies, Contacts, Equipment, Favors, Mentor, Pure Breed, Renown and Resources.

Optional: Choose Merits and Flaws. These are advantages and disadvantages that some Storytellers allow in games. Buy Merits with freebie points. Use Flaws to add to the freebie point pool, to a maximum of seven points.

• Step Five: Finishing Touches

Record Willpower (3), spend freebie points (21). You can't use freebie points to purchase Gifts; these must be acquired during the game (if the Storyteller permits) with roleplaying and experience points. Freebie point costs are as follows:

Trait	Cost
Attributes	5 per dot
Abilities	2 per dot
Backgrounds	1 per dot
Willpower	1 per dot

Kinfolk and Mortal Optional Material

The following Backgrounds and Merit are designed for mortal or Kinfolk characters. Kin are of course immune to the Delirium via their werewolf blood, but the merit can be useful for certain mortals (particularly player characters) who don't want to collapse in terror every time they see a werewolf in Crinos.

Background: Equipment

Whether you buy, beg, borrow or steal, you have access to specialty gear that isn't available at the local mall. This background covers simple items such as protective vests as well as rare and unique objects you'd rather keep secret from everyone. Regardless of the equipment, if it's depleted or destroyed, it's gone. In other words, if you donate all doses of your magical healing potion to your werewolf sister, you've lost it forever. Some examples are listed with each level of this background purchased, but players are encouraged to come up with their own ideas and creations. The tale of how the character acquired the item could make for an interesting story seed.

- • One minor item or a set of small minor items: a dozen silver bullets, a SWAT-issue Kevlar vest, a dozen silver caltrops, military-issue pepper spray, prescription drugs, street drugs, high-tech laser sight, etc.
- •• Two minor items.
- ••• One major item or a set of small major items: a dozen rounds of explosive ammo, an untraceable data shredder, well-stocked paramedic kit, a white noise generator, a special vehicle, an electron microscope, a powerful computer virus, etc. With Storyteller approval, you may choose to have a minor talen at this level.
- •••• Two major items. With Storyteller approval, you may choose to have a major talen at this level.
- ••••• One unique or rare item, usually the stuff of myth or science fiction: a plasma pistol, a virulent poison, a legendary artifact, a tome of prophecies, a set of important passwords, etc. With Storyteller approval, you may choose to have a powerful talen at this level.

Background: Favors

Somehow, you've gained the goodwill of a werewolf. Maybe you kept the Veil from being torn apart by covering up his tracks, or in a stroke of luck, perhaps you saved his life from a pack of Black Spirals. Whatever the reason, this werewolf owes you a debt of gratitude... and you've not yet claimed it. In the course of the chronicle, you can decide what form the repayment will take. Maybe you'll need some strong arms, or even cold cash. Within reason, the werewolf in question owes you. But once he's paid, you're even and can't make another claim on his goodwill based on your past deeds. Describe to the Storyteller how you met the werewolf and put him in your debt; the Garou in question could be a player or Storyteller character.

- • A werewolf of low rank (0-1) owes you a favor.
- •• A werewolf of medium rank (2) owes you a favor.
- ••• A werewolf of high rank (3-4) owes you a favor.
- •••• A werewolf of highest rank (5) owes you a favor.
- ••••• A tribal leader owes you a favor.

Background: Pure Breed

Whether you behave accordingly or not, your bloodlines are among the best of the werewolves. Your ancestors might have been heroes or great leaders, or at the least, honorable and loyal servants of Gaia. Regardless, purity of blood and a proud heritage is noteworthy to many werewolves, particularly the Silver Fangs. Choosing this Background will assure that most Garou will give you more than a passing glance, if not shower you with offers of marriage or romantic trysts. On the other hand, the werewolves will also expect you to act according to your lineage. They'll think the worse of someone that has pure blood and behaves like a fool.

Optional: Pure Breed can sometimes affect the outcome of werewolf/Kinfolk matings, tilting the odds slightly in favor of having Garou children. For every level of Pure Breed a Kinfolk has (werewolf Pure Breed has no effect), the chance to produce a werewolf child increases by five percent. In Kin/Kin matings, the chances increase by one percent per level. Note also that Pure Breed is basically tribe-specific; a Silver Fang who mates with a Black Fury Kin with Pure Breed 5 isn't going to have a 35% chance of a werewolf offspring. In fact, the chance is probably the general 10% with the Storyteller maybe upping the odds a little.

- • Your ancestors were brave, honorable and loyal members of werewolf society, even if they weren't famous.
- •• Long ago, one of your ancestors was the right hand of a minor werewolf hero.
- ••• You are in the direct line of descent from a noted werewolf hero.
- •••• Your family tree is full of well-known warriors, mystics, singers and healers. As the latest in line, you have great expectations to fulfill.
- ••••• The resemblance between you and a famous werewolf is uncanny. Some say you are this hero reborn.

Immune to the Delirium (3-pt. Merit)

While Gaia's plan may not be too clear, she's chosen to bless (or curse) you with the ability to maintain your cool when you see a werewolf in his terrifying half-human/half-wolf war form. Unlike other normal folks, you don't experience the possible range of physical and mental reactions when confronting a Crinos werewolf. Instead, you can make a rational decision on what you want to do, whether your inclination is to run, hide or stand your ground. This merit is intended primarily for non-Kin characters who are part of the chronicle, as Kinfolk by default are immune to Delirium.

More Resources

While it's certainly not an absolute necessity to run a **Werewolf** chronicle, **Kinfolk: Unsung Heroes** provides a *lot of additional material on the* mortal relatives of Gaia's warriors. It includes detailed information on the individual tribal views of Kin, as well as rules for playing supernatural Kinfolk and some new Merits and Flaws. The book also contains particulars on using Numina, a catch-all term for mystical powers such as Hedge Magic and Psychic Phenomena. Other products that detail Numina include **World of Darkness: Sorcerer** and **Project Twilight**. Of course, players and Storytellers should discuss how (and if) Numina will work in a chronicle beforehand.

Gnosis (5 to 7-pt. Merit)

You're one of the rarest of the rare — Kinfolk blessed with Gnosis. Although your affinity for the spirit world is all but vestigial, you can still learn a Gift that requires Gnosis or use a fetish or talen. The amount of Gnosis you begin with is determined by the size of the Merit; five points means you have one dot of Gnosis, the six-point version grants you Gnosis 2, and the seven-point version grants Gnosis 3.

General Rules FAQ

The following section addresses some of the most basic questions about Kinfolk and mortals. It's meant to clarify a number of fuzzy points in the rules for both players and Storytellers. The material here also reiterates some basic information on what Kin can or can't do.

• Can Kinfolk or other mortals use Gifts?

Certain Kinfolk may use level one Gifts, with the following caveats. First, any Gifts requiring Rage cannot be used, as Kin can *never* have Rage. Second, unless the Kinfolk is one of the rare individuals that possesses Gnosis, logically enough she can't use any Gifts that require Gnosis. So that leaves a few level one Gifts that either use Willpower or another mortal stat for activation, or require only an Attribute plus Ability roll (depending on the Gift). Some examples would be Persuasion, Sense Wyrm or Resist Pain. When asking the Storyteller if Kin characters might learn a Gift (and the use of the singular form is deliberate; no Kin should learn more than one, except under the *most* bizarre circumstances), keep a couple things in mind. The Kinfolk in question is going to work extra hard to convince either a spirit or one of his werewolf companions he has a compelling reason to learn the Gift. He may have to undergo some type of quest to prove his worth. And of course, his family will expect judicious use of the Gift for the better-

ment of the tribe. The long story short is that it shouldn't be a cakewalk for Kin to have Gifts, but if it helps the story take off in an interesting direction, Storytellers might keep such player requests in mind.

As far as non-Kin mortals learning Gifts, the occasion would have to be *extraordinary*, something above and beyond the experience of any living werewolf. No one wants to shatter the Veil, for starters, and what unknowing mortals could be trusted with a charge so sacred? But it's possible — in the sense that if the Storyteller allows it, several stories or even a chronicle may hinge on this unusual happening and what it portends. A mortal with a Gift must have it for a special reason, and in the eyes of most werewolves, would be approaching some Gaian version of sainthood. Other supernatural beings can't learn Gifts, though; they have their own special aptitudes with magic, Disciplines and so forth. Such abilities interfere with the learning of Gifts as the spirits are well aware that such critters don't need their help.

• Can Kinfolk or mortals use fetishes and talens?

With rare exception, fetishes and talens require the use of Gnosis. Therefore, unless a Kinfolk has Gnosis, she usually can't use a fetish or talen. A rare few fetishes have been designed to require Willpower rolls rather than Gnosis; these are exceptionally rare, as the Garou don't want just any mortal handling a spirit vessel. The chance of encountering one of these is left up to the Storyteller.

• Why do some Kin have Gnosis?

For Her own reasons, Gaia chooses to bless a few, extremely rare Kinfolk. They somehow feel a strong spiritual connection to Her heart and soul, probably because She has some special role or task for them to fulfill. Make no mistake: It's both a blessing and a burden. Werewolves who see Kin with Gnosis will treat them politely and with a bit more respect; they'll probably listen more intently to these Kin and consider their words carefully. By the same token, these Kinfolk have greater responsibilities to fulfill. Maybe they'll be asked to learn a Gift or protect a sacred talen with their life. There's also the hope that one day, Gaia's appointed task for them will become clear — and the Kin will be charged to undertake this duty, no matter how deadly or difficult, without hesitation. For players who want some out of the ordinary and poignant possibilities for their characters, a Kin with Gnosis should be an interesting challenge.

• If someone is related to a werewolf, is he automatically Kinfolk? What about genetics?

Usually, but not always. Being Kin is not just a matter of blood ties; it's also spiritual. Gaia knows who She wants mingling with Her warriors. She may choose to bless a distantly related human with Kin blood while a direct descendent of a werewolf may not be Kin at all.

The role of genetics is an interesting conundrum. Despite what the DNA folks would like to think, there is no such thing as a "Garou gene." It's true that *mostly*, bloodlines of werewolves (or Kin) *seem* to be hereditary. Generally, Garou mating with Kin will result in the offspring being Kin (about 90%) or Garou (about 10%). Kin mating with Kin will sometimes produce other Kin, normal humans and rarely, a werewolf. The direct progeny of a Garou and a normal human is Kin about half the time. And with one notably prophetic exception, werewolves mating with each other breed metis. However, as mentioned above, sometimes an offspring of two random humans with no apparent werewolf blood, will produce a werewolf... or Kinfolk. So it really all falls back on whatever Gaia deems necessary to Her plans, rather than any kind of scientific explanation.

• Can Kinfolk or other mortals learn rites?

Generally, Kin can learn rites, but cannot enact them; the spirits don't answer their call no matter how well they perform the rite. Kin were not mentioned in the Pact, and so the spirits don't empower their rites. Kin can learn rites and even teach them, since they can have the Rituals Knowledge. But *enacting* the rite is a whole different story. Unless the spirit involved in the rite has agreed to cooperate with the Kin, the rite simply won't work. At least one rite, however, the Rite of Sacred Rebirth, is usable by Kin and specifically noted as such. There may be other rites designed to grant Kin some sort of power, usually to serve the ulterior motives of the spirits who empower the rite. (In the case of the Rite of Sacred Rebirth, however, that ulterior motive is to see more Garou dead at the hands of their Kin, so tread carefully.)

• Do Kinfolk ever have Rage?

No. Rage is the expression of Gaia's wrath and, some theorize, the force of the Wyld in the heart of every werewolf as well. Kin don't have this spiritual tie to such a savage force, and thus, no Kinfolk can possess Rage. And of course, Kinfolk cannot ever use Gifts, talens or fetishes that require Rage, even if the Kin in question has Gnosis.

• Can mortals or Kinfolk step sideways into the Umbra?

Normal mortals and Kinfolk, even those with Gnosis, cannot step sideways; they have a strong spirit, but aren't half-spirit like Garou. Shapechangers literally transform the flesh part of their bodies into spirit matter when they step sideways; not even Kin with Gnosis can accomplish as much. Uktena and some other tribes know of mortal shamans and witches who possess the ability, but it clearly comes from the use of their own particular (and to the werewolf mind, weird and possibly tainted) magic.

• How do Kinfolk fit into the pack structure?

Naturally, that depends on the tribe or pack in question. Some tribes (especially the Children of Gaia,

Fianna and Silver Fangs) keep their Kin close at hand and deeply involved in many matters of sept life. Others hold Kin at a distance, to protect the Kin or because they feel certain matters are best left up to the werewolves themselves. In recent years, more werewolves are respectful of the unique role Kin play. No one wants a repeat of the Haight debacle. Often, Kin who are willing and able participate actively in pack life, joining raiding parties against the Wyrm or monkeywrenching corporate enemies. After all, the more firepower the better. Kin who have unique skills, such as in human or veterinary medicine, are particularly useful and welcome. Probably no pack or tribe is going to let Kin in on the deeper secrets of werewolf life, but generally speaking, Garou *want* Kin to be close by and content. One aspect of werewolf life usually eludes Kinfolk, and that's the realm of the spirit. It's bittersweet that they'll never know the beauties of the Umbra, but it's as Gaia wills.

• Can Kinfolk get Renown?

Yes, but it's highly uncommon. Such recognition is usually posthumous, given to Kin who perform some singular act of bravery that saves many werewolf lives. Regardless, Kinfolk *never* gain Rank; that's a privilege not accorded to mortals.

• What's a day in the life of an active Kinfolk like?

Let's take an easy, straightforward example, Jean Cochran, who is a Child of Gaia Kin married to a Philodox named David. These two live in a rural area, about five miles from their sept's caern, and they own a small farm given to them by Jean's late father. David belongs to one of three packs in the sept; it's a mixed group of several different tribes and includes lupus, metis and homid members. David's a small fish, being a mere cliath, but he is eager to prove his worth, as is Jean. They plan to start a family soon, which will be a mark of Gaia's favor on them both. Meanwhile, Jean has won a seat on the local board of commissioners for the county. She intends to use her position to change some of the environmental practices of the locals; her current goal is starting a recycling program. Tonight, a regular moot is planned, and Kinfolk will be welcome. David works with his pack during the day, cleaning the bawn and getting everything ready. Jean spends a few hours at her office, writing letters and polishing a speech she's giving on local radio next week. Later, she and a few other Kin prepare a meal for everyone to share after the moot. While she won't be a participant in the business part of the moot, Jean enjoys hearing the Galliard's tales of the sept's last battle against some Wyrm-tainted truckers. Later, she and the other Kinfolk share in the meal, and after the last chicken bone is tossed in the fire, everyone departs, content with full bellies and inspired by the fellowship.

Obviously, every sept isn't this arm-in-arm with the local Kinfolk, but most werewolves agree that Kin can and should be as active as possible in day-to-day life. Keep in mind, though, that most Kin have their own jobs and lives. They don't just sit around waiting for their werewolf relatives and lovers to give them assignments. Balancing a personal life and duty to the tribe can be pretty tricky at times.

Something else to think about is the possibility of Kin who don't have a clue; they're completely ignorant of werewolf society. If you're playing a Kin character, maybe you start the game as one of these unaware types. Or, you might suggest to the Storyteller that you could aid the tribe by finding some unknowing Kin and bringing them into the fold.

• What's it like being Immune to Delirium?

First of all, keep in mind that just because a Kin (or in some cases, certain mortals) is exempt from the effects of the Delirium, he doesn't automatically lose his fear of a werewolf in Crinos. Seeing a gigantic, howling, fur and blood covered beast should scare anyone. The useful thing about immunity to Delirium is that even though the fear is present, the fight or flight reaction is absent. The Kin can stand his ground, if he wants, or make a *rational* decision to run or hide. Your character can still feel his heart pounding, blood rushing in his ears and sweat pouring down his back—but he won't faint or fall gibbering to the ground, overcome by primal terror. Anytime he sees a werewolf in Crinos, the eerie chill and fear of impending death is still there; whatever part of the human brain that retains ancestral fear of werewolves kicks in high gear.

• How do Kinfolk and mortals soak and heal damage?

Kin and mortals don't have the supernatural resiliency of werewolves, so they aren't nearly as tough. As in all World of Darkness games, characters use their Stamina dice pools to try and soak damage, with a default difficulty of 6. This roll, however, is only applicable to bashing damage, the kind done with fists and blunt weapons. Normally, Kin and mortals can't soak lethal damage (caused by knives and bullets) or aggravated damage (caused by supernatural things like werewolf claws or magical weapons such as klaives). An *optional* rule is to allow Kinfolk (who do have some werewolf blood in them, after all) to attempt soaking lethal damage at difficulty 8. This optional rule might be most appropriate for Kin player characters, to allow them a bit more staying power.

Healing for Kin and mortals is slower, too. Bashing damage is healed fairly quickly, within half a day or so, even if the damage is at the Incapacitated level (in which case the character is unconscious, but not dead…unless *more* damage is taken). Lethal and aggra-

vated damage are far more deadly. Any wound worse than the Hurt level from lethal or aggravated damage requires medical attention or supernatural healing. For more details on specific healing times, see p. 187 of **Werewolf: The Apocalypse**.

• **Can other supernatural beings be Kinfolk?**

Yes, though it's extremely unlikely. Many werewolves would shun a Kinfolk who was Embraced or Awakened, believing them to be Wyrm-tainted or a potential caern raider. While the Silent Striders have certain affinity with ghosts, as the Fianna do with the fae, there's still unease and a certain level of caution present. Remember that the supernatural Kin are going to have their own agendas, according to their natures, that may well be at odds with the werewolves' way of life.

The Prodigals

Not all werewolves are members of the Garou Nation. Some are outcasts, loathed by their own kind; others are small bloodlines in the farthest, most isolated lands who severed ties with the tribes long ago. Some are monsters in the classic sense.

The three prodigal groups of werewolves detailed here make for very different chronicles — you can't just throw a Ronin into a Garou pack and expect things to carry on as usual. Each of these groups would probably work best in a chronicle devoted explicitly to the group at hand, although Ronin and Skin Dancers might work well (or at least interestingly) in a mixed group. The Silver Rule is in full effect here — don't expect your Storyteller to allow you to play one of these potential troublemakers in a standard **Werewolf** game. However, if your group is looking for something quite different, these prodigal sons and daughters may provide a very satisfying experience.

Ronin

"Freedom's just another word for nothing left to lose."
— Janis Joplin

The Garou are a people in a constant state of warfare, besieged on all sides and on many different fronts by an almost endless roll call of enemies, many of which represent the complete and total destruction of everything that the Chosen of Gaia hold dear. While most Garou that take up arms against the corruption of the Wyrm and the cold and calcifying assimilation of the Weaver are psychologically and spiritually suited for the stations they occupy within the Garou Nation, some — a small minority indeed — never are. For some, the ways of the Garou create a conflict within the soul that cannot be resolved through dogma or inner reflection. The blessings of Gaia are viewed more as a curse than a birthright, and the blood dripping from the claws of their ancestors a tainted legacy that has blackened their lives.

For these few and far between, the only answer available to them is to walk a road separate from their werewolf kin in search of a destiny other than that afforded by a glorious death on a dark, hidden battlefield somewhere. They take the cross of their existence upon their shoulders and walk away from Garou society forever, leaving everything behind — or they are cast out, punished for their misdeeds with banishment. The Garou word for these wayward werewolves is Ronin.

In some ways, the life of a Ronin is a life free of the yoke of Garou responsibility; the world becomes a far different place for a werewolf with no pack, sept or tribe. Political intrigue exists for the Ronin, but only to the degree that the Ronin seeks it out (or that it seeks him out). Because of a complete lack of social boundaries that would normally retard such associations, the werewolf can attempt to strike deals with other supernatural entities such as mortal wizards and immortal vampires. Without the responsibility of a higher cause that might be endangered, the Ronin can do what he likes in the knowledge that the only one being endangered is himself. To some degree, a Ronin is free. For the most part, however, the life of the Ronin is a life spent in spiritual as well as physical exile from everything that makes them who and what they are, if not a death sentence.

From a player's perspective, the life of the Ronin is a dangerous one to contemplate and should never be a decision applied to character creation lightly. The Silver Rule comes into play for Ronin character creation in full force. The obvious complication that playing a Ronin will bring to the table is the complete and total lack of Garou allies of any sort, save perhaps other Ronin that your character might encounter in her travels.

Where pack tactics are concerned in the World of Darkness, the Garou are at the top of the food chain. One of the fundamental facts where Garou are concerned is where you see one, others are normally not at all far away. Werewolves act best in numbers and as a cohesive unit, but not just for the sake of being an overwhelming force of nature in combat. The fellowship of brothers and sisters in arms and in philosophy makes the life of the average werewolf somewhat more livable. They're never too far from someone who feels and understands Rage and who can honestly relate to pretty much any dilemma another of their number might feel.

Not so for the Ronin. The Ronin is alone, totally and completely. She has no spirits to guide her on either side of the Umbra. There is no healer available to soothe or dress her wounds after combat. No mentors will volunteer to supervise her advancement through the

ranks of Gaia's army, or take her on as a protégé. There are no Kinfolk shoulders to cry on for the Ronin on the nights when the anger burns inside, and the taste of human (or other) blood in her throat drives her to despair. Humans, wolves, and especially werewolves are pack animals. The social drive to be among others of one's kind and to run in packs may outweigh the desire for solitude and life on individualist terms. Antisocial players who function more comfortably alone in a roleplaying setting may lose out on a lot of the experience of **Werewolf** by choosing the life of a Ronin.

A few things are of paramount consideration in creating a Ronin character:

• **Spiritual Vacancy:** Ronin are what they are for one of two main reasons; either they have chosen the rocky and perilous road they walk at their own risk or they have committed a crime so serious against their own people that they have been banished from Garou society forever. When a Garou walks away or is cast out from his tribe (and the totem spirit that has chosen that tribe) it is almost as if a part of her soul is lost as well. Many spirits will not cooperate with Ronin for many reasons, and some — depending on the situation surrounding each individual Ronin's creation — are outright hostile if not openly violent towards these lone werewolves. For a spirit to deal in any way, shape or form with a Ronin is to share in the shame of the Ronin's existence. This is a pill that few Umbral denizens are willing to swallow. In short, when she turns her back on her tribe, (and symbolically, Gaia) most spirits turn their backs on her. Most Wyld-spirits and a few, other Triatic spirits, however, care less for Gaia than for their own agendas and desires. And while pack and herd animal-spirits certainly shun the Ronin, more solitary animal-spirits may be sympathetic to the needs of the Ronin and, in kind, treat her as somewhat of a kindred being. Spirit members of a Tribal Totem's brood, however, will afford the Ronin little or no consideration.

• **Loss of Renown:** Renown is used in Garou society to determine a werewolf's standing within the Nation. For a Ronin, there are no songs sung of their glory or their accomplishments. Only shame and regret exist in their places, and that is under the assumption that the Ronin's name is ever even spoken again at all by her tribemates after she leaves. Remember, without a name in Garou society, other werewolves regard the Ronin as little more than a warm-blooded animal. In addition, where there is no Renown, there is no advancement in rank. Where there is no advancement in rank, compounded by a virtually complete lack of spiritual communion, no new Gifts can be learned by a Ronin unless under extremely special circumstances. The Gifts possessed by a Ronin at the time of her departure are likely the only Gifts she ever learns for the duration of her life.

• **Pariah:** The tribes view the problem with the growing number of Ronin Garou as not just a simple inconvenience. Ronin weaken the tribe by leaving the tribe's ranks and can, in many cases, fall into the coils of the Wyrm much more easily than their non-Ronin counterparts. The weakening of the Nation as well as the potential for strengthening the Wyrm's forces is not at all unlike a death sentence in and of itself. Many Garou, in fact, hunt and destroy Ronin in an effort to gain renown and to prevent any collateral damage that a werewolf falling to the Wyrm might bring about. Thus, being a pariah, a Ronin can be synonymous with an enemy of the Garou Nation as a whole. While a Ronin's former tribe might not look to harm her, content with erasing her from the tribe's history, other tribes within the Garou Nation are not nearly as forgiving.

These are the risks that face the Ronin every single minute of her life. There is no glamour in loneliness, and the adventures that might befall a Ronin on any given day are far from cinematic or glittery. Most Garou cannot survive the severance from their tribe. Those that do not fall into the slow death of Harano and spend the rest of their existence hiding while they drink or drug themselves into oblivion are easy prey for the forces that serve the Wyrm.

However, some Ronin do survive, and a small number of them become very good at living their lone wolf lives very quickly.

While it is difficult for a Ronin to learn Gifts, it is not impossible. While the tribes loathe the practice, some Ronin — the fittest, as such — have been known to teach each other Gifts in exchange for valuable consumables such as silver ammunition, talens, and in many cases, even money to get from one bus station to the next. This takes time, however, and it is never a good idea for a Ronin to spend too much time in any one place... especially in the company of another Ronin. The tribes can be intolerant of such associations and downright unforgiving where the exchange of Gifts between two Ronin is concerned.

Other Ronin resort to lives as mercenaries for hire. Hyenas are Ronin who hunt rogue werewolves for septs other than those that they have abandoned or been cast out of. While a dangerous life to live, even for a werewolf, the reward of being taught Gifts from an elder of another tribe as bounty for the hide or scalp of an offensive Garou criminal is an exceptionally tempting option for a Ronin to exercise. But while payment might be rendered in the form of instruction regarding low level Gifts, the odds of a Hyena — who is still regarded as an outcast if not a traitor by any sept she

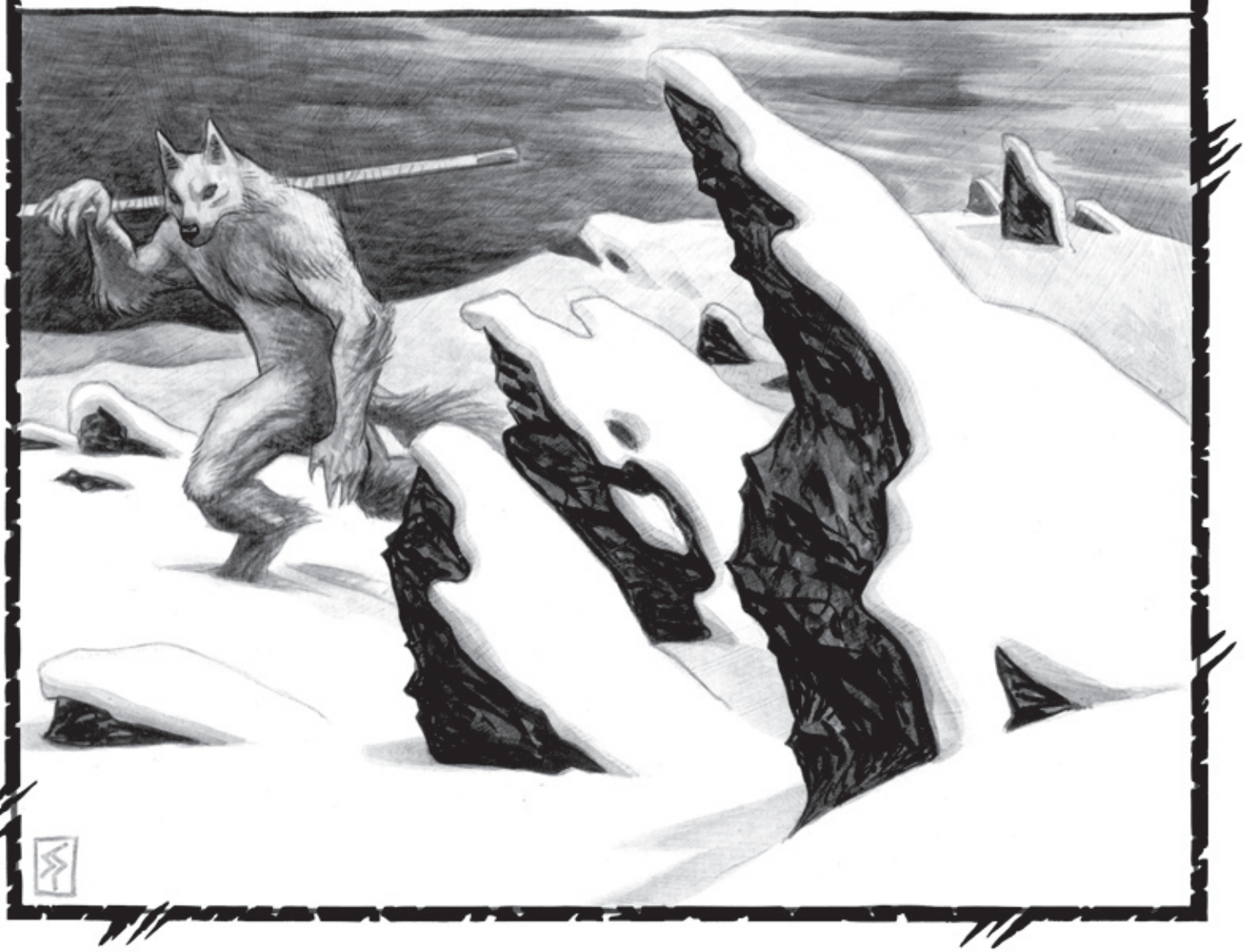
will work for — receiving any sort of talen or fetish is less than nil. At the same time, it is not unheard of (although it is somewhat uncommon) for a sept to lend talens, fetishes or other artifacts to the Hyena to help her achieve her bounty. The regard of the Hyena by the hiring sept might also encompass her doom in the event that she fails to obtain the bounty she has agreed to hunt, or return a sept's artifacts to them. Many septs have absolutely no issue with ending the life of a Hyena who fails to deliver or return.

I know what you're thinking, and you're right... it does sound like a pretty grim existence and have no illusions, it is. However, **Werewolf** has always been a game that hides something very important underneath all the carnage wrought by the claws, fangs and fury; hope. There is always hope, and the Ronin are no exception.

The majority of tribes who create Ronin or allow Ronin to walk away from them keep very good tabs on them. There are myriad ways for this to be done from spirits to mystical tattoos to communication with septs known to employ Hyenas. Regardless of how it is done, it is done in the hopes that one day perhaps the Ronin will return to her tribe and seek redemption from her totem spirit and her brethren.

Shames (sometimes referred to as *prides* by the Ronin who forge them), while rare, are rag-tag packs of Ronin who band together for mutual protection and companionship and to make an attempt at the reclamation of some of what they have lost. While joining a Shame benefits the Ronin in more ways than one, the practice of their forging is something that puts those in the Garou Nation who know of them on edge. Shames are not many in number, and to date none have actually attacked any caerns, septs or packs of the Garou Nation proper... but that does not mean that they *will not*. As an additional inconvenience to Shames, all tribes regard the movement of a Shame onto their bawns as an act of aggression, regardless of the Shame's intent and answer with appropriate force to neutralize the Shame in a "*Shoot first...*" mentality.

Ronin are created as any other werewolf. When the character is banished from her tribe or chooses the life of the Ronin, her Renown effectively freezes. The Ronin may keep any Gifts that they have learned before becoming Ronin, but she has no Rank within



Metis Ronin

Some tribes abandon their metis to other tribes who are more willing to accept and rear them. In the War of Apocalypse, every werewolf is important. While the birth of a metis is a disgrace to a tribe or sept, it happens and there is absolutely no reason to murder the metis outright. When a metis is given up for adoption, she is a Ronin until she completes a successful Rite of Passage into the tribe which has taken her in. Once accomplished, she is no longer Ronin, but a full member — with all the responsibilities, bans, banes and boons — of the tribe and a member of Garou society. What one tribe might consider a blasphemy in the face of Gaia and a disgrace that cannot be endured where accepting a metis is concerned, other tribes consider a fresh soldier or a capable caern tender. The Litany might be law, but there's a war to be won at any cost and whether the Garou Nation appreciates the metis in their ranks or not, they can become potent champions of all that the werewolves hold dear.

the Garou Nation and no ability to gain additional Renown. She does not lose her Willpower, tribal weakness (if employed by the Storyteller) or any of her Backgrounds, but cannot benefit from any advantages that might be inherent to the tribe of their birth. If the Ronin is lucky enough to ever be adopted by another tribe, she enters her new tribe as Rank One and receives the reduced cost for Tribal Gifts of that tribe.

Dancer Ronin

If the life of a Ronin is rigorous and lonely at best, the life of a Dancer Ronin is next to impossible.

The Black Spiral Dancers are notorious for the tabs they keep on their Kinfolk, and employ a number of Banes to act as messengers and spies for them outside of their hives. When a Black Spiral Dancer cub is born, any Dancers in the area are aware of it and, in fact, are already working out the logistics of obtaining the cub by any means available to them when the time is right. It is a very tightly knit system that the tribe of the Fallen does not take lightly, but it is by no means a perfect system. There are exceptions to every rule, especially in the World of Darkness and Dancer Ronin are one of them. A Black Spiral Dancer is created by one thing and one thing only: surviving the dance down the Malfean Spiral. Until the Dance is complete, the werewolf is simply a werewolf. Sometimes, on exceptionally rare occasions, a Garou born of Black Spiral Dancer blood experiences her First Change far away from the tribe that claims her as kin. Perhaps a Kinfolk mother escaped from the suffocating clutches of the tribe and was lucky enough to remain hidden from the coils of the Wyrm's minions. The statistical odds are against such things in the World of Darkness, but the World of Darkness is also a place where pretty much anything can happen, supernatural or otherwise.

A Dancer Ronin's chances are slim, but it is not unheard of for them to be adopted by Gaian tribes or by a sept powerful enough to withstand the assault that is sure to befall them when the Ronin's Black Spiral Dancer relatives come to claim her. Rarely is the risk worth the reward to some of the more militant tribes, but again, there is always hope.

Dancer Ronin begin gameplay with 4 Willpower and may not purchase the Fetish, Mentor or Rites Backgrounds (although freebie points could still be used, which is conceivable). While Pure Breed may be purchased at creation, it cannot be purchased at any less than 5. Dancer Ronin with a Pure Breed of 5 are genetic throwbacks to the extinct White Howlers of legend and are sought with the utmost ferocity by the Black Spiral Dancers for their highly coveted blood, even more so than Dancer Ronin "*mongrels*."

The Siberakh

The Siberakh of the frozen, Russian wastes are more legend than flesh in the hearts and minds of the majority of the Garou Nation. While the Silver Fangs, who know the truth regarding the Siberakh, have chosen to regard them as little more than a dirty little secret and wish that the sub-tribe were legend only, they are real.

A combination of Silver Fang and Wendigo genetics, the Siberakh are not acknowledged as a sovereign tribe, nor do they have a voice in the Garou Nation. The Wendigo respect them and afford them the solitude they have chosen to live in while the Silver Fangs — especially those within the former Soviet Union — deny their existence outright or, at best, consider them a camp of Ronin born of impure blood within the Silver Fang lineage. Many believe that the Siberakh are Gaia's ace in the hole where the War of Apocalypse is concerned, representing the purity of heart indicative of the Silver Fangs and the untamed ferocity and sheer strength of the Wendigo combined with none of either tribe's weaknesses, prejudices or dementia.

The truth of the matter is that the Siberakh want nothing to do with the Western Concordiat at all, preferring to answer only to themselves and serve their goddess in their own way and by their own means. If it is Gaia's will that the Siberian sub-tribe leave their homeland to fight Her war on other fronts, then perhaps one day they will. Up to now, however, the Siberakh have made no gestures towards such an endeavor, nor do they choose to communicate with other werewolves.

Their caerns are not open by moon bridge to any others anywhere in the world, and finding the Siberakh is an epic undertaking in and of itself. Siberia is a very large place and it is assumed by those in the Nation who know of the sub-tribe that they are busy tending to business in Siberia that the Silver Fangs either view as beneath them or are unaware of.

Still, a Siberakh pack can make for an interesting chronicle — the characters have almost all the spiritual advantages (including a sense of righteousness) of other Garou, without the obstacles posed by Garou Nation politics. They are the werewolves of the Siberian wilds, classic monsters of the wild places. They are very few, with no greater support network to back them up. A Siberakh chronicle would in many ways echo some of the more classic European and Russian werewolf myths, as the players pursue their own agendas first and the war against the Wyrm and Weaver second.

Siberakh begin game play with 4 Willpower and may not take the Backgrounds of Allies or Resources. Additionally, it is advised that Siberakh characters take at least one dot in Survival given the brutal nature of their homeland.

Skin Dancers

One of the most often overlooked threats to the Garou Nation are the ever increasing numbers of Kinfolk who, due to severe feelings of inferiority and resentment towards their Garou relations, turn on their families. These Kin are driven by vicious desperation, driven in search of a birthright they feel has been denied them all of their lives: the First Change. Of course, popular wisdom used to hold that there's no way for a Kin to become Garou; Gaia alone can create a new shapechanger. These Kin can rage all they want about the unfairness of it all, but their efforts are in vain.

Popular wisdom was wrong.

The first of the Kin to successfully uncover the road to a stolen werewolf nature was Samuel Haight, the Skinner. He traveled the world, poring through occult tomes and observing strange rituals, searching for some way to seize the power of being Garou for himself. Finally he succeeded, and discovered the Rite of Sacred Rebirth — a rite designed for Kinfolk to become werewolves themselves. All that was required for the rite to work was the skins of five Garou — and Haight got them. Although he was eventually slain in Mexico, the Skinner's legacy lives on. Several Kin have now managed to steal enough skins to make themselves shapeshifters, and they continue to find new recruits and teach them their ways. Although no tribe of Gaia, they nonetheless gather together to gain the strength of the pack, hoping to someday attain the full heritage of a true Garou tribe. They are the Skin Dancers.

Sable

Background Cost: 5

Sable, a Totem of Respect for the Siberakh, is the invisible hunter in the drifts; silently brooding, patiently waiting, striking without warning and then gone again into the ice, snow and wind leaving only a drop or two of blood behind as evidence that she was ever there at all. She is the small survivor, strengthened by her surroundings and tempered by her solitude. Sable represents the unexpected huntress and the survival of the fittest against the harshest of odds.

Traits: Sable's children gain one dot in Survival and two dots in Stealth. Each pack member's Dexterity is increased by one permanently and each pack member can use the Gift: Call the Breeze once per day. In addition, each member of the pack is completely resistant to the effects of extreme cold for the purposes of lethal damage.

Children of Sable are regarded as allies by wind spirits and can call on them and speak to them freely without possessing the Spirit Speech Gift. However, children of Sable — even those that might possess the Spirit Speech Gift — are snubbed completely by members of Falcon's spirit brood and cannot communicate with them at all. Falcon views all Children of Sable as dishonored, half-breed savages and under no circumstances will Falcon abide a Siberakh's membership in a pack that he has chosen as his own.

Ban: Sable relies on her children to protect her lands, and therefore, no pack with Sable as their totem may cross the borders of the Siberian region of the former Soviet Union in any direction or for any reason.

No one knows a werewolf better than his own blood. This fact in itself makes Skin Dancers the perfect natural predators for Garou. With the noted exception of the Black Spiral Dancer tribe, there are few beings in the Tellurian that know more of Garou secrets, lore and inherent weaknesses than Kinfolk. When the Urge of Corruption whispers malice to the hearts of resentful Kinfolk and ignites the spark of familial hatred from inside a potential Skin Dancer, the floor plan for a life of obsession and fratricide begins.

Skin Dancers are even more difficult to work into a standard Gaian chronicle than Ronin and Siberakh. Still, they enjoy the autonomy of a Ronin with a greater potential to gain spirit allies (unsavory though some of them may be), and therefore present an interesting option for a chronicle that's very different in feel.

Character Creation

There are essentially two ways to create a Skin Dancer character. The simplest way is to create a standard **Werewolf** character, with a few exceptions. The character begins play with only one Level One Gift, although this can be taken from any breed, auspice or tribe list, even the Black Spiral Dancers (presumably the character has bribed some spirit to teach him a Gift). The character must buy the requisite five dots in Rituals and Rites to represent his knowledge of the Rite of Sacred Rebirth, and may not buy the Ancestors or Pure Breed Backgrounds. Many Skin Dancers live on the periphery of human society, the better to lie low, and thus possess strong ratings in Survival, Crafts (metallurgy, taxidermy, gunsmith or fletcher), Stealth and Firearms. Skin Dancers begin with 4 Willpower, and all are technically homid (thus beginning with 1 Gnosis).

The second way is much more involved, but ultimately more rewarding. This method begins with creating a Kinfolk character as described earlier, and then roleplaying through at least one werewolf hunt (and preferably all five) to gain the skins necessary. Once the character successfully performs the rite, he becomes a Skin Dancer, and gains the ability to shift forms, step sideways, regenerate and the like.

Learning Gifts

While the totem-spirit broods of Gaian Garou will refuse to work with or assist the Skin Dancers in any manner, the Skin Dancers have, throughout history, forged spiritual alliances with Banes and unassociated spirits with a modicum of success. In some cases, the Storyteller may opt to allow Black Spiral Dancer Gifts to be learned by Skin Dancers. While this is perhaps not the most desirable of arrangements for the Skin Dancer or, in fact, for the Banes that might instruct them in learning Gifts, it is the most readily accessible avenue to spiritual power for the mock-werewolves.

Skin Dancers have no rank, but the sort of spirits that instruct them can be convinced to teach them higher-level Gifts at an additional cost. Skin Dancers buy all Gifts higher than Level One at a cost of Gift level x 6.

While many Skin Dancers seek the complete and total destruction of Garou Society, many are content to simply live their lives and have little or no contact at all with any werewolves after the completion of the Rite of Sacred Rebirth. In these isolated instances, some of the Skin Dancers have sought and, in fact, found spirit-servants of forgotten or lost totems such as Minotaur, who have taught the occasional Gift to a Skin Dancer when able to communicate.

Skin Dancer Totem: Minotaur

Background Cost: 6

Minotaur is the embodiment of the man that becomes the beast, the sentient being who craves animalistic power. He respects strength and holds contempt for the weak, and thus has come to favor the Skin Dancers, who parlay a small strength into a much greater one. Although not a direct servant of the Wyrm, Minotaur bears a faint touch of Beast-of-War's taint. He hates and envies Pegasus, particularly her high status among other Gaian spirits. He is misogynistic to some degree, although a strong female Skin Dancer can earn his respect in ways that a human female never could.

Traits: Minotaur places his children in contact with spirits that can teach them Gifts, and thus his children can learn most Gifts of Rank Three or lower (at out-of-tribe costs, of course). He also grants each of his children an extra dot of Stamina and an extra dot of Survival.

Ban: Minotaur demands that his children hurt and slay any of Pegasus' children that they meet. They do not have to exact Minotaur's vengeance immediately, but they can never let a Black Fury or other werewolf who follows Pegasus live in peace.

• **See Past the Skin (Level One)** — While the Gaian Garou use the Gift: Sense Wyrm to root out Skin Dancers in their midst, Skin Dancers use this Gift to detect the supernatural presence of one of their own. The user of this Gift is able to discern the faint, mystical patchwork on a Skin Dancer's fur when in Crinos form. This Gift is taught by a magpie-spirit.

System: The player rolls Gnosis (difficulty 6). Only one success is required. Success allows a Skin Dancer to actually see the patchwork on the hide of another.

• **Mask Taint (Level Five)** — A Skin Dancer possessing this Gift may completely camouflage any and all Wyrm-taint from all five senses, including Gifts that detect such taint. This gift is taught by a corrupted chameleon-spirit.

System: The character spends one Gnosis point, rolling Perception + Subterfuge (difficulty 8). The effect lasts for one scene per success scored, however it should be noted that the Wyrm's touch has caressed virtually the whole of Gaia; a werewolf without a single trace of Wyrm-taint might be deemed just as suspicious, if not more so, than one who reeks of Wyrm-taint.

Skin Dancer Fetishes

Normally, to create a fetish one must first practice the Level Three Rite of the Fetish. The Storyteller should take liberties with Skin Dancers, their fetishes and fetish creation rituals — as most (if not all) will be created with the assistance of Wyrm minions and Banes.

Although extremely difficult for most Kinfolk to use due to their lack of higher levels of Gnosis, the following are a few optional fetishes that Skin Dancers (or disgruntled Ronin allies) might find useful in their arsenal.

Goblin Eyes

Level 3, Gnosis 5

This fetish is normally created using a pair of face-fitting sunglasses or protective goggles. The goggles are smoked completely black by the soot released from the burning of a wolf cub skeleton and then bound (normally forcibly or via blackmail) with an owl-spirit. When activated, the wearer of the goggles gains the ability to track Garou movement via residual traces of their Gnosis signatures through virtually any terrain — untamed or urban — and even water. However, this fetish will not allow its wearer to track a Garou camouflaged by supernatural means.

Meatsuit

Level 4, Gnosis 6

This fetish is normally created from the patchwork "practice stitch" suits of human flesh that are used by a few potential Skin Dancers to perfect their mastery of the "art" of flaying and tanning the hides of large creatures. The Meatsuit is woven with authentic cat-gut, preserved and tanned in a baste of human fat, and finally bound with a Bane of deceit once complete. When activated, the wearer assumes the appearance, manner, height, weight, build and even eye color of a various combination of the victims who once inhabited the flesh quilt. Genetic details such as hair, saliva, and fingerprints also change. The number of total

Rite of Sacred Rebirth

Level Five

This blasphemous rite allows for a Kinfolk to transmogrify himself into a Garou, but only after the successful capture and subsequent, proper preparation of five Garou hides.

System: Each of the hides must be taken under the same lunar phase; if the first werewolf slain by the Skin Dancer was slain under a gibbous moon, all subsequent hides must be gathered under a gibbous moon for the rite to be enacted successfully. The final ceremony of the rite must be conducted under a moon that matches the phase under which the hides were claimed and preserved, and must conclude exactly an hour after it is initiated. The ritemaster rolls Wits + Rituals against a difficulty of 9. Only one success is required for the transformation, and there is no known rite of reversal once completed successfully. If successful, the preserved, stitched hides of the slain Garou meld onto the ritemaster's body, permanently becoming a part of the ritemaster's body and spirit. Unless the Garou who were slain by the ritemaster gave their lives to him willingly, the Wyrm will grievously taint the ritemaster.

hours that the Meatsuit can maintain the charade is equal to the wearer's permanent Gnosis rating.

Moon Trap

Level 5, Gnosis 7

This fetish is created through the use of a normal wolf or bear spring trap. The trap is bound with a corrupted Lune and then plated in sterling silver. The full effects of the trap are determined by the phase of the moon that the trap is created under. Any Garou unfortunate enough to spring the trap takes 4 health levels of damage (treat as silver); however if the Garou's auspice matches the moon phase in which the fetish was created, she also loses all of her temporary Gnosis.

Great deeds are usually wrought at great risks.
— Herodotus, *The Histories*

Klaive Dueling

In these, the last days before the Apocalypse, each and every Garou life has become more precious than ever. If the prophecies are accurate, all the Garou that will fight in the Final Battle have already been born. The Garou Nation can ill afford to lose even a single werewolf, especially over so small a matter as a duel. Still, werewolf nature being what it is, few elders believe that they have any chance of stopping challenges entirely. Duels and challenges between werewolves and are an accepted part of the social interplay of the Garou.

Serious disputes, usually ones that have an import beyond just the two participants, call for an equally serious form of duel. It impresses on both the participants and the rest of the sept that the matter being fought over is serious and its resolution is important. Over the centuries the klaive duel has become the method of choice for these disputes, and with it has evolved a ritual form that helps underline the significance of its use. Some caerns, usually only the largest and most prestigious ones, keep two klaives specifically for duels, but this is unusual. If one or both of the participants should have their own, they are, of course, allowed to use their own weapons in preference. On occasions, an elder Garou who feels that a combatant has a particularly just cause will lend their weapon to the dueler, along with providing the appropriate training needed to use it.

The Enigma of the Klaive

The significant of the klaive duel derives from the rather unusual status that the weapon has in Garou society. Klaives are curious things for werewolves to be using in battle. While on first glance they appear to be little more than great battle fetishes, the material and the spiritual working together to bring Gaia's wrath to the minions of the Wyrm, the fact that they are made of silver makes them more complex than that. The silver brings both pain to the werewolf that carries the klaive and a degree of isolation from the spirit world that is such an important part of Garou nature.

Thus, the decision to take up one of these great weapons of the werewolves is not a simple one. So why do werewolves continue to use them? Well, for one, the war-spirits bound within make them truly formidable weapons. For another, the Garou place great

importance on their heritage and history and many great klaives play significant roles in the werewolves' legends. Galliards can recite whole sagas about particular klaives and the Garou that have wielded them down the centuries. It's not just individual weapons that have a long history attached to them, though. The very idea of the klaive is deeply tied up with the Garou Nation's history.

History of the Klaive

The Silver Fangs' legends are littered with tales of great and noble werewolves of the past who took up a klaive and with it a burden of responsibility. As the werewolf grasps his weapon, the burning of the silver tells his followers that he is willing to undergo even greater pains than they suffer for the sake of them all. Some tales suggest that their willingness to take up this burden is what earned the tribe the honorific "silver" in its name, something that the Garou Nation does not bestow easily, as the names and roles of the Silver Record and Silver Pack show.

These legends make it clear that the klaive is a symbolic object, reflecting the suffering and burden of leadership and the restrictions it brings. The Garou, whose very culture is imbued with the idea of symbolism, instinctively recognize and respect what a werewolf is taking upon herself when she takes up a klaive and calls it her own. If she can bear it with honor, courage and wisdom, and lead others with an equal show of these attributes, she will find many flocking to her banner.

However, if it becomes obvious that she has only sought possession of the ancient weapon for her own glory, then she is likely to find herself shunned and quite possibly the subject of repeated challenges with the ownership of the klaive at stake. Surprisingly few of those challengers seek to claim the klaives for themselves, choosing instead to return them to the safekeeping of the elders to await a worthy bearer.

For generations the klaive was a ritual weapon, used in only the greatest of battles and the most worthy of duels. All that changed with the fall of the White Howlers. The Fianna, Fenrir and Silver Fangs, faced with untold packs of their Wyrm-maddened brethren discovered that their klaives were an effective weapon against the newborn Black Spiral Dancers. The pure metal of Sister Luna purged and destroyed the corrupted flesh of the shamed Garou. As the battles raged across what is now known as Scotland, the forges of all three tribes turned out klaives in unprecedented numbers. The spirits, as horrified as the Garou by the fall of the Howlers, took less persuasion than normal to enter a blade and sang their joy as their new vessels bit deep into Wyrm-corrupted flesh. To this day, the three tribes that stood against the Black Spiral Dancers in those dark days have more klaives than the other tribes combined.

Forging A Klaive

The knowledge of klaive-forging is jealously guarded and passed only from master craftsman to trusted apprentice over a period of years. Almost without exception, these craftsmen are Kinfolk. The risks of silver-smithing to a full-blooded werewolf are just too great. And yet, the Garou are understandably nervous about too many of their Kin knowing the secret of creating a weapon so deadly to the werewolves themselves.

When a smith starts work on a new blade, he summons one of the caern's Theurges to his side. Remarkably, the Theurge usually obeys; such is the respect that klaive smiths demand for their skill. As the smith works, the Theurge gently coaxes the spirit of the metal into awareness, a process that hardens the blade to a strength superior to that of steel. Only a small percentage of blades emerge from the fires with both the ability to house multiple spirits and a fully aware and powerful silver-spirit. The few that do are passed to the caern's Theurges who labor for days and nights to bind war-spirits into the blade. This is an immensely demanding and draining process for the werewolves. War-spirits are aggressive, argumentative and difficult to persuade, and it may take days before one agrees to enter the blade. Most klaives carry several such spirits. Once the klaive is finished, the spirits within Slumber until they recharge all of the fetish's Gnosis. Only then is the weapon ready for the battlefield.

Gaining A Klaive

How can your character hope to get hold of a klaive of her own, then?

• **Questing:** Owners of klaives are amongst the bravest and most noble of werewolves. Such creatures do not die in their beds: they die in combat with the forces of the Wyrm, howling their defiance even as they are overwhelmed. For that reason, the majority of klaives forged down the millennia have been lost. Many werewolves seeking to prove themselves set out to retrieve the lost klaive of an ancestor. More werewolves acquire their weapons this way than any other. Some canny Masters of the Challenge force arrogant cubs to quest for a lost klaive before letting them make a formal demand for a klaive duel. Even if they succeed, the cub usually returns with maturity and humility learnt on his quest that negates the original reason for the duel.

• **Reward:** Occasionally, a character who has done great deeds in the defense of the caern or to further the glory of the sept as a whole will be granted a klaive, either an old one from a fallen warrior or a newly-forged blade.

• **Inheritance.** A few werewolves inherit their blades from their ancestors. This practice is usually only seen amongst the Fianna and the Silver Fangs. For them it signifies the burden of responsibility moving down the generations. The other tribes actively frown upon the idea, preferring to see the cub earn her weapon. Cubs who inherit klaives often face an extra level of prejudice and contempt from other tribes, which can make their lives very difficult.

• **Challenge.** A very few weapons change hands through an actual duel. A klaive-owner may surrender his weapon if defeated in a duel. Some duels are initiated in the hope of removing the klaive from the hands of an unworthy bearer, but such duels are likely to get the Master of the Challenge's approval only if the majority of werewolves in the sept hold the same view.

The Klaive-bearer's Bond

However the character acquires the weapon, she must attune it to herself before she can use it. It is, after all, a living being, infused with several spirits. The two grow accustomed to one another through the rituals of practice and meditation that the Master of the Challenge teaches the new bearer over a period of weeks.

However, this attuning carries with it a risk. When a bearer dies, there is a risk that the shock will destroy the blade. When a klaive-bearer dies, her player rolls the blade's Gnosis against a difficulty of 10 - the character's Gnosis. A failure frees the spirits within the blade, rendering it a normal silver weapon. In most Garou's eyes such a trinket is useless for anything more than making an ornamental grave marker for the fallen werewolf. A botch splinters the blade, sending shrapnel into the flesh of anyone within five yards of the fallen werewolf, for 3 dice of aggravated damage.

The Duel

A fully-fledged klaive duel is a source of much interest and speculation across the local caerns, and further afield if the participants are of particular note or renown. Few duels occur without a few observers from other caerns. This helps the participants to recognize the seriousness of what they are about to do and helps many of them keep the discipline and control to stop themselves from frenzying to their lasting disgrace.

Most duels are fought in a circular arena about 15 meters in diameter. Half a dozen Ahroun, if available, are stationed equidistantly around the edge of the field, called a *klaivaskeriste*, ready to subdue one of the participants should he frenzy, thus costing himself the duel. They are also charged with preventing any interference in the duel from other parties. The caern's Master of the Challenge usually stays within the circle, adjudging the fairness of the duel, and watching for the first blood or strike, if that is the condition of the duel. The Ahroun observers around the edge of the circle are occasionally called upon to help judge the result if the participants' bodies block the Master's view.

When the combatants arrive, they stand facing one another within the circle, about six or seven yards apart. Each states their full name and any honorifics they have earned as well as their version of the events that lead to the duel. The challenger always speaks first. Once both have stated their cases, the duel begins when the Master of the Challenge — usually in Crinos — speaks the Garou word for "begin": *agrarek*. Once the duel has started, nothing less than a full-scale invasion of the caern will stop it.

Duel Rules

The terms of the duel are agreed upon by the two participants and the Master of the Challenge prior to the duel itself. One rule that is common to every duel is that a werewolf who frenzies is automatically declared the loser. Klaive duels are tests of the Garou's skill, control and cunning, not contests of mindless, brutal strength. In some caerns the contestants are allowed to try and taunt each other into frenzy, particularly Fianna and Shadow Lord caerns. In others — usually Silver Fang and Get of Fenris-dominated caerns — such behavior is frowned upon and may actually be considered a violation of the rules of the duel.

There is no common standard on use of Gifts in a duel. Some werewolves hold that duels should be purely tests of martial skill and that recourse to other abilities profanes that struggle, while others argue that duels are tests of a Garou's whole prowess and as such all their talents should be brought to bear in the struggle. In disputes of this nature, the Master of the Challenge's word is final. If a "no Gifts" rule is in place, a Theurge will usually observe the duel with the aid of the spirits and report any violation of the rules to the Master of the Challenge.

Duels are normally fought to first strike, first blood, incapacity or death.

First strike duels are rare, simply because few Garou consider it a sufficiently telling defeat, especially in

matters serious enough to demand a klaive duel. Most Masters of the Challenge push for a first blood duel, as it allows the winning werewolf an obvious victory yet keeps the loser fit enough to fight and continue her duties in the caern. A werewolf who loses a fight to incapacity is likely to be out of action for weeks if not months and thus of little use to the caern or the Garou Nation as a whole. Of course, some Garou are willing to settle for nothing less that the complete defeat of their enemy, so duels to incapacity are fairly common.

Official duels to the death are almost unheard of in recent years, unless the offense that triggered the duel is of the most serious nature. The only conditions where a Master of the Challenge might accept a duel to the death is if the offense is a grave violation of the Litany, primarily allowing violation of a caern.

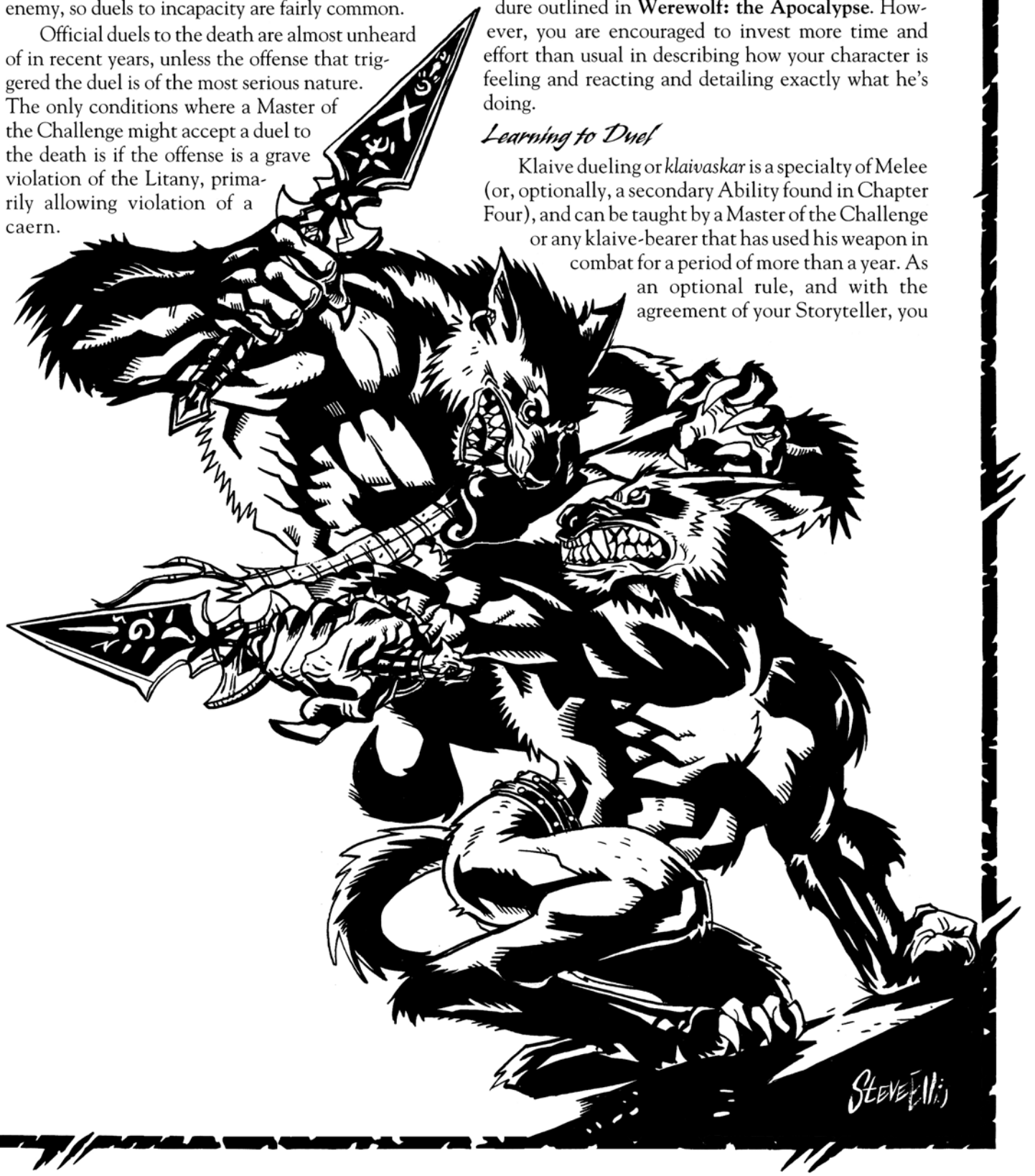
However, many sept elders turn blind eyes to "unofficial" klaive duels, held outside the bawn of the caern, with only the members of the two combatants' packs as witnesses. These duels almost always result in the death of one or more of the participants and are becoming more and more common of late.

Klaive Duels: the Rules

Klaive duels follow the normal combat procedure outlined in **Werewolf: the Apocalypse**. However, you are encouraged to invest more time and effort than usual in describing how your character is feeling and reacting and detailing exactly what he's doing.

Learning to Duel

Klaive dueling or *klaivaskar* is a specialty of Melee (or, optionally, a secondary Ability found in Chapter Four), and can be taught by a Master of the Challenge or any klaive-bearer that has used his weapon in combat for a period of more than a year. As an optional rule, and with the agreement of your Storyteller, you



may purchase *klaivaskar* as a secondary skill instead. Werewolves who carry klaives generally learn the skill as they practice with their weapon, incorporating what they have learned in battle into their dueling technique. However, those who are given klaives purely for a duel receive a set of quick lessons to allow them to actually use the weapon, but not enough to allow them to carry out some of the more advanced maneuvers listed below.

Some of these maneuvers may not be attempted until the character has the Klaive Dueling specialty or ability. These maneuvers are indicated in the descriptions.

• **Bind:** The duelist attempts to entrap his opponent's blade with his own. Each success after the first prevents the opponent taking one action with their klaive that turn. The opponent loses any Rage she has spent to gain extra actions. The duelist may do nothing but maintain the bind and taunt his foe. After a successful bind, the duelist may attempt a Disarm or Prise d'Argent at -2 Difficulty. This maneuver requires specific klaive dueling skill.

Roll: Dexterity + Melee
Difficulty: Opponent's Dexterity + Melee
Damage: None
Actions: Special — see above

• **Blind:** Garou bleed profusely from any wound inflicted by a klaive. Some sneaky duelists attempt to take advantage of this to blind their opponents. A single swipe to the forehead can send blood pouring into the opponent's eyes for the rest of the fight. Should this maneuver succeed, the difficulty of all the opponent's attack rolls as well as parries and dodges are increased by 1. This maneuver requires specific klaive dueling skill.

Roll: Dexterity + Melee **Difficulty:** 8
Damage: Weapon -1 **Actions:** 1

• **Disarm:** The duelist attempts to twist his opponent's klaive out of their hands, in a contested Strength + Melee roll. If the duelist wins, his opponent's blade lands one yard away for each net success. If the roll fails, the opponent keeps her weapon. If it botches, the duelist loses his own weapon, which lands his opponent's successes in yards away from him. This maneuver requires specific klaive dueling skill.

Roll: Strength + Melee **Difficulty:** 6
Damage: None **Actions:** 1

• **Feint:** The duelist pretends to be attacking in one direction, and then dodges any attempt to block, aiming to hit elsewhere on his opponent's body. This is a resisted roll, made against the opponent's Perception + Melee. The duelist may add one die per success scored above his opponent's total to his dice pool for his next attack. However, should his opponent score more successes, the duelist loses the number of successes the opponent scored above the duelist from his next roll, as he is caught out in his feint and tries to recover his guard. The bonus dice are lost if the next attack is not made within two actions of the feint.

Roll: Dexterity + Melee **Difficulty:** 7
Damage: None **Actions:** 1

• **Flèche:** The maneuver sees the duelist lose all subtlety in an all-out attack on his opponent, launching himself like an arrow at the opponent, blade first. After the strike, the duelist comes to a halt some distance behind his opponent, and is vulnerable for a deadly few seconds while he regains his balance and turns to face his opponent. This maneuver requires specific klaive dueling skill.

Roll: Dexterity + Athletics **Difficulty:** 7
Damage: Weapon + 4 **Actions:** 3

• **Probe:** A probe is a quick jab to test the opponent's defenses and speed of reaction. A probe does not have the full weight of the duelist's strength behind it, as it is intended only to gauge the opponent's skill, not to actually injure her.

Roll: Dexterity + Melee **Difficulty:** 5
Damage: Weapon -2 **Actions:** 1

• **Parry:** The parry is a simple move to block the opponent's blade with the duelist's own. If the duelist's successes outnumber the attacker's, he has successfully parried the blow. A successful parry allows the duelist to make an immediate riposte (see below) if he had any actions remaining this turn, or gives him a +2 Initiative bonus for the following turn.

Roll: Dexterity + Melee **Difficulty:** 6
Damage: None **Actions:** 1

• **Prise d'Argent:** Literally "pressing of the silver," this maneuver, much favored by Silver Fang duelists, uses the opponent's blade as a guide for an attack. The duelist slides his klaive along his opponent's blade and drives it into her body. This maneuver can only be carried out after a successful Riposte or Bind. This maneuver requires specific klaive dueling skill.

Roll: Dexterity + Melee **Difficulty:** 4
Damage: Weapon **Actions:** 1

• **Riposte:** The duelist makes a swift attack at his exposed opponent, straight after a parry. This maneuver may only be used directly after a parry. The opponent may attempt to parry if they have any actions left that turn.

Roll: Dexterity + Melee **Difficulty:** 4
Damage: Weapon **Actions:** 1

• **Silver Shield:** The duelist uses his speed and the bulk of the klaive to create a "shield of silver" in front of him as he swings the blade in a defensive pattern. Every success scored on this roll may be added to any parry attempts made during this turn. This maneuver requires specific klaive dueling skill.

Roll: Dexterity + Melee **Difficulty:** 7
Damage: None **Actions:** 1

• **Swinging Slash:** The duelist commits his whole effort into a single, massive swipe at his opponent, exposing himself, but hoping to do enough damage to make that irrelevant. The difficulty of any further actions this turn is increased by 2. This maneuver requires specific klaive dueling skill.

Roll: Dexterity + Melee **Difficulty:** 7
Damage: Weapon + 3 **Actions:** 2

• **Stop Hit:** A duelist who has an initiative advantage over her opponent can choose to defer her action until her opponent acts. If her opponent attempts to attack, the duelist attempts to step inside his guard and deliver a fast, deadly blow that stops the opponent in his tracks, using his own forward momentum to make the blow more deadly. This attack cannot be parried or dodged, because the opponent is already committed to his attack. However, if the Stop Hit fails to incapacitate or knock down the opponent, the duelist cannot dodge or parry the attack. This maneuver may only be attempted if the character has the klaive dueling specialty.

Roll: Dexterity + Melee **Difficulty:** 7
Damage: Weapon +2 **Actions:** 1

Kailindo

The reclusive and enigmatic Stargazers, now allied to the hengeyokai Beast Courts, are renowned for practicing an unusual martial arts style known as Kailindo. Few have seen it in action, and those who have only heard of it often shrug it off as nonsense. Garou martial artists devising techniques to blend fang and claw with foot and fist? Absurd, say many Elders, a pointless exercise. But the truth is that this mysterious martial arts style can achieve many things that ordinary Rage can't. Primarily defensive in nature, the style was developed to better focus mind and body, as well as the shapeshifter spirit, in fending off foes.

The Way of Kai Lin as it is called remains largely a secret known by the Stargazers alone, but some open-minded westerners have been taught this sacred art; the Stargazers were once part of the Garou Nation, after all. Even today, a few Stargazers have chosen to remain with the Nation rather than following their tribe, and among them there may be a few remaining *Kailindorani*. Finding a teacher, much less learning the art, is a daunting task — but not impossible.

Learning Kailindo

Storytellers should discourage players from beginning the game with the Skill: Kailindo. The task to have it taught to you is almost a whole chronicle in itself, so why shortcut it instead of playing it out? However, if the character can present a decent and well-thought out background story for how and why her character possesses the skill, the Storyteller may see fit to allow it as long as it doesn't strain credibility.

For most Garou it is a challenging task indeed to find a Kailindorani willing to share the secrets of Kailindo with her. First the apprentice must seek out and find her would-be mentor. Of course, depending on the personality of the mentor, the willingness to teach will vary. Most often the subject will be met with a simple refusal without further explanation. Many subjects give up then and there, while others will argue and demand a reason. Those who are likely to be taught are those who have the patience to wait, and to ask again later. They return and ask anew, and the reply is the same. This procedure continues as the master becomes increasingly more difficult to locate. Masters have a thousand different ways of testing their would-be students' dedication and principles, and they're likely to push any applicant to the breaking point rather than accept a student who proves unworthy. Through the discipline of patience and the awareness of fleeting in uncertainty, the master hones the perception of the subject towards the wind. For like the wind, the subject will glide patiently along without knowing her destination, or even if she will be able to reach her goal. This is the first lesson in Kailindo. Like the wind, the Kailindorani lets her spirit-self flow, allowing her to begin to master the body and mind as one.

Needless to say, few Garou of other tribes are patient enough to follow the strange games of the Stargazers. Those who manage to subsume their Rage, however, will suddenly find themselves training in Kailindo, without noticing that the training has started. This awareness is the second lesson.

When the master has formally accepted the apprentice, she starts teaching her to calm her Rage. This practice seems absurd to many Garou, who see Rage as their prime weapon, but it is nonetheless the Way. Many masters also summon wind-spirits and elementals to try their students during practice, and to try to teach them to act like the spirit during combat. Many Kailindorani also adopt Wind Incarnae as personal totems to better understand the Way, and to hone their insight in this skill.

Bear in mind that mastering a martial art is an extremely time-consuming and strenuous task. The player and Storyteller should cooperate in making a good roleplaying experience rather than skipping over the important parts. The essentials around the whole learning period; the master's personality, other students, the tests, should be crawling with plot hooks. Not to mention how the packmates react when the character returns. She has been away for ages, and has, most likely to their impression, been brainwashed with Eastern mumbo-jumbo. True martial arts skill can't be had by just popping a pill or making a download — and it's a disservice to the far more important aspects of mental discipline and spirituality behind Kailindo to make things that easy.

Performing Kailindo

Originally, Kailindo was developed as a joint martial arts/shapeshifting discipline. It is assumed by some westerners to have been developed as an alternative to klaive dueling, and as such one of the principles behind it is not permanently maiming the opponent. Not much has changed in this regard over the years, but Kailindo has evolved nonetheless, although few can testify as to the exact nature of the original form of the art. By shifting shapes during the different maneuvers the Kailindorani gains a distinct advantage during combat. Although shapeshifting during combat is nothing new to Garou, it does require at least a little focus (spending an action on a Stamina + Primal-Urge roll, or the expenditure of a Rage point). For Kailindorani, however, shapeshifting during combat becomes second nature. A veteran user of Kailindo (three dots or higher) may shapeshift as a reflexive action, thus negating the need to take a second action to do so. (Of course, if she fails the roll, the maneuver fails, so spending a Rage point is surer).

When rolling to hit and inflicting damage the player uses the dice pools of the form the character is assuming, so when changing into Crinos the dice pools are often much larger than that of Homid or Glabro.

Example: Two Black Spiral Dancers corner Silent Rain. Silent Rain decides to make a break for it, and leaps towards the Dancer on the left. Silent Rain's player, Aly, explains to Gavin, the Storyteller, that she wishes to perform a Deceptive Wind maneuver of Kailindo, leap onto the Dancer while changing to Crinos, and kick him in the back of the head while crossing over him. Gavin allows it, and Aly rolls her Stamina + Primal-Urge at difficulty 6, and succeeds with 3 successes. She then rolls Dexterity + Kailindo at difficulty 7. With 5 successes, a formidable success, Silent Rain leaps onto the Dancer. Seemingly running up his torso in Lupus form, she passes over the Dancer, and kicks off, suddenly in Crinos, sending the Dancer straight to the ground and giving herself a boost to her leap, allowing her a small advantage in the coming pursuit.

Maneuvers

The following maneuvers inflict bashing damage, or lethal if the Kailindorani is fighting in a form other than Homid and chooses to strike full-force. The maneuvers inflict aggravated damage only if the player specifically decides to use claws as part of the maneuver.

• **Binding Wind:** By catching his opponent's wrist at just the right moment, the Kailindorani immobilizes his foe by forcing the opponent down and around. The Kailindorani must score a number of successes on his attack roll; above the opponent's Dexterity rating to accomplish this feat. A held opponent may attempt a contested Dexterity roll (difficulty 8 for both characters) to break free, or a contested Strength roll (difficulty 8 for the bound character, 6 for the Kailindorani, as it's more of a finesse hold). Damage is determined by the Kailindorani's skill, not from Strength as usual, and cannot be aggravated.

Usable by: Homid-Crinos
Roll: Dexterity + Kailindo **Difficulty:** 6
Damage: Kailindo **Actions:** 1

• **Deceptive Wind:** By leaping towards her opponent the Kailindorani first feints a kick to the front, but instead passes her opponent and strikes from the side or the back while passing. This maneuver can be coupled with a shapechange, and cannot be blocked or parried — only dodged.

Usable by: Homid-Crinos
Roll: Dexterity + Kailindo **Difficulty:** 5
Damage: Strength **Actions:** 1

• **Falling Tempest:** The Kailindorani attempts to catch her opponent's throat with her legs or arms while launching herself directly towards the target, and drive him to the ground while choking him. To pull this off the Kailindorani must score more successes on her attack roll than the opponent's Strength rating. A character in a chokehold loses one health level per turn, and to escape he must win a contested Strength versus Strength roll at difficulty 6. Choke damage cannot be soaked, but is healed after one hour of rest.

Roll: Dexterity + Kailindo **Difficulty:** 8
Damage: Special **Actions:** 1
Usable by: Homid-Lupus

• **Forceful Wind:** The Kailindorani makes a running leap towards the target, and attempts to knock him to the ground with a kick to the head or torso. If the Kailindorani inflicts more health levels

of damage than the opponent's Strength rating, the opponent is knocked down.

Usable by: Homid-Crinos
Roll: Dexterity + Kailindo **Difficulty:** 8
Damage: Strength +1 **Actions:** 2

• **Little Cyclone:** The Kailindorani drops to a spinning crouch with her leg extended, attempting to sweep the legs from underneath her opponent. The opponent can resist with a Dexterity + Dodge at difficulty 6, and the Kailindorani succeeds if she has more successes than the opponent. Damage on this maneuver equals one die + 1 per extra success.

Usable by: Homid-Crinos
Roll: Dexterity + Kailindo **Difficulty:** 6
Damage: 1 **Actions:** 1

• **Storm Dance:** This maneuver is not an attack, but rather an intimidation technique used to dishearten opponents. The Kailindorani launches into a flurry of maneuvers, coupled with postures of threatening body language. The result is a display that is graceful and predatory at the same time. The player rolls Manipulation + Kailindo, resisted by the opponent's Wits + Brawl; this is a full-turn action. If the player wins the roll, the difficulty for her attacks against that opponent is reduced by 1 for one turn for each success by which she won the test — should it come to blows. This maneuver can be used only once per opponent per combat.

Roll: Manipulation + Kailindo **Difficulty:** 7
Damage: none **Actions:** Special

• **Tornado Kick:** The Kailindorani spins round once like a tornado, with incredible speed, adding momentum to the force of his kick.

Roll: Dexterity + Kailindo **Difficulty:** 7
Damage: Strength + 2 **Actions:** 1
Usable by: Homid-Crinos

• **Whirlwind:** This defensive technique involves weaving one's arms before oneself like swirling winds. Each success on the roll adds one die to each blocking maneuver attempted during the same turn as the Whirlwind technique. The Kailindorani may not attack, run or do anything but block in the same turn he uses Whirlwind.

Roll: Dexterity + Kailindo **Difficulty:** 7
Damage: none **Actions:** 1

Shapeshifting Maneuvers

Each of these maneuvers requires shapeshifting, either by the usual roll or by the expenditure of a Rage point.

• **Changing Breeze:** By changing from a larger to a smaller form the Kailindorani dodges an incoming attack. Each success on the roll adds one to the difficulty of the opponent's attack, to a maximum of ten. If the Kailindorani spends a Rage point to shift, she adds an automatic success to her Changing Breeze maneuver roll.

Usable by: All except Homid and Lupus
Roll: Dexterity + Kailindo **Difficulty:** 7
Damage: None **Actions:** 1

• **Fading Breeze:** The Kailindorani changes from a smaller to a larger form as she slowly retreats while hurling a punch, kick or slash towards the opponent. This increases the opponent's attack difficulty by one.

Usable by: All except Hispo and Crinos
Roll: Dexterity + Kailindo **Difficulty:** 7
Damage: Strength **Actions:** 1

• **Growing Tempest:** By grabbing and grappling her opponent while changing into a stronger form, the Kailindorani can use her increasing strength to crush him while changing. To free himself the opponent must win a contested Strength versus Strength roll. The damage caused by this maneuver cannot be aggravated unless the Garou shifts into Hispo (at which point he is grappling with his jaws). This maneuver requires the expenditure of a Rage point.

Usable by: All except Hispo and Crinos
Roll: Dexterity + Kailindo **Difficulty:** 7
Damage: Strength +1 **Actions:** 1

• **The Hurricane:** The Kailindorani changes into Crinos as she is about to throw an opponent, adding the foothold and force of the battle-form to her action. The opponent is thrown two meters per success + the Kailindorani's Strength rating. The damage is usually Strength + successes, but depending on what the opponent lands on, may be more or less, at the Storyteller's discretion.

Usable by: All except Crinos
Roll: Dexterity + Kailindo **Difficulty:** 7
Damage: Special **Actions:** 1

• **Melting Wind:** By changing to a smaller form while being held or grappled, the Kailindorani can ease her way out of her opponent's grip. Roll Dexterity + Kailindo as usual and add the successes to the Strength pool for the purpose of escaping the grip. A botch results in additional damage from the hold, as well as increasing the difficulty of trying to escape again by one.

Usable by: All except Homid and Lupus
Roll: Dexterity + Kailindo **Difficulty:** 6
Damage: none **Actions:** 1

• **Moving Breeze:** During a dodge, the Kailindorani assumes a smaller form. The player may add the successes of the shapechanging roll to her dodge dice pool

for the rest of the turn. If the Kailindorani spends a Rage point rather than rolling Stamina + Primal-Urge, she is presumed to have scored five successes.

Usable by: All except Homid and Lupus
Roll: Special **Difficulty:** 6
Damage: none **Actions:** 1

• **Striking the Wind:** The Kailindorani takes a hit, but changes into a larger form and strikes with a counterattack. Although he is hit, the difficulty on the soak roll is reduced by two. This maneuver requires the expenditure of a Rage point.

Usable by: All but Crinos
Roll: Dexterity + Kailindo **Difficulty:** 5
Damage: Normal **Actions:** 1

• **Subtle Draft:** The Kailindorani performs a charging tackle on her opponent while in Lupus. As the opponent falls, the Kailindorani changes into a larger form and gains the upper hand in the fight. This reduces all difficulties on the Kailindorani's attacks against her opponent in the subsequent turn by one. This tactic is very useful when several characters work together as a pack.

Usable by: Lupus
Roll: Dexterity + Kailindo **Difficulty:** 6
Damage: none **Actions:** 1

• **Sudden Flurry:** By changing to a larger form while being held, the Kailindorani takes advantage of the situation by throwing her opponent to the ground, for a distance of one foot per success + the Kailindorani's Strength rating in feet.

Usable by: All except Crinos and Hispo
Roll: Dexterity + Kailindo **Difficulty:** 6
Damage: Special **Actions:** 1

Aging

Just like every other living creature, a werewolf has a natural progression through life. Certain stages bring different types of growth physically, emotionally, and spiritually. How a werewolf grows and matures will largely depend on her breed.

Homid and lupus Garou have the same gestation periods as their respective breed cousins, and the biological process of fetal formation and birth are the same. In fact, up until adolescence, there isn't too much about the physical growth cycle of a Garou that differs biologically from that of a human or wolf counterpart. For a homid, infancy lasts until roughly age three where childhood begins. Adolescence occurs in the mid teens, and is followed by physical adulthood in the late teens to early twenties. A lupus would have a

relatively short infancy of a few months, leading into heavy physical growth and hitting adolescence by her first birthday, adulthood is obtained by age two. Metis develop on a time frame that is middle of the road in comparison to their homid and lupus brethren. Infancy lasts about two years, after which a period of rapid growth occurs thrusting the metis into adolescence at around age eight, with full physical adulthood occurring by the mid-teens.

The maximum lifespan of a werewolf could stretch well past age 100, and the oldest known Garou was reportedly 136 at the time of her death. Of course, most Garou never see their twilight years thanks to the risks they face on a daily basis. While there are certainly no demographic studies to provide an average lifespan of a werewolf, it's safe to assume that a Garou in her late forties has had a long and active career and life and is well known as one of the older werewolves located in a particular region. Far too many Garou are cut down in their prime, long before the concerns of gray hair and aching joints have a chance to present themselves.

Young Adulthood

For a werewolf, adulthood in the eyes of her fellows begins after the Rite of Passage, even though physically she may not be at her fully developed height or weight. The werewolf should have already gone through puberty by this point, but may still be struggling with some of the growth pains associated with the teenage years. Senses such as sight and hearing will never be sharper than they are at this stage in life. Some of this is because of the Change, which radically alters the way that the new werewolf experiences the world. Young Garou often remark that they never noticed, saw, smelled, or tasted things or events that occur around them on a daily basis. The change is so pronounced in some Garou that they have to fight sensory overload.

Adulthood

By about age twenty-five (age thirteen for lupus, age eighteen for metis) the newness of the werewolf senses have worn off and a Garou has some solidly formed opinions about the world around her. She's in the prime of her life physically and has probably been out in the field, fighting in the war against Apocalypse for a few years. She's grown wiser in the ways of the world (physically and spiritually) and isn't at the same risks as a new Garou. At this point, the werewolf is fully matured and is at the peak of her physical development.

It's during these years that female Garou usually choose to breed as their bodies and minds are strong and up to the task. It's also during this time that many Garou join packs, roaming away from septs to wherever their duties may take them. Spiritual growth sees steady development during this phase of life as the werewolf becomes accustomed to interacting with the denizens of the Umbra.

Middle Age

By age forty-five or so (early thirties for lupus, late thirties for metis) a werewolf has reached middle age. While a werewolf's mundane counterparts began concerning themselves with retirement planning some time back, the werewolf is more worried about simply making it through another day. By now a Garou has probably faced multiple emotional losses. Some at this age may be starting to hear the siren song of Harano. Most werewolves that live this long have seen horrors beyond imagining and scraped by with their own lives more times than they care to count. Battle scars are usually prominent by this stage of life, and although a middle-aged werewolf is still much healthier-looking than a mortal of similar age, gray hairs and wrinkles are starting to creep in.

Golden Years

By age eighty (age seventy for lupus, mid-seventies for metis) the Garou has truly achieved old age. Very few werewolves live to see this stage in life. The physical decline has been apparent for sometime, and mental faculties may also be affected. Garou of this age run the risk of the onset of senility, severe physical infirmities, and even worse, the loss of the wolf. Many have been reduced to shells of their former selves. Decades of fighting, being exposed to various Wyrm influences, losing family and friends several times over, and dealing with the loss of their physical prowess causes a Garou to ready himself for his return to Gaia. After all, death is not the end, but merely the beginning of a new, fabulous journey. Even so, other Garou age remarkably well, and some veterans like Golgol Fangs-First are barely slower and weaker than they were in their prime.

Aging Rules

Once a Garou reaches 70 or so, her body gradually, but inevitably, begins to betray her. Once each year, at the winter solstice, players with characters above the age of 70 (60 if lupus, 65 if metis) must make an aging roll on the following table. All modifiers are cumulative. Roll one die, adding 1 to the result for each Battle Scar the character possesses (although the Storyteller may rule that not all Battle Scars affect aging). Add an additional 1 to the roll for every five years over 70 (60 for lupus, 65 for metis), rounding up. A 67-year-old lupus adds 2 to his aging roll, for instance.

If the result of the roll is "No Effect," then there is no immediate impact on the character, and the player rolls again next year. If the die roll indicates a Trait, the player must make a roll on a single die (difficulty 7). Failure results in the loss of one point in that characteristic. A botch indicates two points are lost. A character may spend a permanent Gnosis point to add another die to this roll. Once a character loses an Attribute point to aging, he may never again recover the point or improve that particular Attribute by any means, including spending experience points. Characters who reach zero in any category have lost the ability to use that Trait for the remainder of their lives. For example, if a Garou loses her final Rage point, she loses touch with the wolf and must live out her life in breed form, forever unable to Change.

A character rolling "Harano" must make a Gnosis roll (difficulty 9). Failure indicates that the character succumbs to depression. If "Death" is the result, the character may roll Gnosis to resist (difficulty 10). If this roll fails, he dies during the coming winter. Garou can sense this coming death, for they hear the call of Gaia. They order their affairs and the sept performs the Rite of the Winter Wolf. If the character succeeds at the Gnosis roll, he survives, but gains a Battle Scar chosen by the Storyteller. The scar reflects the aging process; superficial scars related to aging could be anything from age spots to varicose veins. Deep scars might reflect arthritis or other joint problems. Moreover, while an elderly Garou might not physically lose a limb, a stroke's effects may take away the ability to use it.

Aging Chart

Roll	Effect
1	No Effect
2	No Effect
3	No Effect
4	No Effect
5	Perception
6	Strength
7	Stamina
8	Dexterity
9	Appearance
10	Rage
11	Health Level
12	Wits
13	Intelligence
14	Harano
15	Death

Harano

"Harano is the want that can never be filled. Harano is the need that can never be met. It is the empty place, the hollow longing, the bitter wine that poisons the heart. I have seen how it murders our people. More insidiously than any of our enemies it stalks us. Be vigilant against this curse."

— Morgan Falconhand, Silver Fang elder

Harano is often compared to depression, but that's not unlike comparing a werewolf to a wolf. The two are similar, but several degrees apart. Harano directly affects the spirit of its victim. Harano is not intelligent; it's not a spirit or entity (although some Garou would swear that it is.) It is a condition that progresses, ironically enough, by the victim's inaction. From a mechanics point of view, Harano can start out as a moderate to severe depression. If the Garou does not seek treatment in this stage of the illness, she becomes darkly introspective. She develops an obsession with the seemingly hopeless situation of Gaia. The victim falls further into despair, inadvertently fueling her own waking nightmares. The werewolf then becomes delusional as the condition progresses, alternately cursing at and weeping for events that haven't even happened. In the later stages of Harano, the physical body starts to suffer as the Garou forgets to sleep, eat, or even bathe. Eventually, if the Garou doesn't take her own life first, she'll literally waste away to the point that her physical body fails.

Harano is not a glorious death.

Pack and septmates will do all that they can to help the afflicted individual recover. Despite the careful ministrations of well meaning friends, the battle of Harano is one that must be fought and won internally. Suffering from Harano is one of the worst fates that a Garou could face.

From a story perspective, Harano is so much more than an illness or "condition." It is the hopeless cry of the Garou who have been abused for far too long. As a nation that has been at war for millennia, the Garou grow weary. Their collective spirits long for a reprieve from the endless battles and relief from the eternal winter that has made their hearts grow cold. The world that the modern werewolf has been born to is a mockery of the glory that Gaia originally bestowed upon Her favored people. Those who came before were careless with their charge, and the modern werewolf is left with the unenviable task of somehow picking up the pieces.

It's no wonder that some go mad in the process.

Nevertheless, the Garou continue forward, despite the overwhelming odds against them. Some claim that they do this out of habit, or their sense of obligation to Gaia. While that's true in part, the reason they refuse to lay down their arms is because there is still hope, however insignificant it may seem. As long as Gaia blesses the Nation with those who breed true, there could be a better tomorrow.

The trouble begins when a werewolf loses sight of this fact. Rather than embracing the progress of the cause, a werewolf hangs on to the losses of the past. Rage turns into sorrow, sorrow gives way to hopelessness, and death becomes the most attractive escape. The seed of Harano is planted in the spirit of every Garou. Anyone can fall prey to its deceptive lure. Harano is feared, perhaps even more than the Wyrm because of its predictably destructive power.

A story involving a character with Harano will be dark and morbid. Every individual involved will understand what the afflicted werewolf is going through because they fight the same internal struggle on a daily basis. It is only the slender thread of hope that prevents the entire Garou Nation from collapsing.

Game Effects

A character suffering from Harano must make a Willpower roll each scene (difficulty 7). Failure indicates that the werewolf falls deep into his oppressive misery. All his dice pools are halved; he just doesn't have the spirit to make any real effort. A character may spend a single point of Willpower to partially overcome the effects of Harano for a scene.

Overcoming Harano is no easy task, but it can be done. After a character achieves a significant success of some sort, he can make a Willpower roll (difficulty 10). Failure indicates that the character does not break free from the affliction, and his life does not improve. A botch increases the difficulty of Harano rolls by 1 until the character gets significant rest — at least eight hours of sleep. Success indicates that the character pushes back the despair. The character gains one permanent point of Willpower from surviving the terrible ordeal. However, he faces the constant threat of regression. A character whose Harano has receded must make a Willpower roll (difficulty 5) each new moon, when Luna has withdrawn herself. Failure means the character falls back into the grip of Harano. A character that succumbs to Harano twice faces the prospect of a lifelong battle with this disease. He may recover and regress many times but never again earns a Willpower point for recovery.

Derangements

Sometimes, a werewolf has simply been pushed too far. The extremes of her experiences cause a

fundamental change in the way that she views the world around her. In short, something in her psyche breaks and she develops a derangement.

A derangement is a temporary (or permanent) insanity that drives the werewolf to act in a peculiar, sometimes dangerous fashion. Derangements can be caused by any number of horrific events or experiences, or by the culmination of too many encounters with the servitors of the Wyrm. At the Storyteller's discretion, a character may develop a serious psychological condition.

The following derangements are just a few of the mental afflictions that could occur in a werewolf whose mind has broken. A werewolf who suffers from any derangement must make a Willpower roll (difficulty 5) whenever she encounters a stressful situation. Failure means that she succumbs to her insanity. Players and Storytellers are encouraged to create additional psychosis as they see fit.

• **Anxiety attacks:** You become frozen, terrified, unable to move or speak as events unfold around you. As your heart races and sweat covers your clammy skin, you feel as though you could die at any second and are powerless to prevent it. You may begin to hyperventilate, and find it almost impossible to string a coherent thought together.

• **Cruelty Prone:** Even though you normally may be a forgiving sort, when in this frame of mind you become mean and spiteful. Even longtime friends are not immune to your biting commentary and hateful grudges. You're unbearable to be around, and in combat situations you make sure to inflict as much pain as possible upon your enemies before sending them to hell, even if it means a loss of efficiency during a fight.

• **Desolation:** You feel abandoned and forsaken by those around you, even by Gaia. You can't understand, if Gaia is so powerful, why doesn't She end the suffering of Her people? You become convinced that your packmates don't really want you around, that your sept leaders are just waiting for an opportunity to give you the boot, and that those you cherish no longer love you. When these dark times come, you have very little desire to do much of anything.

• **Eating Disorders:** You may crave inappropriate foods such as human or wolf flesh (phagomania), or perhaps you have an uncontrollable desire to purge your system (bulimia), or maybe you refuse to eat at all (anorexia). Whatever the case, you develop a very unhealthy attitude towards sustenance. This type of derangement affects you not only mentally but also physically as your body struggles with your poor nourishment habits.

• **Ennui:** You have neither the desire nor the inclination to take interest in anything anymore. You are cynical and jaded; you find that most events, no matter how traumatic or joyful, don't inspire any sort of emotion. Your friends find it difficult to get you emotionally involved in any decision or cause.

• **Hallucinations:** When your madness overtakes you, you hear, smell and see things that aren't there. You may wind up attacking imaginary demons only to find yourself cutting into a packmate's flesh, or running into traffic to escape something pursuing you.

• **Irrational Outbursts:** You say the damnedest things at the worst possible moments. You may find yourself laughing during a solemn rite, or crying in the midst of celebration. It seems that you have no control over what comes out of your mouth from one moment to the next, but you know that it will always be the wrong thing. You may even endanger your pack by giving away a hidden position while in the midst of the enemy. Other Garou find it hard to trust you because they (and you) never know what you're going to say next.

• **Mania:** No matter what task you're performing, you do it at the speed of light. You'll go days without sleeping to finish a project, and become irritable if someone interrupts your progress. Eventually, you burn yourself out with exhaustion and collapse from lack of rest.

• **Moon Madness:** For whatever reason, when you fall prey to this derangement, you become convinced that you are to serve the Garou Nation under a different auspice than the one that you were born to. You act as though you were a member of a different, randomly chosen auspice. Furthermore, there is no method to your madness. One time you may play the part of the Galliard, and another you may be convinced that the warrior's moon is right for you. Socially, this affliction can hurt your reputation and ability to gain Renown.

• **Multiple Personalities:** You have developed split personalities, and all of them vie for expression. This makes you unpredictable to those who know you because they never know exactly whom they are dealing with from one moment to the next. The "beings" that you host may even think of themselves as being of differing tribes and auspices than you.

• **Obsessed:** You devote all of your waking moments to a particular cause or goal. You become so focused on the object of your fixation that you tend to ignore other areas of your life until the task is completed.

• **Over-Analytical:** Simply put; you think too much. You have to know every angle and every pos-

sible outcome. You are so encumbered with knowing the statistics, odds, and percentages of any given topic that you never do get around to making a decision or taking action. While this madness might make you a great collector of data, it leaves you largely ineffective at actually completing a task.

• **Paranoia:** Why can't anyone else see that the Wyrm is everywhere? You're sure that the enemy has infiltrated your sept, pack, and even home. You're constantly looking over your shoulder, waiting for the next attack. The worst part is that you can't share your knowledge with anyone else because they may be masquerading as an ally.

• **Uncontrollable Rage:** Werewolves are known for their fiery tempers, but when yours gets out of control, it's truly legendary. The slightest thing could send you into a frothing fit of anger and violence. You become very dangerous to those around you, and most likely your Kin want nothing to do with you. If it weren't for your packmates watching over you, you'd have probably already killed some poor sap on the street because he looked at you funny. Even then, you may already have.

Taint

Most everything and everyone in the World of Darkness are touched by the influence of some spiritual entity or another. Cities are touched by the Weaver; wilderness, by Gaia. In fact it's these touches, when in balance, that create a livable world with order, vibrancy, and reason. But when the balance of forces at play in an object has been skewed, the imbalance becomes perceptible to those with the ability to sense the proper spirit energies. Such a potent "scent," for lack of a better term, is a clear sign that something is amiss. The Garou call this imbalance of energies "taint."

Taint, in and of itself is not a bad thing. Rather, it's a reflection of the condition of a particular object or being. Just like overindulgence in anything, too much taint can cause havoc on a specific area, object, or person — but generally taint is a symptom of something going wrong, not a cause.

Taint can accumulate several different ways. Acquired taint is the energy that comes from repeated exposure to certain activities or environments. Pollution in a river is an acquired taint, as is the creepy feeling that someone would get from the presence of a child molester, or the sterile taste of a hospital waiting room. It isn't that the Wyrm, Weaver, or Wyld directly affects any of those things — not necessarily. Instead, the energies of the Triat are naturally attracted to places or persons that are on the same frequency. One would expect to discover Weaver taint in a computer server room, not because Weaver-spirits have manipulated that environment, but because objects of a static, predictable nature exude a certain type of raw energy and thus magnetically draw the same sorts of energy to them.

Inner taint is a bit different. Instead of attracting a certain kind energy from the environment, the taint is created within. Vampires are a perfect example of creatures with inner taint. The supernatural energy that motivates a corpse, that converts living blood into undead power, is a form of energy that is innately tied to the spiritual aspects of corruption.

Taints manifest themselves in a variety of ways. Some taints are as obvious as an oil slick covering the ocean. Others are subtler, like the faint smell of must in the air. Not every taint is perceived to be bad in the eyes of the Garou. In fact, they encourage certain taints to flourish. A caern is designed to draw positive growth, for instance. Also, taints are not limited to the physical realm. The Umbra is especially prone to displaying differing energies.

Types of Taint

Three major categories of taint exist, each one mirrors a member of the Triat. In addition, there's a fourth form of "taint," rarely seen, that implies the presence of strong Gaian energy. Every type of taint can manifest on the physical and Umbral planes. Werewolves aren't the only creatures that notice the effects of taint, but they are cannier at its detection.

Wyrm Taint

In times long past, the ancestors of modern day Garou enjoyed a Triat that was balanced, and the Wyrm was an integral part of the cycle of the universe, bringing a close to all things so that there could be birth and renewal. In its current state, the Wyrm has come to represent all that is feared by werewolf society. Most Garou think of the Wyrm as the Great Corrupter, the Desecrator, or the harbinger of genocide. These appellations are rightly applied, and dealing with Wyrm taint is a serious matter considering how dangerously destructive the vile energies of the Corrupter are.

The Garou spend a fair amount of time tracking, hunting, and eliminating Wyrm servitors and allies. During the course of these pursuits, werewolves frequently come in contact with people and places that have been soured by the influence of the Great Serpent. Even worse, the Garou are not immune to the emanations of their foul enemies and can fall prey to

corruption in a variety of ways. The touch of the Wyrm is not always obvious, in fact as the days tick away, the Wyrm becomes more insidious and harder to identify.

When a Garou uses the gift Sense Wyrm, she may not get a clear idea initially of the exact nature of the corruption that she is facing. It's also important to note that Wyrm taint isn't necessarily discovered through scent. The werewolf gets more of an intuitive feeling that something is not quite right. Stronger Wyrm influence leads to a stronger sensation perceived by the werewolf. This "gut feeling" can manifest many different ways. Wyrm taint may cause a werewolf to experience the unpleasant tickle of goose bumps raising on her arm, she could feel a heaviness in the air around her, or she may even feel her fight or flight response kick in and not know the exact reason why.

Wyrm-taint can form around any area or person. Very few locales or creatures are exempt from the wispy coils of the Destroyer and his minions. When a werewolf comes in contact with Wyrm taint, she can get a rough idea of how powerful the presence of the dark energy is. In the World of Darkness, Wyrm taint seems pervade almost every aspect of everyday life. It's no wonder that the Garou are a people on the edge. The following examples show how a werewolf might perceive a particular taint. The more successes on a Sense Wyrm check, the more accurately the werewolf can interpret a level of taint; a Garou who gets five successes to detect a single fomor in a bar will be certain to have a "moderate" reaction.

- • Faint: You feel slightly agitated. Whether it's because you're sitting in the middle of a traffic jam on a hot summer day behind a car with no muffler, or because something else is bothering you, you can't say.
- •• Moderate: Something isn't settling quite right with you. The feeling is the equivalent of finishing a meal, only to find a cockroach in the bottom of your dish.
- ••• Strong: Your instincts have put your senses on high alert. You are in a potentially dangerous situation.
- •••• Powerful: It's obvious to you that the enemy has affected this person/place/thing. You are extremely edgy as all of your senses pick up on the taint.
- ••••• Overwhelming: "Good Gaia! Kill it before it spreads!" You will take whatever means necessary to destroy the source of the taint, or barring that, escaping. Your very bones ache from the amount of undiluted evil in the air, and you have to fight not to vomit.

Weaver Taint

The webs of the Weaver are perhaps even more widespread than the tentacles of the Wyrm. In the modern world, her touch can be seen virtually everywhere. In the days of balance, the Weaver offered reason and order to the world. Now, her calcifying webs threaten to strangle the very life from Gaia. Some younger Garou argue that the Wyrm is not the true enemy of the Nation, but rather it's the Weaver with her stifling demand for total stasis. Older werewolves scoff at these theories, but it's clear that the Weaver's influence can be found anywhere, hindering the natural order of balance.

The Umbra shows the most graphic instances of Weaver-taint with entire cities draped in canopies of webs. This can make Umbral travel tricky for the unwary Garou. Despite the very visual presence of the Weaver in the Umbra, the physical world has become her playground. As the human population grows, her influence spreads at a breathtaking speed.

What is abundantly clear to most Garou is that wherever there is a clear and strong Weaver presence, there isn't much influence from the other members of the Trait. The Weaver seems to have little patience for those things that cannot be controlled. Depending on how in tune a werewolf is with the Weaver's scope of influence, she may receive the following impressions from Weaver tainted situations.

- • Faint: You could set your watch by the daily schedule of a particular person. She has very precise routines.
- •• Moderate: You don't know how anyone could stand to work in that office building. There are no windows, every cube is a duplicate of the other, and the place seems to have no personality at all; much like some of the people you know who work there.
- ••• Strong: The very air seems to be sterile. You feel at odds with the situation or environment, as if you don't belong there.
- •••• Powerful: It's clear that this situation has a very sterile, calcified feel. The space around you is extraordinarily controlled, and you feel an unwelcome desire to conform to the unwritten dictates of predictability.
- ••••• Overwhelming: A vague sensation of inevitability settles on your shoulders. You're convinced that if you don't either leave or disrupt the flow of events in around of you, that your heart, mind, and soul will become mummified in an eternal prison of unchanging calcification.

Wyld Taint

The Wyld holds dominion over all that is chaotic, spontaneous, and unpredictable. Because of this, werewolves have a hard time quantifying and comprehending the events and people that the Wyld's energies have touched. To the rational mind, the actions of the Wyld simply don't make sense.

The Wyld is also the womb of creation. It alternatively creates and reabsorbs in an endless cycle of cosmic recycling. Wyld taint can been seen as a blessing by the Garou, but just as when it's siblings spiral out of control, Wyld taint can cause disastrous distortions of time, space, and reality.

Wyld taint can manifest in the most unlikely of places, and it generally does. Because of the highly unfocused nature of the Wyld, Garou may be surprised to find the residue of the Wyld where they would least suspect it to be, while finding none in places where one would suppose that it should collect.

Everything in existence has a bit of Wyld spark to it. The building blocks of life itself originate in the belly of this capricious Trait member. Everything, from sudden epiphanies to massive earthquakes, finds its start with the whim and will of the Wyld.

Usually, werewolves can instinctually sense the workings of creation around them, and many don't care to expand their understanding any further. A werewolf may experience some of the following sensations when encountering Wyld taint.

- Faint: When seeking inspiration, you have a favorite place you like to go. For whatever reason, you do your best thinking there.
- •• Moderate: You wonder if a particular individual is insane. She's spouting esoteric ideas, and you can never predict what she'll do next.
- ••• Strong: You feel light-headed in this environment as a thousand thoughts come and go in an instant. You notice that the natural laws of this place seem to be out of whack with the rest of reality.
- •••• Powerful: Your senses are starting to play tricks on you. You find it difficult to comprehend what is going on around you. The sense of danger is ever present, as the environment threatens to betray you with a sudden change at any moment.
- ••••• Overwhelming: Your body tries madly to shift unbidden from form to form. Rational thought is all but impossible. Madness threatens to conquer you.

Acquiring Taint

The Garou aren't immune to becoming tainted themselves. Although a werewolf doesn't possess inner taint the way a fomor or vampire does, they can pick up the distinct aroma of taint from their actions, or even from being in the wrong place at the wrong time. Just as a person who walks through a chemical processing plant, touching nothing, can come out smelling like chemicals, a werewolf who fights his way to the heart of a Hive may smell like the Wyrm until cleansed.

The Storyteller is always the one to determine whether or not a character picks up any levels of taint, and how severe that taint might be. Usually taint is incidental, "faint" at best, if the Garou has picked it up from casual contact. Stronger levels of taint indicate either a growing dedication to the methods of that given member of the Triat, or direct intervention from Triatic spirits. The following are a few activities that might mark a character (fairly or not) as "tainted."

- **Wyrm-taint:** Eating tainted food, indulging in cruel or corrupt activities (torture, rape, etc.), being the subject of powerful Bane Charms, repeatedly falling under the Thrall of the Wyrm, exposure to Balefire
- **Weaver-taint:** Traveling too frequently on the Webs, being targeted by powerful Weaver Charms, remaining in the city for too long without visiting a caern, frequently using Weaver-fetishes
- **Wyld-taint:** Losing touch with reality (via hallucinogens or derangements) on a regular basis, being targeted by powerful Wyld charms, spending too much time in unformed regions of the Umbra

The Touch of Gaia

The Garou find blessed relief when they discover undiluted pockets of Gaia's energies. While such places are increasingly rare, they do exist and the Garou are quick to defend them. People and objects may also be affected by one of the many aspects of Gaia.

The Garou intuitively know when they come in contact with situations that have seen Gaia's blessing. The werewolves can feel that She is near, they can hear Her gentle whisper, and there is no doubt or confusion about whether or not Her influence has touched a particular place or person. Sometimes this influence is so strong that it will beckon nearby Garou to seek it out. Such discoveries are met with rejoicing and a renewed vigor to restore Gaia to the glory She once enjoyed.

Of course, an "imbalance" of Gaian energies isn't something the Garou consider "taint" at all. Although the touch of Gaian energy behaves much like taint in other ways, it's so rarely seen — and so reverently

wonderful — that the Garou don't really have words for it at all. It's everything they fight for; its' the smell of a powerful caern being opened, or the feel of the Mother's skin. Encountering these energies unexpectedly should be a remarkable experience, but one that all Garou desire. Consider returning to the sept after a successful spirit quest of great significance, the faint scent of Gaia lingering on your fur and a beatific sense of joy surrounding you. It's possible. But it has to be earned.

Roleplaying Savage Horror

by Shannon W. Hennessy

So here you are. You have the book you need in hand, you have studied its words, you have the knowledge of the tribes at your disposal, and your Storyteller has provided you with a one-way ticket into the darkest, bloodiest and arguably most challenging realm of the World of Darkness; the place where the werewolves live. For a time, until you take that trip with your Storyteller at the helm, you have all of the power; you have the power of origin, the power of personality, the power to create something from nothing. You have the ability to bolster the forces of Gaia's Fangs with a new Garou and to turn color of the tide of Apocalypse back from the blackest pitch to a more livable shade of gray. The task set before you now is not necessarily an easy one, nor should it be. The job you have now is to apply the knowledge you've gleaned from the book in your hands, arm yourself with claw, fang, blade and Gift, and move your ass to the front lines of a losing war that has no foreseeable end. While I don't envy you, I've been where you are. If I may, I would like to impart some of what I have learned throughout my time on the battlefield that you are approaching.

The vessel that Gaia has provided you with to serve out the duration of your enlistment within Her army is a mighty one. Before you even put pencil to paper, your werewolf is nigh invincible by mortal standards. Once you get started with the process and, subsequently, birth your Garou into the World of Darkness you will swell with the pride of ownership and creation and your offspring will not only become a vessel of Gaia's wrath, but of your own imagination and creativity. You have, in many ways, *recreated yourself*, or at least a part of yourself, in your werewolf. While this is essentially true where any role-playing game is concerned, there are a few character concepts that set **Werewolf** apart from any other game you've played.

First, and this is an important aspect of **Werewolf: The Apocalypse** that no player should ever lose sight of, you are an endangered species. You are strong, you are brave, and you are ferocious. No one is going to deny you those basic facts. However, you are also one of perilously few. The numbers of the Garou grow smaller every day that the War of Apocalypse is fought, and the enemies of Gaia multiply like maggots in garbage warmed by the sun. You have your spirits. The spirits aligned with you are there to watch over you, protect you to some degree, and to help supplement the dwindling numbers of your people, but the spirit cannot survive without the body. Every inch of Gaia that is consumed, burned or devoured in whatever way by the forces of the Weaver or the Wyrm also destroys the homelands of the spirits with which your people commune. Coupled with an overwhelming loss of or general apathy towards the spirit realm for the sake of the physical, you'll soon discover that the spirits that were once legion are, in the nights before Apocalypse, in the same boat as your people and not much better off.

Second, your Rage is a powerful thing. It is a force of nature in and of itself and, if you let it, it will consume you. Imagine the most blinding fury you have ever experienced; the moronic and self-gratifying credit taken by a supervisor or co-worker after being rightfully earned by you through your hard work, dedication or genius, or, to put a simpler face on it, it could have been the swerving dervish of a gang-banger, wish-I-was who cut you off in rush-hour traffic, forcing your vehicle off the road. Hold on to that moment of fury, think about it for a moment and think about how it made your hands shake, the blood pumping through your veins feel as though it had been microwaved, and the beads of sweat on your forehead sting your eyes. That feeling, that few moments of fury, is but a spark when compared to the bonfire of a werewolf's rage. Werewolves, as a rule, tend to react rather than respond. Their Rage is their birthright and, in many ways, their ultimate weapon... but it is also a curse. You will not be able to tolerate the vast majority of humanity, as a rule, because of your Rage. You will not be able to establish long-lasting and meaningful romantic relationships with human beings other than Kinfolk, and even those relationships can become dangerous. You can, and often will, become a slave to the concentrated anger that is as much a part of you as your fingerprints and DNA. You will hurt without thinking of consequence, you will kill without hesitation, and you will explode in situations that most mortal humans simply accept as fundamental, daily life.

No one will understand you, no psychiatry will be available to help you, and if you're not careful, you will rend and tear asunder all who cross your path. You will wake up from an afternoon nap in an empty house with

blood dripping from your fingers. You will realize you were wrong for dismissing the critical statements of your concerned girlfriend who "just wanted to help" and, in a moment of panic, you will find what's left of her slumped on the floor of the bedroom you shared, her eyes open, staring and tear-filled, her hand grasping a telephone receiver that shouts a non-connection tone into the air of the abattoir you created two hours before. You'll contact your packmates, they'll take care of the rest, and they'll remind you of how stupid you were for ever thinking that you could live a normal life with a normal human.

A werewolf is, by classical and criminal definition, a mass-murderer. The fomori that you encounter while raiding with your pack are, at their foundation, human. The worst perpetrators of the crimes committed against Gaia are not giant bloated, white-fleshed and mealy-mouthed worms... but people. They are intoxicated hunters who spotlight deer and dynamite lakes. They are spray-paint-wielding teenagers who pick the bawn of your caern as an isolated party spot to mark as their turf. They are lawyers, doctors, priests, secretaries, teachers... Gaia's corrupters cannot be identified by sight alone. They are everywhere, and they outnumber you one hundred to one on a good day. You are not only the ultimate predator in a supernatural sense, but the carnage you leave behind in your wake, as a byproduct of your duties to Gaia and your people, guarantees that mundane humanity will attempt to hunt you down and destroy you for your crimes against it. You can take some solace in the fact that you cannot be considered a human killing machine if you're not human... and you're not. Not completely, anyway.

Thirdly, steel yourself for what the shadows hold for you... because odds are, you're not ready for what you will face in the trenches of this war. Corruption is a malignancy that grows from the inside out, and any vessel will do. The Wyrm is many things, but it is not discriminate where its agents are concerned. Your elders and packmates will expect you to spare no flesh that the Wyrm has touched or that the Wyrm uses to wage war against Gaia. Entire crisis centers and battered women's shelters full of victims, school buses of children on field trips... wherever there is despair or weakness, you will find the Wyrm. In this war, you don't tend to get second chances. The force that you serve is the very fabric of what you regard as reality, and at times, it demands that you shed any delusions of morality, conscience or compassion for the sake restoring all that has been lost. Innocents die, and this is a truism in any war. In this war, however, you are doing the killing. When your enemy has the same arsenal under its command that you have at yours, there is no time for a moral dilemma or crisis of faith in the call to arms that you have answered. Friends and allies will fall into the coils of the Wyrm. Your family will become targets for fates that can be, and often are, much worse than death. Everyone you kill has a family in some form or other, just as you have your pack, and those families will come for you, having been afforded the opportunity for revenge by the Great Corrupter.

This is a war, and there is no respite from the constant shelling that you and your comrades endure. You cannot focus on ultimate victory in this war; you must face each battle, each crisis, each life lost and each scar you will no doubt earn as the last you will ever face. In the end, all you can hope for is one day at a time and a glorious death. No human civilization that has ever existed can possibly compare to the Garou where conflict is concerned. The Garou have been at war — literally — for millennia without any end in sight. They are born to make war, and they die making war. Remember this, because it is an important facet of what the Garou are and how they live.

It sounds rough, and it is. No amount of power comes without a price, and werewolves are powerful creatures indeed. The isolation from humanity (or wolf, if you're playing a lupus), the weight of the blood on your hands, the constant fire of Rage in your heart... these are not easy things to cope with, even for Garou. Harano is a death sentence for a werewolf, and while many Garou fall under the tentacles of the Wyrm's minions, many others fade away into barely living husks of depression, guilt and denial. Those that don't take their own lives in the throes of Harano use drugs, alcohol or other means to skulk off to isolated corners of creation where they shiver and sweat in nightmare-laden slumber and eke out an existence, jumping at every gust of wind, creak or moan of the world around them. If these wretched creatures are lucky, they will die quietly by some means or other. If unlucky, they are put out of their misery by other Garou unless the slithering armies of the Wyrm or the cold, functional legions of the Weaver find them first.

The World of Darkness is a grim world, and Gaia is a harsh Mother, having endured an epoch of suffering and imbalance. This is, however, the world you have chosen. I wish you the best of luck in your war, and I hope that in my words you might find some bit of wisdom that keeps your werewolf alive to see the final battle which will most assuredly come, one day or another.

But, as Neil Gaiman once wrote, "Even in Hell, there is hope." This is true. This is a fact that makes heroes. This is the driving force behind why the Garou fight and die for what seems, at least on the outside looking in, to be a

losing battle. The Garou are not losing as long as they hold on to the hope that one day, somehow, they will make a difference. There is hope among the Garou that Gaia can and will be healed, however superficially, by their combined sacrifice. This is your war now. This is your time to be a hero. This is your chance to make a difference and to look into the very maw of the Wyrm with a glad heart and the courage of your ancestors' convictions. Seize this moment, and loose the force of nature that is yourself on those who would seek to subdue you and to defile all that you hold dear.

You are a werewolf... *BE* a werewolf.

Werewolf is, ultimately, whatever your Storyteller makes it. If you're ready, then the best way to test whether or not the savagery of Werewolf is for you or not is to dive in. Armed with your imagination, your hope, your misconceptions, your expectations, your sense of adventure and lastly, with the animal side of you peeking out through your human eyes, I'm sure that you'll be strong and get stronger.

Just don't make any deals with vampires.

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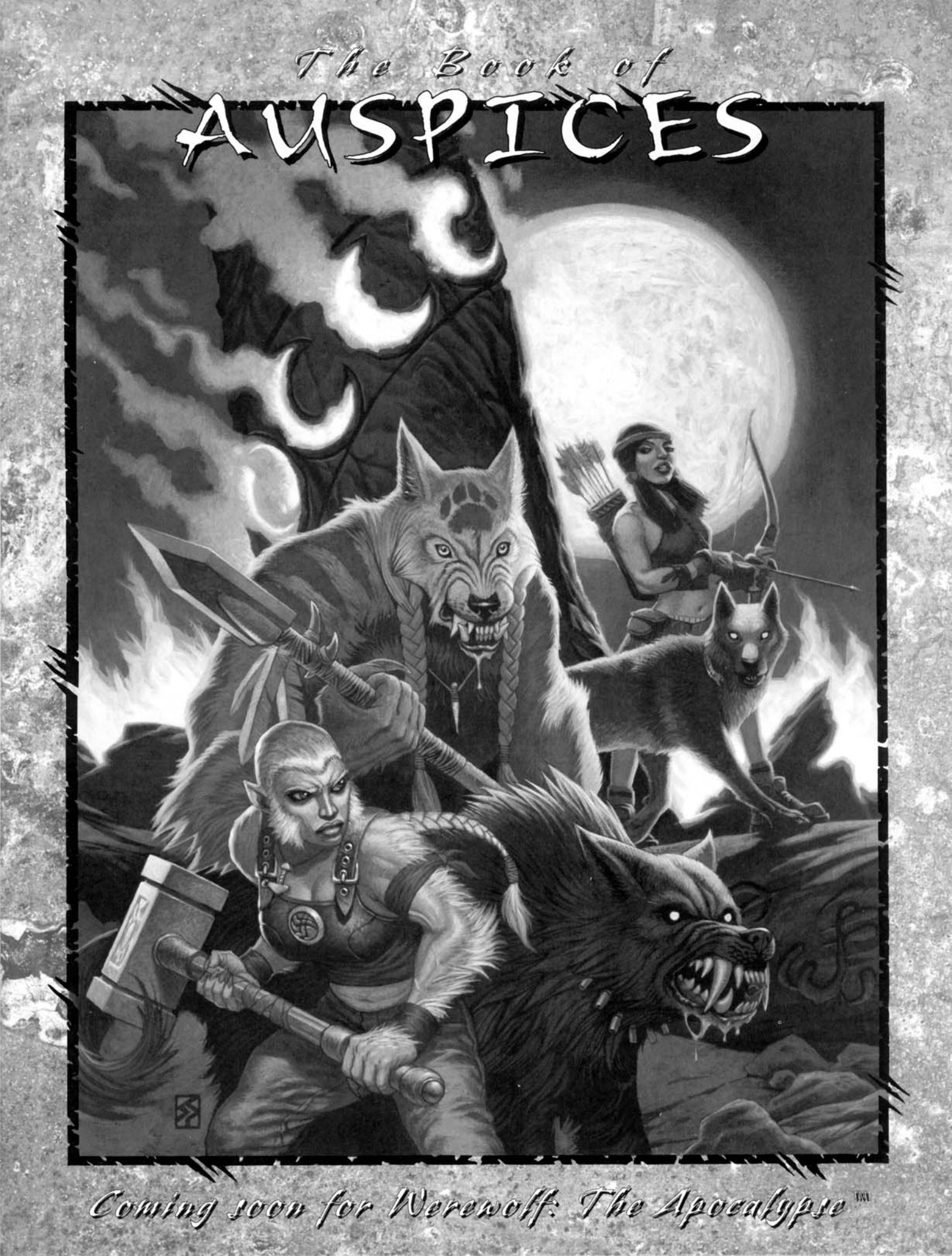
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