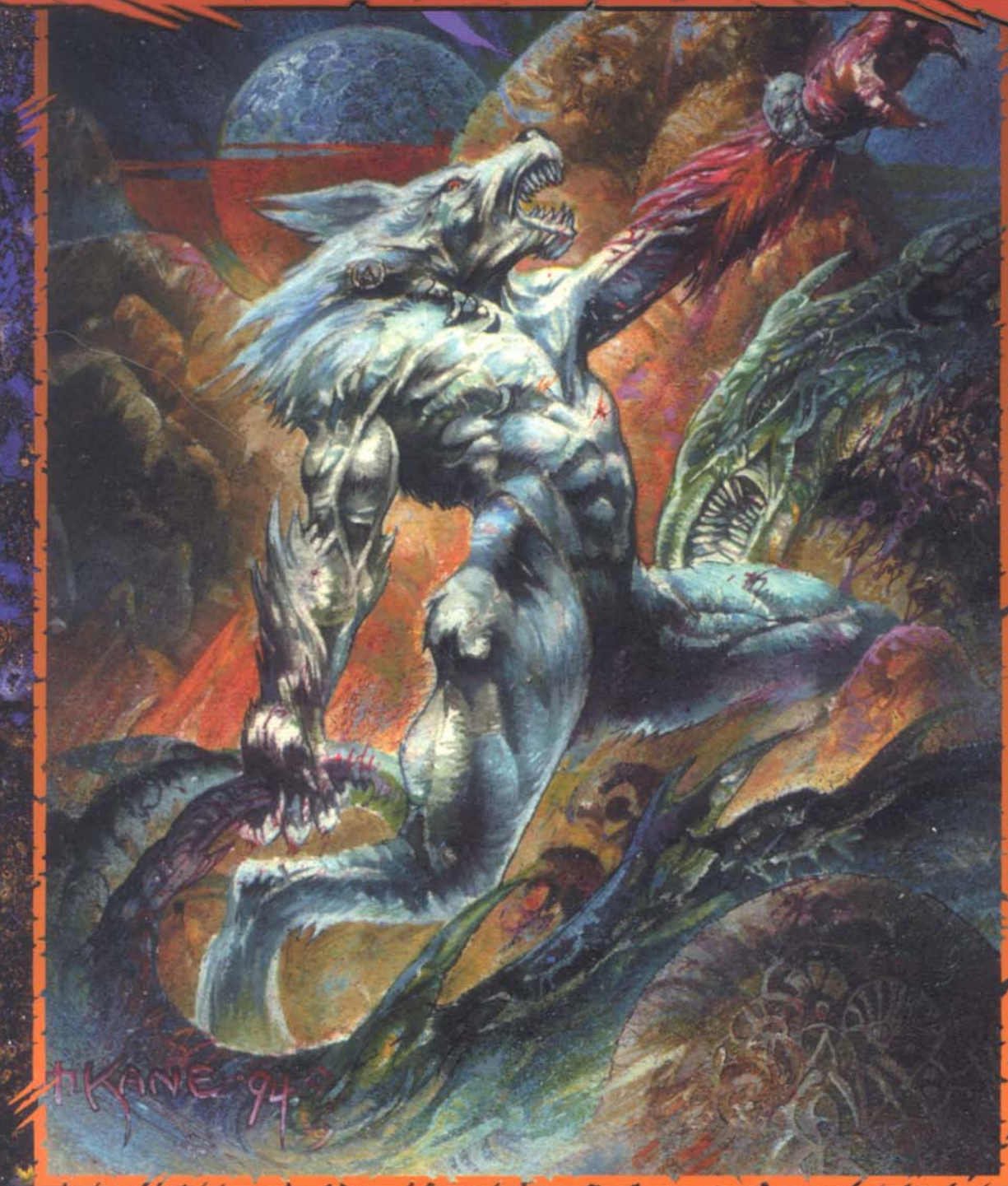


RAGE ACROSS AUSTRALIA



A Regional Sourcebook for Werewolf: The Apocalypse™



RAGE ACROSS AUSTRALIA

By Richard Watts, Marc Rudgley and Ben Chessell



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LEGENDS OF THE GAROU

The Death of the Bunyip

Moonlight shone upon the gathered tribes as they waited for Grek Twice-Tongue to begin his song. Light in the outback is harsh and unforgiving; it reveals everything in the starkest fashion. Grek was metis, and the moon mercilessly exposed his deformities. Those jealous of the Philodox's power said Grek's spirit was as twisted as his body, but few heeded such rumors.

Grek's hairless Crinos form crouched over the didgeridoo while one knotted hand beat out a counterpoint rhythm upon the dry earth. Grek's skin (white as Meeka the Moon, for he was albino) was daubed with red, black and yellow ochre. Feathers had been affixed with blood to his wrists. He looked like some incarnation of Kurpannga, the Devil Dingo, come to deliver judgment and retribution upon the Garou. The didgeridoo's moaning breath washed over the gathered tribes as the dancers whirled into the clearing, their bodies painted with ochres of white and red. Some had leaves tied to their knees and elbows; others had small feathers plastered to their chests and backs with blood.

Grek began to sing. His voice rose, wailing into the clear night sky, and the dancers began to beat the earth with their feet. Only one dancer remained still; he was to perform the role of Wyrmbaiter in the ritual to come. Wyrmbaiter had been Alpha of the Red Talons last century. He had won his renown and his *nom du guerre* by leading Wyrms into traps with his own body as bait. Now he was reviled, for Wyrmbaiter's passions had led the Garou into the War of Tears, when war was waged against the Bunyip. The dancers' movements and Grek's voice rolled back the barrier of time, and once again the last Fianna moot sat in judgment in the Australian bush...

...

Wyrmbaiter stood stiff-legged before the decaying, ravaged body of Greyflank, his sister. Occasionally he would lower his muzzle to nuzzle her cold flanks. He had allowed no one to touch her corpse, let alone dispose of the body as was fitting, since it was discovered five days ago near the

Three Sisters. Greyflank's cadaver had been found spread across a large carving of the Rainbow Serpent, ribs cracked open and head severed. Her guts had been devoured and her heart burnt to a cinder. The charred lump of muscle still glowed like an ember, radiating soft waves of heat. The best Garou hunters had been unable to find her head.

Now Wyrmbaiter's muscles rippled as he changed, swelling upward from Lupus through Hispo to Crinos. He swung his heavy head this way and that, glaring at the assembled Garou gathered in moot around him.

"Greyflank's killers must die," Wyrmbaiter said with difficulty, his voice harsh and guttural. "Death to all Bunyip."

For the Red Talon, this was a veritable speech. The Garou muttered and snarled among themselves, while Wyrmbaiter shifted back to Lupus, awaiting the moot's decision.

Keally O'Shannesy leaned back impassively, but her mind was in turmoil. Her fingers drummed a complex tattoo on one powerful thigh, the only outward sign of her tension. What to do? To whom could she turn for advice? If only Fingal Truth-Sayer had not been killed last month by Black Spiral Dancers; he would have known what to do. Keally felt herself too new to her position as Fianna Righ to pass a decree of such importance, and nothing in her training had prepared her for a judgment like this. She must decide quickly. Wyrmbaiter would take any hesitation as a sign of weakness, and that she could not afford. She could not afford to lose face now. If only the Bunyip had come to the moot to defend themselves. Keally had sent Fianna and Silent Striders to scour the land and the Dreamtime alike; no sign of the Bunyip had been found. Was their absence proof of their guilt?

"Surely there is another way." The tribes parted to allow Kanakis, a homid Glass Walker, access to the circle. At 96, Kanakis was the oldest Garou in Australia. His great age and wisdom, and his knowledge of humans and their ways, had earned Kanakis a degree of respect even though he had but recently arrived on Australian shores. Of late, as age weakened him, Kanakis had begun to lean upon a walking stick, a long length of silver gum. Now his stick struck the hard-packed earth emphatically.

"I share your grief, Wyrmbaiter. Your sister will be missed by all the tribes."

A low growl, and the flick of one ragged ear, was the Red Talon's only reply. Kanakis paused for a moment, then went on.

"But the evidence you present is hardly irrefutable," the old Glass Walker continued. "While the Three Sisters are sacred to the Bunyip, and the Rainbow Serpent is the tribe's most respected totem, any Wyrmbaiter's mind could have killed Greyflank."

Keally looked on as another elderly Garou, also in Homid form, made his way forward.

Kropotkin Rain-on-Leaves of the Stargazers now stood beside Kanakis. "The words of Kanakis make sense to me. What advantage would the Bunyip gain from this act?

Although they have always been distant, they have never offered us any sign of violence in the past."

A derisive howl rang out through the gathered tribes, and a sable wolf the size of a small pony trotted into the circle. None could mistake Black Ivan, foremost amongst the Get of Fenris. He glared first at Keally, then dismissively at Kanakis and Kropotkin, before shifting into Glabro.

"Are the Fianna so weak that they cannot judge what is obvious? All here know the detestable Bunyip murdered Greyflank." Black Ivan squatted on his haunches, a smug expression crossing his brutish countenance.

"Aye," a new voice snarled. "Ivan is right. Why have the Bunyip hidden from us for so long? Because they know that we will smell the stink of the Wyrmbaiter on them. We should destroy them now before they can ready their defenses."

Kanakis looked around to see from whom this latest inflammatory comment came.

"Why did I not guess that the Shadow Lords would support this call for blood?" the Glass Walker said with bitter resignation.

"Here less than five years, and already he thinks he knows more about Australia and the Bunyip than his betters. Typical Glass Walker arrogance." Tepes Godkin, sinewy arms folded across his chest, glared at Kanakis with undisguised loathing. The Shadow Lord's pack snarled, pacing at Godkin's feet.

"And blinded by his close association with the Bunyip," Black Ivan barked. "Kanakis, you are mesmerized by these creatures because you do not understand them. I do not need to understand them to see them for what they are: creatures of the Wyrmbaiter. And as such they must be destroyed!"

Wyrmbaiter's rage could no longer be restrained. He began to shake with barely repressed fury.

"I will have this hunt," Wyrmbaiter growled, not bothering to shift into the detestable Homid form in order to speak. He talked as a wolf talks, with muzzle and tail. "I will tear the heart from the body of every Bunyip even as they have torn out my sister's soul. I will spill the blood of the Bunyip upon the soil as an offering to Gaia. Fianna, give me your judgment now. The time for talking is past. Let us rage."

Keally could see that Wyrmbaiter was barely under control. She did not want to provoke him to a frenzy here. She looked over the Garou before her, assessing their mood. Tepes Godkin smiled coldly at her as he cleaned his talons with his klaive. She had no choice. It had taken her too long to rise to her current position; if she did not give Wyrmbaiter the decision he wanted, the Red Talons, Shadow Lords and Get of Fenris would pull her down. If all her years of struggle were not to be wasted, then she would have to give Wyrmbaiter his hunt. But perhaps she could limit the damage it would cause.

"Gather the tribes. In three days the hunt for the Bunyip begins." Keally gazed calmly at the Red Talon leader.

"Hunt, Wyrmbaiter, until your grief has been assuaged by Bunyip blood." Surely, she reasoned, his genocidal fury would be quenched once Greyflank's killer lay dead at his feet; his rage could not be so great that he would destroy an entire tribe.

Wyrmbaiter loped away, a bright, feral light in his eyes. Black Ivan and Tepes Godkin followed him.

In the darkness, a watching shadow, gaunt and sinister, smiled to itself and loped away.

Three days passed quickly. During the first night, Greyflank's still-glowing heart disappeared. None could determine who had stolen it, and the crime, like many others, was laid at the paws of the Bunyip.

The second day Wyrmbaiter sang open a ghost gum, and Greyflank's body was laid to rest within the woody womb of the tree. The gathering tribes howled their grief and fury, and the outback echoed with their lament.

The dawning of the third day was red and wild, as if Gaia herself sensed the threatening tempest. Garou had gathered from across the land, bringing with them tales of floods, of strange spirits walking abroad, of great unrest in the Dreamtime. Sings-with-the-Moon, an Uktena Theurge, viewed such omens and marked well their meaning, but said nothing, only smiled a small, secret smile. The Uktena were as yet few in this oldest of lands, and even if he had called for peace and parley between the Bunyip and the Garou, none would have listened to his words. Soon, Sings-with-the-Moon knew, the secrets of the Bunyip, jealously guarded, would belong to him and his tribe.

Wyrmbaiter had sat beside Greyflank's final resting place since her burial. That night, as the sun set, he took Crinos form and loped toward the foothills of the Blue Mountains. His muscular arms were banded in leather thongs and fetishes, and scars adorned his arms and chest. Wyrmbaiter had neither slept nor eaten in three days. Only his rage sustained him. At his side hung a long silver klaive, engraved with runes, the Griffin carved upon its hilt. His stride was slow and determined as his eyes rose from the forest floor to settle upon those awaiting him. Some 50 Garou had gathered for the hunt. Most, although not all, were Red Talons, Shadow Lords and Get of Fenris. Keally of the Fianna stood among them, her eyes grim and sad. She would accompany the hunt lest her judgment was needed, and so that she might tell future Garou whatever tale unfolded over the following months. Bone Gnawers; a Silent Strider or two; the enigmatic, mistrusted Uktena; even a Child of Gaia, a bitter outcast from his tribe: all these had gathered, eager for Bunyip blood. Ever since the Garou had arrived upon Australian shores they had feared the Bunyip and their alien ways. They waited for the hunt to begin.

Wyrmbaiter stood before the assembled Garou and cast his maddened gaze across them. He was no homid. He was no Fianna. He was not one for grand speeches and fancy talk. He spit his words through his fangs.

"We have come to kill Bunyip. Let us kill."

Facing the setting sun, Wyrmbaiter drew his klaive and screamed rather than sang the Litany of the Hunt. With claw and klaive he ripped through the Gauntlet, tearing a ragged opening into the Dreamtime. This was not the proper way to enter the Penumbra. This was spiritual rape.

The baying pack followed Wyrmbaiter into the Dreamtime. Around them, the Penumbra reflected the turmoil of the physical world and its spiritual guardians. The ground rippled like the flanks of a frightened kangaroo, and the eternal twilight shimmered with strange colors and sounds. From nearby came the bellow of a nervous diprotodon, while flocks of cockatoos flapped and circled overhead, shrieking like the Wurm itself. Turongs hissed angrily in the trees overhead, shaking stick-thin limbs at the invaders. A cold wind, not the usual warmth of the outback breeze, hurled twigs and leaves at the invading Garou, most of whom were now in Lupus form, sniffing for the scent of Bunyip.

A young Red Talon, Terror-in-His-Teeth, was the first to come upon a Bunyip spoor. Howling eagerly, he followed the scent, nose to the ground and tail held high. The hunt followed hard at his heels. Some among them shifted to Hispo or Crinos form, the better to slay the first Bunyip they met.

When they did encounter their enemy, maddened as they were by rage, none saw that the Bunyip was already weak and wounded, as if from some previous battle. She stood in her strange Lupus form, blood encrusted on her lean, striped flanks, narrow muzzle raised and sniffing the wind. Before the Bunyip could even utter her coughing bark, Terror-in-His-Teeth flung himself upon her and was soon the victor. Grinning in pride, he swaggered toward the hunt, only to be slain by the enraged Wyrmbaiter. The Bunyip had died too quickly; Wyrmbaiter had desired the creature's agony to rival that experienced by his sister. As leader of the hunt, the right of first blood should have been his. Wyrmbaiter was ever ruled by pride, and he was quick to prove that none, not even another Red Talon, should deprive him of that which was his by law.

In the bloody months thereafter, death followed death. Blood stained the soil of the Outback and the Dreamtime. Mighty deeds and terrible atrocities were committed by both sides. Spirits joined the fray, attempting to save the Bunyip from the Garou's rage, to no avail. A Shadow Lord, Ironfang by name, won immortal fame for his battle against a Nargun, a lumbering spirit of stone; Kropotkin Rain-on-Leaves, the Stargazer who had tried to stop the hunt before it ever began, died attempting to save a Bunyip cub from Tepes Godkin's klaive. Tepes himself was terribly wounded, dying soon afterward. Bunyip whose names are now forgotten held off Garou packs, allowing their brethren to escape (although always such survivors were hunted down, and always they were slain). Ultimately, it was the European Garou who claimed victory.

A year after the death of Greyflank, the last Bunyip was found in a cave on the slopes of Mount Kosciuszko, high in the Great Dividing Range. He had fled the horrors that shook the Dreamtime, taking refuge in the land he and his people had vowed to protect. Wyrmbaiter entered the cave alone. Deep within he found the Bunyip. He was sitting beside a fire, wearing the Glabro, singing the song of mourning quietly to himself, his back to the cave mouth.

When Wyrmbaiter entered the cave the last Bunyip spoke.

"So you are my death. I shall be glad to die. You have spared none of my kindred, and were I to live, I would be so lonely that death should seem a blessing."

Wyrmbaiter said nothing, but the bloodlust and madness in his eyes made words unnecessary. Trembling, he transformed into Crinos.

"You are no Garou," Wyrmbaiter grunted, his voice thick with rage. "The Wyrms' taint marks you."

"The only Wyrms I see is the Wyrms in your eyes, cousin," the last Bunyip said with resignation. Outside, the wind sobbed around the mouth of the cave, while the greatly diminished hunting pack waited for Wyrmbaiter's triumphant return. "Enough words now. You would not listen to us when we tried to show you the error of your ways. When we tried to tell you that Black Spiral Dancers hindered us from attending your moot and mourning your sister, you turned away. I am weary. All I crave is death."

Wyrmbaiter drew back his paw. With one blow, he removed the top of the last Bunyip's head. The Bunyip fell forward into Wyrmbaiter's arms, blood pulsing from its wound in time with the slowing of its heart. The Red Talon grinned down, teeth bared. Even as he raised his head to howl in triumph, he felt the Bunyip's spirit leave its dying body. It brushed past him, and in it Wyrmbaiter felt no evil, no corruption, no taint of the Wyrms. The spirit told him of a life lived in tranquillity and peace, of a level of communion with Gaia about which Garou could only dream. Wyrmbaiter opened his eyes and met the dead gaze of a young Aboriginal boy, scarcely more than 16 years old. In shock, he shifted back into Lupus, dropping the body. He began to whimper. Distantly, Wyrmbaiter registered the sound of falling rock at the rear of the cave, and a waft of stale, sickly air, as if from some newly opened, deeper cavern.

"What's this? The mighty Wyrmbaiter crying? This will not do. This will not do at all."

He looked into the darkness, ears pricked despite his exhaustion. A darkly beautiful woman stepped out of the shadows. Her eyes swallowed the light of the Bunyip's fire. Long, straight hair, black as the shadows from which she had sprung, fell over her pale shoulders. Her skin was pallid and faintly phosphorescent, like subterranean fungi. The woman carried a stained hemp bag in her left hand. "You have been magnificent, as I knew you would be. The greatest tool I have ever used."

Wyrmbaiter snarled, and crouched, ready to spring.

"Come now, my love, do you not recognize your own mistress? Ah, I forgot, we have never been formally introduced. My name is Mara. Mara the Scream. I knew your sister, intimately. In fact, she gave me a little present for you."

The woman reached into the hemp bag and tossed its contents toward Wyrmbaiter. Something rolled across the cave, landing at his paws. Looking down, he beheld his sister's rotting head.

"You have done the Dancers a great service by destroying the Bunyip. This little gift is the least we can give you in return. The Dreamtime is now defenseless. Its spirits will turn against you, having witnessed your destruction of their guardians. Once we have gained control of the Dreamtime, the whole of Australia will fall to the Wyrms. Don't you see how clever we have been?" Mara the Scream laughed, an evil, liquid gurgle.

"We killed your sister. We delayed the Bunyip from reaching your moot. I was listening when you demanded justice, a hunt against those who had done you no wrong. Oh, Wyrmbaiter, what a magnificent fool you have been!"

Shock cut Wyrmbaiter's heart like a knife, and for a moment he thought he would die. He gazed without comprehension at the woman standing before him, noticing only now the boneless, fluid movement of her sinuous body as she turned and walked, still laughing, back into the shadows that had spawned her. In the darkness beyond, something stirred, and Wyrmbaiter caught a glimpse of other Black Spiral Dancers, welcoming Mara as she returned to the mouth of their newly dug warren.

Outside, the gathered Garou heard Wyrmbaiter's mad, hopeless howl. Bursting into the cave, claws scrabbling against the stone, they found him weeping and nearly mad, snapping at the empty air. Wyrmbaiter spat out a garbled account of what the Black Spiral Dancer had told him. It was not the Bunyip who had slain his sister. The hunt he had launched was an obscene mistake. He must atone for his sins.

Howling, Wyrmbaiter flung himself into the yawning cleft at the rear of the cave. None of the other Garou were brave enough to follow him. He was never seen again...

...

The dance was over. The participants, gleaming with sweat, ochre running down their skin like blood, withdrew into the shadows. Grek Twice-Tongue finished his tale, and the lonely dirge of the didgeridoo began once more. As the gathered tribes slunk away into the night, Grek dropped the instrument from his lips, and slowly, joints creaking, stood to his feet. As he left the circle, a single Garou pup nervously approached him. What was the child's name? Grek searched his memory. Ranjil? Gulai?

"Yes, child?" His voice was thin, throat dry from the long singing. Gaia, but he needed a drink.

"Does no one know what happened to Wyrmbaiter, Grek?" the cub asked tentatively.

"There are tales, my dear. There are always tales. Some say he died in the darkness beneath the earth, overcome by the Wyrms themselves. Others prefer to say that he lives still, hunting the outback, seeking vengeance; or that he haunts the Dreamtime, an unhappy revenant awaiting the Bunyip's return from the Deep Umbra, should any of that tribe have survived his rage, which I doubt. If you listen carefully enough, they say, on some nights you can still hear him howling."

"And are all the Bunyip truly dead?"

"What did I just say, child? Weren't you listening? The Bunyip are all dead. We killed them, after all, and we Garou have always been good hunters. For that deed we can never make amends, but we must try. Now, you can start by helping me walk back to the camp."

The two figures, one old, one young, turned and shuffled slowly away into the night.

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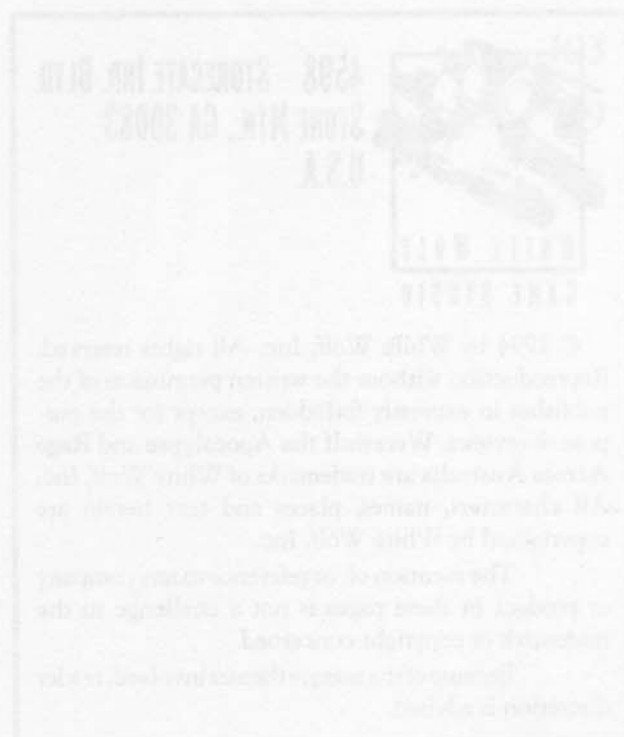
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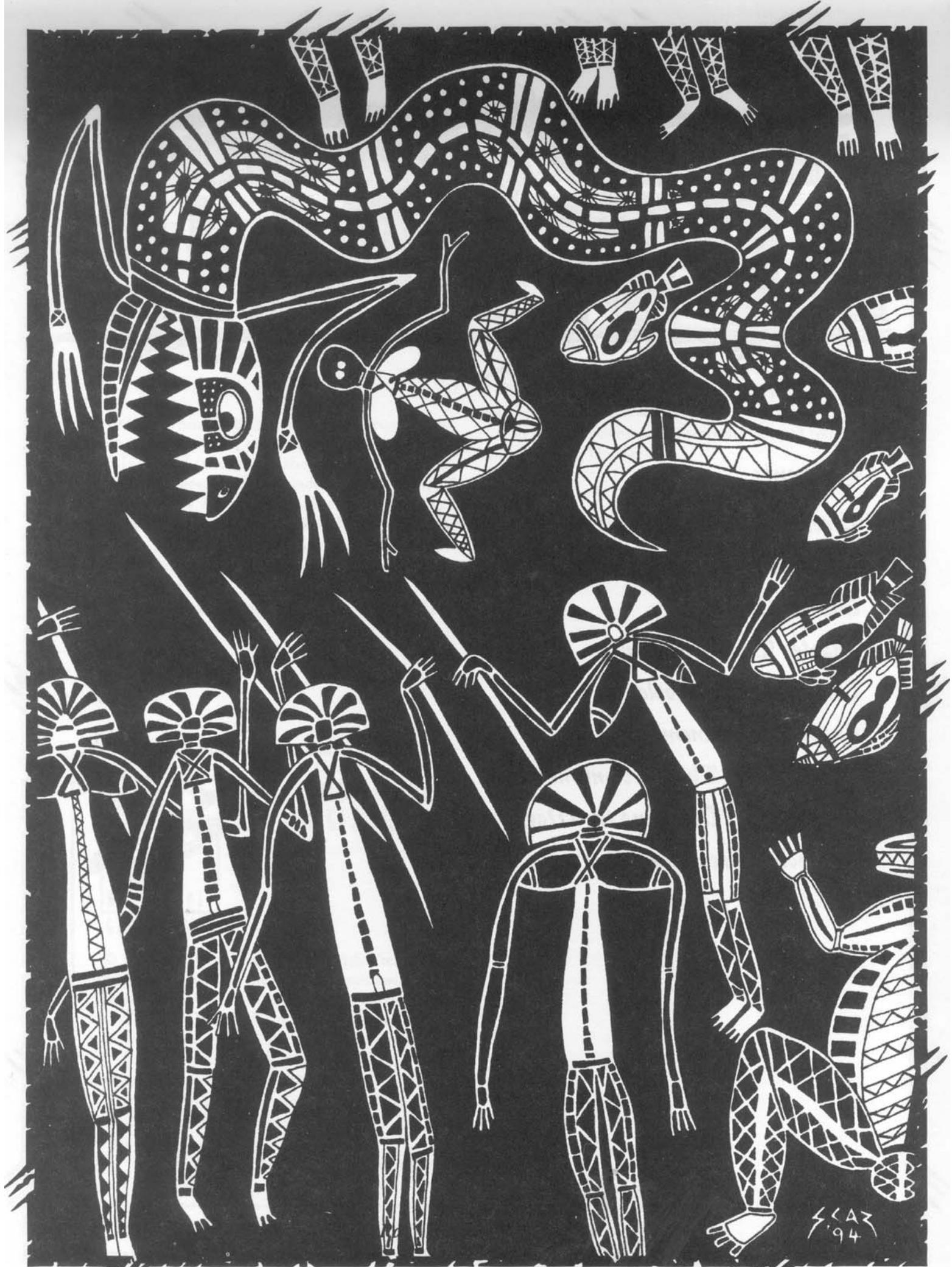
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Introduction

We have in our arteries the blood of the Original Australians, who have lived in this land for many thousands of years. You came here only recently, and you took our land away from us by force. You have almost exterminated our people, but there are enough of us remaining to expose the humbug of your claim, as white Australians, to be a civilised, progressive, kindly and humane nation. By your cruelty and callousness towards the Aborigines you stand condemned in the eyes of the civilised world.

— from the manifesto "Aborigines Claim Citizen Rights," published 1938

Welcome to Australia

Australia is one of the last wilderness areas left on the globe. Here, the Umbra and the physical Realm are virtually one, despite the efforts of humanity and the Wyrn to the contrary. Although Australia is a modern, postindustrial nation, it also houses the world's oldest continuous culture. Australian Aborigines were hunting kangaroos long before the dynasties of Egypt raised their monuments of graven stone. The ancestors of the Aborigines arrived in Australia at least 50,000 years ago — before the Garou had declared their Impergium upon humanity, before the War of Rage, and long before the Pure Ones crossed the Bering Strait to settle the Americas. Shepherded by the gentle, spiritual Garou tribe known as the Bunyip, Australia and her people existed in peace until the coming of the Europeans in 1788.

Within the last two centuries the Bunyip have been exterminated, the Aborigines subjected to attempted genocide, and the land itself exploited and violated. The world's oldest continent is slowly dying.

Preconceptions about Australia are many and varied: that it is a broad, sunburnt land of endless beaches and outback, its people bronzed and vigorous, toughened by exposure to the many natural disasters that plague the land. In America the myth endures that Australia is a land of opportunity, a younger U.S.A. innocent of its elder's sins. Europeans, particularly Britons, see Australia as a harsh, barren land, devoid of culture, but even so, the last remnant of the once-great British Empire.

In the World of Darkness, Australia is a land of contrasts. Its glass-and-steel skylines cower on the edge of a vast expanse of desert and scrub, the famed Australian outback. Gothic-Punk Australia is home to bronzed surfers sunning themselves on golden beaches, but also to pallid drug addicts shivering and starving in squalid inner-city hovels. Serene platypuses swim through clear pools, while the scream of chainsaws echoes through the bush. In the short space of 200 years, Europeans have permanently altered the Australian landscape, correspondingly affecting the spiri-

tual environment. Concrete covers the red earth, industrial poisons seep into the soil, and residue from nuclear tests scars the land. Australia's Penumbra, called the Dreamtime, already shows the stains of the Wyrms' corruption. Along the coast, where Europeans concentrated their settlements, the Penumbra is a dark, distorted place. In the outback the Penumbra is relatively unspoiled, but agents of the Wyrms have begun to penetrate the Dreamtime's mysteries, and now there are no Bunyip to repel the invaders.

Theme: Strangers in a Strange Land

Australia teeters on the edge of the abyss; below waits the Wyrms. Australia's immigrant Garou have alienated the land's spirits, their traditional allies, through their senseless slaughter of the Bunyip tribe. Before the Australian Garou can hope to win the battle against the Wyrms, they must reconcile themselves with the inhabitants of the Dreamtime. Australia's Garou must somehow gain the spirits' trust, lost when the Bunyip were slain. Many such spirits have been seduced by the Wyrms, while those that remain free fear the Garou and their savage, indiscriminate rage.

The Garou's enemies are strongly entrenched in Australia. Besides their traditional foes — Black Spiral Dancers, vampires and the scientific excess of Pentex — the Dreamtime and its spirits also oppose the Garou. The Australian Penumbra does not welcome the Garou; they must fight to make it their home. Some Garou speak words of peace, urging their brethren to renounce their pride and ally peacefully with the spirits. Most Garou, however, sneer that such diplomacy is the way of the weak, and that the Garou must force the spirits to aid them. Can the Garou overcome the pride that has in the past destroyed Gurahl, Mokolé, Bastet and Bunyip, or will Australia be another victim of their arrogance, another reason for the Garou to hang their heads in shame?

Mood: Guilt and Atonement

This book has two moods. The first is one of guilt. Australia's Garou are racked by guilt over their role in the death of the Bunyip. It pervades their every action and poisons their every thought. The presence of guilt, remorse and sorrow should be accentuated by the Storyteller at every available opportunity. Echoing the guilt of the Garou is the guilt felt by Australia's human populace, who have for 200 years displaced, dispatched and ignored the Aboriginal inhabitants of the land, and who only now seek, sometimes clumsily, to make amends.

Because of their guilt, the Garou seek to atone for their sins. The secondary mood of this book is one of atonement. The Garou must attempt to gain a deeper understanding of this land they have inherited by default, in order to rectify the wrongs they have perpetrated and save Australia from the Wyrms. By forging close ties with Dreamtime spirits and

by placing the needs of Aboriginal Australians before their own, the Garou hope that their guilt can be absolved.

Gothic-Punk Australia

This book describes a fictional Australia, a dark shadow of the real nation. Although closely based upon Australia, and written by Australians, it does not claim to emulate Australia exactly as it exists in our world. *Rage Across Australia* depicts a grimmer continent, where the attempted genocide of the Aboriginals continued into the 1950s, and where even today young blacks are taken from their homes by the police and forcibly integrated into white families in an attempt to destroy Aboriginal culture.

Some liberties have been taken with the representation of Aboriginal culture, spirits and legends in this book, although the authors hope that the material used has been treated with sensitivity and care. Unfortunately, in this short work we cannot adequately detail the beliefs and cultures of the more than 250 Australian Aboriginal tribes. If you desire more information regarding this oldest of cultures, we urge you to visit your local library.

Throughout *Rage Across Australia*, the word "Aboriginal" has been used to describe Australia's indigenous people and their culture. Since the late 1980s, many Aboriginal activists have embraced the name "Koori," a generic term of identification used by the tribes of Southern New South Wales and Victoria prior to the European invasion. It is slowly becoming a term of national identification among Australia's indigenous people, and is also gaining acceptance among whites. The authors have not employed the



word "Koori" in this manuscript, as its use represents a degree of empowerment totally absent from the Gothic-Punk world, and lacking even in the real Australia.

If you are an Australian, or have traveled there, you will recognize some of the places depicted in this book. The setting presents a grim, distorted picture of reality, appropriate for the World of Darkness; it is not, and does not claim to be, the real thing. Ignore parts of this work that you do not like, or that conflict with your own view of Gothic-Punk Australia. As Storyteller, the version of Gothic-Punk Australia you present should be tailored to your own chronicle.

References

Here is a brief list of references to aid in running an Australian chronicle. This list is by no means exhaustive. The films and books suggested below should familiarize you with the Australian landscape and culture. Other films, such as *Crocodile Dundee* and *The Man from Snowy River*, provide a more stereotypical view of Australian life, while *Howling 3: The Marsupials* and *Walkabout* should be avoided at all costs. Television programs such as *Neighbours* and *Sylvania Waters* present a sanitized view of Australian life. Most large libraries should have a selection of books about Australia.

Films

Directed by Peter Weir: *Gallipoli* (two young men join up to fight in the Great War — and wind up in the disastrous battle of Gallipoli; starring Mel Gibson), *Picnic at Hanging Rock* (the mysterious disappearance of a girl during a trip into the outback — an eerie film), *The Last Wave* (Richard Chamberlain encounters Aboriginal apocalyptic prophecies).

Directed by George Miller (all starring Mel Gibson): *Mad Max*, *The Road Warrior* (*Mad Max II*), *Mad Max III: Beyond Thunderdome* (the saga of Max Rocketansky, from a modern Australia in turmoil to a post-apocalyptic outback and the rebirth of civilization. The second film is a *must see*).

Also: *Death in Brunswick*, *Dogs in Space*, *Evil Angels* (*A Cry in The Dark*), *Ground Zero*, *Monkey Grip*, *Mull*, *Nirvana Street Murder*, *The Odd Angry Shot*, *Proof*, *Razorback* (a monstrous wild boar rages across the outback; directed by Russell Mulcahey), *Romper Stomper* (a fictional look at Australia's skinheads), *Sirens* (great scenery as a preacher travels to the outback to convince an artist — played by Sam Neil — not to display his risqué pictures), *Sunday Bloody Sunday*, *The Year My Voice Broke*.

Fiction

Puberty Blues by Gabrielle Carey and Cathy Lette; *The Songlines* by Bruce Chatwin; *The Soul Stone* by Brad Collis; *Monkey Grip* by Helen Garner; *The Fringe Dwellers* by Nene Grare; *The Chant of Jimmy Blacksmith* by Thomas Keneally; *Storm Boy*, *The Fire in the Stone* by Colin Thiele; and by Patricia Wrightson: *The Song of Wirrun* (*The Ice is Coming*, *The Dark Bright Water*, *Behind the Wind*), *The Nargun and the Stars*, *The Rocks of Honey*, *An Older Kind Of Magic*.

Nonfiction

A Short History of Australia by Manning Clarke; *The Fatal Shore* by Robert Hughes; *Australian Dreaming: 40,000 Years of Aboriginal History* by Jennifer Isaacs; *Doctor Wooreddy's Prescription for Enduring the Ending of the World* by Colin Johnson; *Koori: A Will To Win* (*The heroic resistance, survival and triumph of black Australia*) by James Miller; and *A Secret Country* by John Pilger.



Chapter One: History

With the Aborigines written out, the Australian story seems apolitical, a faintly heroic tale of white man against nature, of "national achievement" devoid of blacks, women and other complicating factors. With the Aborigines in it, the story is completely different. It is a story of theft, dispossession and warfare, of massacre and resistance. It is a story every bit of rapacious as that of the United States, Spanish America and colonial Africa and Asia. It is, above all, a political story.

— John Pilger, "A Secret Country"

Prehistory

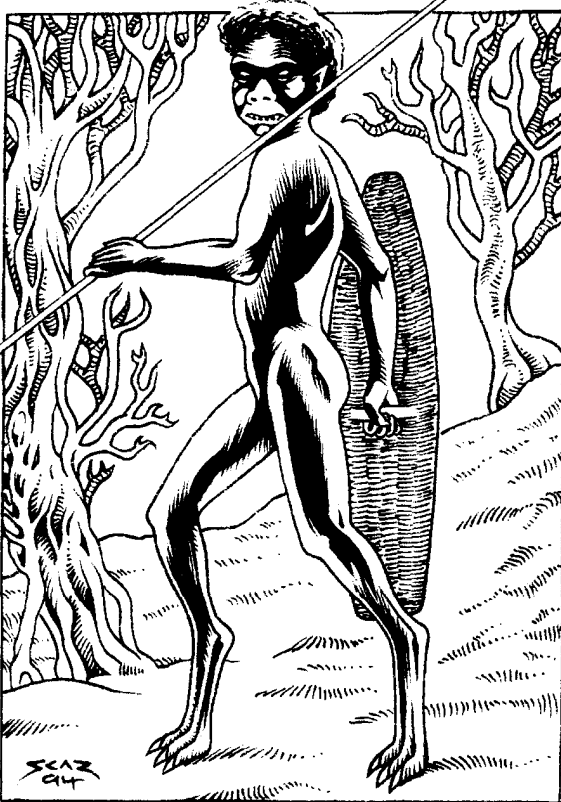
Gaia dreams. Sixty-five million years ago, the tectonic plate bearing Australia broke away from the subcontinent of Gondwanaland and began the long migration northward to its present location. For some time migration between the rest of Gondwanaland and what was eventually to become Australia was possible. Animals swam between the two land masses, and birds flew between the two continents. Eventually, however, almost all species stopped emigrating to Australia. For most of the next 65 million years, Australia remained isolated from the rest of the world. This led to the evolution of some of the world's most unique and unusual animal life (described in greater detail in the next chapter).

First Settlement

Round about the dawn of time
The Dreamin' all began,
'nd proud people came
They were lookin' for the Promised Land
-Running from the heart of darkness
-Searchin' for the heart of light.

— Goanna, "Solid Rock"

Some anthropologists argue that Australia may have been inhabited as early as 120,000 years ago, although the evidence for this hypothesis is slim at best. More likely, the people who were to become the Australian Aborigines migrated from Indochina to Australia between 60,000 and



50,000 years ago. They arrived in several waves, probably at the peak of each Ice Age, and spread out across the continent. As the ice retreated, the people became isolated in their new home, developing their own culture and over 250 different languages. The human history of Australia had begun.

The War of Rage and the Impergium

Although Garou themselves, the Bunyip tribe could not stomach the hatred and suspicion their kin felt for others of the Changing Breed. The Bunyip had never supported violence, arguing that it only encouraged the growth of the Wyrms, in particular that aspect of the Wyrms called Calamity, Beast-of-War. The Bunyip withdrew into the Penumbra, trusting Gaia to lead them to a place of peace unspoiled by the ravages and ranting of the other Garou. After many years of wandering, the Bunyip emerged in Australia. Once in Australia the Bunyip enacted powerful rituals to seal the Dreamtime from further invasion, knowing full well the horrors that would be inflicted upon Australia by their warlike brethren were they to be discovered. Travel to Australia via Moon Bridge became impossible, and remained so until the Garou gained control of Australia's caerns. In this way the Bunyip became, like the flora and fauna of Australia, isolated from external influence, maintaining much knowledge that was lost to the Garou during the War of Rage.

The Bunyip began to explore the new land Gaia had granted them. They found its people already well established,

living in harmony with the world and one another. Primarily hunter-gathers, with strong spiritual links to the land, Australia's people never experienced the horrors of the Impergium. For this reason, pure-blood Aboriginals do not suffer the Delirium. In addition, those Aboriginals closely tied to their spiritual traditions also exhibit a resistance to the Delirium. Guided by the Bunyip, Australia's people continued to maintain a social structure that respected the individual and environment.

Australia was not immune to the corruption of the Wyrms, but those few Wyrms already present were soon slain or magically bound by concerted Bunyip and Aboriginal action. In the respite that followed, the Bunyip began to breed with thylacines, wolflike marsupials native to Australia, and forged powerful alliances with native spirits. As the centuries passed, the Bunyip began to distance themselves from the physical world, content to observe the Aboriginals from the Penumbra rather than directly interfere with their development.

Once the madness of the War of Rage had passed, few among Europe's Garou wondered at the absence of the Bunyip. Most speculated that the entire tribe had fallen victim to Harano and had traveled deep into the Penumbra to die. Others, the Red Talons and Get of Fenris among them, claimed that the Bunyip must have betrayed the Garou and allied with the Wyrms, and that perhaps even now they laired in the dark realm of Malfeas.

Southeast Asia, to Australia's north, was uninhabited by Garou. Those few Uktena who had remained in Siberia after the Pure Ones' migration across the Bering Strait dwelt too far north to be aware of the Bunyip. The Bastet and other shapeshifters of the region did not travel to Australia, not wishing to leave their Kinfolk and tribal lands. Nor were they in communication with the Garou; the horrors of the War of Rage were still fresh in their minds. So well had the Bunyip hidden their tracks that they were lost to the Garou for thousands of years.

Initial Contact

Shame the legends crack the paint upon his face

His knees at dance and they fly

And they sing

The poet woman has changed her name in shame

Cool river bed it masks the bones

Of those who died before our time

Made their claim before

Terra Nullius.

— Not Drowning, Waving, "Terra Nullius"

The earliest visitors to Australia were the Chinese, in the years between 1400 and 1435. The Portuguese discovered and mapped much of the western coast of Australia in the early 16th century, but, like the Chinese before them, saw little value in the barren lands they surveyed. The Bunyip ensured that these early visitors saw none of the beauty of the continent, but were greeted by bushfires, blowflies and sand. The Dutch touched briefly upon Australia at the beginning of the

17th century, but left with similar impressions. William Dampier, a pirate, was the first Englishman to set foot on Australian soil. Landing on the arid northwestern coast in 1688, his first act was to shoot an Aboriginal, setting the tone for the next 300 years of white conquest. Captain James Cook, another Englishman, mapped the east coast of Australia in 1770 as part of a Technocracy-funded mission to demystify the legendary southern continent and map enigma out of existence. The Technocracy's powers enabled Cook to penetrate the Bunyip tribe's wards, seeing the fertile eastern seaboard for what it was.

European Invasion

Few seemed to care that within days of the English landing in Australia the Aboriginal Dreamtime ended as a nightmare began.

— John Pilger, "A Secret Country"

During the 18th century, America was used as a dumping site for England's unwanted masses, criminals and political prisoners, invariably commoners. After the Declaration of Independence in 1776, America refused to receive England's convicts any longer. Britain had to find a new jail. Simultaneously, the Kindred, who infested England's monarchy and ruling class, sought to spread their influence beyond the confines of the British Isles and create a new realm far from the influence of Europe's ancients. The Bunyip's vigilance had thus far prevented the Wyrms from obtaining a foothold in Australia, but now, utilizing England's need to banish her

convicts to distant shores, its minions mounted an invasion of the southern continent.

Those Silver Fangs with Kinfolk among the British aristocracy opposed the colonization of Australia, citing the harshness of the land and its great distance from England as factors against settlement. Unfortunately, they were defeated by vampiric and Technomantic factions. May 1787 saw the First Fleet, 11 store ships and transports, set sail from Portsmouth with more than 1,000 felons and their jailers on board. Many of these convicts were Fianna Kinfolk, and entire families were often transported from Ireland by the English. The Fianna followed their Kinfolk to protect them from the harsh treatment meted out to convicts by Australia's Silver Fang Kinfolk, many of whom held positions of power in the human government.

More than one Bane was transported to Australia in the holds of the First Fleet, nourished on the suffering of the surrounding convicts. After a perilous, nine-month journey, the fleet arrived at Botany Bay on January 20th, 1788. The bay, despite Captain Cook's earlier recommendations, was found to be an unsuitable port, and the surrounding land was grim and threatening. Undaunted, a small number of marines sailed north, discovering Sydney Cove, and there established Sydney Town on January 26th. The colony of New South Wales was formally declared by Governor Arthur Phillip on February 7th, 1788, in the name of King George III, although the 26th of January has ever after been celebrated as the official founding day of the Australian nation.



Because the Garou had failed to stop the settlement of Australia, they ensured that a number of their kind were included among the crew of the First Fleet. These Garou, predominantly Silver Fang officers and Bone Gnawer sailors, were entrusted with the task of ensuring that the British did not adversely affect Gaia in their colonization of Australia. Not knowing that Australia's population was already guided by the Bunyip, the Garou travelers were also appointed to become the guardians of the newly discovered southern land. These Garou were led by Earl Blaze of Uffington, a Silver Fang whose Kinfolk served in England's House of Lords. Earl Blaze was a fierce imperialist and fervently believed in the Gaia-given right of the nobility to dominate the common herd. He also believed the Silver Fangs were Gaia's chosen children, appointed to rule over other Garou.

Although in later years the Silver Fangs denied it, a Bone Gnawer, Porkchop, was the first European Garou to set foot on Australian soil. Porkchop was a voluntary exile from England, a charismatic Bone Gnawer determined to raise the status of her tribe. She and her newfound packmates were soon deemed troublesome by Blaze and were dispatched to scout out the lands surrounding Sydney Cove, in the hope that they might be killed. After only a few weeks, Porkchop returned to the settlement bearing startling news. She gleefully informed Earl Blaze, who was grooming himself to become King of Australia, that Australia was already home to a Garou tribe — the long-lost Bunyip.

The Silver Fangs had expected to find Australia deserted save for its Aborigines. Their shock upon encountering the

Bunyip was indescribable. Blaze, far from welcoming the discovery that his responsibilities in Australia were limited only to the European settlements rather than to the continent as a whole, was mortally insulted. He had spent months readying himself to be a great leader and did not take kindly to having his ambitions dashed. Earl Blaze took refuge in bigotry, claiming that the Bunyip's isolation must have rendered them hopelessly inferior to European Garou and thus unfit to rule Australia. This view was not shared by all the newly arrived Garou, but only Raymond Love-of-the-Goddess, a Child of Gaia, spoke out against Blaze's decree. As punishment, Earl Blaze banished Raymond to Norfolk Island, a rugged outcrop of rock east of Sydney that became the convict settlement's prison-within-a-prison.

While the Bone Gnawers set about creating information networks among convicts and colonists alike and learning as much as they could about their new home, the Bunyip remained aloof and distant in the Dreamtime. They made no attempt to communicate with their European cousins. Earl Blaze could not understand this and was infuriated by it. After a number of months he attempted to force the Bunyip into making contact with him by kidnapping seven Aboriginal Bunyip Kinfolk. The Aborigines perceived the European Garou to be enemies of the Dreamtime and knew that they could not allow the Bunyip to be corrupted by them. They began to will their own deaths, and within a week all of them were dead.

Rather than blaming himself for the deaths of these Aborigines, who in his eyes were only primitive blacks, Blaze blamed the Bunyip. Because they would not respect him, a Silver Fang and Gaia's chosen, the Bunyip must be creatures of the Wyrn. From this point on, the attitudes of Australian Garou toward the Bunyip tribe began to turn, and the legend of the Bunyip tribe's evil began to spread. Raymond Love-of-the-Goddess was one of the few voices to defend the Bunyip, but, exhausted by battling the harsh conditions under which the convicts labored, he died young. His words remained unheeded save by Luther Gazes-Inwards, a Stargazer newly arrived from the Dutch East Indies.

Tensions between the Silver Fangs and the Fianna flared during the Castle Hill uprising of 1798. Spurred on by charismatic Fianna, a group of Irish convicts, many Kinfolk among them, marched on Sydney bearing stolen muskets, improvised pikes, and swords. Meanwhile, a pack of incensed Fianna, led by Bridget of the Flashing Eyes, took their grievances directly to the Silver Fang king. The Fianna pack was overwhelmed by Earl Blaze's courtiers and ripped to shreds by their silver claws. Before they died, however, Bridget and her brother Dhugal each took an arm of the king and tore him in two. Thus ended the unhappy reign of King Blaze. His successor, Greymane Sleekfur, wisely prevented war between the tribes, decreeing that the deaths of six Fianna were fair compensation for Blaze's murder. It has been suggested that Greymane was glad of the unexpected opportunity to become King of Australia. Despite Greymane's efforts, relations between Fianna and Silver Fangs remained hostile. Furthermore, the wisdom Greymane showed





in preventing war did not extend to his treatment of the Australian environment or Aboriginal people.

For the remainder of the 18th century and the first decades of the 19th, Britain continued to send her unwanted, unwashed masses to Australia as convicts. Almost any crime could carry the punishment of transportation: stealing bread to feed one's family, pickpocketing, prostitution, and political crimes such as organizing against exploitation.

Despite the great distances involved and the harsh conditions awaiting them, free settlers also began to travel to the colony. These settlers, who had to pay their own transport and expenses, were mostly members of Britain's aristocracy, often youngest sons who stood to inherit little in England and so emigrated to Australia to make their fortunes. More Garou arrived in the colony; their attitudes toward the Bunyip and the alien Australian environment were universally cold and unforgiving. The European Garou decided that the Bunyip had been unfit guardians of Australia; why else was the landscape so barren, the animals that dwelt here so obviously deformed by the Wurm? For this reason the Garou did little to halt the European transformation of the Australian landscape until it was too late.

Further Colonies

*Cut yer name across me backbone,
Stretch me skin across a drum.*

— Traditional Australian folk song, "The Convict's Rum Song"

The expansion of settlements was not limited to Sydney; many new colonies were established in the first half of the 19th century. In 1803 Van Dieman's Land, now Tasmania, was selected as the second site for settlement in Australia, and Hobart was founded on the Derwent River. Shortly afterward, the extermination of the island's original inhabitants began. Truganini, the last full-blooded Tasmanian Aboriginal, died in 1876 at the age of 73, after being repeatedly raped and witnessing both the murder of her family and the exploitation of her homeland. Black Furies, led by Athena Mother's-Child, reveled in Tasmania's rugged wilderness, although they were spurned by the Bunyip. In later years, after the War of Tears, the Black Furies were ousted from Tasmania by the Shadow Lords. Enmity exists between the two tribes to this day.

Other settlements followed the establishment of Van Dieman's Land: Queensland's Moreton Bay in 1825, and Swan River in Western Australia in 1829. Both were championed by James Stirling, the son-in-law of a powerful director of the East India Company. He became its first governor, and was the only Australian governor to lead an attack upon an Aboriginal settlement personally. Stirling, a Hermetic mage of considerable power, needed isolation and an imprisoned population upon which to experiment. He sought and successfully attained immortality, and dwells in Perth to this day. In its early years Perth was almost destroyed, as the Bunyip worked with the spirits to ensure drought and famine plagued the settlement. Only Stirling's magick kept the colony alive.

Whereas Western Australian was built upon the greed and power-lust of a mage, the settlement of South Australia was



guided by more enlightened principles. It became the only state never to receive convicts, and its spiritual environment was never stained by the emotional blight that accompanied convict labor.

A Victorian settlement was founded by two rivals, Batman and Fawkner, who settled in Port Phillip Bay on the present site of Melbourne in 1835. They were astonished to find a white man by the name of William Buckley, an escaped convict, living with the area's Aborigines. Melbourne was soon to eclipse New South Wales as the most prosperous and fastest-growing colony in Australia. Bone Gnawer Kinfolk, seeking to escape the squalor of Sydney Town, made up the bulk of the first colonists, although they were preceded by a small pack of Glass Walkers hoping to shape Melbourne into a utopian city, part of Gaia rather than a blight upon her.

The Rise of the Squattocracy

During the early years of Australia's colonization, the Wyrms' agents had remained quiet, satisfied with building a firm base for the corruption of the continent. By 1830 they had established control over much of the economy and had provoked excessive violence toward both convicts and Aborigines. The anguish this caused nourished the Banes that they had summoned to Australia, and, it was hoped, would weaken the Dreamtime enough to allow its corruption to begin. At this time, servants of the Wyrms, both witting and unwitting, formed the Squatters' Council, or Squattocracy.

The Squattocracy comprised a group of powerful and rich pastoralists who desired to extend their grazing and farming

lands into the unspoiled interior of Australia. Few of them were aware that they served the Wyrms, and those who did kept their dark secret well hidden. Previous European settlements had been restricted to the fertile but narrow east coast; the barrier of the Blue Mountains prevented movement to the west. The members of the Squattocracy used their wealth to encourage explorer-in-chief Major Thomas Mitchell to open up the prime grazing lands lying beyond the Great Dividing Range, between the Murray River and the Victorian coast. Mitchell was the first person to use the word "dispersion" as a euphemism for the wholesale murder of Aborigines.

Thus, the Aborigines were pushed further and further back into the interior. The Squattocracy's desires were, on the surface, wealth, property and prestige. These motives concealed a more sinister aim, directed by the handful of Wyrms agents (including at least one Leech and several fomori) who sat on the Squatters' Council: the destruction of the Australian environment. Actions in one Realm affected the other, and it was reasoned that if the environment were ravaged, then the Dreamtime would also be hurt, and perhaps the guardians of the Dreamtime, the Bunyip, would similarly suffer.

The initial and most effective method of destroying the environment was the introduction of European-style agriculture. To establish crops and grazing land, the bush had to be cleared; thus, extensive destruction of bushland began. Wheat and other cereal crops were planted in order to destroy native vegetation and exhaust the soil. Rabbits, horses, sheep, cattle, foxes, pigs, cats and dogs were introduced, and all inflicted massive damage upon the environment and the native animal population.

The Garou were slow to realize the implications of the Squattocracy's actions. Many trusted the Silver Fangs' judgment that Australia had been mismanaged by the Bunyip and believed that the introduction of European vegetation and animals was for the best. Silver Fang Kinfolk also sat on the Squatters' Council, and the Silver Fangs naturally defended their families from the accusations of other Garou. Only when irrefutable evidence of the Wyrms' influence in the Squattocracy was presented to King Greymane by his seneschal, Malcolm As-My-Lord-Commands, did the king act, rooting out and destroying those among the squatters who were Bane-ridden or otherwise Wyrms-corrupted. Coupled with the troubled rule of Earl Blaze, the loss of face the Silver Fangs experienced over the Squattocracy affair did much to damage their reputation as leaders of Australia's Garou. The Fianna exploited this, ridiculing the Silver Fangs' inability to rule. King Greymane fell victim to Harano and died of shame.

Resistance

The Bunyip began to fight back during this period, attempting to organize Aboriginal resistance to the invasion. They met with only marginal success, as Aboriginal history and tradition left them unprepared for an armed struggle. Still,

some counterstrikes were made. Whites were speared and their houses burned down. Aboriginals burnt wheat fields, killed sheep and cattle and murdered European explorers. One expedition, led by Ludwig Leichhardt, was lured by the Bunyip through a temporary breach in the Gauntlet and utterly destroyed.

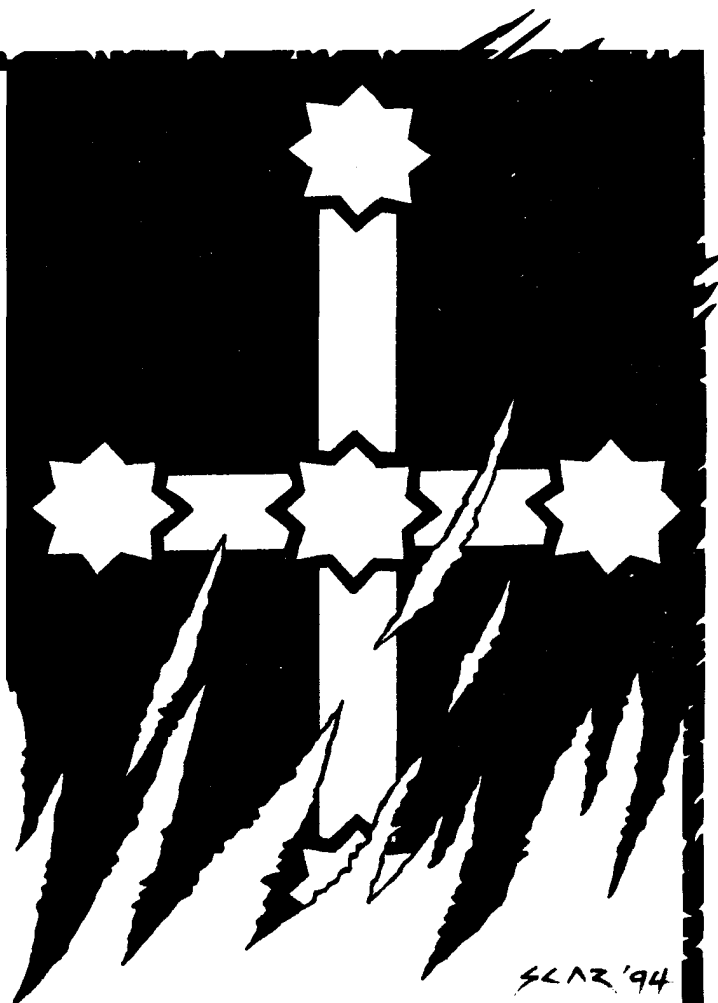
Notwithstanding, Bunyip attempts at inciting resistance were doomed from the start. The Europeans had their guns and were backed, although unknowingly, by the Wyrn. For many years a state of war existed between the tribes and the invaders. Aboriginals were shot, tortured, murdered with poisoned flour and similar gifts, and ravaged by the diseases introduced by the settlers. Sadly, the superior forces of the Europeans, coupled with their advanced technology, proved too much for the Aboriginals. "Dispersion" was implemented on a major scale. In Queensland a mounted white army, led by one Major Nunn, was formed to slaughter Aboriginals wherever they were found. Most important Australian explorers were also responsible for acts of genocide, although such facts are rarely taught in schools.

European Garou attempted to establish contact with the Bunyip, to no avail. In the eyes of the Bunyip, the Garou were arrogant European invaders, to be avoided and ignored. On the occasions Garou did come into contact with their Australian cousins, the Bunyip always withdrew into the Dreamtime, where they easily lost their pursuers. Shunning violence, the Bunyip instead turned the land and its spirits against the human and Garou invaders. Droughts, floods and bushfires increased as the Bunyip worked their magic, attempting to drive the invaders back across the sea.

Before 1838, when transportation ended, most European Australians were convicts, the families of convicts, or aristocrats. Silver Fangs and Fianna dominated the Garou in Australia, with Bone Gnawers and Silent Striders present in lesser numbers. Shadow Lords, Get of Fenris, and Red Talons had also emigrated to the colony in these early years. Relations between Fianna and Silver Fangs remained poor. After 1838, more Garou Kinfolk arrived in Australia. By 1851 the population of Australia numbered some 450,000, of which only 150,000 were convicts. The population of immigrant Garou now numbered approximately 50.

The Rush for Gold

Gold was discovered in New South Wales at Bathurst and in Victoria at Glenmoona Station. Between 1850 and 1860 Australia's population more than doubled, swelling from 450,000 people to 1,150,000. An Irish influx, including Garou and Kinfolk, occurred during the gold rush. Tension between Silver Fangs and Fianna further increased during this period. In 1854 this tension once again resulted in violence. The rebellion known as the Eureka Stockade (in which miners, the majority of them Irish, revolted at the indignities imposed upon them by the colonial government) was the result of long years of frustration and mistreatment. Although fighting was mainly restricted to Kinfolk and other humans, Garou of both tribes were involved in the uprising to a degree. At least one



Silver Fang rode with the troopers responsible for putting down the revolt, and more than one Fianna sided with the miners. 22 miners and 6 soldiers died, but no Garou were slain.

The gold rushes in Victoria, New South Wales and Western Australia began the process of urbanization that was to transform Australia. Within 40 years Australia's major cities had more than doubled in size. It was at this time that Australia's vampire population began to grow. The Garou were too preoccupied in minimizing the gold rush's impact on the environment to notice the number of Leeches creeping into the country. This period also saw the Glass Walkers begin their rise to cultural dominance in Australia. Elsewhere, Glass Walkers were scorned by other Garou; in Australia they hoped to find freedom and acceptance. They were the only tribe aware of the growing vampire population, but were ignored by their fellow Garou when they tried to alert them. Rebuffed, the Glass Walkers elected to keep their counsel to themselves thereafter.

The Aboriginal Protection Board

This inhuman treatment of Koori children [by the Aboriginal Protection Board] lasted for 60 years, from 1909 to 1969. During those years over 5300 Koori children were taken away to the homes, or to domestic service. A very significant number of Koori families were affected. In fact, it has been established that one in every six or seven Koori children were taken from their families this century,

while the figure for white children was about one in 300. Many people, both parents and children, had their lives totally ruined by the Board's policies. Others were deeply scarred for years. No white person cried out against this brutal system. I suppose most whites would plead ignorance, but so did the Germans after the Second World War.

— James Miller, "Koori: A Will to Win"

Pleased with their successful disruption of the environment, the Wym's minions, predominantly Black Spiral Dancer Kinfolk who had infiltrated Australia's colonial government, decided to destroy the Bunyip's human Kinfolk. The Aboriginal Protection Board was formed in Melbourne in 1860. Although allegedly established to help the Aboriginals, it was designed to ensure their elimination and destroy their traditional way of life. Aboriginal populations were rounded up and incarcerated on reserves. In essence, such reserves were concentration camps controlled by the Wym.

By the 1930s the Aboriginal Protection Board was firmly entrenched in political circles. Aboriginal children were stolen from their families and given to white families and missionaries to raise, resulting in a loss of Aboriginal culture and identity. Many such children were virtually enslaved, reared as poorly paid and maltreated servants in upper-class white homes. (In the World of Darkness this assimilation continues sporadically up to the present day; in reality it ceased in 1969.) Only the Children of Gaia fought against the

Aboriginal Protection Board. The Red Talons took advantage of the formation of Aboriginal reserves to demand the return of the Impergium; with all the Aboriginals gathered together, they claimed, it would be easy to monitor their numbers, culling where necessary. Such a proposal was greeted with horror by the Children of Gaia; only their outcry prevented more than a few rogue Red Talons from carrying out their plan.

The War of Tears

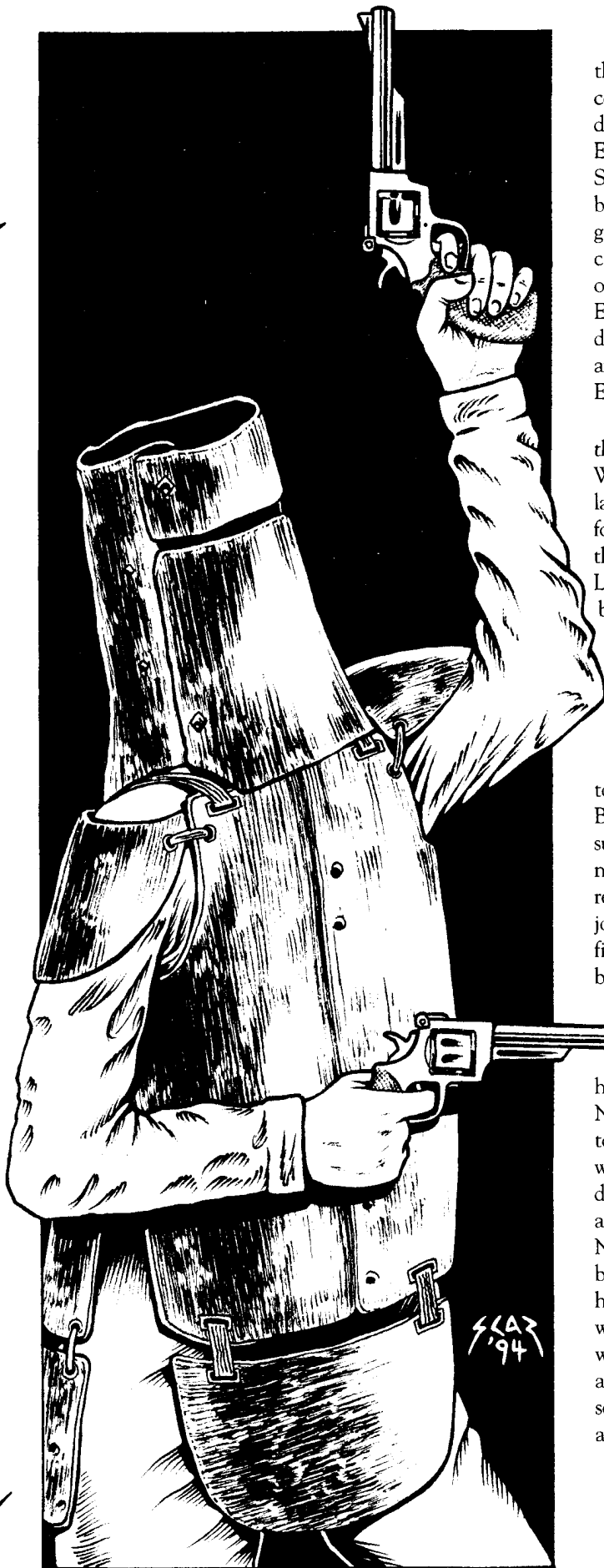
*Ask me why I write so many poems about the dead,
And I tell you it is because there are so many of them.*

— Stephen J. Williams, "Flowers for the Dead"

Because of the ever-increasing European population, the Bunyip and indigenous Australians withdrew into the interior, where they attempted to limit the expansion of Europeans and Garou. The Bunyip continued to ignore the Garou, whose pride could not deal with this insult. Hostility toward the Bunyip increased. The Red Talons, who aspired to live in the unspoiled purity of the outback, were the most offended by the actions of the Bunyip tribe, although the Black Furies were similarly angered by the refusal of the Bunyip to allow them to dwell in their traditional territories. While the Bunyip attempted to prevent European expansion into the outback, the Wym marshaled its forces. Black Spiral Dancers began to contact the more inimical Dreamtime spirits. Over time they subverted the darker spirits to the Wym and forged alliances with others.

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Even with Wyrn-corrupted spirits roaming the outback, the Bunyip remained strong. Mara the Scream, most insidious corrupter among the Black Spiral Dancers, was chosen to destroy the tribe's power forever. Playing upon the distrust the European Garou felt for their Bunyip cousins, Mara the Scream tricked the Red Talon leader, Wyrmbaiter, into believing that the Bunyip had killed his sister. Maddened by grief, Wyrmbaiter led the Garou against the Bunyip. A year of carnage followed. This genocide is today referred to as the War of Tears, one of the blackest events in the history of the Garou. Every last Bunyip was hunted down and killed. With the destruction of the Bunyip complete, the Black Spiral Dancers and other Wyrmagents began their conquest of the Dreamtime. Europeans were also freed to move into the outback.

A period of virtual civil war plagued Australia's Garou, as they bickered and fought over the vacant Bunyip caerns. While the more violent tribes fought over caerns that were later discovered to be inactive, the Glass Walkers drafted plans for the Jindabyne Council and recruited the Silver Fangs to their cause. During this short but bloody period, the Shadow Lords wrested Tasmania from the Black Furies in a swift and brutal coup.

Bushrangers

While these momentous events transpired among the Garou, humans continued to live their lives in ignorance, too busy establishing their own distinctly Australian identity to realize they stood in the midst of a supernatural war. Bushrangers, outlaws who lived by stealing from institutions such as banks or wealthy squatters, influenced Australia's national identity. As with England's highwaymen, a romantic reputation developed around them. Many bushrangers enjoyed popular support. Among their ranks were such flamboyant figures as Captain Midnight and Captain Moonlite, but the best-known bushranger was Ned Kelly.

Kelly came from a poor Irish family living in northern Victoria. He began his career by shooting a trooper when the officer came to arrest his brother Dan for horse-stealing. The Kelly gang raided throughout Victoria and New South Wales between 1878 and 1880. Among his claims to fame is Kelly's desire to create an independent Irish state within Australia. Kelly was a Fianna Kinfolk, his political dream motivated by the mistreatment the Irish had received at the hands of the English since Australia's settlement. In November of 1880 Kelly was captured after a sustained gun battle, during which he was shot more than six times. His homemade suit of armor enabled Kelly to withstand his wounds for some hours. Not until the police fired the house in which his gang sheltered, killing, among others, Steve Hart and his lover Joe Byrne, was Kelly captured. Ned Kelly was sentenced to hang. He is today an Australian hero, especially among Fianna.



Federation and the Jindabyne Council

Before 1900, each of Australia's states was administered as a separate colony, although support for a national assemblage had grown since the 1880s. In July 1900, Queen Victoria (rumored to be the founder of the New World Order Convention of the Technocracy) approved an act to constitute the Commonwealth of Australia. A federal government would have power to enforce and spread the Technocracy's aims and teachings in the new society. In 1901 the first Australian government was proclaimed, with great celebration around the nation and quiet satisfaction in the boardrooms of the Technocracy.

Echoing this event was the Garou's formation of the Council of Jindabyne in the Snowy Mountains of New South Wales. The council's aims were to oversee and coordinate opposition to the Wym's activities, organize the protection of both the Dreamtime and the outback, and counter any gains humans had made through the formation of their federal government. All the tribes were represented upon this council, although some were rather unenthusiastic participants. The Red Talons scorned the council, as did the Get of Fenris and the Shadow Lords. No tribe, however, could afford to ignore such a gathering lest it be disenfranchised by its absence.

The first act of the Jindabyne Council was the division of Australia into recognized protectorates. The council took nine months to determine the boundaries of the protectorates, which were assigned among the septs. Many Garou were unhappy with the council's decisions and often found themselves at odds even with their own representatives at Jindabyne. Nonetheless, the council's important role in the maintenance of peace and the resolution of disputes was recognized and sufficiently valued to permit its continued existence.

Today, the council has largely been reduced to a tool for tribal infighting and political point-scoring, leading many younger Garou to question its effectiveness. Even its own members find its usefulness questionable, and the Jindabyne Council is in real danger of dissolution.

The Razor Wars

During the 1920s, Australia, like America, saw the introduction of organized crime. These gangs, controlled by either Glass Walkers or vampire clans such as the Giovanni and the Followers of Set, fought over the lucrative cocaine traffic and other vices of Sydney and Melbourne. The gang leaders included Kate Leigh and Tilley Devine in Sydney, and Leslie "Squizzy" Taylor in Melbourne. Taylor was Embraced by Red Meg, a rogue Brujah, after a gun battle in an inner-city boarding house, and is today Prince of Melbourne.

Open street warfare between Leeches and Garou occurred in both Sydney and Melbourne, and only great effort on the part on the cities' supernatural rulers ensured that these incidents did not become national news. Neither side could

destroy the other, and eventually the "Cress Truce" (named after the hotel where it was signed) was negotiated by Luisa Calabria of Clan Giovanni and Don Abacus of the Glass Walkers. This uneasy, unnatural truce has been maintained for the past 60 years. The Cress Truce divides both Sydney and Melbourne into various zones of Garou and Kindred control, with each city also possessing areas of neutral ground. Some Garou point to the truce as evidence of the Glass Walkers' corruption.

Depression and World War II

Arguments rage regarding the role of Leeches in the Great Depression. Within Australia there can be no doubt that the Depression was exacerbated by vampiric activities, particularly by the Prince of Sydney. Prince Sarrasine, having only recently taken control of his city, required a period of economic and social unrest to help him establish his rule. While human stockbrokers were often ruined by the Depression, Glass Walkers took advantage of the economic mayhem to improve their power base. Those Glass Walkers with power bases in organized crime began to lose power to the emerging corporate arm of the tribe. The Wise Guy camp still bears a grudge against the Glass Walker Board, which has controlled the tribe, and much else besides, since the end of the Great Depression.

World War II had little effect on Australia's Garou until after the war was actually over. Following the cessation of hostilities, a vast influx of displaced European immigrants migrated to Australia. Among these were many Garou and their Kinfolk. Black Furies, Get of Fenris, and especially Shadow Lords were the Garou most commonly represented on the migrant ships, and did much to bolster the position of their tribes. The new Garou also did much to aggravate tensions between Australia's Garou and the Dreamtime spirits. Some small progress had been made by individual Theurges, but much of their good work was destroyed by the influx of brash and proud Garou, who refused to understand the new land and its spiritual inhabitants.

The Postwar Boom

*So you cut all the tall trees down
You poisoned the sky and the sea
You've taken what's good from the ground
But you left precious little for me...*

*River runs red
Black rain falls
Dust in my hand
River runs red
Black rain falls
On my bleeding land.*

— Midnight Oil, "River Runs Red"

The government's mobilization of industry during the Second World War and the years immediately thereafter bolstered the effectiveness of big business, preparing society for

what Pentex referred to as "the mechanization of the individual." If every person could be reduced to a cog in the world machine, the aims of Eater-of-Souls would be greatly furthered. Pentex now began to infiltrate Australia's business community. Companies such as APM (Australian Paper Manufacturers) and BHP (Broken Hill Proprietaries, a mining company), which already enjoyed virtual monopolies, were bought out by Good House International and Harold and Harold Mining. Exploration in the late 1950s discovered that Australia possessed some of the richest metal and mineral deposits in the world; these were immediately exploited via strip mining and blasting on a massive scale. Such exploration did not merely aid in locating mineral sites, but also covered Pentex's search for the Wyrms' great Incarna, trapped deep below the outback by the Bunyip long ago.

The Garou failed to create a united strategy to deal with Pentex's excesses. The exploration was concentrated in Uktena and Red Talon territory; thus, little cooperation was attempted, and the Garou were unable to hamper the development of the mining industry in any significant fashion.

Australia's economy began to move away from farming and grazing and toward industrialization, encouraged by highly placed Pentex officials. This was unwittingly supported by the Glass Walkers, whose infatuation with technology allowed them to overlook the damage being done to the environment in the name of progress. Most tribes have never forgiven the



Glass Walkers for this, for had they been more vigilant and less greedy, Australia might still be a largely unspoiled land. (This negligence is the one blot on the Glass Walkers' sterling reputation in Australia.) The Glass Walkers rebut that Australia's ecology had already been vandalized by the introduction of foreign animal and plant species, for which they could not be blamed, and that the scientific advances the tribe has patronized have led to new ways of combating the Wyrms.

As Australian society changed economically, it also began to change socially, making the move from a British-dominated society to a more multicultural one. Asian, Indian and African students began to win scholarships at Australian universities, while the government's "populate or perish" creed opened the gates to an influx of immigrants. Between 1947 and 1959 more than 700,000 immigrants, many from Mediterranean, Baltic, Slavic and Scandinavian backgrounds, settled in Australia. By 1960 Australia's population exceeded 10 million.

During this period the Garou experienced their greatest triumph to date, with the successful completion of the Snowy River Scheme. As well as allowing the Garou to bring many of their Kinfolk to Australia to work on the tunnels dug through the Snowy Mountains, the diverting of an entire river inland irrigated vast areas of previously arid landscape.

However, the construction and blasting necessary to divert the Snowy River angered many spirits, which had been either ignored or insufficiently placated by the ignorant Garou. The Children of Gaia objected to the massive engineering scheme, claiming that rerouting a river was a perversion of Gaia's natural order, but the Jindabyne Council overruled the tribe's pleas.

Australia's world view began to change during the 1950s, partly because of the return of soldiers who had served in the Pacific, but also because of the introduction of television. Hosting the 1956 Olympics in Melbourne added to the slow changes taking place in Australian society. Technological advances in production and communication, and the increased demand for Australian production during the Cold War, resulted in a standard of living comparable to that of the United States of America, with whom Australians increasingly saw themselves as allied. Old allegiances to Great Britain fell by the wayside among the young, although many imperialists remained, particularly among the middle and upper classes.

Resentment toward Great Britain increased when the British government chose Australia as a site for testing nuclear weapons. Maralinga, a South Australian region perceived as useless and uninhabited desert, was the site chosen for the explosion of several nuclear devices. The Aboriginal tribes in the area were neither consulted nor warned about the tests, with the result that many of them later died from fallout and radiation sickness, while others were incinerated in the blast. Maralinga marked one of the few Bunyip caerns still active, and was chosen as the test site largely because of the efforts of a British Black Spiral Dancer. Besides destroying the Bunyip caern, it was hoped that the nuclear blasts would both awaken a massive Wyrms-beast slumbering nearby and create a new Black Spiral caern. The latter action was successful, but the Wyrms-beast still sleeps (although perhaps not for long).



Voices of Dissent

Asking Aborigines to celebrate the landing of the First Fleet was like asking the Jews to celebrate the birth of the Third Reich.

— Gary Foley, Aboriginal activist

The 1960s saw Australians begin to question their new American masters. The carnage of Vietnam, in which Australian troops fought for U.S. interests, opened the eyes of many. Even as the war raged in Vietnam, rebellion grew among the Australian populace. Stargazers and Children of Gaia were instrumental in leading demonstrations against the war, which led to the rediscovery of spiritualism and rejection of the barren values of capitalism commonly found among the '60s counterculture. Conflict among the Garou was commonplace during the '60s, and the Jindabyne Council was sorely pressed to keep its members from one another's throats.

The Present

Maintain your rage.

— Gough Whitlam, Australian Prime Minister
1972-1975

Following 23 years in opposition, the Labor Party, led by Gough Whitlam, was elected in 1972. It immediately began to make sweeping social reforms, including the introduction of socialized medicine and the tentative recognition of Aboriginal land rights. The party's first action in office was to withdraw Australian troops from Vietnam. Despite its good intentions, the Labor Party was internationally and economically inexperienced; as a result, inflation and unemployment increased dramatically during its reign. The party's strong stand on environmental issues earned the Whitlam government the enmity of Pentex, and steps were taken to ensure its dismissal. Not even the number of Kinfolk working as advisors to the government could prevent the government's dismissal. On November 11th, 1975, the Labor government was sacked by the Governor General, an act that sent shockwaves rippling through the country.

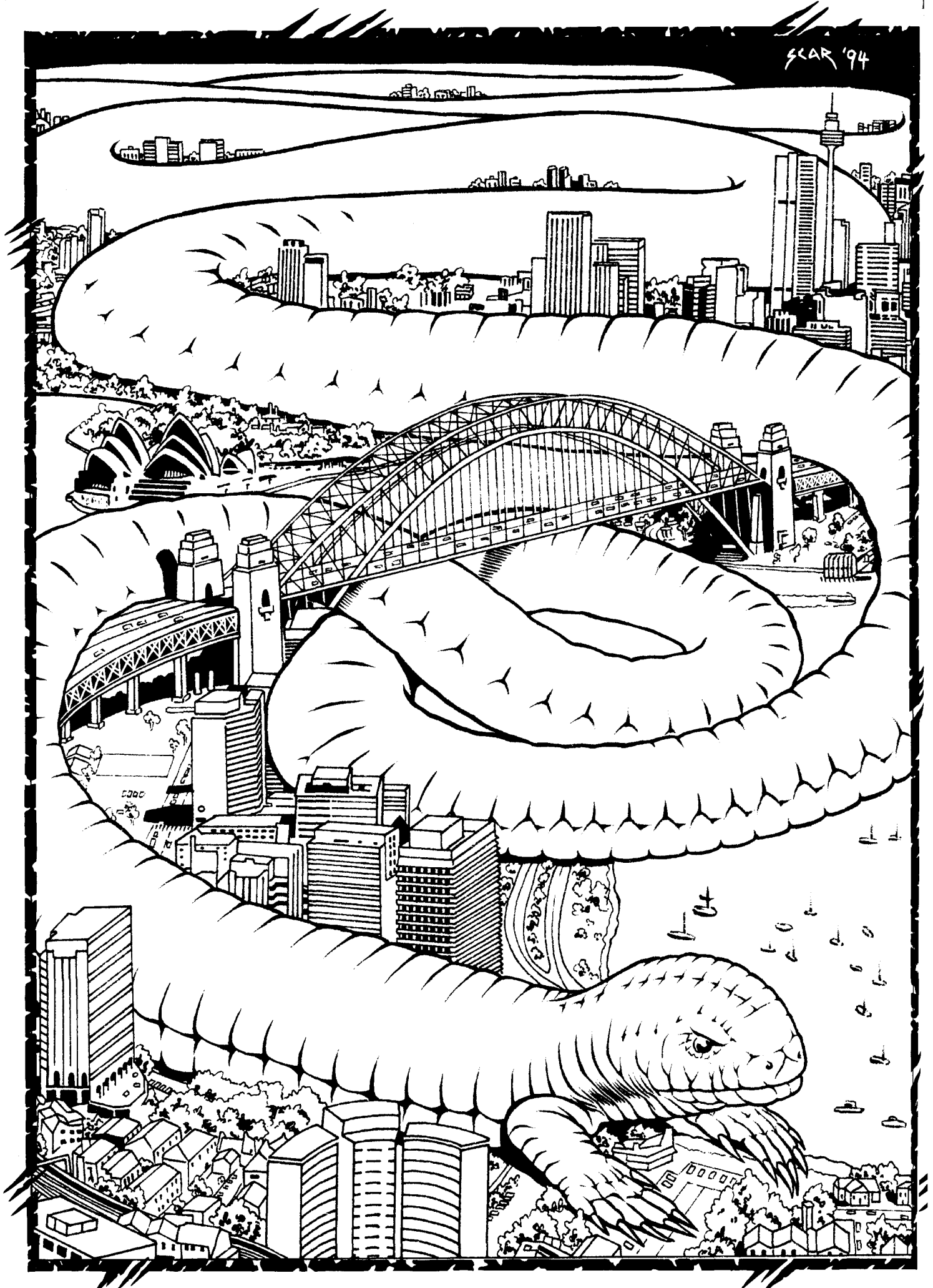
The 1980s saw Pentex recognize that it had paid too much attention to economic power in the past, allowing Australian politicians relative freedom. Economic might was used to buy into the two main political parties. Boom times for big business followed. The Garou matched Pentex's advances by supporting smaller political groups that focused on environmental and social issues. Australia's first Green politicians were elected to federal and state parliaments in the '80s, while increasing Glass Walker influence in the media drew attention to environmental issues, such as the proposed damming of the Franklin River. Decades of conflict in Southeast Asia fostered an influx of refugees from countries such as Vietnam and Cambodia. Today Australia is cementing its ties with Asia, as political and public leaders recognize that it is with the Asia-Pacific region,



rather than with Britain or the U.S., that the nation's future lies.

The taint of the Wyrms can now be found at every level of Australian society. Political and economic control are assuredly in the hands of the Wyrms' minions, although the Garou battle in these arenas as in any other. Although no Garou yet openly defies the increasingly weak Jindabyne Council and its edicts, it is increasingly viewed as anachronistic. Several powerful mages have allied themselves with the Wyrms in exchange for personal power, and many Dreamtime spirits have been corrupted by Black Spiral Dancers. Worse, old Bunyip caerns, long in the hands of the Garou, have begun to weaken and die. Outback septs have been attacked by unknown assailants, leaving only a handful of insane survivors, who are unable to provide coherent descriptions of the attackers. Umbral Moon Paths twist back upon themselves or vanish overnight. No explanation for these events has been forthcoming. It is not even known if they are related. Fear of an unknown enemy spreads slowly among the Garou. Many believe that Australia is to be the first battleground of the Apocalypse, and that without spirit allies, the Garou will stand helpless against the rising Wyrms.

SCAR '94



Chapter Two: Geography

In Australia alone is to be found the Grotesque, the Weird, the strange scriblings of Nature learning how to write. Some see no beauty in our trees without shade, our flowers without perfume, our birds who cannot fly, and our beasts who have not yet learned to walk on all fours. But the dweller of the wilderness acknowledges the subtle charm of this fantastic land of monstrosities.

— Marcus Clarke, author of "For the Term of His Natural Life"

Australia is the largest island in the world, and the only continent to consist of a single country. Australia has 38,000 kilometers of coast. The continent stretches over 4200 kilometers from east to west and 3400 kilometers from north to south. Australia covers an area roughly equivalent to the United States (excluding Alaska). Whereas the population of the U.S. is some 250 million, Australia is home to little more than 17 million people, about 11 million of whom live in the eight major cities: Adelaide, Brisbane, Canberra, Darwin, Hobart, Melbourne, Perth and Sydney. Two-thirds of this urban population lives in Melbourne and Sydney.

Settlement is concentrated on Australia's fertile eastern and southeastern coast, where five of the eight capitals lie and where most major provincial cities are located. The remainder of the country consists of the thinly populated outback, a term generally used to describe the arid inland regions lying beyond the verdant slopes of the Great Divid-

ing Range. The outback covers more than three-quarters of the Australian continent. While the popular image of Australia is that of a parched, sunburnt and empty land, only 20% of Australia's population experiences the loneliness and desolation of the outback.

For tens of thousands of years, the Pacific Ocean isolated Australia from the world at large. This allowed an abundant variety of unique flora and fauna, Gaia's earliest experiments, to thrive. Similarly, until the European invasion of the 18th century, Australia was home to over 200 separate tribes whose lifestyle, unchanged for millennia, displayed a profound intimacy with the environment. The Australian population was an estimated 750,000 when white settlers arrived at Botany Bay in 1788. The European campaign of genocide, coupled with the effects of previously unknown diseases such as smallpox and syphilis, caused the deaths of more than 600,000 Aboriginal people in the following years.

Conversions: Measurements of distance are given in kilometers. One kilometer equals .6214 miles. One meter equals 3.3 feet.

Climate and Environment

*The daughter works over ploughed hills,
not much grows there
the wind pelts the earth
and the sound
is the sound of her hopes and her dreams
tied to the seasons' heartless rounds.*

— Not Drowning, Waving, "Yellow Earth"

Australia is an old land; its mountains are worn down, and its rocky bones lie exposed. Two-fifths of the continent lies above the Tropic of Capricorn, where severe cyclones occasionally strike the coast, bringing violent, 160-kilometer+ winds and flooding rain. Of Australia's capital cities, Darwin and Brisbane are most at risk from cyclones. Located in the Southern Hemisphere, Australia's seasons are the reverse of those in the Northern Hemisphere. Australia's summer begins in December; its winter, in June. Snowfalls are uncommon except on the highest peaks; none of Australia's cities experiences snow except in freak weather conditions. No Australian mountains are above the permanent snowline.

As well as being the flattest continent in the world, Australia also qualifies as the driest. The average Australian rainfall is only 420 millimeters, compared with a world average of 660 millimeters. Most of this rain falls along the east coast, or in the southwest, around Perth. Australia's vast deserts receive less than 127 millimeters of rain a year, although when it does rain in the outback, the showers are brief but torrential. Australia's enormous size creates a considerable range of climatic variation. Despite the continent's general aridity, Australia also supports pockets of lush rainforest.

Australia's eastern seaboard enjoys a pleasant, temperate climate for much of the year. Sydney, for example, has an average summer temperature of 22 degrees Celsius and a winter temperature of 12 degrees Celsius. Irregular cycles of flooding, drought and bushfires are triggered by extremes in the Australian climate. The lowest temperature ever recorded in Australia was -22 degrees Celsius (-8 degrees Fahrenheit) at Charlotte Pass, New South Wales, in August 1947; the highest was 53 degrees Celsius (127 degrees Fahrenheit) at Cloncurry, Queensland, in January 1889.

East Coast

The eastern seaboard has most suffered from European habitation. Early settlers, disturbed by the alien landscape

in which they found themselves, did their best to transplant a more familiar environment onto Australian soil. Uncomfortable with the sun-bleached browns, dusty grays and olive greens that predominated prior to their arrival, the European invaders sought to establish a brighter, softer landscape, one more pleasing to their eyes. Native forests were uprooted and burnt out, replaced by fruit trees, green fields, and stands of artificially nurtured English woodlands. Wildlife was killed or driven off, to be replaced by herds of sheep and cattle whose grazing destroyed native grasslands, while Aboriginal tribes were shot, poisoned, or imprisoned on missions and reserves. Worst of all were the huge, sprawling cities established along the east and southeast coasts. Melbourne alone is twice the size of Los Angeles, although housing a dramatically smaller population.

Great Dividing Range

These vast, weathered mountains extend 3100 kilometers along the east coast of Australia — from Cape York in Queensland's far north, down through New South Wales, swinging west in Victoria to form the Australian Alps, and continuing south into Tasmania as islands across Bass Strait. The Great Dividing Range separates the coastal plains from the outback. Its mountains lie an average distance of 130 kilometers from the coast, although in some areas the Great Divide stands as much as 400 kilometers from the sea.

The range contains many and varied ecosystems within its length, from tropical rainforest to alpine meadow. Rainfall on the eastern slopes of the Great Dividing Range flows directly to the Pacific Ocean, accounting for the lush growth of the eastern seaboard. Rainfall on the western slopes either flows into the Darling and Murray River system to be carried southwest to the sea, or flows into the outback to be swallowed by the dry earth.

Included among the mountains of the Great Divide is Australia's highest peak, Mt. Kosciuszko, which rises 2200 meters above sea level. Not always so rugged as its name suggests, the Great Dividing Range possesses many spectacular and scenic areas. One such area is the New England Tableland, which, at 26,000 square kilometers, is Australia's largest plateau. The highest points of the tableland are less than 32 kilometers from the sea. Here, the steep descent of the eucalyptus-clad slopes to the shore creates beautiful tableaux. South of the New England Tableland lie the world-famed Blue Mountains, rich in gorges and waterfalls. Further south, in the Australian Alps, the mountains are covered with deep, crisp snow for three months or longer each winter, while in summer the high alpine plains are speckled with bright wildflowers and crisscrossed by swiftly flowing streams. The Snowy River catchment area lies high in the Snowy Mountains, an area of the Australian Alps.

The Murray River

Australia's greatest river, the Murray, rises in the Snowy Mountains, beginning its journey to the sea as a swift stream



of clear, icy water. After the river reaches the flat plains of the Upper Murray Valley, it matures, becoming a broad, slow course of muddy water. The Murray's meanderings produce numerous billabongs, swamps and marshes. As it flows, the Murray is fed by many tributaries, including the mighty Darling and Murrumbidgee Rivers. By the time it enters South Australia, the swollen Murray is a major waterway, sedately making its way past the many limestone cliffs that are a feature of its course in this state. After passing through Lake Alexandrina and Lake Albert, the Murray River pours its waters into the sea through a narrow mouth slowly becoming choked with sand and sediment.

The 2750-kilometer Murray River drains more than a fifth of Australia's water from four states. It is dotted with houseboats, water skiers, paddle steamers, and pleasure craft. European carp have been introduced to its waters, with serious impact on native fish, while the river itself has been ignored, abused and maltreated by generations of Australians.

Outback

More than half the continent consists of the outback, an arid region of desert, scrub, rocky plains, salt lakes and mountainous tablelands. This barren region is also known as the Red Centre or Dead Heart. The outback is dominated by the Western Plateau, a 19,300-kilometer expanse of dusty red and yellow-ochre earth. The outback also includes the sand-blown wastes of the Gibson and Great

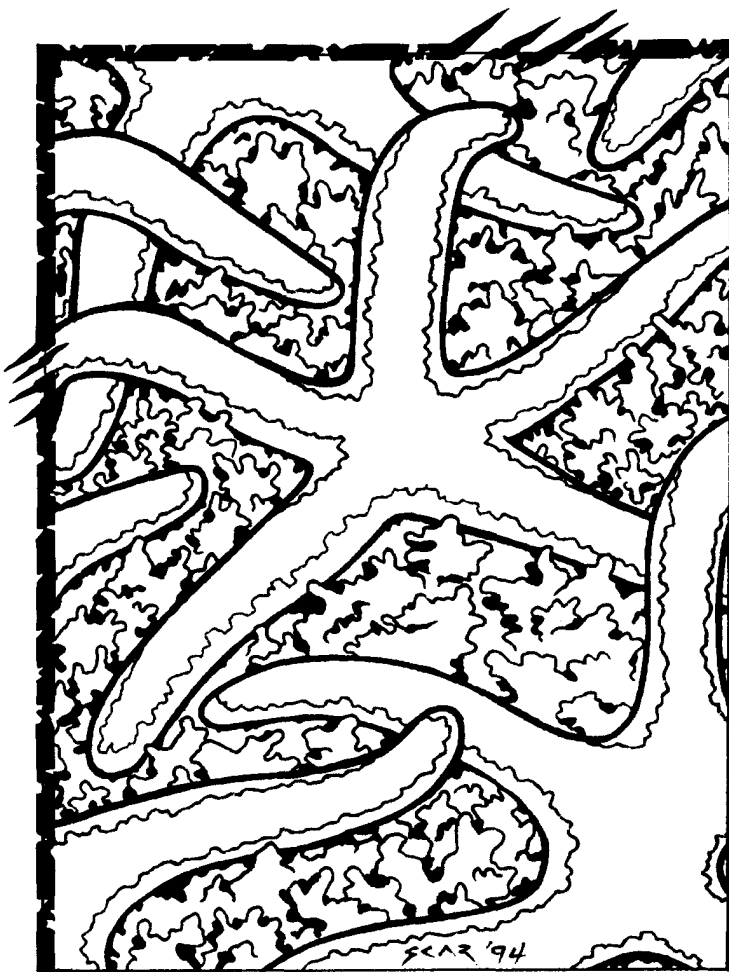
Sandy Deserts, as well as the massive sandstone outcroppings of Katajuta and Uluru, known to Europeans as the Olgas and Ayers Rock respectively.

Outback rivers and lakes are dry for most of the year. The best-known temporary body of water in the outback is the 240-kilometer Lake Eyre, whose salt flats gleam stark white under the merciless rays of the sun. After the occasional downpour the desert blooms in a brief but beautiful display, as its lakes and rivers fill. The northern coast, bordering the outback, is wetter; grasslands and mangrove swamps cluster along its shore.

Although much of the outback is wilderness, and some is protected national park, the area is not unspoiled. The Wyrn has encroached even within the borders of the parks, supposedly government-designated wildlife sanctuaries.

Southwest

Unlike most of Western Australia, the southwest of the state enjoys adequate and well-distributed rainfall, and has a climate that in Europe would be described as Mediterranean. The southwest is a prosperous farming area, producing dairy products, beef, fruit, vegetables and wool. As might be expected, the Wyrn's minions are well established in the area. Ports such as Bunbury, 190 kilometers southeast of Perth, produce titanium dioxide, used in the manufacture of paints and other chemicals. Western Australia's only



coal deposits are also found nearby. Pollution from mining further degrades the environment.

Inland, the southwest is wooded and rugged. A national park has been set aside on the 100-kilometer stretch of coast between Capes Naturaliste and Leeuwin, and contains at least 120 limestone caves. Few of the caverns have been fully explored, and only four are open to the public.

More than 6,000 species of plants found in the southwest are unique to the area, including jarrah and karri, giant hardwood eucalyptuses that can reach 87 meters in height. Forests of these trees tower amid the region. Thirty-seven of Australia's 54 species of banksias also grow in the region. The southwest's resident fauna population similarly contains many animal species found nowhere else in Australia. The region's offshore islands have provided refuges for many rare marsupials.

Great Barrier Reef

The Great Barrier Reef is one of Gaia's natural wonders. It is the world's largest coral reef, stretching south from the Torres Strait and paralleling the coast for some 2000 kilometers. Amid the limestone rock formed from the calcified exoskeletons of more than 300 species of coral polyps dwells a diversity of life, color and form unmatched anywhere else in the ocean. The reef houses thousands of species of brightly colored fish, mollusks, echinoderms, coelenterates, crustaceans and other creatures. The reef

also provides haven to the mysterious Rokea, or weresharks, who patrol its waters.

Even the Rokea's vigilance, however, has not saved the reef from the depravations of humanity; fishing, oil exploration and family resorts threaten the Barrier Reef's fragile ecosystem. Silt stirred up by underwater mining endangers the coral, which can only survive in warm, clear water where sunlight is plentiful. The Great Barrier Reef bleaches and dies by the year, and the Rokea's eyes turn with growing wrath toward the surface world...

Politics and Economics

Each of Australia's eight states and territories has its own government, which administers day-to-day functions such as education, health, lands, water supply and emergency services. The increasingly powerful federal government, located in Canberra, is responsible for interstate and international affairs, tertiary education, defense and nationwide health initiatives.

Australia's political parties are unstable, occasionally collapsing and reforming in new combinations. This is particularly true of conservative parties during the 20th century, although the increasingly middle-of-the-road, socialist Labor Party has also suffered from two major splits in its history. The National Party (previously called the Country Party, and largely representing rural interests) and the Liberal Party are Australia's two main conservative parties. Independent candidates, often representing environmental interests, have flourished since the 1980s. In Gothic-Punk Australia, elected governments wield even less power than they do in real life; business interests influence most political decisions.

Each state is led by a Premier, who commands the currently elected political party, while the federal leader is known as the Prime Minister. Australia's political structure resembles that of England, on which it is based. The Queen, Australia's official head of state, is represented by a Governor at state level, and federally by the Governor General. It is within the power of the Governor General to dismiss elected governments and to muster the armed forces. The various Parliament Houses, at state and federal levels, are divided into upper and lower houses, with representatives elected approximately every three years.

Economically, Australia was ruled in the 19th century by large-scale pastoralists, who developed the wool industry. This Squattocracy was riddled by servants of the Wyrms. Pastoralists remain influential in rural areas, despite having suffered great losses at the hands of the Garou. Improvements in machine technology (particularly mining technology) toward the end of the 19th century allowed industrialists to challenge the pastoralists' supremacy. By the end of World War II, industrialists ruled Australia through its economy. Over the long term, industrialization transformed rural laborers into an industrial proletariat,

changed cities from seaports into polluted manufacturing centers, and drastically redirected the economy.

Travel

Australia is no longer an isolated continent, thanks to the scientific advances of the 20th century. Even as late as the 1950s the majority of international travelers arrived in Australia after sea journeys lasting many months. Today most international airlines, including British Airways, Continental, Garuda and Aeroflot, offer direct flights to Australia. International flights generally land in either Sydney or Melbourne. From the U.S.A., airlines fly across the Pacific, stopping over in Hawaii and New Zealand before arriving in Australia. From Europe, airplanes stop over in Kuwait and Singapore. The aerial journey to Australia from either Europe or the U.S. lasts approximately 24 hours, although U.S. travelers lose a day when they cross the International Date Line. Australians and others traveling to America gain a day for the same reason. Australia itself is divided into three time zones: Eastern Standard Time; Central Time, which applies to south, central and northern Australia and is half an hour behind the east; and Western Time, which is three hours behind Eastern Standard Time.

Australia's capital cities are well serviced by public transport, although the nature of these systems varies from city to city. A sprawling network of trains accesses Sydney's many suburbs, while Melbourne is famed for its trams. Public transport in Adelaide, Perth and Canberra is predominantly via bus. Crossing the country is done by train, notably the Indian-Pacific, which travels from Perth to Sydney in three days; by air, flying Australian Airlines or Qantas; or by road. National highways generally cling to the coast; an exception is the Stuart Highway, a 2800-kilometer road bisecting the outback from Adelaide to Darwin. Such highways are maintained by the federal government.

States of Australia

(Refer to the map at the end of this book.)

Australia's six states and two territories have their own unique qualities, as do their capital cities. Australia's capitals, despite being settled in three different centuries, are surprisingly similar. Because the majority of early settlers were British, the cities they founded shared the same basic laws, customs, institutions and language. This differs considerably from the United States, for example, where an early influx of various nationalities significantly affected city growth during the founding years.

Australian capitals settled in the 18th and 19th centuries were laid out on sites chosen for their proximity to the coast and fresh water, as well as for their strategic value in defending what was then an isolated and vulnerable British colony. Unlike European capitals, Australian cities were

planned and carefully laid out in a grid pattern. Lesser villages around the cities have been swallowed and consumed as the cities grew, surviving today as suburbs. Although the Garou do not recognize political boundaries, the states are discussed here in order to present a more detailed overview of the Australian continent.

Australian Capital Territory

The site of Australia's national capital was chosen in 1909, although it would be another four years before Canberra's first foundation stones were laid. The Australian Capital Territory originally consisted of 2360 square kilometers at an average of 580 meters above sea level. An additional 73 square kilometers on the coast at Jervis Bay was annexed with the intent to establish a seaport for the capital. This never came about, but today Jervis Bay is the home of the Royal Australian Naval College and a haven for vacationers in summer. Outside the capital, the ACT is a rich agricultural area supporting horses, cattle and sheep.

New South Wales

There was a time when New South Wales was the only colony in Australia, and its inhabitants' belief that it remains the most important and influential state is understandable. Important as it may be, New South Wales is far from the physically largest state, with just over 800,000 square kilometers of territory. However, this land is inhabited by more than 4,500,000 people — almost a third of the Australian population in just over 10% of its area. Of those, more than 60% live in metropolitan Sydney, the capital of the state and the first city of the Commonwealth.

Some 70 kilometers from Sydney rear the Blue Mountains. Beyond the escarpment is the rolling countryside of the west, traditionally given over to wheat and wool. Southern central New South Wales, known as the Riverina, is heavily irrigated as a result of the Snowy Mountain Scheme, and produces wheat, oats, barley and fruit. In the state's far west lie the beginnings of the outback. South of Sydney stretches the Illawarra Coast, where Australians pursue their love of the sea and sand. Marring the splendor of the region is the industrial city of Wollongong (population 200,000). Exploiting the oil-bearing shale found locally, Wollongong manufactures coal, iron, steel and industrial chemicals. Banes infest this bleak, gray, depressing city. Further south are the towns of Bateman's Bay (popular among surfers), and Ulladulla, located at the northern end of almost 40 miles of coastal lakes and lagoons. To Sydney's north is Newcastle, an important industrial city. The Hunter Valley runs inland from Newcastle, producing some of Australia's finest wines. Further north, the New South Wales coast is predominantly rural, producing fruit, sugar, maize and vegetables, as well as hosting a large beef and dairy industry. Once an area of swamps and wetlands, most of New South Wales' north coast has long since been drained to provide farmland. This policy has resulted in severe soil erosion and the collapse of the delicate wetland ecosystems.

Northern Territory

The Northern Territory is six times larger than Great Britain. Its borders encompass almost a sixth of the continent. The Territory is almost entirely tropical, with only a small section of its total area lying below the Tropic of Capricorn. Between November and April the area endures its wet season, a period of heavy rainfall and hot humid weather. By contrast, the dry season, corresponding to the rest of the continent's winter, is warm and pleasant. In the Territory's north are monsoon-swept coastal plains, near sea level and extensively forested. The coast itself is tropical. In the far northwest of the Territory, and in the south, near Alice Springs, are low mountain ranges. Between the ranges and the coast lies semi-desert. Unfit for agriculture, the desert has been less damaged by European colonization than other parts of Australia have. The seemingly lifeless scrub and sands are rich in native fauna, active only around dusk and dawn. Beneath the soil lie substantial deposits of gold, copper, iron and other minerals. Mining operations to extract these geologic riches threaten the otherwise unspoiled environment. The southern and northern coastal areas of the Northern Territory support cattle; more than one cattle station in the Territory is larger than the U.S. state of Connecticut.

Queensland

Queensland is Australia's second-largest state, covering 1,728,000 square kilometers. It is larger than the British Isles, France, Belgium, Germany, Italy and Greece combined. Half in the tropics, Queensland has the climatic range to produce sugar, pineapples, coffee, apples, cotton and grain; the state also supports a massive sheep, beef and dairy industry. Queensland contains huge reserves of gas, oil, coal, lead, bauxite, copper, silver, manganese and zinc beneath its varied topography. It also supports a thriving tourist industry, exploiting the state's rainforests, coral reefs and long miles of beaches. Despite these redeeming features, Queensland is Australia's "Deep North," with an unpleasant reputation for rednecks, racism, and government and police corruption.

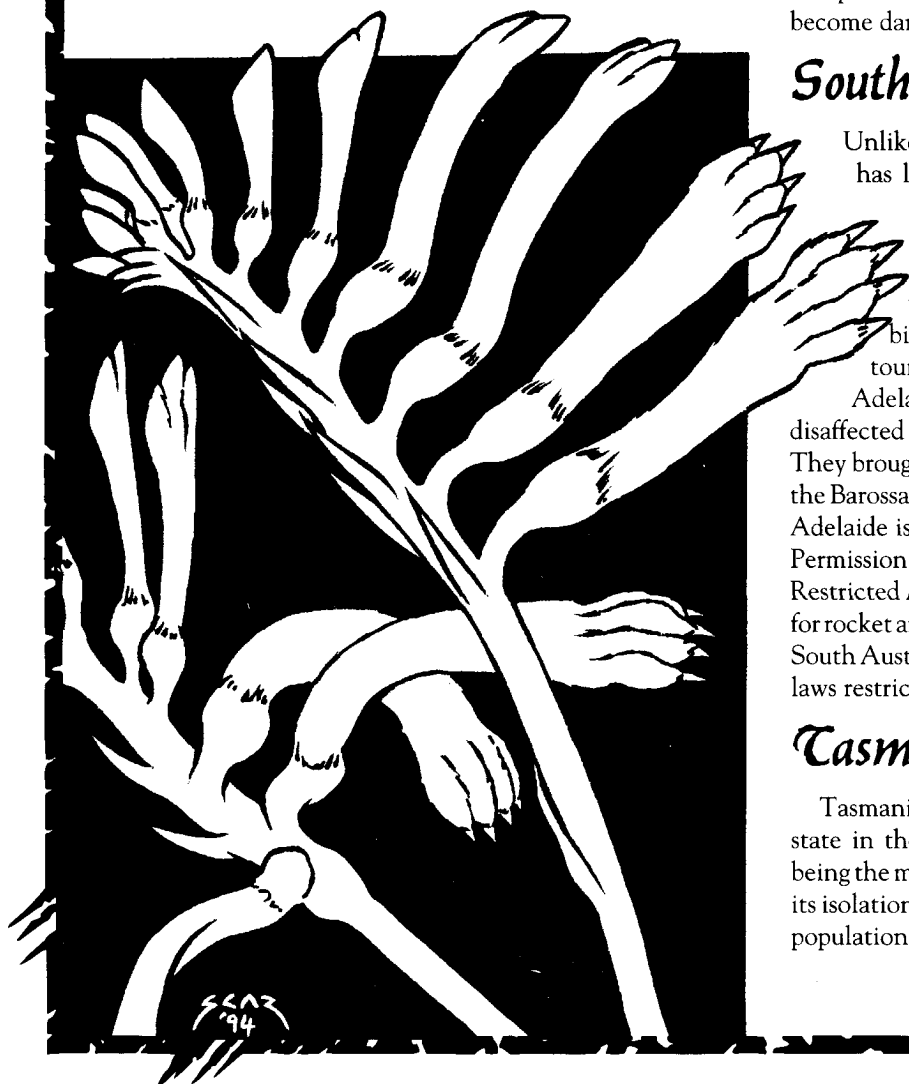
In the state's far north, on the Cape York Peninsula, a reclusive scientific community is building a rocket-launching platform from which to fire Australian satellites into orbit. In Cape York, the mountains of the Great Dividing Range rear only 24 kilometers from the coast. Their heavily forested slopes include tropical rainforest such as the Daintree National Park, where crocodiles regularly claim unwary or foolish tourists. In Queensland's west lie the semi-arid plains of the Great Artesian Basin, a parched and stony desert. The many artesian wells in the area permit sheep to be raised, but because of this, the water table has become dangerously low and is still dropping.

South Australia

Unlike the eastern states it adjoins, South Australia has little high ground, although the Mount Lofty Ranges and the craggy Flinders Ranges are exceptions. Sixty percent of the state is arid desert. Close to the Victorian border stands the extinct and flooded volcano Mount Gambier; its crater lakes have become considerable tourist attractions. North of the state capital, Adelaide, stretches the Barossa Valley, settled by disaffected German Lutherans early in the state's history. They brought the art of winemaking with them, and today the Barossa is renowned for its many wineries. Northwest of Adelaide is Maralinga, access to which is still prohibited. Permission is also needed to enter the adjoining Woomera Restricted Area, which has been used since the early 1950s for rocket and weapons testing, army exercises and training. South Australia is the only state in Australia to have passed laws restricting logging to timber plantations.

Tasmania

Tasmania, off Australia's southern coast, is the smallest state in the Commonwealth. It bears the distinction of being the most mountainous island in the world. Because of its isolation, Tasmania has retained a largely Anglo-Saxon population, unlike the increasingly multicultural main-





land. Tasmanians are dismissed as inbred and provincial by mainlanders, for whom Tasmanians display equal contempt.

The island was settled by Europeans as the prison of a penal colony continent, the perfect dumping ground for difficult, dangerous and otherwise incorrigible offenders. The conditions under which these convicts labored were extremely brutal. The best example of such settlements is Port Arthur, today a tourist attraction. Transportation of convicts to Tasmania continued until 1853, and Port Arthur remained an active penal colony until 1877. Until 1852 Tasmania was known as Van Dieman's Land, after the Governor-General of the Dutch Indies, under whose orders the haphazard navigator Abel Tasman discovered and partially mapped Tasmania in 1642.

When European settlers arrived in Tasmania in 1803, the island was home to the oldest Aboriginal tribe in Australia. Because of the tribe's resistance to the invaders, its members were subjected to a campaign of genocide unparalleled in Australia's savage history. Most of the four or five thousand Tasmanian Aboriginals were killed in the first 20 years of European settlement. Similarly, the Tasmanian tiger, or thylacine, was driven to extinction by settlers. Colonization in Tasmania was ferocious, sweeping away anything that stood between it and total domination of the island. Fortunately, the settlers were not completely successful. Southwest Tasmania has not been thoroughly explored even today, and it is possible that thylacines still

survive in the area's inaccessible forests and deep ravines. Tasmania's mountainous Central Plateau rises to heights of almost 1500 meters above sea level. Alpine meadows, deep tarns and rushing, icy streams cover the plateau. The north coast, by contrast, is flat, fertile, and given over to farming. Apples and hops are Tasmania's largest cash crops.

Victoria

Despite having a smaller area than any other mainland state, Victoria houses almost a quarter of Australia's population. At 228,000 square kilometers (half the size of Germany), Victoria has the greatest population density on the continent. High rainfall (63.5 centimeters by comparison to the national average of 42 centimeters), fertile soils and extensive irrigation result in flourishing crops and livestock: citrus fruits in the north, wheat in the west, and dairy products, wool and meat across the state. The state capital is Melbourne, which was also the national capital in the years between the country's federation and the founding of Canberra.

The Great Dividing Range bisects Victoria, although an important pass, the Kilmore Gap, lies just north of Melbourne, permitting access to the fertile lands of the Murray River Valley. The area south of the Great Divide and east of Melbourne is named Gippsland. The largest open-cut coal mine in Australia is found here, in an area that was once a vast swamp. In East Gippsland flourish several stands of temperate rainforest, now under threat

from logging and woodchipping. The coast is dominated by a series of lakes and lagoons. Central Gippsland is flat and fertile, squeezed between the Great Dividing and Strzelecki Ranges, and given over to a large dairy industry. Spectacular coastlines west of Port Phillip Bay (the largest natural port on the southern Australian coast) prove constant tourist attractions, as do the parades of fairy penguins and the koala sanctuaries of Phillip Island.

The state's southwest, known as the Western District, is the world's largest uninterrupted lava plain, and is scattered with several extinct volcanoes. The area was once extensively forested, but has long since been cleared as pasture for sheep and cattle. The rugged coastline of the Western District, dominated by forested highlands, gives way to flat and uninteresting terrain inland. Victoria's central west, the Wimmera, provides farmland for the growth of wheat, oats and cereals. Several of Victoria's largest national parks are found in the Wimmera; one such houses the Grampians, a series of spectacular sandstone outcroppings. As well as featuring Aboriginal rock art and a large variety of wildlife, the Grampians were the retreat of Ben Hall, a bushranger. In the extreme northwest of Victoria is the Mallee District, conforming in part to the stereotypical picture of Australia; the flat, red, semi-arid plain of the outback. Victoria's northern border is largely delineated by the Murray River.

Western Australia

Western Australia, Australia's largest state, is three times the size of Texas. Despite its size (almost a third of the continent's land mass), it houses under 5% of the population. From extreme northwest to southwest, Western Australia stretches for more than 2,400 kilometers. Despite its size, the state has less than 177,000 kilometers of road, most of them dirt tracks providing little more than an indication of direction through the endless spinifex and saltbush. Western Australia's terrain is mostly flat, around 305 meters above sea level, arid, and largely incapable of supporting agriculture. Its red sands hide vast mineral wealth, which, despite a century of mining, remains generally unassessed and untouched.

The northwest of the state, some 151,800 square kilometers, holds barely 30,000 inhabitants. Features of the area include the Hamersley Ranges. The Hamersleys are Western Australia's highest peaks, great rugged hillsides whose steep and colorful valleys stretch for more than 400 kilometers across the Pilbara District. In the far north of the state is found the Kimberley region, an area of worn ranges and splendid gorges.

Cities of Western Australia include Perth, the state capital; Albany, a holiday resort and deep-water port, where Australia's last shore-based whaling station operated until 1978; and Fremantle, briefly home to the America's Cup.

Garou Protectorates

Older than Kosciusko

Driven back to Alice Springs

Endless storm and struggle

Mark the spirit of the age.

— Midnight Oil, "Kosciusko"

(Refer to the map at the end of this book.)

The Garou have divided Australia into 19 protectorates (not including the cities, which are battlegrounds between werewolves and vampires, as well as being contested among the Garou tribes). Some of these protectorates are vast areas, covering many thousands of square kilometers; others are quite small. At least one caern is found in every protectorate. Not all caerns are described in the text, leaving Storytellers free to create their own should they desire.

Arnhem Land Protectorate

This protectorate encompasses Arnhem Land itself (a restricted area governed by local Aboriginal tribes), as well as the magnificent Kakadu National Park. The protectorate is the domain of Black Furies.

The Arnhem Furies' main concern is the Ranger uranium mine in Kakadu. The Black Furies have sought to unite the land's traditional owners in an attempt to force the mine's closure; thus far they have had little success. Reactionary elements amongst the Black Furies suggest with increasing vociferousness that only violence will close the mine. The protectorate's leaders point out that at least two more uranium mines are proposed in Kakadu, and that they will surely be opened if Ranger is closed. The uranium mine is a Wurm caern and provides haven for a small but deadly pack of Black Spiral Dancers, who rarely leave Ranger's immediate environs.

Black Spirals may not be the only other inhabitants of Arnhem Land. Local Aboriginal legends describe the Gumagan, crocodile men, said to be spirits of Arnhem Land's lagoons and rivers. The Black Furies have yet to determine the significance of such tales.

The City of Darwin

Australia's northernmost capital was founded in 1869. It was designed to be a second Singapore, capitalizing on the trade potential of the nearby Indonesian archipelago. This grand idea was foiled for many years by the antagonism and xenophobia of white Australians. Only in recent years does it seem possible for the plans of Darwin's founder to see fruition. Darwin provides a strategic base for navy vessels patrolling the northern seas; this factor also played a part in deciding the city's location. Darwin's population, under 100,000, is a cosmopolitan blend of European Australian, Aboriginal Australian and Asian, particularly Chinese.

Darwin's tropical climate and heterogeneous citizenry combine to make the city significantly different from other Australian capitals, both culturally and physically. The city has a reputation as a rough frontier town. Darwin's population consumes more alcohol per head than that of any other Australian city. The city is unusually modern in appearance, a result of rebuilding following Japanese bombing in World War II and, more recently, Cyclone Tracey, which devastated Darwin in 1974. Although the city lagged behind the rest of Australia for many years, the discovery of nearby uranium deposits in the 1950s boosted its economy and population considerably.

Namorrkan Caern

Caern: Arnhem Land

Level: 2

Gauntlet: 4

Type: Lightning

Tribal Structure: Only Black Furies. The caern is closed to all male Garou, but female visitors are permitted unless they are Red Talons.

Totem: Namorrkan, the Lightning Spirit

This well-guarded caern lies in the escarpment region of northern Kakadu National Park, some 50 kilometers west of the Arnhem Land border. The ridge on which the caern stands is called 'Lightning Dreaming' by the local Aboriginal people. The area is taboo to the local Aboriginals, who believe that Namorrkan will strike dead with his lightning any who dare to venture too close to the site. The caern lies atop a bare hill, encircled by trees. A cavern in the hill below contains a gallery of rock art, among which is pictured Namorrkan himself.

Namorrkan Caern is closely guarded by the Black Furies, despite the fact that the Lightning Man has not spoken to them since they took control of the site following the War of Tears. Namorrkan is an aloof, elemental spirit who speaks only to men. The Black Furies of Arnhem Land debate among themselves whether to ask other Garou for help in contacting the spirit (with his aid, the nearby Ranger uranium mine might be destroyed), although their pride has thus far prevented them from taking such action.

The Cape York Protectorate

More than 90% of Cape York, Australia's northernmost protectorate, remains pristine wilderness. Cape York provides refuge for 633 species of endangered plants, more than any other biological region in Australia. The Jardine River National Park, near the tip of the Cape, is Australia's most extensive area of virgin wetlands, including swamps, heaths and rainforest. The threatened Lakefield National Park is also contained within the protectorate's boundaries. To the south lies the Daintree National Park, where lush rainforest grows down to the shore. Much of the Cape's coastline consists of mangrove swamp and seagrass meadow, inhabited by saltwater crocodiles and placid, slow-moving

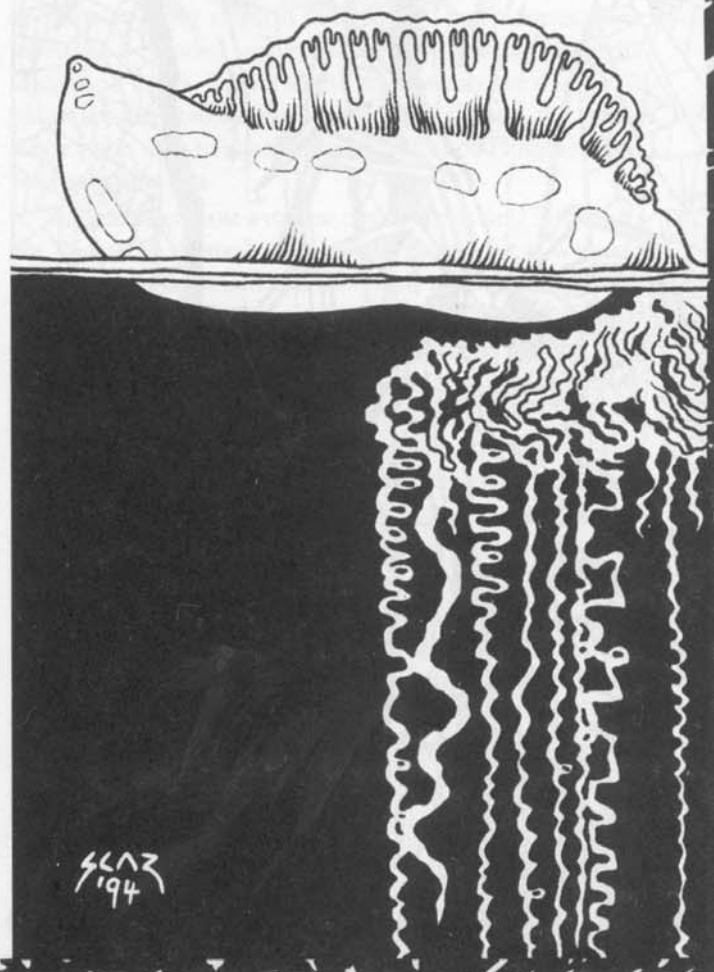
dugongs. The Great Barrier Reef is found in the waters east of Cape York. The warm, shallow waters of the Gulf of Carpentaria, lying off the Cape's west coast, are home to barramundi and great shoals of prawns. A bauxite smelter has been proposed for Weipa, a coastal town; naturally, the Red Talon guardians of Cape York will do anything to prevent this development.

The Eungella Protectorate

From the tropical city of Cairns, south along the coast as far as Fraser Island, and bordered to the west by the Great Dividing Range, lies the Stargazer protectorate of Eungella. From Eungella's shores one may gaze out over the crystal-blue waters of the Great Barrier Reef, or inland to Bartle Frere, Queensland's highest mountain. Its 1622-meter peak offers an unparalleled view across the Artherton Tablelands, including the crater lakes of Barrine and Eacham, and the Coral Sea, where lies Hinchinbrook Island.

In the southern reaches of the protectorate stretch the Mount Etna bat caves, home to the endangered little bent-wing bat. Some of Mount Etna's 46 caves have already been destroyed by blasting. In the west of Eungella winds Carnarvon Gorge, its 200-meter walls festooned with ferns and orchids and decorated with Aboriginal rock art.

Fraser Island, which marks the southern border of the protectorate, is the world's largest sand island. Its dunes rise to 235 meters and support a rich growth of rainforest, as well as some 40 freshwater lakes. To date, the Stargazers and





their Kinfolk have successfully defeated any attempts by the government to mine Fraser Island's mineral sands.

The Web of Dreaming Hands

Caern: Queensland, Carnarvon Gorge

Level: 2

Gauntlet: 4

Type: True Dreaming

Tribal Structure: Stargazers; other tribes are allowed to visit with Stargazer permission.

Totem: Fog

This caern is situated within the 30-kilometer Carnarvon Gorge system. The gorge floor is covered in dense rainforest. In a concealed valley, a tributary of the major gorge system, lies the Web of Dreaming Hands. Within this lesser canyon live thousands of spiders, spinning webs from tree to tree and filling the gorge with softly undulating sheets of silk. In the center of these webs rise two trees, their bare branches reaching upward like silk-gloved hands. Fog hides the entrance of the gorge from those who seek the caern unless they are accompanied by a Stargazer or bear a Stargazer fetish. It is rare for any Stargazer to remain long at the caern.

If a Garou sleeps within the cupped hands of the trees and sacrifices a point of Gnosis, she will dream a true dream. The dream's events will always occur, but may be difficult to interpret. Many who dream true dreams do not understand their visions until after the events they foretell have passed. Some Garou can control the flow of their vision, allowing them to dream about a specific topic. This requires a Wits + Enigmas roll (difficulty 8).

To visit the Web of the Dreaming Hands, a Stargazer must first be found, then convinced to open the caern to the appellant. The caern's totem, Fog, besides concealing the caern from the unworthy, whispers secrets to the Stargazers during their infrequent visits.

The Flinders Protectorate

The Flinders Protectorate is the dominion of the Get of Fenris, whose human Kinfolk settled the area's Barossa Valley. The rugged Flinders Ranges, for which the protectorate is named, extend north of Adelaide for 400 kilometers, just south of Lake Eyre. The ranges are dotted with steep ridges, gorges, and rolling plains where kangaroos and wallabies thrive. The protectorate is bordered to the north by Lake Eyre, and to the west by the Woomera Prohibited Area, beyond which lies radiation-tainted Maralinga. The Get of Fenris have been known to abandon their cubs within Maralinga as a Rite of Passage. The cub who can safely navigate his way across the desert back to the sept, avoiding Black Spiral Dancers and soldiers, many of them fomori, is welcomed as a full-fledged member of the tribe.

The City of Adelaide

Adelaide, the capital of South Australia, was founded in 1836. Unlike most Australian capitals, Adelaide was purely a colonial city, with no strategic importance. Nor was it built with convict labor. Adelaide is called "the city of churches," and even early in its history presented itself as the moral, civic and constitutional model of a new community. Today Adelaide is a city of broad streets and sandstone buildings, renowned for its international arts festival and its reserved atmosphere. Ironically, the racist organization National Action has its headquarters in Adelaide. A belt of parklands surrounds the central grid of the city. Through the north of this belt runs the Torrens River, beside which can be found the Adelaide Zoo and the Botanical Gardens.

Many of Adelaide's suburbs are found in the leafy surroundings of the Adelaide Hills. Bushfires regularly scourge the area, often with devastating effect. Adelaide has been chosen by the Sabbat as the site of its next Australian conquest. As a result of the sect's actions, the city has the highest violent crime rate of any Australian capital.

The Gariwerd Protectorate

The Fianna have overseen the Gariwerd Protectorate since the War of Tears. The protectorate takes its name from the Aboriginal name of the Grampians. Gariwerd is rich in rock art and home to 200 bird species. Recently the Fianna's Kinfolk convinced Victoria's Labor government to change the title of the Grampians National Park to Gariwerd, but the newly elected, conservative Victorian government has reverted the park's name.

The magnificent coastline along the Great Ocean Road, with its isolated stacks, pinnacles, arches, cliffs and blowholes, marks the southern extent of Gariwerd's range. The Murray River is the protectorate's northern boundary. The wheatfields of Victoria's Western District are contained within the protectorate, as is the arid Little Desert.

Also within the protectorate lies Coorong National Park, a 130-kilometer stretch of unspoiled beach and 30-meter-high dunes separating landlocked saltwater lagoons from the sea. The park includes Aboriginal middens and burial grounds. It also provides a breeding ground for crested terns, silver gulls, shags, ibis, swans and pelicans. It is a delicate area of unique environmental concern, and one the Fianna protect as best they can, repelling hunters and tourists with equal ferocity.

Tower Hill Caern

Caern: Flooded crater of Tower Hill, an extinct volcano near Warrnambool, Victoria

Level: 2

Gauntlet: 4

Type: Humor

Tribal Structure: Open, but controlled by Fianna

Totem: Tulu the Kookaburra

Tower Hill was once thickly forested, but was cleared in the early 1800s for grazing, with the result that the caern itself was threatened. The Fianna blame the Silver Fangs for the near-destruction of the Tower Hill environment and have recently begun a reforestation campaign, using a landscape of Tower Hill (painted in 1815 by a Kinfolk) as their guide.

The Silver Fangs have more than once tried to wrest control of Tower Hill from the Fianna, claiming that such an important caern should be guarded by a more fitting tribe than "a group of Irish drunkards," but to no avail. After the last such attempt, in 1983, the Fianna complained to the Jindabyne Council, who judged in their favor, much to the Silver Fangs' disgust.

The spirit of the caern, Tulu, is a great Wyrms-fighter. Kookaburra is also a great one for laughing, and reminds the Fianna never to lose their sense of humor, no matter what they face. As a caern of humor, Tower Hill's atmosphere prevents outbreaks of violence among the usually short-tempered Garou when they are gathered here.

The Gippsland Protectorate

The Silver Fang protectorate of Gippsland stretches east from Melbourne as far as Mallacoota Inlet, near the New South Wales border. The area was settled early in Victoria's history and still reflects Australia's European heritage in its population and place names. The protectorate's northern edge is marked by the Great Dividing Range. Gippsland includes the threatened old-growth forests of the Tambo and Snowy River regions; the beaches, steep dunes, deep inlets and flooded valleys of Croajingalong; and the Gippsland Lakes. Rights to the high country of the alpine plains are disputed among mountain cattlemen, the skiing lobby (who wish to expand the ski resort of Thredbo), and environmentalists.

The southernmost extreme of the Gippsland Protectorate, and of the Australian mainland as a whole, is Wilson's Promontory National Park. The park is home to 240 bird species. Over 80 kilometers of walking tracks wind through the mountains, headlands, heaths, rainforest pockets, and sandy beaches of this granite peninsula. The promontory juts into the cold waters of Bass Strait, and its wild weather, often the despair of tourists, provides the Garou with opportunities to roam the national park undisturbed.

The La Trobe Valley, an area of English-style fields and farms in Central Gippsland, is overhung by smog from two major power stations. The Yallourn open-cut coal mine, in Central Gippsland, provides vast quantities of low-grade brown coal at great cost to the environment. The valley is Victoria's second most polluted area (after Melbourne) and is haunted by Banes, fomori and worse horrors. The Garou can but gaze sadly over its poisoned expanse and hope to contain its evil.

The City of Melbourne

Melbourne was founded on the banks of the Yarra River in 1845 (after two previous colonization attempts in the area had failed) to deter French settlers in southern Australia. The site of the city's founding was "purchased" from the Doutagalla tribe for 100 blankets, 50 pairs of scissors, 50 mirrors, 50 knives, 50 tomahawks, 20 suits of clothes and two tons of flour.

A well-planned city, Melbourne features many grand Victorian and neo-Gothic buildings along its elm and plane-tree lined streets. Melbourne's many fine theatres, restaurants and galleries have earned the city the title of Australia's cultural mecca (although Sydney would dispute this claim). A stuffy, somewhat reserved air, and an obsession with the genteel past, mar the city's otherwise cosmopolitan atmosphere.

Melbourne has never adopted the air of a maritime city, despite its location on the shores of Port Phillip Bay. The limited depth of water at the entrance to the bay has inhibited the harbor's development in the age of giant container ships and tankers. Still, the 19 kilometers of quayside, wharves and warehouses by the docks have greatly contributed to Melbourne's population.

Once a strictly European-style city, with strong links to England, Melbourne today is avowedly multicultural, with a population of three million. Considerable rivalry exists between Melbourne and Sydney's human residents, dating to the time when Melbourne was chosen over Sydney as the temporary national capital.

The Sept of the Mother and the Sacred King

Caern: Fitzroy and Treasury Gardens, Melbourne

Level: 1

Gauntlet: 4

Type: Vision

Tribal Structure: Open, controlled by a multitribal pack.

Totem: Moodai the Possum

The center of this caern is marked by a statue of the goddess Artemis, standing amid a small pool in the Fitzroy Gardens. Supplicants who come here will occasionally be granted visions.

A narrow road separates the caern's surrounding parkland from Treasury Gardens, where stands a memorial to assassinated U.S. President John F. Kennedy. Many Black Furies claim Kennedy was an aspect of the Sacred King, the ritually slain consort of the Mother Goddess.

The sept is led by Voula Kostikidas, a metis Black Fury. The sept is the only urban caern guarded by a Black Fury. The rest of the sept are, like their leader, outcasts and outsiders.

Moodai, the caern's totem, is a possum spirit linked with the moon. The Fitzroy Gardens are home to many possums,

some of which are albino. These animals are regarded by the sept as Moodai's special children.

The Hunter Valley Protectorate

The polluted industrial city of Newcastle lies at the mouth of the Hunter Valley Protectorate, as if to enrage the area's Fianna guardians. The Fianna despise this symbol of the Wurm's corruption, but can do little.

The protectorate, which stretches from the New England Ranges in the north to Sydney in the south, is rich in pastoral lands given to cattle grazing and wine production, as well as coal mining, from which Newcastle has grown great.

A major earthquake struck Newcastle at the beginning of the decade, killing some 15 people; the Garou have yet to determine whether the earthquake was natural, or if some fearsome Wurm-beast stirs beneath the city.

The City of Sydney

Decadent, sinful, sprawling Sydney boasts a population of some four million. It is the oldest, largest and most densely crowded city on the continent. Sydney was settled in 1788 with the arrival of the First Fleet. Despite (or perhaps because of) its beginnings as a convict city, Sydney has long sheltered a powerful free enterprise system, and is now known as much for its capitalists as for its criminals. Indeed, Sydney is home to many of Australia's wealthiest citizens, as well as the Australian branch office of Pentex.

Money has made Sydney brash, bright and aggressively modern. The city is justifiably renowned for its beautiful harbor and its remarkable Opera House. However, Sydney's police are allegedly Australia's most corrupt, while Sydney's red-light district, King's Cross, is a notorious den of vice, including drugs, clubs and prostitution. Skyscrapers tower over Sydney's crowded, squalid inner suburbs. Here dwell many urban Aborigines, particularly in Redfern, an area avoided by most whites after dark. Redfern's Aboriginal populace regularly experiences violence at the hands of the police. Glass Walkers and Bone Gnawers are Sydney's most dominant Garou tribes.

The Rocks Caern

Caern: Basement of the King's Arms Hotel, the Rocks, Sydney

Level: 2

Gauntlet: 4

Type: Streetwise

Tribal Structure: Open, although dominated by Bone Gnawers

Totem: Sydney's City Mother

The Rocks is Sydney's oldest area. Much of it lies beneath the arch of the Sydney Harbor Bridge. The Rocks

is an area of narrow, cobbled streets and terrace houses, many of them constructed from bluestone. Convict-built houses of sandstone and mudbrick still stand in the Rocks.

Although popular with tourists by day, the Rocks is poorly lit at night, and shunned by most save the homeless, who congregate there in large numbers. In our world much of the Rocks has been gentrified, but in the Gothic-Punk world few developers have moved into the area, leaving it to the poor, the dispossessed, and the Bone Gnawers.

The Rocks Sept, led by Mother Pasta, has its caern in the basement of the King's Arms, one of the locale's most rundown hotels. Rats and cockroaches scuttle amongst the beer kegs, while the bar is frequented by chronic alcoholics, rough-looking locals and numerous thugs. Although by rights the caern is open to all tribes, most tribes shun it. Certainly no Silver Fang would ever lower herself to set foot within the King's Arms.

The totem of the sept is Sydney's City Mother, who appears as a gaunt punk girl adorned in bright makeup and wearing a leather vest over a dress of stained white lace. Striped stockings and heavy boots complete her ensemble. Her attitude is insulting, aggressive and nervous.

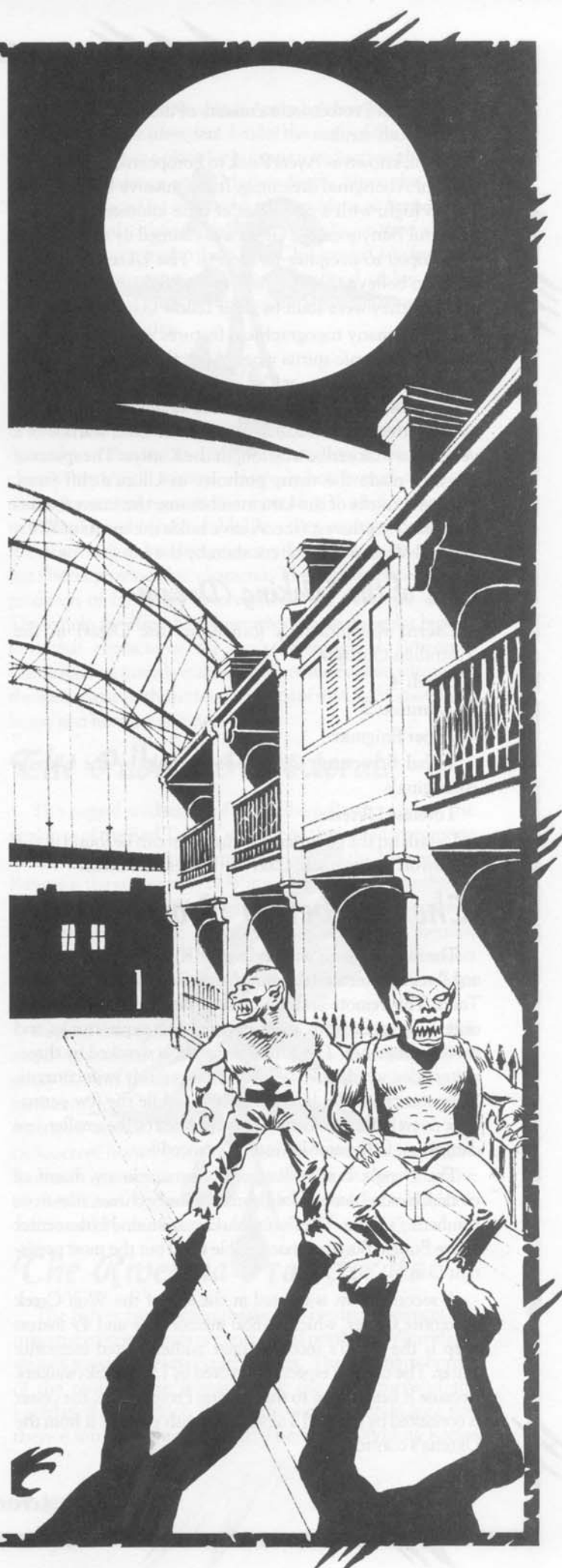
The Kangaroo Island Protectorate

Thanks to the efforts of Garou Kinfolk and their human allies, more than 70,000 hectares of the Kangaroo Island Protectorate were declared a national park in 1993. Kangaroo Island is home to the rare Tammar wallaby, already extinct on the mainland, and the glossy black cockatoo, of which only 150 individuals survive. The island's formidable cliffs are home to fur seals, ospreys and white-bellied sea eagles. Unfortunately for the dwarf emu, which was unique to Kangaroo Island, government legislation came too late. The species is now extinct.

Kangaroo Island's human inhabitants are mainly farmers and crayfishers, while the protectorate's guardians are Black Furies, who maintain a powerful caern on the western tip of the island. In the Aboriginal mythology of South Australia, Kangaroo Island was Karta, the Land of the Dead. Its Dreamtime, largely preserved from the ravages of the mainland, is rich and mysterious.

The Katajuta Protectorate

The enigmatic Uktena have claimed the Katajuta Protectorate as their own. The Sept of the Waking Dream (detailed in *Caerns: Places of Power*) is found here. The protectorate stretches from the treeless plain of Nullarbor in the south to the Tanami Desert in the north. Its eastern border is marked by the Simpson Desert and Maralinga, while in the west the protectorate border is formed by the Great Sandy Desert. Southern right whales breed in the turbulent, storm-wracked seas off the Nullarbor cliffs, while ancient Wyrms slumber beneath the plain. Much of



the Katajuta Protectorate consists of desert sands, mulga, and saltbush scrub.

Uluru, known as Ayers Rock to Europeans, is a powerful place of Aboriginal dreaming. It is a massive boulder, 300 meters high, with a perimeter of nine kilometers. Once a powerful Bunyip caern, Uluru was claimed by the Uktena, who hoped to decipher its secrets. The Uktena have led locals to believe that the Bunyip died fighting the Wyrms, not that they were slain by their fellow Garou.

Uluru's many topographical features were created by a variety of totemic spirits when Australia was formed. The women of the Kuniya, or Carpet Snake people, became the boulders of Tjukiki Gorge. The red mineral stains on the rock are the blood of Kulikudgeri of the Liru, warrior of a venomous snake tribe who fought the Kuniya. The spears of the Liru made the many potholes in Uluru's cliff faces, while the tracks of the Liru men became the many fissures on Uluru's southwest face. A cave holds the spirits of Willy Wagtail Woman's children, slain by the Liru.

Sept of the Waking Dream

Caern: Katajuta rock formation (the Olgas) in the Australian Outback

Level: 4

Gauntlet: 3

Type: Enigmas

Tribal Structure: Closed; power held by the Uktena Aboriginals

Totems: Uktena

Details on the guardians of this caern can be found in the Werewolf sourcebook, *Caerns: Places of Power*.

The Kimberley Protectorate

The magnificently wild and rugged Kimberley region is also an Uktena protectorate, claimed immediately after the War of Tears. This remote and inaccessible land houses Australia's only boab trees, with their swollen, grotesque trunks and rootlike branches. The Kimberley coast is wracked by three-meter tides, whirlpools, rapids and dangerously swift currents. Saltwater crocodiles haunt the shore, while the few permanent rivers in the Kimberleys are populated by the smaller, less dangerous, freshwater Johnstone's crocodile.

The Bungle Bungle Range, an extraordinary massif of eroded, banded domes like gigantic stone beehives, rises from Kimberley's plains. The Purnululu Caern is found in the center of the Bungle Bungles, inaccessible to all but the most persistent Garou.

A second caern is located at the site of the Wolf Creek Meteorite Crater, which at 880 meters wide and 49 meters deep is the world's second-largest authenticated meteorite crater. The caern is especially favored by Uktena Skywalkers. Because it lies so close to the Tanami Protectorate, the crater is contested by the Red Talons, who wish to wrest it from the Uktena's control.

The Kimberley Protectorate is bordered to the southwest by the Great Sandy Desert and to the south by the Tanami Desert. To the west is found the Ord River, dammed in 1971 to create Lake Argyle, Australia's largest body of fresh water, in a failed irrigation scheme. The Argyle Diamond Mine, close to the lake, is rumored to be the location of a sleeping Wyrmbest, entombed for tens of thousands of years. Harold and Harold Mining Inc. has approached the Argyle owners with the prospect of increasing the mine's output and depth.

The Barnambirr Caern

Caern: Wolf Creek Meteorite Crater, Kimberley protectorate

Level: 3

Gauntlet: 4

Type: Gnosis

Tribal Structure: Closed; controlled by Uktena

Totem: Barnambirr, Spirit of the Morning Star

This is one of four caerns held by the Uktena in Australia; the other three are located at Uluru, Katajuta, and Purnululu. The crater holding the caern was formed 250,000 years ago, although the caern itself was only opened in 1975. Since then, the Red Talons, led by Kirijunu of the Tanami Protectorate, have tried to seize the caern from the Uktena, without success.

Barnambirr, the caern's totem spirit, guards the spirits of dead Garou until their reincarnation. The ritemasters of the caern can channel the spirit's power into their Past Life Dice Pools, greatly facilitating communication with Ancestor-spirits (one Past Life die per successes for all participating in the rite). They also gain Gnosis to distribute among the caern's sept.

The Mount Isa Protectorate

The vast Red Talon protectorate of Mount Isa encompasses most of central and southern Queensland, as well as parts of New South Wales and South Australia. It is bordered by the Great Dividing Range to the east, the savanna coast of the Gulf of Carpentaria to the north, the Simpson Desert to the southwest, and the Balonne River to the southeast.

Mount Isa, for which the protectorate is named, is notable as the site of one of the world's largest silver-lead mines. Copper and zinc are also mined in the area, much to the horror of the Red Talons, who do everything in their power to halt excavation and production.

Cloncurry, in the protectorate's east, is Australia's hottest town, while northerly Riversley, in the Barkly Tableland, is one of the world's richest fossil sites. Remains of more than 200 species spanning 25 million years have been uncovered at Riversley.

The Mount Isa region is semi-arid, whereas in prehistoric times it was an area of rich rainforest. Its deserts of sand and stone are inhospitable to Europeans, save for isolated oases where artesian wells pump water to the surface, perhaps bringing with them unknown taints from deep



underground. In the protectorate's Dreamtime, however, the primeval forest still stands. Here, great cycads and waving palms march down to the shores of the Penumbral inland sea.

The Nimbin Protectorate

The Nimbin Protectorate, beloved home of the Children of Gaia, stretches south along the coast from Fraser Island as far as the New England Tablelands. The protectorate's western border is marked by the western foothills of the Great Divide. The Nimbin Protectorate envelops a range of environments, from the urban sprawl of the Gold Coast and semi-tropical Brisbane, to the waterfalls, rock pools, rugged gorges and rainforested valleys of the New England area. The Gold Coast's magnificent beaches, though shrouded for the majority of the afternoon by high-rise apartments and hotels lining the shore, are still thick with tourists from the south.

North of Brisbane rear the Glasshouse Mountains, named by Captain Cook in 1770, who was reminded by their shape of the glass furnaces of industrial Yorkshire, his home. The mountains are the remains of lava plugs from extinct volcanoes. Their cones have long since weathered away, leaving only the hard central spires to rear over rich farmlands and forest. Ancient, moss-covered Antarctic beeches, some more than 3000 years old, grow on the Lamington Plateau between Queensland and New South Wales.

The small town of Nimbin is Australia's best known show-piece for alternate lifestylers. Under the aegis of the Children of Gaia, Nimbin is a place for humans to rediscover their love for and dependence upon Mother Earth. Since the 1960s Nimbin has faced an increasing drug problem, as burned-out hippies flocked to the area, followed by punks, assorted addicts and those who catered to them. The Children of Gaia fear that Pentex and its agents are behind the flood of low-grade, impure, synthetic drugs infiltrating and wreaking havoc in the Nimbin communities.

The City of Brisbane

Located where the Brisbane River flows into Moreton Bay, Brisbane was founded in 1825 as a penal settlement but was opened to colonists in 1842. The city has a semitropical climate, with mild winters, relatively hot, humid summers, and a puritanical reputation concerning alcohol, entertainment and social behavior. Unlike other capitals, Brisbane's streets are narrow, resulting in many traffic jams. It is nonetheless almost provincial in character. The climate encourages a profusion of brilliantly colored flowering trees and shrubs. These help to offset the inherently drab, rectangular bungalows that characterize the city's urban sprawl. Brisbane's Garou feud constantly with vampires of the Sabbat, who make the area, particularly the tourist mecca of the Gold Coast, their home and hunting ground.

The Pilbara Protectorate

The rugged wilderness of the Pilbara Protectorate is the province of the Red Talons, who spend their time attempting to shut down the area's six major mines. In the Hammersley Ranges is the community of Wittenoom, where blue asbestos was mined for years. Although the mine itself is now closed, asbestos tailings still lie between Wittenoom's houses, many of which are still inhabited. The Black Spiral Dancers operate a caern here (see *Wyrn Caerns*, later in the chapter).

Beyond the town rise the plateaus, gorges, terraced cliffs and deep pools of the Hammersley Ranges themselves. The stony Gibson Desert, rolling dunes, and dry salt lakes lie further inland. Off the coast are found coral reefs and small, scattered islands, including the Montebello Islands, still radioactive from a British nuclear test in the 1950s. Shark Bay, with its seagrass meadows, marks the southern expanse of the Pilbara Protectorate, while its northern border is delineated by the Great Sandy Desert.

The Riverina Protectorate

The Silver Fang protectorate of Riverina embraces the irrigated pastoral lands of central and northeast Victoria, as well as southeast New South Wales. The northern border of the protectorate is marked by the slow curve of the Lachlan River, which flows into the Murrumbidgee and thence into the Murray River. The Great Dividing Range

delineates the protectorate's southern and eastern extremes, while its western boundary is drawn by the Loddon River.

Riverina borders the Fianna protectorate of Gariwerd, and tension between the rival tribes remains high, as it has since Australia was founded. Riverina contains the town of Glenrowan, birthplace of the infamous bushranger Ned Kelly, as well a number of artificial lakes. The lakes' water is used for irrigation purposes within the Murray River system. The lakes have become home to numerous waterfowl, including magnificent black swans. Wheat, oats, barley, grapes and fruit grow in Riverina, and great herds of sheep are raised for their meat and wool.

The Murray River, which flows through central Riverina, is the lifeblood of the protectorate's many cities, towns and hamlets. Thousands of fertile farms have been established in Riverina in the years since Australia's colonization, feeding off the Murray and transforming an area that was previously a delicately balanced, semi-arid wilderness. The Europeanization of the environment has sounded the death knell for many species of flora and fauna along the river's length, and much of the Riverina landscape now suffers the effects of increased salinity from constant, unchecked irrigation.

The Tanami Protectorate

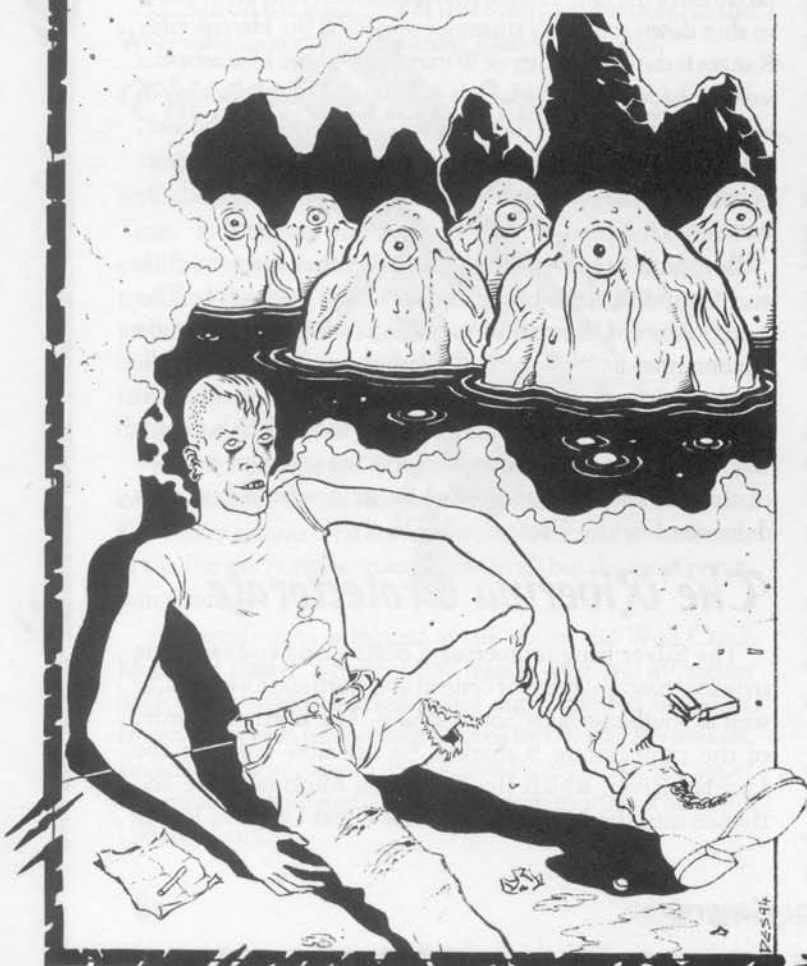
The sand plains and spinifex of the Tanami Desert are the main features of this protectorate, which is guarded by the Red Talons. The protectorate embraces some of the loneliest territory in the Australian outback, from the Sandy Desert in the west to the Gulf of Carpentaria in the northeast. Here stretches the cattle-grazing district of the Barkly Tableland (an undulating, parklike plateau averaging 300 meters above sea level); here also lie the Devil's Marbles. Scattered for many hectares along either side of the Sturt Highway, the Devil's Marbles are a unique geographical phenomenon of spherical boulders. The Aboriginals of the Wirliayajarrayi and Warrabri tribes claim the Marbles are the eggs of the Rainbow Serpent. The Red Talons of Tanami are also engaged in battling mining interests. Copper, gold and silver have been mined at Tennant Creek since 1933, desecrating the formerly pure outback environment.

The Tasmania Protectorate

The mountainous island state of Tasmania consists of a single protectorate dominated by the Shadow Lords. Most Shadow Lords dwell in the sparsely settled Tasmanian southwest, where the forbidding coast is lashed by gales from the Pacific. The Franklin-Gordon River flows through the mountainous forests of this region; a great victory was won by the Garou and their Kinfolk in the early 1980s, when a proposed dam was averted after internationally noted protests. Earlier battles, sadly, were lost. Copper mining at Mount Lyell and poisonous fumes from sulfur mining at Queenstown have denuded the area's hills for many miles, reducing its rugged beauty to a stark and barren moonscape completely devoid of plant life. Such a victory for the Wyrms in the midst of Tasmania's largely unspoiled wilderness is a constant thorn in the side of the Shadow Lords. Logging still threatens much of Tasmania's old-growth forests, which may be the last domain of the thylacine, if the animal still survives. The rugged splendor of the region, with its alpine lakes and tarns carved by glaciers during the last ice age, reduces even the strongest Garou to tears.

The City of Hobart

Situated on the estuary of the Derwent River, Hobart was founded in 1804 as a convict settlement. It is the southernmost city in Australia. The moody mass of Mount Wellington rises behind Hobart, while the sea lies before it. Hobart is a beautiful city, retaining much of its Old World charm. For many Antarctic expeditions, it was, and remains, the last sight of settled lands before reaching the frozen wastes.



Hobart today is a modern, bustling city, with heavy industries scattered about its outskirts. It has its own rush-hour madness, but Hobart's saving grace is its proximity to the natural environment. The eucalyptus-clad hills and dolerite spires of Mount Wellington are visible throughout Hobart, and are no more than an hour's drive from anywhere in the city.

Cradle Mountain Caern

Caern: Cradle Mountain, Tasmania

Level: 2

Gauntlet: 4

Type: Strength

Tribal Structure: Shadow Lords

Totem: Grandfather Thunder

Before the death of the Bunyip, this was a powerful, Level Five caern. After the War of Tears the caern was administered by the Black Furies, although they never managed to discover its secrets. The Black Furies held the caern only a short while before the Shadow Lords attacked and drove them from Tasmania. This bloody, unprovoked attack was integral in convincing many Garou of the necessity for the proposed Jindabyne Council. The Shadow Lords managed to reopen the caern 50 years ago, but only at its current level. The Black Furies claim that this proves the Shadow Lords unfit guardians.

Cradle Mountain overlooks numerous alpine lakes in Tasmania's central highlands, and is a place of breathtaking, savage beauty. Even in summer, severe storms can suddenly envelop the area, discouraging hikers and bushwalkers. The caern stands atop the mountain's wind-swept peak, and is often obscured by clouds. Within the bawn of the sept, the Shadow Lords maintain a small wolf pack, imported from Russia, with which to breed.

The Wadbilliga Protectorate

The Wadbilliga Protectorate is the province of the aristocratic Silver Fangs, who have ruled the area since the earliest days of the Australian colony. Bordered to the south by Mallacoota Inlet, to the west by Mount Kosciusko, and to the north by Sydney, Wadbilliga is a roughly triangular area of land. Within its borders lie the Snowy Mountains and the narrow coastal plain. The latter's many inlets, lakes, estuaries and lagoons prove popular with human fisherman.

The first meeting of the Jindabyne Council confirmed the Silver Fangs as the protectorate's guardians. Jindabyne lies within Wadbilliga, overlooking a broad artificial lake high above sea level. The town first came to prominence among humans with the construction of the Snowy River Scheme, although Garou had been meeting in the town since the turn of the century.

The political feuding of the Silver Fangs has blinded the tribe to many events within Wadbilliga, including a grow-

ing population of Black Spiral Dancers within the tunnels of the Snowy River Scheme, and the Bane-ridden city of Wollongong, which pumps soot and smoke into the atmosphere at a frightening rate. Another concern of the Garou are the ever-increasing number of skiers who flock to the high country in winter, demanding more hotels and similar facilities at the cost of the alpine wilderness. (More details concerning Wadbilliga, including the Silver Fang court and the Crackenback Sept, are given in Chapter Six.)

The City of Canberra

Canberra, Australia's federal capital, was founded in 1913 following intense lobbying from both Melbourne and Sydney for the honor. Canberra and the Australian Capital Territory were created in accord with the Australian states' wishes for a federal capital free from the political or national domination of any one state. As a result, Canberra is a strangely passionless city, quite artificial, although well planned and neatly laid out. It is home, in the main, to politicians and public servants, and the hospitality and service industries that have arisen to meet their needs. Fewer than 300,000 people live in Canberra.

Garou influence upon Walter Burley-Griffin, the architect who designed Canberra, caused him to construct the city around a central, man-made lake, and to include belts of native vegetation between the city's suburbs, thus blending Canberra somewhat with the environment. As Canberra expands, its growth threatens the harmony of Burley-Griffin's plans. Many Glass Walkers make their home in



Canberra, close to the human power-brokers and politicians who provide the tribe with wealth and influence.

The West Coast Protectorate

The geography of this magnificent protectorate ranges from towering stands of karri forest to the limestone columns of the Pinnacle Desert to stretches of secluded beaches and inlets. The West Coast Protectorate is controlled by the Perth-based Glass Walkers, who rarely set a paw outside the city's confines. As a result, other packs, led by Red Talons and Black Furies, have moved into the area to combat a growing Black Spiral Dancer menace.

The many coastal caves in the protectorate have been claimed by the Dancers, who seek to spread the Wyrms' taint throughout the wooded valleys, heaths and hills of the wild southwest. Pentex officials from Perth regularly make the 230-kilometer trip to the caves in order to plan further outrages against Gaia.

The Glass Walkers claim that their Perth battles against Pentex are waged for the good of all Garou. Nonetheless, the roaming packs now inhabiting the West Coast Protectorate have accused the tribe of ignoring its responsibilities in favor of boardroom prestige and power. The packs are preparing to bring this charge before the Jindabyne Council.

The City of Perth

The city of Perth was founded on the banks of the Swan River in 1836 — surprisingly late in Australia's history given that the Dutch had mapped the west coast as early as 1616. Because of the area's barren coastline, even the site's strategic importance was not enough to attract settlers until after the British had claimed Australia in the name of their king. Poor planning and harsh conditions meant that Perth almost failed as a settlement within its first few years. Today Perth is a flourishing city, although the entrepreneurs and business tycoons who provided its wealth in recent years have lately gone bankrupt. Despite problems with Leeches, Perth is still ruled by the Order of Hermes mage James Stirling, who has sought to please both the Garou and the Wyrms in order to stay in power.

Once regarded as the most isolated capital in the world, Perth has been transformed by the influences of high-speed flight and modern technology. Situated some 20 kilometers from the mouth of the Swan River, Perth has a climate that is undeniably the best of any of the state capitals, with mean temperatures of 24 degrees Celsius in February, and 13 degrees in July. It is an attractive, tidy-looking city, featuring carefully preserved parklands within the metropolis and the considerable beauty of the Darling Ranges within easy driving distance. An oil refinery, steelworks, iron ore mines, nickel-refining plant, and aluminum smelter stand within the city's confines or close by. The second-largest Pentex offices in Australia are located in Perth, befitting the city's status as a haven of mining tycoons.

The Western Plains Protectorate

The Silver Fang protectorate of Western Plains encompasses most of rural New South Wales. Its southern border, adjoining the Riverina Protectorate, is marked by the Lachlan River; its western border is demarcated by the Flinders Ranges. The Great Divide marks the eastern extreme of the Western Plains Protectorate, while in the north, the border is signified primarily by the Barwon River.

The landscape of the Western Plains is stereotypically Australian: mile after mile of dry, sun-bleached grass, meandering rivers or isolated billabongs surrounded by stands of gum trees, and everywhere vast flocks of sheep. Mobs of kangaroos compete with the sheep for grazing, while flocks of galahs and cockatoos wheel overhead.

Broken Hill is the largest city in outback Western Plains. The city owes its wealth to a rich vein of silver beneath the town. Lead, zinc and copper are also mined in the area. The mines are located in some of Australia's driest territory, with summer temperatures often exceeding 38 degrees Celsius (100 degrees Fahrenheit).

The Western Plains' caern is located as far as possible from the silver mine, in Warrumbungle National Park. Despite the Silver Fangs' best efforts, the Broken Hill silver mine remains open. Evidently some powerful entity favors the mine's continued existence.

The 3750-kilometer long Darling River flows through Western Plains and is dammed at Menindee Lakes, some 110 kilometers east of Broken Hill. Its waters irrigate the city and surrounding countryside. The waters of the Darling River were once rich in native fish, but in recent decades the European carp has filled the indigenous fishes' ecological niches.

The earliest Silver Fangs in the Western Plains accompanied the area's human settlers before they knew of the Squattocracy's links with the Wyrms. Western Plains' Silver Fangs are among the oldest and most arrogant Silver Fang families in the land, as well as the most inbred.

Flora

Australia's native vegetation has suffered greatly from European settlement. Even prior to the invasion, the Aboriginals had done much to reshape the face of the continent through their use of fire. Guided by the Bunyip, Aboriginals ensured that grain-bearing grasses never flourished in Australia. This was achieved by way of large-scale grass fires, inhibiting agriculture and instead encouraging the spread of plants requiring periodic fire to trigger seeds into growth, such as eucalyptuses and acacias (more than 400 species of each are found in Australia today).

Although most native Australian trees differ greatly from their European counterparts, they frequently bear the

same names, because of similarities between Australian and European timbers. Oaks, for example, grow in Australia, but are never named without an attributive, such as she-oak, bull-oak or silky oak; are members of the genus *Casuarina*; and bear veiled, gray-green foliage of slender, wiry branchlets from which grow inconspicuous, tuftlike leaves. Red cedar, rosewood and walnut are all names given to Australian trees, all of which differ greatly from their European counterparts save for their wood, the grain and color of which resemble those of their foreign namesakes. Most European trees have long since been transplanted to Australian soils.

In the deserts, plants such as the tough, spiny spinifex and cane grass thrive, shadowed by she-oaks and mulga trees in places where underground water enables them to survive. Beside the deep gorge pools grow white ghost gums, unchanged for tens of thousands of years, while the short and hardy tea tree and salt bush grow close to clay plain salt pans. Grass trees, with their fringe of skirtlike leaves and tall spearheads of tightly packed blossoms, are common throughout the outback. Along the northern coast grow thick stands of mangroves. Their twisted roots slowly claim the sea for the land, building up mudflats which, over time, become nutrient-rich soil.

Eucalyptuses, also known as gum trees, flourish throughout Australia and have since been introduced as far afield as California and the Black Sea. Their long, thin leaves, which grow year round, are rich in aromatic oil, and turn

edgewise to the sun during the heat of the day, reducing evaporation. Eucalyptuses range from the outback deserts to the temperate rainforests of Gippsland and Tasmania. They are Australia's hardiest and most diverse species of tree, and, with their thin trunks, high, spreading branches and peeling strips of bark, also the most distinctive.

Tree ferns, orchids, mosses, lichens, bracken and ferns — primitive plants that have grown in isolation in Australia for hundreds of thousands of years — flourish in the rainforests, while the alpine areas of Tasmania and the Australian Alps are rich in buttongrass and other low, clinging ground plants. Elsewhere grow beech forests, clinging figs, and many native pines.

Flowering plants common in Australia include acacias such as bottle-brushes and waratah. Also represented is wattle, the national emblem. Its cylindrical and globular blooms range in color from flaming reds to lambent golds. Orchids; pink, white and red heath; delicate bluebells; the crimson desert pea; and the graceful kangaroo paw, with its furry stalks, vermilion blossoms and yellow stamens, are among the best-known and most beautiful of Australia's flowering flora.

Fauna

Geographically isolated from the rest of the world for at least 50 million years, Australia's fauna demonstrate the effects of a long, invasion-free period. Animals that have no counterparts anywhere else in the world (save in South America, to which Australia was once joined) thrive in Australia.

The majority of Australia's fauna are marsupials, pouched animals that have filled as wide a variety of evolutionary niches as their more advanced placental counterparts in the rest of the world; and the even stranger monotremes, a splinter group tracing its ancestry back to that moment in time when reptiles began to evolve into primitive mammals.

Marsupials are mammals that give birth to their young live, still in a fetal stage, and then rear the developing offspring in a teat-bearing pouch. In this they are less advanced than most mammals, which possess a placenta through which nutrients are supplied to the young *in utero* until they are mature enough to be born.

(Staunch defenders of marsupials, however, claim the qualities of the marsupials have been given too little consideration simply because they apparently lost the evolutionary race with placentals. Some of these biologists say this defamation stems from "pouch envy" and the fact that marsupial males' genitalia are much bigger in comparison to those of placental males. The Bunyip, by the way, bred with marsupials...)

The best known of Australia's mammals are the kangaroo and the koala (the latter, despite its appearance, is in no way related to bears). The kangaroo family contains several subfamilies and many genera. Species range in size from dwarf kangaroos no larger than a rat, to the red kangaroo,



which may be taller than a man and weigh up to 76 kilograms. All are herbivorous. Kangaroos and wallabies, their smaller cousins, possess deerlike heads and long, alertly pricked ears. They use their prehensile forepaws and short front limbs only when grazing or moving slowly. Kangaroos' heavily muscled rear legs are employed for leaping; the thick tail is used for balance. Kangaroos may jump up to eight meters horizontally and more than two meters vertically. Red and grey kangaroos, the largest and best known of their species, can employ their rear claws with considerable effect in a fight.

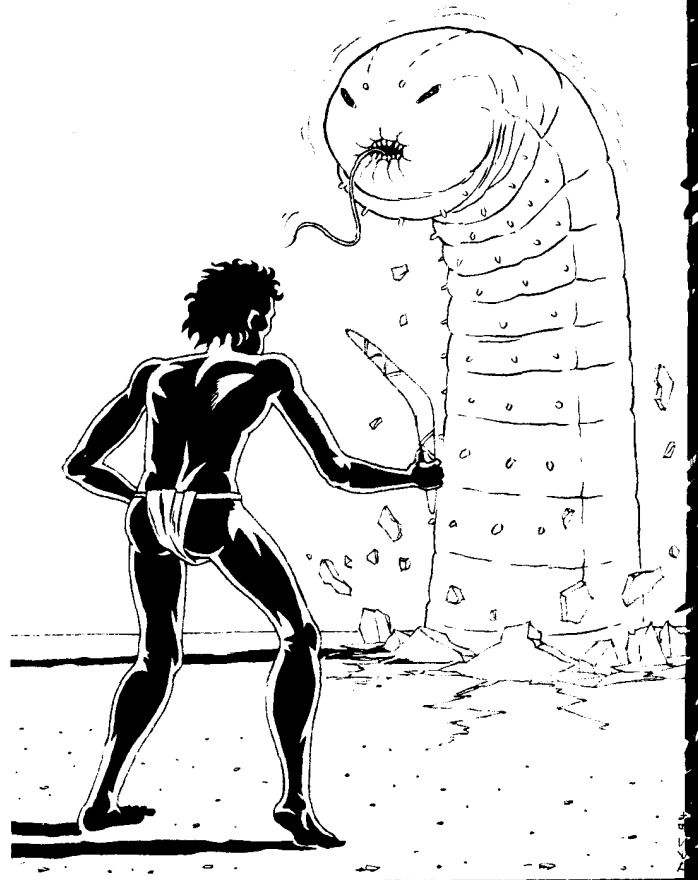
Koalas are arboreal and eat only certain types of eucalyptus leaves. They dwell only in the eastern part of the continent. Other marsupials include possums, mice, the anteater-like bandicoot, the wombat (a heavy-set, burrowing quadruped similar in some ways to a groundhog, although tailless and considerably larger), the Tasmanian devil, and, of course, the thylacine (about which more information is given below).

Monotremes are unique to Australia. Only two monotremes — the echidna and the platypus — are known. Platypuses lay eggs like a reptile, but, once their young have hatched, suckle them as do mammals. Lacking a distinct nipple, they instead secrete milk through certain pores via a subdermal gland. They have webbed paws, a beaverlike pelt and tail, and a sensitive, rubbery bill reminiscent of a duck's. The platypus bears backward-pointing spurs on its hind paws; these are connected to poison-secreting glands. Platypuses are aquatic and construct winding tunnels in the banks of their river homes. One of their most unique features is an array of electrical sensors that allows them to detect the muscle movements of other nearby animals.

Echidnas, sometimes called spiny anteaters, resemble the British hedgehog in appearance. Their long, sticky tongues are adept at flicking ants out of their nests. Echidnas are powerful burrowers; when threatened, they sink rapidly into the soil, leaving only their spines exposed to deter predators. Echidnas also lay eggs, but transfer their young into their pouches when they hatch. Both species are protected by law. Another unique Australian animal, also a protected species, is the giant Gippsland earthworm, which grows to more than a meter long.

Birds of Australia include the flightless emu, a species similar to the African ostrich; the lyrebird, the world's largest perching bird, whose ability to mimic other birds and even humans is unparalleled, although its own call is loud and tuneless; numerous honeyeaters, parrots and parakeets, including sulfur-crested cockatoos; galahs, with their grey and pink plumage; and budgerigars. The wild laugh of the kookaburra, a species of kingfisher, is well known, while the rarely seen wedge-tailed eagle is Australia's largest bird of prey.

About 2,000 species of fish inhabit Australian waters, although the warm coastal currents keep a check on plankton growth, preventing huge coastal shoals. Large predators, including great white sharks, patrol the seas. Despite this



hazard, shark attacks account for only two or three deaths each year. Inland waters abound in fish species, such as the Murray cod, which can grow to 100 pounds (45 kilograms), although the introduction of European carp has threatened or exterminated many species.

Other phyla are also represented in Australia's waters. One of the most poisonous species of mollusks is the Australian blue-ringed octopus, whose bite can be lethal. Equally deadly is the sea wasp, a species of jellyfish indigenous to the area. Cool Tasmanian seas are rich in crayfish, while fur seals and sea lions dwell off the southern Australian coast, notably at Phillip Island in Victoria and Kangaroo Island off South Australia.

Reptiles thrive in Australia. The continent's many species of lizards range from small geckos and skinks (such as the stumpy-tailed and blue-tongued lizards) to large goannas, which can reach over two meters in length. Perhaps the best-known reptile in Australia is the frill-necked lizard, which raises an impressive ruff when frightened. Australia is home to over half of the world's most poisonous snakes, including the tiger snake, copperhead, red and yellow-bellied black snakes, death adder, king brown snake, and taipan (this last species is the world's most poisonous snake). A species of venomous sea snake swims the warm coral seas off the Queensland coast. Other venomous Australian animals include red-back, funnel-web and white-tailed spiders, scorpions, stonefish, jellyfish and ticks.

Dingos

The dingo is arguably not an Australian native animal. It arrived less than 3,500 years ago from Southeast Asia, presumably transported to Australia at the same time the seafarers of Timor arrived on northern Australian shores in search of sea slugs. It has since spread across the Australian continent, although in recent years dingos have been driven from settled areas. More aggressive than the marsupial thylacine, dingos also proved to be more successful hunters, and soon drove the Tasmanian tiger to near-extinction. The dingo itself is in no danger of extinction, despite being killed in large numbers by sheep farmers, who consider it a pest. What is a danger to the dingo is the possibility of its genes being swept away in a tide of domestic and feral dog genes, for dingos and dogs can and do interbreed.

The dingo, *Canis familiaris dingo*, is of the same genus as the wolf, *Canis lupus*, and is thought to be descended from the Indian plains wolf. The dingo is more closely related to the domestic dog than to the wild wolf. It is smaller than the northern wolf, weighing between 10 and 20 kilograms, with large males reaching a shoulder height of 50 centimeters. Dingos are usually a sandy, yellow-orange color, often with white-tipped tails, although their coloring ranges from pure black to pure white. Dingo packs have complex social arrangements and can range from a single pair to an extended family group of up to 10 individuals. Dingos hunt as a coordinated pack; one animal chases the prey to exhaust it, while others wait in ambush. Their diet is varied, ranging from morsels scavenged from rubbish heaps, to marsupial mice and insects, up to large kangaroos and sheep. Dingos howl in a manner similar to wolves. These howls serve as a means of long-distance communication among dingos.

Aboriginal people have had a long association with the dingo, and anthropologists previously thought that they used the animals to help with their hunting. Recent studies have shown that Aboriginals used the dingo for companionship rather than for hunting, as the dingo is a lazy animal, not suited to the role of a trained hunting dog. Modern farmers perceive dingos as pests and have set poison baits and traps for the animals, as well as shot them. Bounties have been set on dingo pelts. The animals have also had to contend with the Dingo Fence. This is an unbroken line of wire fencing, some of it electrified and all of it supposedly dingoproof, stretching 5614 kilometers through rural Queensland and New South Wales. The Dingo Fence is the longest fence in the world, 3374 kilometers longer than the Great Wall of China.

Since Garou arrived in Australia, they began to breed with dingos, although at first infrequently. Bone Gnawers embraced the dingo as Kinfolk immediately upon their arrival in Australia. Black Furies, Children of Gaia, Fianna, Glass Walkers, Red Talons, Silent Striders, Stargazers, and especially Uktena have accepted dingos as Kinfolk in

recent years and have begun to breed with them. More Eurocentric Garou such as Silver Fangs and Shadow Lords spurn both the dingo and those who mate with them. Today more than half of Australia's Garou bear some dingo blood, while almost all lupus Garou born in Australia this century are of dingo heritage.

Thylacines

The Tasmanian tiger, *Thylacinus cynocephalus*, was not in any sense a tiger. It looked much more like a dog, but was not a member of the canid family, as are wolves and dogs. The Tasmanian tiger, more properly known as the thylacine, was a marsupial. The kangaroo is the thylacine's closest living relative. The Tasmanian tiger earned its name from the series of deep brown stripes across its back, numbering up to 19 in larger individuals. The rest of its short fur was a lighter brown in color, fading to a sandy yellow on its belly. The thylacine had a wolflike head with powerful jaws, a smaller body and shorter legs than those of a wolf, and a long, thin tail. The thylacine also had rear legs much like those of a kangaroo, on which it could sit upright and was sometimes seen to hop short distances. Unlike the wolf and dingo, the thylacine was a slow runner, which may have contributed to the species' extinction.

Thylacines survived only on Tasmania when Europeans settled Australia. They were a remnant of a much earlier group of Australian animals, the Megafauna. These prehistoric animals included a massive wombat, a sabertoothed marsupial cat, 20-foot tall kangaroos, and the thylacine. Some of these animals still roamed the continent when the first Australians arrived more than 50,000 years ago. A few, including the thylacine, survived into this century.

More than 3,000 years ago the thylacine was, save for humans, the major predator on mainland Australia. Then the dingo arrived. In the following centuries the dingo proved to be a more effective hunter, hunting in packs rather than singly as did the thylacine. The dingo also brought with it diseases to which the thylacine had no resistance. It seems probable that the thylacine was extinct on mainland Australia several thousand years before the European invasion. In Tasmania, which remained free of dingos, thylacines lived on. Then, in 1803, Europeans came to Tasmania. In less than 150 years they had so thoroughly hunted the thylacine and destroyed its habitat that the animal is now presumed extinct. Bounties were paid for the pelts of more than 2,000 specimens during this period. The last thylacine to be caught in the wild was captured in 1933; the last thylacine in captivity died in 1936. There have been hundreds of possible sightings since, but no conclusive evidence that the animal still lives.

The thylacine gave birth to between one and four pups, carrying them in its pouch until they were quite large. Both the male and female of the species possessed pouches, which faced backwards, preventing twigs or leaves from penetrating the pouch and harming the young as the parent

trotted through the undergrowth. The animal's habitat consisted of dense, dry forest; its preferred diet consisted of various herbivores, from small marsupials right up to larger wallabies and sheep. It was the thylacine's habit of preying on herd animals that caused a bounty to be placed on the species' heads. A sudden decrease in their number occurred in 1910, due to distemper, introduced from Europe.

The thylacine was not a pack animal and generally hunted alone or in pairs, mostly at night. Thylacines were extremely single-minded hunters and would patiently stalk their prey for hours. Not evolved for long-distance running, thylacines were nonetheless capable of short bursts of high speed. The animal had large, strong jaws and the ability to open its mouth far wider than any other predator (more than 120 degrees), in order to obtain a strong grip upon its prey. Thylacines were extremely agile and were observed to perform extraordinary feats of jumping and balancing in captivity. Far from howling like a wolf, the thylacine produced a coughlike bark or a high-pitched yapping sound when excited. Though a successful hunter, the thylacine was not a vicious or aggressive animal; it was, in, fact quite the opposite, avoiding contact with humans whenever possible. This is another factor that contributes to the possibility of thylacines surviving today in Tasmania's wild southwest.

The hunt for the thylacine continues. Between the 1930s and the present day there have been countless

reported sightings of the thylacine in Tasmania, ranging from very dubious reports to quite plausible incidents involving tracks and scats (1938, 1946), possible aerial photographs (1957), sheep killings (1960), and the strange corpse of an animal that disappeared from the possession of two fisherman in 1961. An extensive scientific search for the animal using automatic cameras and baited traps found nothing in 1980. It is rumored that Walt Disney sent a film crew to search for thylacines, and that Sir Edmund Hillary hunted the animal on his Tasmanian expedition in 1960. Despite these efforts, no thylacines have been found. Tasmania possesses much rugged and remote forest territory, although this is now under threat from logging. If it still survives, the thylacine's last possible habitat is rapidly diminishing. Of the 60 species of mammal that have become extinct in the last 200 years, 20 have been Australian. It is all too likely that the thylacine is included among their number.

Like the Bunyip, their Garou Kinfolk, thylacines were exterminated through European intervention. Although concerned at the success of dingos in restricting the thylacine's range to Tasmania, the Bunyip had not acted to prevent this, seeing it as part of Gaia's plan. Moon Bridges allowed the Bunyip free access to Tasmania and the thylacine. After the genocide of the Bunyip, thylacines lacked protectors, and rapidly began to die out. Australia's newly arrived Garou, still shocked by their role in the Bunyip genocide, did nothing to halt the thylacine's inexorable slide toward extinction until it was too late. Today some Garou seek to make amends by mounting expeditions to Tasmania in search of any surviving thylacines. Conceivably, the Bunyip bloodline may still exist amongst the thylacine, although, as previously noted, the species' survival is unlikely. Tasmania's wild southwest, the only possible area in which thylacines might survive, was not traditionally part of the thylacine's habitat, being wetter and more rugged terrain than the sort thylacines preferred.

Introduced Species

The European invasion, besides directly causing the extinction of numerous native species through hunting and the destruction of their habitat, has also disrupted the Australian environment via the introduction of many foreign animal species. Rabbits, introduced so that bored squatters would have something to shoot, quickly bred to plague proportions (the myxomatosis virus has lessened their number considerably, but rabbits are still considered a nuisance in most areas of rural Australia). Foxes, introduced for similar reasons, have likewise bred furiously, competing with dingos for food. Domesticated animals such as pigs, cats, dogs and horses have escaped and turned feral, harrying native wildlife, while water buffalo, imported from Asia, now run wild in the Northern Territory, destroying large areas of vegetation and polluting water supplies.



Other species introduced with equally serious effect on the environment include cane toads, poisonous and aggressive amphibians that were introduced to the cane fields in Queensland in order to keep insect pests under control and which now range as far south as Sydney; the prickly pear, a species of fruit-bearing cactus that once threatened to choke out all other forms of vegetation in Queensland and New South Wales; starlings; pigs; carp; and rats. In most cases, imported animals have bred out of control because no natural predator exists to cull them.

Pollution and Environmental Destruction

*One more species has ceased to exist,
One more river steaming chemical mist,
One more forest that's turned into sand,
One more pot-plant in an urban wasteland.*

— The Ergot Derivative, "Oh Mercy"

The increasing industrialization of Australia has had a severe impact on Australia's varied ecosystems. Although campaigns by Garou allies have saved certain locations from destruction, many other wilderness areas are still threatened. Major areas of concern, both general and specific, are discussed below.

Air Pollution: Australia's capital cities are major contributors to environmental destruction. Having wholeheartedly embraced the motor car, one in 10 Australians now suffers from asthma, due in part to the constant outpouring of fumes from the cars crowding the cities. Lead and ozone in all major cities exceed World Health Organization recommended levels, although sulfur dioxide and carbon monoxide are at manageable levels. Smog regularly blankets the sky above most capital cities, as well as regional cities such as Morwell, Victoria, and Wollongong, New South Wales.

Coastal Development: All along the coastline, where settlements were concentrated during the first century of colonization, inappropriate development has occurred. Rare heathland is threatened by housing estates along Victoria's Great Ocean Road. The Western Australian government has recently authorized shell grit mining in Shark Bay National Park, home to colonies of stromatolites (the Earth's most ancient lifeform at 3,500 million years of age), dolphins, dugongs and turtles. Western Australia's Ningaloo Reef, home to whale sharks, coral, rare starfish, humpback whales and other species, is set to become Australia's latest offshore oil production site.

A new oil terminal site is under consideration at Point Crib, near Victoria's Phillip Island seal and fairy penguin colonies. If constructed, the site will receive more than 150,000 tons of crude oil each week from visiting tankers. Point Crib also features internationally significant migra-

tory bird wetlands, which, like Phillip Island's coastal wildlife, would be ravaged by an oil spill.

Nearby Point Wilson (a nesting ground for various rare birds) is under consideration as a site for the relocated Coode Island chemical storage facility, following a dramatic chemical fire in 1989. This fire sent a vast plume of toxic smoke drifting over Melbourne's industrialized western suburbs, forcing the evacuation of thousands of homes. Point Wilson is also being considered by the federal government as a location for the East Coast Armaments Complex, a munitions dump for army explosives.

Hinchinbrook Island, off the far north coast of Queensland, is the largest island national park on Earth. It is separated from the mainland by Hinchinbrook Channel. The channel's banks support one of the most diverse and abundant mangrove forests in Australia, a habitat for endangered sea turtles, dugongs, and dolphin species. The island lies at the edge of the Great Barrier Reef Marine Park. A business consortium plans to build a 2,000-bed tourist resort and 250-berth marina on Hinchinbrook Island; this will require dredging of the channel. This same consortium also plans to construct a golf course, airport and backpacker's hostel on the island itself, in the process destroying wilderness areas and indigenous cultural sites.

Deforestation: Australia continues to decimate her native forests at a frightening rate. Old-growth forests in East Gippsland; the Otways in Victoria, southeast and northeast New South Wales; the Tarkine and Great Western Tiers; the southern and central highlands of Tasmania; the Bunbury region of southwest Western Australia; and Queensland's Pinkemba District are all being harvested for export woodchipping. Five-and-one-half million tons of woodchips are exported from Australia each year, the majority bound for Japan to become cardboard and packaging products.

In Queensland's Cape York Peninsula, 2,500 hectares of tropical savanna-woodland have been cleared, immediately upstream from rivers feeding the prolific freshwater wetlands of Lakefield National Park. Intensive farming is planned for the area once more clearing (25,000 hectares total) is completed; such farming will pour nitrates and phosphates into the ecosystems of Lakefield and thence into the Great Barrier Reef National Parks.

Mining: Countless mines are scattered across the Australian landscape. Oil platforms, some of them homes for Banes and fomori, rear from the storm-tossed waters of Bass Strait separating Tasmania from the mainland. The Northwest Shelf, 135 kilometers off the coast of Western Australia's Pilbara region, is one of the world's largest national gas mining projects, and located in an area prone to severe hurricanes. The Pilbara region is rich in iron ore; 20 years after mining began in earnest, 200 billion tons of ore remain. Six major mines, 10 townships, 1200 kilometers of railway, and five separate port facilities have been built in the area. The area's population has correspondingly increased from 4,000 to 50,000.

Soil Erosion and Salinity: Valuable topsoil has been lost nationwide when the trees whose roots held the soil in place were cleared for farming. Constant irrigation of the now-exhausted soil has raised the underground water table in Victoria, New South Wales and South Australia, with the result that salt has been carried to the earth's surface. Salinity has poisoned large areas of farmland along the Murray River and threatens to engulf increasingly wider areas.

Water Pollution: Tasmania's Derwent River has long been poisoned with mercury and chlorine from the Australian Newsprint paper mill in Boyer. Other paper mills using organochlorines are located on the Murray River in Albury, New South Wales; at Maryvale in Victoria; Kimberly-Clark in South Australia; and Burnie, Tasmania. Toxins used by paper mills are implicated as carcinogens and thought to inflict immune system and reproductive system disorders. Elsewhere, phosphates from laundry detergents have contributed to blue-green algae blooms in major waterways such as the Darling River, depleting oxygen and killing fish and other marine life. The Darling River was recently recorded as having the world's largest blue-green algae bloom, a growth 1000 kilometers long.

Wyrms Caerns

The Black Spiral Dancers have been quick to take advantage of the Bunyip genocide. Within less than 100 years they have established several caerns across Australia. Three such caerns are described below.

Hive of the Melted Sands

Caern: Maralinga

Level: 3

Gauntlet: 2

Type: Toxin

Tribal Structure: Black Spiral Dancers

Totem: Kendi the Frill-Necked Lizard

This Hive is contained within the glassy slag of the British nuclear test site in the South Australian desert. It is barren, poisoned and dead, save for the twisted Black Spiral Dancers who cavort and gibber here. The Maralinga Hive is the most powerful Wyrms caern in Australia. The Hive leader, Claws-in-the-Heart-of-Gaia, is a ferocious advocate of corruption. He has personally kidnapped numerous soldiers from the neighboring Woomera Prohibited Area. The hapless victims are carried to the caern. There, they are either possessed by Banes and transmogrified into fomori, or devoured in the Black Spiral Dancers' rituals.

Hive of The Corrupted Flesh

Caern: King's Cross, Sydney

Level: 2

Gauntlet: 4

Type: Lust

Tribal Structure: Black Spiral Dancers

Totem: Brolga

Located within Sydney's fleshpot, where drugs and prostitution flourish on a grand scale, the Hive of the Corrupted Flesh stands within an abandoned brothel. The building has been closed for 20 years following the mass slaughter of the brothel's prostitutes by an impotent and psychotic client. Their ghosts still haunt the shell of the building, witnesses to the obscene rites the Black Spiral Dancers hold on moonless nights. The leader of the Black Spiral Hive, the metis Ragabash Eye-Swallow, delights in using the extra Appearance he gains from Hive rites, disguising himself as an attractive woman and luring men into the building to slake the lusts of his pack members. Children born by the pack's females following such rapes invariably bear the Black Spiral Dancer gene.

Hive of the Poisoned Lungs

Caern: Wittenoom

Level: 1

Gauntlet: 4

Type: Toxin

Tribal Structure: Black Spiral Dancers

Totem: Shush'thull, Spirit of Asbestos

Where once humans toiled to bring asbestos to the surface (and died by the thousands, lungs poisoned by the mine's blue dust), today Black Spiral Dancers scuttle and crawl. Wittenoom is not yet a ghost town, although it is haunted by the past. It is also haunted by a new Wyrms caern established in the tunnels that riddle the ground beneath its fibro-concrete



shacks. The Hive's Dancers, led by the Philodox Coughs-Lingering-Death, have reopened the asbestos mine and transport its product to their Kinfolk in cities across Australia. At these places, with the aid of Pentex-run corporations, the asbestos is purified and concentrated. The Dancers plan to release asbestos dust into the air-conditioning systems of office buildings, thus causing outbreaks of asbestosis across the country.

The totem of the Wittenoom Caern is a hideous, hulking spirit born of the mining town's nightmares. Shush'thull grants members of the caern the following Gift:

- **Blue Breath (Level Three)** — This Gift enables the Dancer to exhale asbestos fibers in a deadly cloud of dust. This Gift is taught by Shush'thull, the Bane spirit of asbestos.

System: The Dancer must spend one Gnosis point. Anyone inhaling the dust will begin to choke, suffering three Health Levels of aggravated damage, if she fails a roll of Stamina + Medicine (difficulty 8). Players must state that their characters are holding their breath; otherwise, they inhale the dust. A Garou who uses the Resist Toxin Gift in the same turn is immune to the effects.



Chapter Three: People

The old south land lies across the world... Along its green margins, clustered in towns... live the Happy Folk, with their faces to the sea. They live for happiness; it is their business and their duty. They study it and teach it to their children, debate it, make laws to force it on each other, struggle for it, export and import it. Most of all they buy and sell it. They have no time to look over their shoulders at the old land behind them....

Yet between the towns, and inland, behind cliffed and chasmed mountains, live other races... The People are dark-skinned with heavy brows and watching eyes, and they belong to the land; it flows into them through their feet... but really it is the land that claims them.

The Inlanders are from the same stock as the Happy Folk... but the great old silent land that claims the People for its own has been at work on the Inlanders too, and by now they have become a separate race.

So these races struggle to come together and drift farther apart, while the oldest race of all lives amongst them and is hidden. This is a race of creatures born of the land itself; of red rock and secret waters, dust devils and far places, green jungle and copper-blue saltbush. They are shy and secret creatures. The People have known them for a long time and said little. As for the other two races, if a man of them ever meets an earth spirit he is silent for lack of a word, and so no word is said.

— Patricia Wrightson, "The Ice Is Coming"

Australian Aboriginals

The ancestors of the Aboriginal people of Australia arrived on the continent's shores at least 50,000 years ago — 25,000 years before the Pure Ones made their journey across the ice to settle the Americas. Aboriginal culture remained unchanged until European colonization. Europeans, however, perceived the Aboriginals as uncivilized savages; some even saw them as animals. In declaring the Aboriginals primitives, the newcomers justified their invasion, displacing those whom they saw as unfit guardians of Australia. This view was plainly a lie, and some among the Europeans, particularly Garou Kinfolk, perceived the truth concerning both their settlement and the indigenous people whom they had ousted.

Before the Invasion

*They were standing on the shore one day
Saw the white sails in the sun
Wasn't long before they felt the sting
White man — White law — White gun.*

— Goanna, "Solid Rock"

It is estimated that between 200 and 300 Aboriginal tribes existed in Australia before the invasion. These tribes roamed their territories in family groups of between 20 and 80, coming together occasionally to trade, to exchange information and to arrange marriages.

Aboriginal society was based upon the beliefs that all things were linked and that no one element should hold dominion



over any other. If any element was to survive, then all must be in balance. Spirit, land and people dwelt in harmony, with few territorial disputes, no master-slave relationships, and no class divisions. Aboriginal tribes had no chieftain or headman. Decisions were made by those with the most experience or by those who were held in high respect. Natural leaders came forward as others fell away because of age, sickness or death. There was little competition in Aboriginal society, and the cyclic transference of leadership was not regarded as a personal insult.

The cultural life of the Aboriginal people was rich in song, poetry, painting, and dance. These arts were woven into a cohesive cultural whole rather than being practiced as individual art forms. Aboriginals' art was influenced by their relations with the spirits and the land. Song-cycles, Aboriginal oral histories, detailed the deeds of their ancestors, while the stories of the Dreamtime described a continuous history, from their first settlement in Australia up to and including the European invasion.

Life was good to the Aboriginal people. They worked less than any European peasant to achieve the necessities of food and shelter. Child labor was virtually unknown, and children were given time to explore their world through play. Men hunted for meat while women provided vegetables. Many items in their diet would have been considered luxuries in Europe. The tribes cared for the land, ensuring that no creature bred out of proportion. Bushfires were started to encourage new plant growth. Waterholes were dug so that animals would revitalize a depleted area. These actions were motivated by a deep concern for the health of the land, as well as a need to ensure that the tribes had all the food they required.

Aboriginals believed in the eternity of the spirit. When a person was born, the spirit that came to inhabit the body had existed since the beginning of the Dreamtime. When the person died, the spirit returned to the Dreamtime to await its next birth. The Aboriginals did not believe that the spirit migrated from lower life forms to higher life forms; in their cosmology, all living beings were equal.

All Aboriginal tribes and families could trace their origins to the Tjukurka, the ancestor-spirits of the Dreamtime. Many Aboriginal people thus shared, if only in part, the powers of the Tjukurka. Some could call storms, kill over a distance by pointing the bone, use telepathy to pass information in conjunction with smoke signals, cure illness, will their own deaths, talk with the animals of the bush, and move silently and invisibly. Certain rare individuals could enter the Dreamtime. This was sometimes as easy as walking over a hill, although often special chants were required as the tribes traveled the route of a song-line.

The Bunyip guided the Aboriginals' interaction with the Dreamtime. The Australian Garou guarded the Dreamtime and taught the tribes how to balance their own needs with the needs of the land and its spirits. At times the Bunyip helped the tribes perform ceremonies to strengthen the land or communicate with spirits. A young Aboriginal who began to exhibit signs of becoming a Garou was given great respect. The Bunyip

would be called to take the Garou-to-be for training. The Aboriginals were never subjected to the terror of the Impergium, for the Bunyip saw no need to cull their number as was the case in Europe. Consequently, Australian Aboriginals do not suffer the Delirium unless their traditional culture and spirituality have been eroded by white society and its rules, as is the case for many urban Aboriginals.

Aboriginal society was seen by the invaders as primitive and bestial. The people wore few or no clothes, had virtually no agriculture, and had not developed such "necessities" of civilization as cities or writing. The Europeans embarked on a program of genocide, or "dispersion," as it was more euphemistically known, to rid the land of its original inhabitants. Aboriginals were not recognized as human until the mid-20th century, and received neither the vote nor other rights until 1967.

Aboriginals Today

*Then we'd bite around,
Until we'd score
A flagon of McWilliam's port,
Enough to take away our misery.
Then we'd all get drunk,
Oh so drunk,
And maybe a little insane,
Then we'd stagger home,
All alone,
And the next day we'd do it again.*

— Archie Roach, "Charcoal Lane"

In general, Aboriginal people belong to one of two separate groups: those who live on rural reservations, and those who have moved into the cities in search of employment and money. It is rare for either of these groups to live in a traditional manner, although in the outback (and even among some city-dwellers) the old traditions are maintained as best they can be.

Most reservations, particularly those run by the Aboriginal Protection Board, are home to a dispossessed and despondent people, with little pride in their history and culture, living in corrugated iron shacks with no electricity or running water. Those few amenities provided are rarely maintained.

Child mortality rates are 400 to 500 times higher in the reservations than in the white community. Malnutrition and alcoholism are common. The Aboriginals, on the advice of the white community, have changed their diet, foregoing the healthy meats and vegetables of the bush for Coca-Cola and junk foods. Diseases such as leprosy, tuberculosis and glaucoma, virtually unknown in white communities, are common on the reservations. It is expected that AIDS will become a severe problem among the outback Aboriginal communities unless drastic action is taken.

Urban Aboriginals generally live in the poorest inner-city suburbs. Alcoholism and unemployment are common in these suburbs among both the Aboriginal and white communities. Aboriginals must also contend with racism. Urban Aboriginal

communities are targeted by the authorities as breeding grounds of criminal activity, and Aboriginals, especially the young, are regularly harassed by the police. Aboriginals make up approximately 25% of Australia's prison population, yet are less than 2% of the total population.

The machinations of the Squattocracy and Aboriginal Protection Board have ensured that no Bunyip Kinfolk have survived among Aboriginal communities. Tribal elders aware of the secret connection to the Bunyip believe that the Rainbow Serpent will not allow another Bunyip to live in Australia until the invaders have been destroyed or been driven beyond the shores.

Among both urban and rural Aboriginals a new voice has been heard in recent years. Aboriginals have begun to examine their heritage and history, and to feel a sense of pride in their traditional culture. With this new awareness and pride has come an increased desire for a political voice, for land rights, and for self-determination. In Gothic-Punk Australia this voice has only just begun to make itself heard, although in reality this movement began in the late 1960s.

Non-Aboriginal Australians

According to the myth the "Typical Australian" is a practical man, rough and ready in his manners and quick to decry any appearance of affectation in others. He is a great improviser... He is a 'hard case', sceptical about the value of religion and of intellectual pursuits generally. He believes that Jack is not only as good as his master but, at least in principle, probably a good deal better, and so he is a great knocker of eminent people unless...they are distinguished by physical prowess. He is a fiercely independent person who hates officiousness and authority...yet he is very hospitable and above all will stick to his mates through thick and thin...

— Russel Ward, "The Australian Legend"

Since 1788 Australia has been colonized by Europeans and, more recently, Asians and other races. In the last 50 years the immigrant population has changed from monotonously Anglo-Saxon to broadly multicultural, although this is less obvious in rural areas, where the heritage and prejudices of British culture remain strong. Australia has been among the most successful of multicultural countries because of its policy of encouraging each nationality to celebrate its diversity, thereby enriching Australian culture as a whole. Greek, Italian and Turkish immigrants have been joined by Lithuanians, Tibetans, Chinese, Cambodians, Vietnamese, Senegalese, Kenyans, and a plethora of other nationalities, making modern Australia a rich blend of cultures and lifestyles.

Nonetheless, stereotypes of Australian culture abound. Australians are allegedly easygoing, resilient, generous, compassionate, and friendly, with a healthy disregard for authority and a firm belief in equality for all. Few Australians would claim to be patriotic, and tourists from the U.S.A. are often taken aback at the lack of nationalism they encounter.

Considerable pride is taken in Australian achievement, although this is often reflected in criticism of other countries rather than compliments toward Australia.

Australia's distance from England, and the vast spaces early settlers had to traverse in order to visit one another, encouraged self-sufficiency among Australians. The Australian tradition of mateship was thereby founded. A mate is one's best friend, someone for whom you would die and who would definitely die for you. Mateship originated in the harsh conditions of the outback, when a man had to depend on his mate for all things. Mateship has been described as sexist and homoerotic, an expression of non-physical love between men who have been taught to believe that any form of tenderness, even toward a best friend, is unmanly and un-Australian. The bond of mateship endures today, even between total strangers, whose use of the word with one another indicates that they are men united against the world, and often against women. "Mate" is a code word, admitting its user to a secret society, a fraternal order. Just as mateship suggests all men are equal, it also suggests women are unequal. Derision and exclusion sometimes extend to anyone who is perceived as different, whether sexually, physically or racially.

As recently as the 1960s, most Australians looked toward England for cultural fidelity and for political and economic support. Australia's origin as a nation of convicts was seen as shameful, especially by the upper classes. These Australians aped English behavior in every way, dreaming of white Christmases in midsummer and rounding their vowels to minimize the nasal Australian drawl. The cultural cringe of the past saw many Australian artists flee the narrow-minded, conservative Australian society for overseas, including personalities as diverse as comedian Barry Humphries and musician Nick Cave. The egalitarian, "Jack's as good as his master" nature of Australian society became restrictive, as those who achieved a greater level of success than their fellows were derided and despised — the "tall poppy syndrome," as it has been called.

Following World War II, when England was widely believed to be abandoning Australia, the U.S.A. became an increasingly important ally. Paranoia instilled by the Cold War, American expansion into the Pacific region, and the increasing dominance of the U.S.A. in media and entertainment all contributed to the embrace of Americanism. Sections of the population are beginning to resent the subversion of their culture by the U.S.A., although U.S. trends are embraced wholeheartedly by the young.

While most Australians perceive multiculturalism as good, certain sections of the Australian population regret the loss of Anglo-Saxon dominance. In the most extreme examples, gangs of neo-Nazi skinheads have arisen in capital cities from the 1970s onward. Generally such prejudices are more common among older Australians; the young are proud of Australia's multicultural society.

The Garou Tribes

We are the earth, through the plants and animals that nourish us.

We are the rains and the oceans that flow through our veins.

We are the breath of the forests of the land, and the plants of the sea.

— Declaration of Interdependence, David Suzuki Foundation

Approximately 350 Garou live in Australia. Of these, two-thirds are native-born Garou, their Kinfolk either dingo or human. Garou immigrants have decreased in number since immediately after World War II, when the greatest influx occurred. Most Australian Garou live in rural areas, shunning the cities; Bone Gnawers and Glass Walkers are obvious exceptions.

Black Furies

The Black Furies have suffered immense guilt over the death of the Bunyip, now correctly perceiving it as a shameful atrocity. Since the War of Tears, Australian Black Furies have turned away from destruction to become caretakers and nurturers. Defenders of Wyld sites, they are now much more likely to seek peaceful resolutions to conflict rather than the violence for which they are famed.

Nonetheless, Black Furies are still fearsome warriors when they must be. They are instrumental in protecting the Dreamtime, for the Black Furies are well aware of the interdependence of the physical and spiritual worlds. Black Furies are most at home in the bush and the outback, spurning the filthy-choked cities of the humans.

History

Individual Black Furies arrived in Australia as early as 1800, when the Philodox Athena Mother's-Child traveled from Greece to the colony in order to take charge of the new wilderness territory. Spurned by Earl Blaze, Athena traveled to the island of Tasmania. Others of her tribe, concerned at what might befall the Australian environment if the traditional defenders of the Wyld were not present, joined her. Their attempts to take charge of the Australian wilderness, and to cull what they saw as unnecessary numbers of Aborigines, were interfered with by the Bunyip. It was this insult to their pride that goaded the Black Furies into joining forces with their fellow Garou during the War of Tears.

The Black Furies were appalled at their actions when the truth behind the War of Tears was revealed. Their tendency for violence and pride, they saw, had led them to the very maw of the Wyrms. Since those terrible times, Australian Black Furies have avoided violence, instead working closely with the Children of Gaia to guide humanity toward a more peaceful relationship with Gaia. In 1902 Australia became the first country in the world to give women the vote, a great achievement for the tribe.

The majority of Australia's Black Furies arrived with their Greek Kinfolk after the Second World War. Australian Greeks

are concentrated in Sydney and Melbourne, but also dwell on scattered farms throughout the outback. Tension has arisen between more traditional Black Furies, who consider pacifism a weakness, and their violence-abhorring elders. Today many Black Furies concentrate on preventing violence against women. One of the few packs of urban Black Furies has taken it upon itself to execute or castrate rapists, earning the displeasure of the older members of their tribe.

Organization

Australia is home to some 25 Black Furies, concentrated in their protectorates of Arnhem Land and Kangaroo Island, although members of the tribe are also found among intertribal packs. One member of the Outer Calyx makes Australia her home, although she was born in Greece. Aphrodite Delphius spends much of the year on Kangaroo Island, where she is sept leader. Occupied as she is with international concerns, Aphrodite leaves Wungala Rose, of the Arnhem Land Protectorate, to oversee Australian Black Fury affairs. Although Aphrodite is a traditionalist, she understands the changes Australia's Black Furies have undergone, and even hopes that her tribe worldwide may learn something from their Australian sisters.

Other Black Furies of note include the homid Theurge Circe Chisolm, who is regularly beset by visions of the Apocalypse; and the lupus Ahroun Ball-Biter, who leads a rogue, nomadic Black Fury pack against rapists.

Most Australian Black Furies subscribe to the Temple of Artemis camp, though the Amazons of Diana have considerable support. Freebooters ply their trade in search of Bunyip fetishes and lost caerns. Relationships between the Black Furies and other tribes in Australia are generally harmonious, save for the Shadow Lords, whom they will never forgive for ousting them from Tasmania. They are closest to the Children of Gaia in their philosophy, but respect the Glass Walkers for remaining distant from the War of Tears, often deferring to them where matters of technology and cities are concerned. Black Furies consider the Get of Fenris and Red Talons to be irreconcilably violent, and never associate with them unless under duress. They believe that the Fianna are attempting to make amends for their past crimes, and especially revere the Children of Gaia, whom most Black Furies uphold as paragons of Garou behavior.

Wungala Rose

Position: Sept Leader, Jindabyne Council member

Breed: Homid

Auspice: Philodox

Tribe: Black Furies

Nature/Demeanor: Maker/Caregiver

Physical: Strength 2 (4/6/5/3), Dexterity 3 (3/4/5/5), Stamina 4 (6/7/7/6)

Social: Charisma 4, Manipulation 3 (2/0/0/0), Appearance 2 (1/0/2/2)

Mental: Perception 4, Intelligence 4, Wits 3



Wungala Rose

Talents: Alertness 3, Empathy 5, Expression 4, Primal-Urge 3

Skills: Leadership 4, Survival 3

Knowledges: Linguistics 3, Medicine 3, Rituals 4

Backgrounds: Contacts 3, Mentor 4, Past Life 2

Gifts: (1) Persuasion, Resist Pain, Sense Wurm, Truth of Gaia; (2) Curse of Aeolus; (3) Wisdom of the Ancient Ways; (4) Scent of Beyond

Rank: 4

Rage 3, Gnosis 5, Willpower 8

Rites: Rite of Cleansing, Rite of the Opened Caern, Moot Rite, Rite of Binding, Rite of Summoning, Rite of Passage, The Wombat's Burrow (as Badger's Burrow)

Fetishes: Clear Water, Gaia's Poultice, Spirit Drum, Tears of Gaia

Image: Wungala is a small Aboriginal woman, bent with age, although her eyes are still bright and her wits sharp. Her graying hair is bound up in neat dreadlocks, kept out of her eyes with a headband in the Aboriginal colors of red, yellow and black. In Lupus form she is a small, dark wolf; her fur is speckled with white, and her muzzle and the tip of her tail are white as snow.

Roleplaying Notes: You are a woman of deep compassion, although you have known much sorrow. Never succumb to grief, for the Wurm is a great exploiter of anguish and uses it to mire people in depression. You hope that by educating your own people and the whitefellas you can make peace between them, although it will be a long struggle. Smile calmly but sadly, and always be ready, with a soft touch or a gentle word, to calm those Garou whose Rage threatens to erupt in mindless brutality.

History: Wungala was born in 1931 on a cattle station in the Northern Territory. Her mother, Bulangu, was a member of the Pitjantjatjara tribe. Her father, whom Wungala never knew, was a Greek-born shepherd-turned-stockman who unknowingly bore the Garou gene. Bulangu worked for the station owner's wife as a maid for many years, during which time she met and fell in love with Wungala's father, becoming pregnant to him. Once she was with child, the stockman abandoned her. Bulangu was dismissed by the station owner, and, barefoot and pregnant, returned to her tribe. Here, near Uluru, Wungala was born.

As Wungala grew, she witnessed the havoc wreaked upon her people by alcohol and disease. The love the Pitjantjatjara once bore for one another and the land was lost; Bulangu was slain by her own brother in a drunken rage when Wungala was only 12. Soon afterward, Wungala was carried off by the Garou.

For many years Wungala has sought to help Aboriginals, Garou, and even the whitefellas who have destroyed the Aboriginal way of life. She is the leader of Arnhem Land's Black Furies. In this role, Wungala guides her tribe in assisting Aboriginals, especially Aboriginal women, who suffer at the hands of white men and Aboriginal men alike.

In the early 1970s, Wungala was offered a seat on the Jindabyne Council. She now divides her time equally between Arnhem Land and Jindabyne Council business. Wungala was instrumental in setting up the Aboriginal, community-run health centers that sprang up across Australia in the late '70s and early '80s, and took special care in establishing women's refuges and self-help groups in inner-city Melbourne and Sydney. Once she was sure that such models were effective, Wungala introduced similar centers in Darwin, Alice Springs and the outback. Although she is proud of her achievements, she sees them as only a beginning, and now turns her attention toward uniting Aboriginal and non-Aboriginal Australians. Only through a united human population can the corrupting taint of the Wyrms be defeated.

Despite her age she is still strong, although within the next 10 years or so she knows she must find a successor capable of continuing her plan. Wungala defers to Aphrodite Delphius, Australia's representative upon the Outer Calyx, as befits a Black Fury of her rank and wisdom.

Doula Kostikidas

Position: Sept Leader

Breed: Metis

Auspice: Theurge

Tribe: Black Furies

Nature/Demeanor: Penitent/Bravo

Physical: Strength 4 (6/8/7/5), Dexterity 3 (3/4/5/5), Stamina 4 (6/7/7/6)

Social: Charisma 3, Manipulation 3 (2/0/0/0), Appearance 3 (2/0/3/3) (2/0/1/3)

Mental: Perception 4, Intelligence 3, Wits 4



Doula Kostikidas

Talents: Alertness 3, Athletics 3, Brawl 3, Dodge 2, Intimidation 4, Streetwise 2

Skills: Leadership 3, Stealth 3, Survival 1

Knowledges: Enigmas 2, Occult 2, Rituals 2

Backgrounds: Allies 3, Resources 1, Totem 3

Gifts: (1) Create Element, Heightened Senses, Sense Wyrms, Spirit Speech; (2) Curse of Hatred; (3) Visceral Agony

Rank: 3

Rage 7, Gnosis 6, Willpower 5

Metis Disfigurement: Hermaphrodite

Rites: Moot Rite, Rite of the Opened Caern, Baptism of Fire

Fetishes: None

Image: In her Lupus form, Voula is a gaunt, black, male wolf with burning green eyes. Her Homid form is that of a tall, olive-skinned woman in her late teens, with long, black hair, a thin face and pain-filled green eyes. In Crinos form, Voula is hermaphroditic, with a woman's breasts but male genitalia.

Roleplaying Notes: You hate yourself, and compensate by inflicting that hate on other people. You are cold, detached and cruel. Do not hesitate to resort to violence in order to convince others to follow your orders, although your remorse is always great when violence gains control of your actions. Take every opportunity to revile the city and the weaklings who inhabit it. Although you hate the city, you hate yourself more, and so remain within its confines, trapped in a vicious circle of self-loathing.

History: Voula was born of a relationship between her mother, a Black Fury of the Kangaroo Island Protectorate, and her Red Talon father. Already despised by her mother's pack for her metis status, Voula is doubly reviled for the unusual

nature of her metis taint. Voula is a hermaphrodite, although her condition only becomes apparent when she changes out of Homid form. She was exiled from Kangaroo Island as soon as she was old enough to fend for herself.

Rejected by her tribe, Voula eventually arrived in Melbourne and took shelter in the Fitzroy Gardens, where she was visited by a vision from Artemis. Voula saw herself leading a pack of outcasts and outsiders and taking refuge in the long-forgotten Bunyip caern located where the Fitzroy Gardens now stand. Since that day Voula has welded together a suitable pack, although she fears that she will one day lead them into disaster. Voula compensates for her fears and insecurities by bullying her pack.

Although she has dwelt in Melbourne for many years, she hates the city; as a Black Fury, she knows that her true place is in the wilderness. Spurned by her tribe for not being a true woman, she feels that she must live a life of shame, and what place is more shameful for a Black Fury to inhabit than the heart of a metropolis? Wracked by guilt, tortured by doubt and self-hatred, Voula lives only for the fight against the Wym.

Bone Gnawers

The members of this tribe are quite common in Australia, breeding as often with dingos as they do with the packs of wild dogs that roam the city streets. Given the Australian tradition of supporting the under-dog, most Australian Garou are always willing to give the Bone Gnawers a fair go. Of late, Australian Bone Gnawers have adopted a working-class culture rather than the vagrant and homeless lifestyle their overseas cousins follow. Bone Gnawers are the lowest common denominator of Australian Garou, delighting in earthy humor and a cold beer. They see themselves as being the epitome of the "true-blue Aussie battler" and the backbone of Garou society. A love of sports is firmly entrenched in Australian Bone Gnawer culture.

History

Bone Gnawers were the first European Garou to settle Australia in significant numbers, serving as marines upon the convict transports of the First Fleet. Included as a passenger was the Bone Gnawer named Porkchop. Porkchop was perceived as a *provocateur* by Britain's Silver Fangs, for she held a dream of Bone Gnawer equality. Porkchop's passionate words during the long journey to the colony gained her many disciples by the time the First Fleet arrived in Sydney Cove. The Silver Fangs, hoping that these troublesome Bone Gnawers would die, were assigned the task of scouting and mapping the harsh Australian interior. But the Bone Gnawers survived, even flourished, and returned to Sydney Town bearing detailed maps. In so doing they won the grudging respect of their fellow Garou. Isolation from Europe knit the newly arrived Garou into a tighter social group that largely ignored the customary tribal cliques. This led to members of other tribes, especially Fianna and Glass Walkers, appreciating the Bone

Gnawers' practical approach to life, strength of will, and ability to survive everything thrown at them.

During the War of Tears, Bone Gnawers participated both as scouts and combatants. When the manipulation of the Black Spiral Dancers was revealed, the Bone Gnawers declared a year of mourning. At the end of this period they resumed their lives as normal. The Bone Gnawers' practicality was expressed by one of their warriors, when asked about the War of Tears by a child. "We made a mistake and will remember it for the rest of our lives. But this doesn't mean that we should live our lives in the shadow of that mistake. We survive. Now, are you finished with that leg? I'd like the bone."

Organization

There are approximately 40 Bone Gnawers in Australia, concentrated in the capital cities. Of these, more than half dwell in Sydney, where they keep a close eye on the down-and-out of Australia's largest and most densely populated metropolis. Elsewhere, Bone Gnawers snoop and spy, selling information to any Garou who will buy them a meal. They also maintain their traditional responsibility of watching over the homeless and destitute.

Some Australian Bone Gnawers of note are: the metis Ragabash Choco-Locho of Sydney, renowned for tricking a powerful vampire into getting up an hour early and walking into the rays of the setting sun; Melbourne's Carn-the-Pies, a homid Galliard and fanatical Collingwood Football Club supporter; and the would-be Glass Walker Square-Eyes, a metis Philodox of Perth.

Bone Gnawers are despised by Silver Fangs and Shadow Lords, who consider them hopelessly inferior. Red Talons and Get of Fenris look down on Bone Gnawers as decadent, city-bred weaklings, but treat them with grudging respect when appropriate. Other tribes, especially the Fianna, treat Bone Gnawers respectfully, especially when they can annoy Silver Fangs by doing so.

Two unique Bone Gnawer camps — Fans and Idealists — have their adherents in Australia. Of the other camps, as described in the *Werewolf Players Guide* and the *Bone Gnawers Tribebook*, both the Rat Finks and the Hood have members in Australia, although no Deserters are present.

Fans are those Bone Gnawers who take the tribal mentality to an extreme. Within each Bone Gnawer pack, the Fans adorn themselves in the colors of their chosen football or rugby team, disdaining Bone Gnawers who follow other teams. Their contempt for rival Fans is matched only by their love of a fight, followed by a beer, after which their rivalry is temporarily forgotten until next week's game.

Idealists are those Bone Gnawers who share Porkchop's dream. They are frequently found among multiracial packs, where they seek to elevate their position at any cost. As well as proving their worth as unflinching enemies of the Wym, Idealists often attempt to elevate their social status, hoarding money and goods instead of the more traditional Bone Gnawer junk. Idealists are dismissed as *nouveau riche* by

Silver Fangs, and in turn often look down upon other Bone Gnawers.

Mother Pasta

Position: Sept Leader, Jindabyne Council member

Breed: Homid

Auspice: Ragabash

Tribe: Bone Gnawers

Nature/Demeanor: Deviant/Caregiver

Physical: Strength 4 (6/8/7/5), Dexterity 3 (3/4/5/5), Stamina 4 (6/7/7/6)

Social: Charisma 3, Manipulation 2 (1/0/0/0), Appearance 2 (1/0/2/2)

Mental: Perception 4, Intelligence 2, Wits 3

Talents: Alertness 3, Athletics 3, Brawl 3, Primal-Urge 4, Streetwise 2

Skills: Firearms 4, Melee 2, Performance 2, Stealth 3

Knowledges: Investigation 2, Politics 1, Rituals 3, Science 1

Backgrounds: Contacts 2, Kinfolk 1, Resources 1

Gifts: (1) Cooking, Open Seal, Persuasion, Scent of Running Water; (2) Blissful Ignorance, Jam Technology; (3) Gremlins; (4) Attunement

Rank: 4

Rage 5, Gnosis 4, Willpower 6

Rites: Rite of Contrition, Rite of the Questing Stone, Moot Rite, Rite of Spirit Awakening, Rite of Summoning

Fetishes: Coin of Wealth, Bowl of Perpetual Pasta (Level 2, Gnosis 4. This chipped china bowl fills magically with pasta when the name of the desired dish is spoken and a fetish activation roll is successful. The resulting pasta is always slightly overcooked.)



Mother Pasta

Image: Mother Pasta is a plump, smiling woman of Italian origin. Since the death of her husband she has dressed in black from head to toe. A black shawl covers her gray hair, which is usually tied back in a bun. She has rosy cheeks, dark eyes, and, despite missing a few teeth, a bright smile. Her olive skin is tanned and wrinkled. Short and heavily built, she stomps about in sensible shoes. In Lupus form, Mother Pasta is a small, fat wolf, her glossy pelt brown with red highlights.

Roleplaying Notes: You are warm and motherly on the surface, but hide great anxiety. Every now and again this manifests in sudden snaps of the tongue and barely repressed anger. Regardless of your mood, shrug often and constantly gesture with your hands. You have a heavy Italian accent.

History: Mother Pasta emigrated to Australia from Calabria, Italy, with her parents in the late 1940s. After many years her father found work on the Snowy Mountain Scheme, and the family's home became a corrugated iron shed in Jindabyne. It was here that Mother Pasta, then known as Maria Condotta, was sought out by the Garou. A number of Bone Gnawers lived among the laborers, and, sensing that Maria was of their tribe, made themselves known to her. Maria had always felt an outsider; among the Garou she felt that she had found her rightful place. After her transformation, Pasta, as she was now known, stayed in Jindabyne for many years, marrying a Kinfolk boy and working closely with the Bone Gnawer representative of the Jindabyne Council. Father Meat-and-Three-Veg was also the leader of a large Sydney Bone Gnawer sept; as he grew older, he groomed Pasta to inherit his position. Today she is leader of the Rocks Sept and holds the Bone Gnawer chair at Jindabyne.

Unknown to all, Mother Pasta has become unhinged by grief over the death of her husband five years ago. Her great love of pasta has been replaced by a growing desire for human flesh, ideally that of small children. She has practiced stalking children as they walk home from school, as well as streetkids. To date, she has not yet put her fantasies into action, but it is only a matter of time. Should her psychopathic nature be discovered, Mother Pasta's actions will be exploited by the Shadow Lords, who have long maintained that the Bone Gnawers are unfit to sit upon the Jindabyne Council. Although a suitable successor exists, in the form of Melbourne's Scratches-at-Fleas, it would be difficult to convince him of his worthiness. Meanwhile Mother Pasta nods and smiles, all the while coming closer and closer to acting out her insane fantasies.

Scratches-at-Fleas

Breed: Lupus

Auspice: Ahroun

Tribe: Bone Gnawers

Nature/Demeanor: Caregiver/Jester

Physical: Strength 5 (7/9/8/6), Dexterity 4 (4/5/6/6), Stamina 4 (6/7/7/6)

Social: Charisma 3, Manipulation 2 (1/0/0/0), Appearance 1 (0/0/1/1)

Mental: Perception 4, Intelligence 3, Wits 3

Talents: Alertness 4, Athletics 3, Brawl 3, Dodge 3, Primal-Urge 5, Streetwise 4

Skills: Animal Ken 2, Leadership 3, Melee 4

Knowledges: Investigation 3

Backgrounds: Past Life 3

Gifts: (1) Cooking, Inspiration, Heightened Senses, Leap of the Kangaroo; (2) True Fear; (3) Catfeet, Heart of Fury

Rank: 3

Rage 6, Gnosis 6, Willpower 7

Rites: None

Fetishes: None

Image: In Lupus form, which he favors, Scratches-at-Fleas is a small but muscular beast of indeterminate heritage: part wolf, part dog, part dingo. His fur is ragged and dusty, a mottled combination of black, white and yellow-brown. Despite his ragtag appearance, his brown eyes are sharp and alert. In Homid form, Scratches is a short, stocky man in his late 20s, with sandy hair and bright eyes. He favors plaid shirts, blue singlets, faded jeans and work boots. Occasionally Scratches-at-Fleas will disguise himself as a mechanic, hospital orderly or similar blue-collar worker if he needs to infiltrate some human organization. Regardless of his form, he is forever absentmindedly scratching himself for fleas, often at inappropriate moments.

Roleplaying Notes: You are a Bone Gnawer hero, albeit a modest one. Grin disarmingly, defer to others, and always ask people for advice. Treat everything as a joke, except for the topic of the homeless and the dispossessed, which you take extremely seriously.

History: Scratches-at-Fleas spent the first two years of his life scrounging from garbage bins and dumpsters behind restaurants. Even before his change he was a social animal, always sharing his scraps with the weaker scavengers of his pack. When cornered by dogcatchers he would snarl and bark threateningly, making sure others were clear before he made his escape.

It was during one such confrontation that Scratches-at-Fleas experienced his first transformation. As he stood barking at a fat, greedy dogcatcher, he felt Rage boiling up inside him. Before he understood what was happening, Scratches-at-Fleas found himself standing on his hind paws. One great claw tossed the dogcatcher aside, while the other ripped open the man's truck and released the dogs within.

Since that day Scratches-at-Fleas has made it his duty to serve Gaia's weakest children. A member of the Sept of the Mother and the Sacred King, he is also part of the Hood. He takes special care of those humans who cannot fend for themselves: the homeless and the helpless, schizophrenic streetkids, prostitutes raped by the police, tramps and derelicts. He brings them food and protects them from further harm. Scratches-at-Fleas is one of the greatest warriors of his sept and has often sprung new cubs from hospitals, prisons and insane asylums. These actions have won him much acclaim, but he is a modest Garou, much happier telling jokes around the fire than listening to praise.



Scratches-at-Fleas

Children of Gaia

Since the War of Tears, Australia's Children of Gaia have rejected violence out of hand, disdaining all who are dominated by Rage. They are aloof, arrogant and patronizing in their attitude toward "Gaia's fallen children," as they call their fellow Garou. They alone among the Garou are closest to the Mother, the Children smugly assert. The Children of Gaia exploit the guilt of the Australian Garou, and always manage to make other tribes feel that their penance is inadequate. With Australia's Black Furies nurturing humanity, the Children of Gaia have turned their attentions toward the Garou, who they feel are in more immediate need of healing.

History

The Children of Gaia were early immigrants to Australia. The tribe's envoy came on the First Fleet, as a priest to minister to the convicts' souls. Father Raymond Hawkins, known among the Garou as Raymond Love-of-the-Goddess, died exhausted, worn out fighting the brutality of a regime that considered convicts expendable beasts of burden. Such attitudes were anathema to the Children of Gaia, who arrived in ever-increasing numbers in Australia as news spread of the harsh conditions under which the convicts labored. At first the Children were scattered individuals traveling to separate penal settlements to combat the depravity and fear sown by the Wyrms' agents. Soon, however, the Children of Gaia united. In 1864 they were instrumental in ending transportation of convicts to the colonies.

The Children then turned their attentions toward saving the Aborigines, but were horrified to discover how quickly the Wyrms' agents had ravaged and slaughtered the indigenous Australians. Before they had marshaled their forces to combat

the Aboriginal Protection Board, the Children of Gaia were faced with battle on another front, against the Bunyip. The more impetuous among the tribe, those whose loathing of the Wyrn outweighed their quest for spiritual perfection, fought alongside the other tribes in the War of Tears. Sickened by the knowledge of their beguilement by the Black Spiral Dancers, they swore as one never to raise a paw in violence again.

Over the last century the Children of Gaia have been occupied with healing the wounds inflicted on the Garou by the Bunyip genocide. Many Children believe that the scars caused by the War of Tears can be healed only by confronting the events of those tragic days. An obsession with the repercussions of the War of Tears is central to Australia's Children of Gaia. Many have embraced the teachings of psychology and psychotherapy. Others have joined the Church, playing a major part in the decision of the Anglican and Uniting churches to admit women to the priesthood. Children of Gaia were also responsible for the angry protests that met soldiers returning from the Vietnam War.

Since the heady days of the 1960s, the Children have remained in touch with counterculture movements and are active among antinuclear and green organizations. It is a testament to the Children of Gaia that green movements, and an awareness of the importance of the environment, continue to thrive in human society today.

Organization

Some 20 Children of Gaia make Australia their home. The majority dwell in the Nimbin Protectorate, although one pack of Children roams the Daintree Rainforest in northern Queensland. Other Children of Gaia serve in multiracial packs throughout the land; these Children are invariably outcasts from their tribe, ronin who have turned to violence.

Important Australian Children include Stewart Sweet-Is-the-Morning, a Ragabash drug dealer who, because of his belief that mind-altering drugs will increase humanity's love for Gaia, seeks to spike Adelaide's water supply with LSD; the Galliard folk singer Kirsten Songs-of-Harmony, who travels up and down the east coast performing to countless audiences, human and Garou alike; and the Ahroun ronin Love-Is-a-Bloody-Claw.

Australian Children of Gaia are predominantly adherents of the Patient Deed camp, although the Imminent Strike faction does have its few followers. The Children work closely with Australia's Black Furies and Fianna. The voices of the Children of Gaia are often heard supporting the Glass Walkers against the Silver Fangs, and they are ever full of praise for the Bone Gnawers. They mourn the violent tendencies of the Get of Fenris and Red Talons, and constantly remind the other tribes that a Red Talon's Rage triggered the war of Tears.

Innana, Voice of the Goddess

Position: Sept Leader, Jindabyne Council member

Breed: Homid

Auspice: Theurge

Tribe: Children of Gaia

Nature/Demeanor: Visionary/Traditionalist

Physical: Strength 1 (3/5/4/2), Dexterity 4 (4/5/6/6), Stamina 2 (4/5/5/4)

Social: Charisma 4, Manipulation 3, Appearance 3 (2/0/3/3)

Mental: Perception 2, Intelligence 4, Wits 2

Talents: Athletics 3, Brawl 1, Dodge 2, Empathy 3, Expression 3, Primal-Urge 4

Skills: Leadership 1, Performance 1

Knowledges: Enigmas 4, Medicine 3, Rituals 4

Backgrounds: Past Life 4

Gifts: (1) Mother's Touch, Smell of (Wo)man, Spirit Speech, Resist Pain; (2) Calm; (3) Dazzle; (4) Serenity

Rank: 4

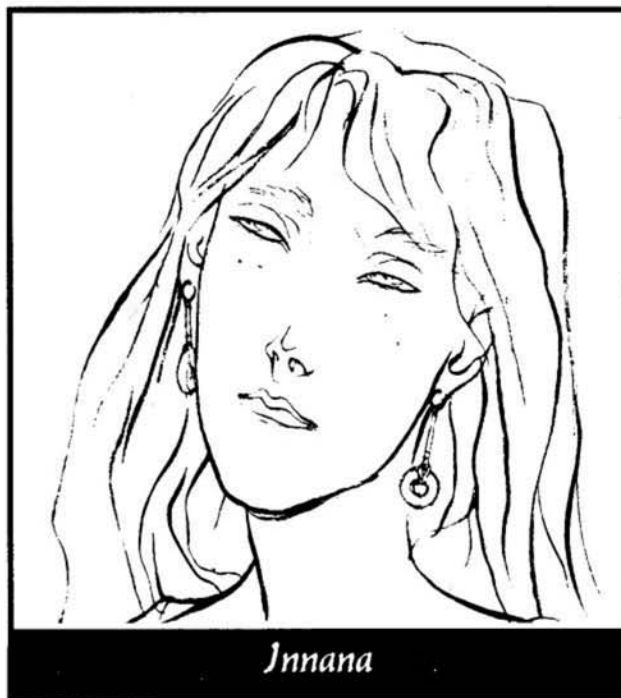
Rage 2, Gnosis 6, Willpower 5

Rites: Rite of the Opened Caern, Rite of Cleansing, Moot Rite, Gathering for the Departed, Rite of Spirit Awakening, Rite of Becoming, Rite of the Opened Bridge, Rite of the Shrouded Glen

Fetishes: Friendship Ring, Key to the Umbra

Image: In Homid form, Innana is a tall, slender woman in her mid-20s, with long, loose blond hair. Her eyes are brilliant green, her skin pale, and her expression detached. She favors flowing robes of light blue and green, and always goes barefoot. Her Lupus form is that of a fine-boned and solemn dingo; her fur is soft, golden, and much longer than usual.

Roleplaying Notes: You are never entirely focused and have a short attention span. No one can predict what you will say next. Your conversations are sporadic and disconnected. You smile vaguely, and often attempt to encourage others to "relax, flow, and feel the Goddess." You also practice Tai Chi at unusual moments.



Innana

History: Innana was born to hippie parents in Nimbin, where she has spent all her life. Raised on a diet of peace, love, and marijuana, Innana (previously named Crystal) was always a strange child. She heard voices whispering to her in the wind, and dreamed of quaint, curious creatures peering through the windows of her parents' mudbrick house, promising to take her to faraway, magical places. When the Change took her, Innana was not in the least bit troubled; indeed, she embraced this new life with her usual distracted joy.

As a Garou, Innana found her visions stronger and more frequent. Indeed, because of her visions, Innana was chosen by her tribe as Voice of the Goddess, for it was apparent that the Goddess spoke through her. Unfortunately, her visions often contradict each other, and Innana does not yet have the insight to decipher them. Sometimes she sees the Children of Gaia leading the Garou into a new and better millennium. Other visions show the Children ceasing to exist as a tribe, instead going among the Garou individually to guide their spiritual development at a personal level. On rare occasions Innana even sees herself abdicating her position in favor of a more important spiritual quest, although exactly what this quest might entail she does not know.

Innana is considered eccentric by the members of the Jindabyne Council, upon which she occasionally sits. Her practice of dancing naked every morning on the hilltops of Nimbin in a ceremony to honor Gaia contributes to this, and her penchants for fumigating Jindabyne meetings with incense and distributing dope cookies and tofu snacks to her fellow councilors increase her misunderstood position. Innana is neither insane nor simple-minded, but the strength of her many and contrary visions interferes with her interactions with the real world. She prefers spiritual matters to those of the physical world and spends as much time as possible in Nimbin. The protectorate's Arm of the Goddess also sits on the Jindabyne Council, representing the interests of the Children of Gaia when Innana is not present. Unlike Innana, Cernonous is a realist, and the two rarely see eye to eye.

Cernonous, Arm of the Goddess

Position: Jindabyne Council member (part-time)

Breed: Metis

Auspice: Theurge

Tribe: Children of Gaia

Nature/Demeanor: Fanatic/Curmudgeon

Physical: Strength 4 (6/8/7/5), Dexterity 3 (3/4/5/5), Stamina 5 (7/8/8/7)

Social: Charisma 2, Manipulation 3, Appearance 1 (0/0/1/1)

Mental: Perception 3, Intelligence 3, Wits 3

Talents: Athletics 3, Brawl 3, Dodge 3, Expression 4

Skills: Animal Ken 4, Leadership 3

Knowledges: Computer 2, Enigmas 2, Investigation 4, Medicine 3, Rituals 3, Science 5

Backgrounds: Contacts 3



Cernonous

Gifts: (1) Create Element, Mother's Touch, Resist Pain, Sense Wyrms; (2) Curse of Hatred; (3) Reshape Object; (4) Gift of the Echidna (Porcupine)

Rank: 4

Rage 4, Gnosis 4, Willpower 6

Metis Disfigurement: Horns

Rites: Rite of Contrition, Rite of Ostracism, Rite of the Totem

Fetishes: Shard of Despair, Vulcan's Interface

Image: Cernonous' Homid form appears as a thick-set man of late middle age, with a faintly Polynesian cast to his swarthy features. His dark hair is receding, his eyes are grim, and his expression is dour. He is capable of kind words, and his occasional smiles are like the sun shining through clouds on an overcast day. His Lupus form is that of a gaunt, gray wolf with small horns growing from his forehead. These horns, his metis deformity, are evident in all of his forms save Homid. It is because of this disfigurement that he bears the name Cernonous, after the Horned God of Celtic myth, consort of the Goddess. When dealing with humans he calls himself Professor Curwen Nostrum.

Roleplaying Notes: You are a serious Garou, bearing the weight of the world on your broad shoulders. Although capable of mirth, you are more inclined to solemnity. Speak slowly, considering your every word, and smile only rarely.

History: Cernonous was born of two Children of Gaia. His mother was of Serbian descent, his father Filipino. They believed that their love was not unnatural, for surely it came from Gaia, not the Wyrms. Cernonous was raised without guilt, and it came as a shock to him when he first experienced the prejudice and scorn most metis experience. For many years he lived bewildered and frightened, gradually coming to know shame. Cernonous perceived that his horns were what marked him out to other Garou as unnatural, and so he swore to enter

human society and learn all he could about genetics, in order to free himself of his metis taint.

Years of study taught Cernonus much, and, under the name Curwen Nostrum, he became one of the rising stars in Australian genetic research. The answer to his quest still eluded him, however, and Cernonus began shunning humans and Garou alike in favor of furious research and heavy drinking. Late one night, while staggering along Bondi Beach singing drunkenly to the stars, Cernonus received a vision of Gaia. He saw the Goddess dancing down a path of moonlight reflected across the waves, a thylacine fawning at her feet.

Since that day Cernonus has devoted himself to the task of bringing back the Bunyip. He believes that he might find the Bunyip gene in a thylacine, if any still live in Tasmania's wilderness, or, failing that, viable cells in bones or hair from museum specimens. With his knowledge, Cernonus hopes to extract DNA and clone the Bunyip, reintroducing them to the world. To date he has had no success, but Cernonus perseveres. He keeps his research secret from other Garou. Were the Red Talons to discover that he sought to return the Bunyip to the world, Cernonus believes that Mamu and his tribe would not hesitate to kill him. The only Garou Cernonus has entrusted with his secret is Darius Winchester, the Silver Fang king, who has funded his research. Unknown to all, Cernonus's research is monitored by the Progenitor Convention of the Technocracy. Its members have not acted to prevent his discoveries, hoping to claim the results as their own.

His dedication to the Goddess and his strength of spirit caused Cernonus's election by his tribe as the Nimbin Protectorate's Arm of the Goddess, and thus a part-time representative on the Jindabyne Council. The time he is forced to spend away from his true work chafes at Cernonus's patience. So does Innana, Voice of the Goddess, whom he considers hopelessly optimistic and naive. Having experienced the bigotry of his fellow Garou firsthand, Cernonus knows well the evil they are capable of and believes it a waste of time seeking to guide them toward Gaia's love. He expresses his bitterness by constantly reminding his fellow Garou of the War of Tears.

Diem

Breed: Homid

Auspice: Ragabash

Tribe: Children of Gaia

Nature/Demeanor: Survivor/Lone Wolf

Physical: Strength 2 (4/6/5/3), Dexterity 3 (3/4/5/5), Stamina 3 (5/6/6/5)

Social: Charisma 2, Manipulation 3 (2/0/0/0), Appearance 2 (1/0/2/2)

Mental: Perception 4, Intelligence 4, Wits 3

Talents: Alertness 3, Expression 4, Primal-Urge 2

Skills: Animal Ken 3, Performance (Photography) 5, Survival 4

Knowledges: Enigmas 4, Investigation 3, Rituals 3, Science 3

Backgrounds: Mentor 1, Past Life 2

Gifts: (1) Mother's Touch, Open Seal, Persuasion, Scent of Running Water; (2) Blissful Ignorance, Calm

Rank: 2

Rage 2, Gnosis 6, Willpower 6

Rites: Rite of Talisman Dedication, Rite of the Questing Stone, Satire Rite

Fetishes: Dream Trap

Image: Diem is a middle-aged Cambodian, small in stature and lightly built. Diem is going slightly bald on his crown, but gray hair sweeps down his shoulders; this is often tied back with a colorful ribbon. He always appears balanced, relaxed and comfortable, and is extremely patient. His lined face is more often smiling than frowning, and he peers with penetrating eyes from behind delicate, gold-rimmed glasses.

Roleplaying Notes: You are a man who knows how to wait. Unfailingly polite, you always listen to what people have to say and respond with a few carefully chosen words. You are a great believer in beauty and a voracious devourer of stories, and will pay special attention to anyone who provides you with either of these. Although quiet and serene, you are always scrutinizing people, and can detect lies with uncanny accuracy.

History: Diem was born in Cambodia, which he fled with his family at age 13 during the reign of Pol Pot and the Khmer Rouge, just before undergoing his First Change. Diem had been contacted by a mysterious group of Cambodian Garou, who had claimed him as their own. Diem, however, chose to leave Cambodia with his family, and to this day he does not know who these Garou were or whether he will ever meet one of them again.

Upon his arrival in a refugee camp on the Australian coast, the young and frightened Diem was found by Michelle Moonrise, a Child of Gaia from the Nimbin Protectorate. The Children of Gaia taught Diem the lore of the Garou and made



Diem

him one of their own. Years later, Diem is still unsure of who he really is, and is torn between the Children's kindness and a nagging feeling that he does not belong in Australia.

Diem is an accomplished photographer. He often travels to the outback, where, using a combination of his skills and Garou abilities, he takes spectacular photographs. Diem serves Gaia by printing these photographs and showing humanity the beauty of Her creations. He is responsible for many of the pictures, whether of whales or desert landscapes, that hang in suburban homes, schools, corporate offices, etc., across the nation. It is a private joke of Diem's that the picture hanging in Pentex's Sydney reception room is a photo of Mamu, leader of the Red Talons, sleeping in Lupus form beneath a boab tree.

When Diem began photographing Garou he encountered opposition from many quarters, but that did not stop many dingo lupus Garou posing for him. Diem claims that nothing conveys the beauty of Gaia better than a Garou, and this appeals to the egos of many lupus. Diem's most recent achievement was a trip to America to produce a nature calendar filled with pictures of some of the most prominent lupus in the country. Lately he has become more restless concerning his origins, and is planning a photographic trip to Cambodia in the near future.

Fianna

Australia's Fianna have long been dominant on the continent, arriving in large numbers since the European invasion. The tribe's habit of involving itself in human politics has earned it considerable power in Australia, to the point where Fianna Kinfolk currently advise important ministers in the federal government. Such political influence is usually used against the Silver Fangs, whom the Fianna have long hated.

The Fianna called the Hunt against the Bunyip, an act for which they have never forgiven themselves. Since then, Australian Fianna have become less judgmental where the crimes of other Garou are concerned, and have not called another Hunt to date.

History

Fianna Kinfolk arrived in Australia well before any members of the tribe, transported as convicts for political crimes against the English. The Fianna were quick to follow; the fiery-tempered Bridget of the Flashing Eyes and her pack landed in Sydney Town in 1795. The Fianna were horrified at the callousness with which Earl Blaze of the Silver Fangs treated their Fenian Kinfolk, and this inspired them to revolution.

Despite their feud with the Silver Fangs, Australia's Fianna maintained their traditional roles as loremasters. This brought them into contact with the Bunyip, for the Fianna sought to learn the history of this long-lost Garou tribe. Unfortunately, they were rebuffed. Resentment against the Bunyip grew in the Fianna's hearts. Finally, the Fianna, submitting to the wishes of more outspoken Garou, acquiesced to a Hunt against the Bunyip. When the truth became known, the Fianna,

wracked by guilt, swore to Gaia that they would never again allow popular opinion to sway their decisions.

Since those terrible days, Australia's Fianna have become self-reliant, determined to be ruled by conscience rather than instinct. They have also grown more impartial and less judgmental. Never again will they be rushed into making a decision. This habit has led to the mockery of some tribes, notably the Shadow Lords, who compare the Fianna to the Children of Gaia in their alleged inability to commit themselves to action.

Since the late 1800s, the Fianna and their Kinfolk have infiltrated numerous Australian political organizations, notably the Labor Party, in which working-class Irish Catholics have always been prominent. Over the following years the Fianna's political clout has come to rival that of their Silver Fang foes.

Organization

There are 35 Fianna in Australia, notably in their protectorates of Gariwerd and the Hunter Valley. The current Righ of Australia is the Ahroun Fingal Flashing-Claws, who, with his Council of Song, rules the tribe from the Hunter Valley Protectorate. Fingal grows old and has not faced a challenge in over a decade. Younger Fianna have begun to disparage him, saying that the Fianna need a more vigorous leader rather than a Garou born before the First World War. Nonetheless, supported by the wisdom of his councilors, Fingal Flashing-Claws has yet to put a paw wrong.

Other important Fianna in Australia include the lupus Galliard Colleen Foe-of-Despair, whose stirring songs are said to lift the deepest Harano; and the homid Philodox Dermot Millane, a member of the Council of Song, who in his past life fought in the War of Tears, and whose tales of those dark years bring tears to the eyes of even the fiercest Ahroun.

Fianna camps are well represented in Australia save for the Children of Dire, who are completely absent, and the Brotherhood of Hern and Grandchildren of Fionn. Fianna drawn to these latter camps generally make their way to England and Ireland, the better to serve their passions. Whispering Rovers make their way blithely about the country and are often closely linked with Silent Striders (one well-known pack of this camp calls itself simply The Rovers, and plays in major cities as an Irish folk band). The few Eire Fundamentalists in Australia can be found in multitribal packs with Red Talons and Get of Fenris.

The Fianna have never forgiven the Red Talons and Get of Fenris for their part in the needless destruction of the Bunyip, and their disdain for the Talons is almost as great as their longstanding rivalry with the Silver Fangs. The Fianna take every chance they can to belittle the Silver Fangs, which of late seems increasingly easy. Because of the tribe's great remorse over the War of Tears, the Fianna are tolerated by the Children of Gaia. Australian Fianna are more mature than their cousins elsewhere, and their relationships with other tribes are generally excellent. Being less judgmental than in

previous centuries, the Fianna respect the Uktena for their compassion for the Aborigines. They even feel comradeship for the Shadow Lords, who like themselves despise the Silver Fangs. A sense of friendly rivalry exists between the Fianna and the Glass Walkers.

Bartholomew Wise-in-the-Ways-of-the-Wyrm

Breed: Homid

Auspice: Theurge

Tribe: Fianna

Nature/Demeanor: Penitent/Maker

Physical: Strength 2 (4/6/5/3), Dexterity 2 (2/3/4/4), Stamina 3 (5/6/6/5)

Social: Charisma 3, Manipulation 4 (3/0/0/0), Appearance 2 (1/0/2/2)

Mental: Perception 2, Intelligence 4, Wits 5

Talents: Alertness 3, Empathy 3, Expression 5, Primal-Urge 3

Skills: Animal Ken 4, Survival 3

Knowledges: Computer 2, Rituals 3, Science 2

Backgrounds: Past Life 4, Resources 3

Gifts: (1) Persuasion, Resist Toxin, Spirit Speech, Sense Wyrm; (2) Name the Spirit, Glib Tongue; (3) Faerie Kin

Rank: 3

Rage: 4, Gnosis 5, Willpower 7

Rites: Rite of Binding, Rite of Spirit Awakening, Rite of the Fetish

Fetishes: Any fetish at the Storyteller's discretion, including stolen Wyrm fetishes.

Image: Bartholomew, in the Homid form he prefers, is a tall man of 76, with graying auburn hair and soft gray eyes. He

wears thin-rimmed glasses when reading or talking to someone he does not know. He is most often dressed in badly fitting pants of gray or brown, boots, a black dinner jacket and an Aboriginal liberation T-shirt. In Lupus form, Bartholomew is a large, red wolf with gray fur around his long muzzle, and alert ears.

Roleplaying Notes: Although you are an old man, and your movements are necessarily slow, you are capable of bursts of intense energy and enthusiasm. A collector, you hoard both wisdom and artifacts. You are always fair, rewarding someone who brings you a useful snippet of information with a glance through your extensive library or a piece of unfailingly wise and inevitably obtuse advice.

History: Born in northern Scotland to an Irish mother and a Welsh father, Bartholomew was the quintessential Celt. Christened James, he emigrated to Australia when he was 16, prior to his First Change. After a relatively painless transition into one of Gaia's warriors, James began a dashing career of lightning raids on Wyrm-tainted areas and Black Spiral caerns, retrieving stolen fetishes or imprisoned spirits.

One day James's lust for treasure and glory got the better of him. Disguising himself as a Black Spiral Dancer, he raided a Silver Fang caern and recovered a lost Fianna fetish, a set of silver aeolian pipes that he had suspected were hidden there. In the process, however, he fought with a young Silver Fang, Amanda Grace-of-Gaia, and killed her. James died that night, and Bartholomew was born. Horrified by the lengths to which his obsession had driven him, he ceased his active life and retired to solitude in the Blue Mountains. Despite his guilt, Bartholomew's passion for recovering that which was lost still drove him. He swore to make amends for his misdeeds.

Bartholomew's mission is to catalogue all of the spirits of the Dreamtime, the better to understand them and gain their trust. To this end he wanders far in the Umbra, employing other Garou to scout out all they can about the Bunyip and the spirits that served them. News of Bartholomew and his quest has filtered through Garou society over the years, and young Garou who discover lost fetishes or encounter new spirits know they will be well rewarded for informing the eccentric Fianna. His great library, collection of fetishes and extensive personal knowledge are known to many. None knows of Bartholomew's past, and James and his deeds, good and ill, have long since been forgotten by all save Bartholomew himself.

Fingal Flashing-Claws

Position: Sept Leader, Jindabyne Council member

Breed: Homid

Auspice: Ahroun

Tribe: Fianna

Nature/Demeanor: Judge/Director

Physical: Strength 1 (3/5/4/2), Dexterity 2 (2/3/4/4), Stamina 1 (3/4/4/3)

Social: Charisma 3, Manipulation 4, Appearance 3 (2/0/3/3)

Mental: Perception 1, Intelligence 4, Wits 3



Bartholomew

Talents: Brawl 5, Dodge 4, Empathy 2, Expression 4, Intimidation 4, Primal-Urge 3

Skills: Etiquette 4, Leadership 4, Performance 2, Survival 3

Knowledges: Enigmas 3, Rituals 2

Backgrounds: Allies 2, Kinfolk 3, Past Life 5, Pure Breed 3

Gifts: (1) Inspiration, Persuasion, Smell of Man, The Falling Touch; (2) Howl of the Banshee, True Fear; (3) Silver Claws, (4) Balor's Gaze; (5) Gift of the Spriggan

Rage 6, Gnosis 5, Willpower 5

Rank: 5

Rites: Moot Rite, Rite of Passage

Fetishes: None

Image: In his Homid form (from which he finds it harder and harder to transform), Fingal is a shaky old man in his 80s, with balding white hair and wrinkled, parchment-like skin. His faded blue eyes are watery, and his skin is liver-spotted. His broad shoulders are now hunched, his once strong muscles weak. His every movement is difficult, and any exertion sets him to trembling. His Lupus form is that of a great black wolf, his fur silvered, bearing many scars.

Roleplaying Notes: You mumble often and frequently reminisce about "the good old days." Only the mention of the hated Silver Fangs brings back your alertness of old. Despite your age, and the fact that you have never seen Ireland, you still speak with a faint accent.

History: Fingal Flashing-Claws was born the youngest son of a family of working-class Irish Australians in 1910. Despite the many years between Fingal and his father, the boy was always treated as somehow special. When he reached puberty, Fingal discovered why. His father, the renowned Crushes-the-Wyrm-as-Grapes-beneath-his-Paws, led the newly established Hunter Valley Protectorate, and Fingal was the only one of his children to express the Garou gene. Groomed to succeed his father as Righ, Fingal was instilled with reverence for his tribe, guilt at the destruction of the Bunyip, and an overwhelming hatred of the Silver Fangs, who had brought his ancestors to Australia in chains.

Fingal took his seat on the Jindabyne Council after his father was slain by Banes in Newcastle before his son's eyes. Fingal himself barely escaped with his life, and bears the scars of that encounter even today. Thereafter he fought a constant battle, political and physical, against both the Wyrm and the Silver Fangs. Fingal's Past Lives are strong in him, and from them he learnt firsthand of the Silver Fangs' infamy. He learned, too, of the death of the Bunyip tribe.

Paralyzed by guilt and wrapped up in the Fianna-Silver Fang feud, Fingal became less and less effective with the passing years. Today he is so set in his ways as to be almost helpless, though he has overseen his tribe's rise to considerable political power. Recent advances in technology frighten him, and in such matters he defers to the Glass Walkers, whom he considers allies against the Silver Fangs. It is partially because of the Glass Walkers' advice that Fingal has not acted to stop the spread of industry and technology in his protectorate.



Fingal Flashing-Claws

Fingal wishes to die in Ireland, and although he has not yet appointed a successor, he already makes plans for his funeral rites. His son, Brendan, an arrogant young Garou, will probably follow in Fingal's footsteps if declared heir, although Brendan is less a fighter than a boaster and singer of exaggerated tales praising his own glory.

No'iri'n Ni' Dhonaill

Breed: Homid

Auspice: Ahroun

Tribe: Fianna

Nature/Demeanor: Rebel/Gallant

Physical: Strength 3 (5/7/6/4), Dexterity 3 (3/4/5/5), Stamina 4 (6/7/7/6)

Social: Charisma 5, Manipulation 3 (2/0/0/0), Appearance 4 (3/0/4/4)

Mental: Perception 3, Intelligence 3, Wits 5

Talents: Alertness 2, Brawl 4, Dodge 4, Empathy 3, Expression 5, Primal-Urge 4

Skills: Leadership 2, Performance 2

Knowledges: Politics 3

Backgrounds: Allies 2, Kinfolk 2, Pure Breed 2

Gifts: (1) Inspiration, Persuasion, Razor Claws, Resist Toxin; (2) Glib Tongue; (3) Silver Claws

Rank: 3

Rage 5, Gnosis 5, Willpower 7

Rites: None

Fetishes: None

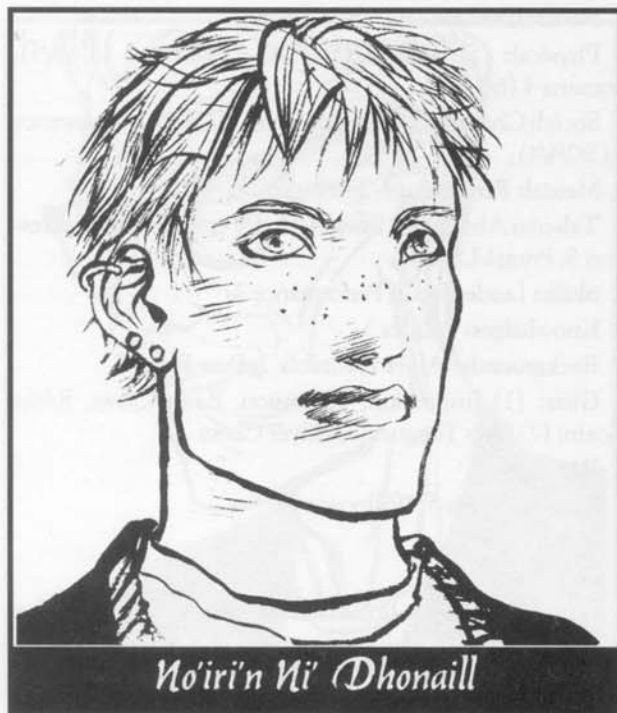
Image: Despite her homid heritage, No'iri'n vastly prefers her Lupus form, in which she appears as a dainty wolf with reddish, white-tipped fur. Her tongue lolls, and her head is

invariably cocked inquisitively to one side. When in Homid form, No'iri'n has a permanent grin on her fine-boned face. Freckles dust her nose and cheeks, and her auburn hair is cut short and ragged. She has green, dancing eyes. She wears whatever clothes are at hand, from baggy tracksuits to ballgowns.

Roleplaying Notes: You are never content with the way things are and believe there is a better way to achieve any goal. You think the Fianna are in a rut, and that you are just the Garou to lead them out, even if you have to drag them by the ears.

History: No'iri'n was always a troublemaker. Even when carried off by the Garou, she did not fit in, questioning assumptions and beliefs held for millennia. Returning to human society after her Rite of Passage, No'iri'n discovered that Melbourne no longer held any attraction for her. Thus she set off once more into the country. Today No'iri'n is a member of the Tower Hill Sept. Unlike most Ahroun, she is not a mindless killer, although when angered she is a deadly fighter. Unlike most Fianna, she does not despise the Silver Fangs. Despite her flamboyance, her roguish, devil-may-care behavior and desire for attention, No'iri'n is a serious candidate for the Righ of Australia, although as yet none knows it save herself.

No'iri'n believes that the ongoing feud between her tribe and the Silver Fangs diverts their Rage from the Wyrms, against which it should be aimed. She also believes that the Garou should cease wallowing in grief and self-pity over the genocide of the Bunyip. Rather than mourn that which is lost, No'iri'n believes the Garou must make amends for what they have done. To this end, she argues constantly for Garou support of Aboriginal land rights and similar issues, in the process earning the hatred of the Red Talons and Get of Fenris. Energetic and conscientious, No'iri'n speaks her mind at all Fianna



No'iri'n Nî Dhonaill

moots, and slowly begins to gain followers among the youth of her tribe.

Get of Fenris

Australian Get of Fenris are extremists. A savage and bloodthirsty tribe, they keep to rural areas. Even so, their violence against humans is matched only by that of the Red Talons. The Get of Fenris support the return of the Impergium, although they have yet to gain support for such a plan.

The Get exist in large numbers in South Australia, where lies their protectorate of Flinders. They are renowned for their exceptionally dangerous Rites of Passage, which involve abandoning cubs in the harsh Australian outback. A vocal minority among Australian Get of Fenris are linked with National Action (a racist organization), neo-Nazi skinheads, and similarly distasteful movements. The Get of Fenris deny any guilt for their participation in the War of Tears; such strong denial blinds the tribe to any further wrongdoings. They have replaced sorrow with unflinching anger and arrogance. The main concern of Australian Get of Fenris is other Garou's penchant for breeding with dingos, which they perceive as diluting the purity of their wolf heritage.

History

Although individual Get of Fenris arrived in Australia in the early 1800s, not until the Gold Rush of the 1850s did the tribe emigrate in any great numbers. News of humanity's spread into the previously untamed Australian bush rallied the Get of Fenris. Under the leadership of Jarl Thorstrom Blood-Drinker, of the Swords of Heimdall Camp, the Get arrived in force to take charge of what they perceived as an inadequately guarded continent. One of the Jarl's first actions was to stir up racial dissent on the gold fields, inciting riots that led to massacres of Chinese miners. The Get also tried to seize control of numerous Bunyip caerns, but were savagely repelled. Among those killed in such skirmishes was Thorstrom. His successor, Black Ivan, was instrumental in fanning the flames of the War of Tears. Even when the dust of battle cleared, and the Bunyip tribes' innocence was revealed, the Get of Fenris did not grieve. Even if the Bunyip had not been of the Wyrms, Black Ivan argued, they could have been, now or in the future. Better to destroy any potential contagion than let it spread to other Garou.

Despite their resolve, the Get of Fenris were weakened by the War of Tears, and their determination not to breed with dingos decreased the tribe's numbers even further. The harsh climate also affected their ability to flourish in Australia, as the Get of Fenris were accustomed to European winters. Regardless, the Get of Fenris established themselves in the Barossa Valley in South Australia, where large numbers of their Kinfolk still dwell. Despite their disdain for other Garou tribes, the Get of Fenris took part in the first Jindabyne Council in 1901, thinking it would be a one-shot occurrence. It was the Get's belief that their passionate argument for introducing the Impergium in Australia, whose natives had never felt the claws

of the Garou and who were brazenly immune to the Delirium, would sway the assembled councilors. So shocked were the Get of Fenris when their demands were rebuffed that, dazed, they promised to take part in every Council meeting thereafter. This agreement has since been a thorn in the tribe's collective hide.

Organization

The Get of Fenris number approximately 20 individuals, led by Jarl Carla Grimsson of the Flinders Protectorate. Other Get, often those who disagree with the racist views of their fellows, can be found in multitribal packs throughout Australia; conversely, young Get of Fenris can also be found leading skinhead gangs from Perth to Melbourne.

Important Australian Get include Hans Dieter, a seemingly urbane homid Ragabash who leads National Action; the European-born lupus Theurge Sings-of-War, who seeks to oust the Jarl, believing that no woman, especially an ape, should lead the Get of Fenris; and Hrothgar Bloodfang, a gay homid Ahroun, rejected by his family and his tribe and now living in Melbourne.

Most Get in Australia belong to either the Mjolnir's Thunder, Swords of Heimdall, or Glorious Fist of Wotan camp. Of late the Fangs of Garm have experienced a slow increase in adherents, mainly among urban youth. Despite the Red Talons' habit of breeding with dingos, Get of Fenris consider this tribe their closest ally in Australia, although the Shadow Lords are also trusted, as they too spurn dingos. The Get consider Bone Gnawers corrupted by the cities in which they dwell, but prefer them to the Glass Walkers; at least Bone Gnawers occasionally make decent warriors. They despise Children of Gaia and Black Furies as weaklings, and consider the Fianna cowards for rescinding their judgment against the Bunyip. Silver Fangs, of course, are already Wyrms-tainted and should be destroyed, though convincing other tribes of this will be difficult.

Carla Grimsson

Position: Sept Leader, Jindabyne Council member

Breed: Homid

Auspice: Philodox

Tribe: Get of Fenris

Nature/Demeanor: Fanatic/Martyr

Physical: Strength 3 (5/7/6/4), Dexterity 3 (3/4/5/5), Stamina 4 (6/7/7/6)

Social: Charisma 4, Manipulation 4 (3/0/0/0), Appearance 3 (2/0/3/3)

Mental: Perception 2, Intelligence 5, Wits 3

Talents: Athletics 3, Brawl 4, Dodge 3, Empathy 3, Expression 4, Intimidation 4, Streetwise 3

Skills: Etiquette 2, Leadership 4

Knowledge: Law 3, Science 3

Backgrounds: Pure Breed 3, Resources 3

Gifts: (1) Persuasion, Resist Pain, Razor Claws, Scent of the True Form, Truth of Gaia; (2) Stare-down; (3) Disquiet, Might of Thor; (4) Scream of Gaia

Rank: 4

Rage: 6, **Gnosis:** 3, **Willpower:** 9

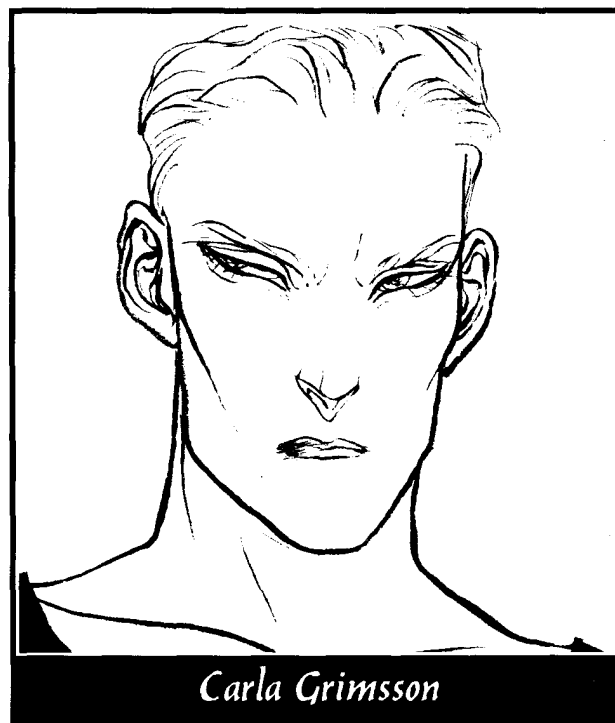
Rites: Rite of Wounding, Rite of Ostracism, Rite of the Winter Wolf

Fetishes: Pine Dagger

Image: Carla is a tall woman of obvious Nordic ancestry. Even among other Get of Fenris, she stands out as a born leader. Carla has short, platinum-blond hair and ice-blue eyes. She does not appear arrogant, though certainly confident. Her intelligence shows in her expression, and she seems to anticipate any question asked of her. Carla's Lupus form, which she proudly displays, is an arctic wolf, pure white, lean and fierce.

Roleplaying Notes: If you are confident in your position, there is no need to talk loudly — people will listen even if you whisper. You do not take kindly to being interrupted and will give the offender a scowl just animal enough to reveal the beast within. You take every opportunity to demonstrate your intellectual superiority, sometimes as a teacher, sometimes as a critic.

History: Despite her appearance, Carla has been an Australian all her life. She was born in rural New South Wales, though her childhood home is now a suburb of Sydney. Carla was distressed by the spread of suburbia even before she discovered her Garou nature. Now, as Jarl of the Get of Fenris and leader of the Flinders Protectorate, Carla is a determined campaigner against immigration into Australia. To her disgust, because of her activities, she has been associated with the few young Get of Fenris who take it upon themselves to lead skinhead gangs and the neo-Nazi movement. Carla has nothing but contempt for these groups, but, because their aims



often coincide with hers, she has found herself linked with them on occasion.

Carla is not a racist and in fact has worked hard to temper her colleagues' aggression against the Aboriginal people, who she believes have every right to be in Australia (as much as any human can claim that right). What Carla fears is that the remaining Australian wilderness will be eaten up by housing as more and more refugees come to Australian shores. For the moment, Carla, bitterly wearing the mantle of racist, argues against immigration at the Jindabyne Council, upon which she sits.

Glass Walkers

The Glass Walkers are among the most respected werewolves in Australia, a fact that puzzles and often outrages foreign Garou. They were the only Garou apart from the Children of Gaia not to participate in the War of Tears; accordingly, most tribes hold them in high regard. The Glass Walkers have exploited this admiration to increase their power and position. A wealthy tribe, they concentrate their activities in boardrooms and businesses. Besides using their financial power to combat Pentex, the Glass Walkers wield considerable influence over Australia's criminal activities. Most importantly, they guide the decisions of the Jindabyne Council. Because their Gifts are largely taught to them by Weaver-spirits, Glass Walkers are among Australia's most powerful Garou.

History

Australian Glass Walkers were involved in the European invasion from its earliest days. Feeling stifled under the conservative rule of England's Silver Fangs, British Glass Walkers, led by Lord Steel, hoped to establish a new society on Australia's shores. It was their aim to build a experimental urban colony in harmony with Gaia, one constructed according to the ideals of their tribe. Unfortunately, the interference of other Garou tribes, who ridiculed them as naive visionaries and fools, prevented the fruition of such a glorious dream. Still, as each new colony was established, Glass Walkers infiltrated the human population. Soon Lord Steel's utopia was forgotten as individual Glass Walkers' goals took precedence.

The War of Tears gave the Glass Walkers the opportunity they sought to increase their power. Kanakis, a newly arrived Glass Walker and ruthless politician, had previously sought to contact the Bunyip, but without success. Eventually, the furious Kanakis tracked down and attacked a member of the Bunyip tribe. Holding him calmly at arm's length, the Bunyip told Kanakis that not until the Garou had found the balance that the Bunyip themselves demonstrated could there be meaningful communication between their tribes. When news of Greyflank's death spread among the tribes, Kanakis was firm in his convictions that the Bunyip were not responsible for her death. He made only a tentative attempt to prevent the Hunt being called, however, for Kanakis perceived that by remaining aloof from any conflict he could better his tribe's position.

When the War of Tears ended, Kanakis and his daughter Cynan were instrumental in establishing the Jindabyne Council.

After the Council's formation, the Glass Walkers formed the Board, a group of Glass Walker executives. These Glass Walkers rapidly advanced their tribe's position among the Garou, disparaging those tribes who had participated in the genocide of the Bunyip and proclaiming themselves innocent of any involvement. Likewise, the Board set about increasing their tribe's influence over humanity. By establishing power over the Australian economy, the Board believed it would be able to control the economy's direction and thus the development of Australian society. To this end, Glass Walkers began amassing wealth in order to buy out various corporations. As Australian business expanded after World War II, so did the Glass Walkers' power, to the detriment of those among them involved in organized crime. Even after Children of Gaia revealed links between several Glass Walker holdings and Pentex, forcing the tribe to jettison many lucrative assets, the Glass Walkers remain an influential and powerful tribe.

Organization

There are approximately 40 Glass Walkers in Australia. Most of them dwell in the cities of the eastern seaboard, although the tribe also has considerable influence in Perth. Each of Australia's major cities has its own Don or Lord. These influential Glass Walkers compose the Board, meeting to discuss the future of their tribe. They have a structure similar to a major corporation, with five-year, two-year and one-year strategic plans. Their present policies involve increasing the Glass Walkers' influence and prestige, combating Pentex financially, determining the extent of the Technocracy's influence in the Australian business community, and avenging themselves upon the Children of Gaia. Whether or not the Technomancers are allies or enemies is a point of contention in the Board's meetings.

Many young Glass Walkers have begun to demand decentralization of the Board's power structure and reassessment of its policies, which they claim are indistinguishable from those of any business. Among these younger Glass Walkers are Dances-with-Cursors, a streetwise homid Philodox whose anarchic views have angered her Melbourne superiors; the metis Galliard Sings-through-Wires, a pirate radio DJ given to hijacking programs, exposing a variety of listeners to live bushland transmissions; and Tuft, a no-nonsense lupus Theurge, ambitious but patient.

City Farmers and Urban Primitives are on the increase among Australian Glass Walkers, much to the horror of the Board, whose members adhere to more traditional camps. Glass Walkers disdain most tribes, although they consider Bone Gnawers useful lackeys. Because of both tribes' intensely political natures, the Glass Walkers work closely with the Fianna, although they do their best to conceal their goals from the members of this boisterous tribe. Because the Fianna seek

political power, while the Glass Walkers seek economic clout, they have yet to come to blows; sharing a mutual enemy in the Silver Fangs furthers their relationship. Most tribes respect the Glass Walkers for not taking part in the War of Tears, although if the truth concerning their neutrality were known, the Glass Walkers' reputation would surely suffer. Red Talons and Get of Fenris despise Glass Walkers, a loathing that is enthusiastically returned by the tribe. Many Glass Walkers also harbor a secret grudge against the Children of Gaia for the loss of face they suffered in the late 1950s.

Teeth-of-Titanium

Position: Sept Leader

Breed: Lupus

Auspice: Ahroun

Tribe: Glass Walkers

Nature/Demeanor: Masochist/Alpha

Physical: Strength 5 (7/9/8/6), Dexterity 3 (3/4/5/5), Stamina 4 (7/8/8/6)*

Social: Charisma 2, Manipulation 3 (3/3/0/0)*, Appearance 1 (0/0/1/1)

Mental: Perception 4, Intelligence 4, Wits 3

* While in Glabro, Crinos and Hispo forms, Teeth-of-Titanium gains additional Stamina because of his technological nature. Furthermore, he is capable of perfect, if mechanical, human speech in his Glabro and Crinos forms.

Talents: Alertness 3, Athletics 3, Brawl 4, Dodge 3, Intimidation 5, Primal-Urge 1, Streetwise 3

Skills: Animal Ken 2, Melee 3, Repair 2, Stealth 3, Survival 2

Knowledge: Computer 1, Occult 3, Rituals 3, Science 3

Backgrounds: Pure Breed 2, Resources 1

Gifts: (1) Control Simple Machine, The Falling Touch, Heightened Senses, Leap of the Kangaroo; (2) Cybersenses; (3) Control Complex Machine, Elemental Favor

Rank: 3

Rage 5†, Gnosis 3, Willpower 8

† Because of his quasi-mechanical nature, Teeth-of-Titanium needs five successes on a Rage roll to frenzy.

Rites: Moot Rite, Rite of Contrition, Rite of Passage, Rite of Cleansing, Rite of Talisman Dedication, Rite of Wounding

Fetishes: The Technomantic device implanted in him allows Teeth-of-Titanium to use the Gifts of Control Simple Machine, Control Complex Machine and Summon Net-Spider automatically.

Image: In Homid form, Teeth-of-Titanium is a well-dressed man of middle age. He is fit and trim, his gray hair is slicked back, his nails are manicured, and his expensive suits are spotless. Astute observers note a cold gleam in his eyes. Teeth-of-Titanium's dingo Lupus form is similarly slick, though his glossy pelt smells faintly of machine oil. In his Crinos form, which he favors, Teeth-of-Titanium is most startling. The entire left side of his hulking body is sheathed in metal, with

numerous wires, hydraulic pistons, gears and circuitry exposed. His Hispo and Glabro forms are similarly cybernetic.

Roleplaying Notes: You are a doer, not a thinker, and prefer to act instead of talk. Your speech is cold and mechanical, and you are capable of perfect speech in your imposing Crinos form.

History: Teeth-of-Titanium was born Bloody Teeth, a Red Talon. On a raid against Perth's Technomancers he was kidnapped by Iteration X for use in a series of experiments. After months of agony, the hideously disfigured Bloody Teeth escaped from Autochthonia. The Technomancers had implanted a living mechanical entity in his body, and over the next few months Bloody Teeth was transformed into a cybernetic mockery of a Garou. Bloody Teeth returned to his tribe, but, after almost being slain by them, fled to Perth, where he was found by the Glass Walkers. Fascinated by his condition, the Glass Walkers adopted Bloody Teeth, renaming him Teeth-of-Titanium. Grateful to his new tribe, Teeth-of-Titanium has served the Glass Walkers faithfully and learned to master his new body. With the passing years he has risen to become the Lord of Perth, holding a seat on the Glass Walker Board.

Teeth-of-Titanium's long struggle to master the machine he has become has left him virtually bereft of emotion. He finds it difficult to understand the motivations of fleshy creatures. Because of his lack of emotion, he rarely frenzies. The technological creature he has become has separated him from his bestial nature.

Teeth-of-Titanium is a dedicated foe of the Technocracy and understands them as does no other Garou. His control of Perth is implacable and remorseless. Teeth-of-Titanium has no qualms about eliminating those who stand in his way; such deaths are invariably explained as industrial accidents.



Teeth-of-Titanium

Mariko Ten

Breed: Homid
Auspice: Ragabash
Tribe: Glass Walkers
Nature/Demeanor: Traditionalist/Conniver
Physical: Strength 3 (5/7/6/4), Dexterity 3 (3/4/5/5), Stamina 3 (5/6/6/5)
Social: Charisma 4, Manipulation 5 (4/0/0/0), Appearance 3 (2/0/3/3)
Mental: Perception 2, Intelligence 3, Wits 4
Talents: Alertness 3, Brawl 2, Dodge 2, Intimidation 3, Streetwise 4, Subterfuge 3
Skills: Melee 3, Leadership 4
Knowledges: Enigmas 2, Investigation 2, Linguistics 1, Politics 3, Rituals 3, Science 4
Backgrounds: Allies 4, Contacts 4, Resources 3
Gifts: (1) Blur of the Milky Eye, Control Simple Machine, Open Seal, Persuasion; (2) Power Surge; (3) Gremlins; (4) Doppelganger
Rank: 4
Rage 3, Gnosis 4, Willpower 7
Rites: Rite of Talisman Dedication, Rite of the Opened Caern, Gathering for the Departed, Voice of the Jackal, Rite of the Winter Wolf

Fetishes: Loon's Refund, Surge of False Energy

Image: Mariko is a petite Japanese woman in her late 30s. She wears traditional kimonos and piles her long black hair atop her head. Her bearing is deceptively demure. In her Lupus form, which she dislikes, Mariko is a slender, long-legged wolf, with a delicate, foxlike muzzle and white-tipped paws.



Mariko Ten

Roleplaying Notes: You demand to be called *sensei* by all you meet unless they can prove themselves equal. You attempt to hide your Ragabash nature behind a traditionalist front. Everything must be structured and formalized for you to be comfortable.

History: Mariko Ten came to Australia as a young girl, accompanying her Japanese parents. Her father, a high-ranking executive with Toyota, had been appointed to oversee production in a Sydney plant. Renowned for his managerial skills, he was headhunted by Pentex executives, who quickly corrupted him. Mariko was on the verge of experiencing her first transformation, and only through luck did the Sydney Glass Walkers abduct her before her father and his new business associates arrived home to introduce her to their superiors. To this day Mariko bears a special hatred for Pentex and its pet Black Spiral Dancers. Mariko's father still pursues her, although her position and power have thus far allowed her to avoid his clutches.

Clever, efficient and determined, Mariko soon mastered the intricacies of Garou society and swiftly ascended the rungs of the Glass Walker ladder. She is now the Glass Walker Lord of Sydney and has many contacts among the Yakuza and Japanese business communities. Mother Pasta, the Bone Gnawer leader of Sydney's Rocks Sept, is another of Mariko's allies.

Mariko demands absolute respect from all her pack and has been known to order the execution of those who transgress her rules. She is obsessive and pursues her enemies fanatically. Unknown to most Glass Walkers, Mariko has a pathological fear of transforming out of her Homid form. She despises the wildness of the Beast inside her and tries her utmost to suppress her Garou nature. Mariko rarely loses control of her Rage. She is never without a briefcase and portable phone, and plays compact discs at moots, considering the more traditional howling and drumming unbearably primitive.

Don Mephisto

Position: Jindabyne Council member
Breed: Homid
Auspice: Philodox
Tribe: Glass Walkers
Nature/Demeanor: Reveler/Traditionalist
Physical: Strength 3 (5/7/6/4), Dexterity 3 (3/4/5/5), Stamina 3 (5/6/6/5)
Social: Charisma 2, Manipulation 4 (2/0/0/0), Appearance 3 (2/0/3/3)
Mental: Perception 3, Intelligence 4, Wits 3
Talents: Brawl 2, Dodge 1, Empathy 4, Expression 4, Intimidation 4, Subterfuge 4
Skills: Etiquette 3, Firearms 3, Performance 2, Leadership 3
Knowledges: Politics 3, Rituals 2
Backgrounds: Contacts 5, Resources 4
Gifts: (1) Control Simple Machine, Persuasion, Scent of the True Form, Smell of Man; (2) Strength of Purpose; (3) Control Complex Machine; (4) Roll Over



Don Mephisto

Rank: 4

Rage 3, Gnosis 4, Willpower 6

Rites: Moot Rite, Rite of Contrition, Rite of Talisman Dedication, Rite of Ostracism

Fetishes: None

Image: Don Mephisto is a plump, florid gentleman, fond of voluble insults in Italian, his native tongue. His expensive suits are invariably stained with pasta and are far too small for his considerable girth. He has a neat goatee and wears his long black hair in a ponytail. His thick fingers are adorned with countless gold rings. In Lupus form, he is a barrel-bellied, waddling wolf with exceptionally large ears and tousled fur.

Roleplaying Notes: You try to be the epitome of the urbane sophisticate, but your passionate nature always comes between you and that goal. You are prone to expansive gestures and excited, rapid-fire monologues. Your Rage bleeds off in these harmless displays of energy, and so you very seldom frenzy. You adore technological trinkets, but regularly misplace or break them.

History: Don Mephisto was born in Italy, in the Abruzzi Mountains, where he ran with a wild wolf pack. Eventually returning to human society, Mephisto took up a position within the Italian Glass Walkers, gaining extensive Mafia contacts in the process. Mephisto was appointed to his current position upon the death of the previous Don of Melbourne. He embraced his new responsibilities with gusto, becoming a much-liked and well-respected member of Australia's Garou community. Ironically, the werewolves who find him the most distasteful are his own Glass Walkers.

Nonetheless, the Don's seat on the Jindabyne Council is currently safe from any challenge. Don Mephisto is a shrewd political operator and skillfully furthers the aims of the Glass Walkers. He is also one of the few Glass Walkers earthy enough not to offend Garou of other tribes. While his flamboy-

ance is no affectation, he is aware of his reputation as a buffoon and exploits it. Don Mephisto is troubled by Mariko's connections with the Yakuza, but is confident that his extensive Mafia influences will be more than enough to protect the Glass Walkers' traditional power base. He wishes to erode the traditional anti-Glass Walker prejudices harbored by Red Talons and Get of Fenris, and has had some small success in this endeavor.

Red Talons

Australia's Red Talons are composed entirely of dingo stock. Because of the tribe's access to numerous dingo packs, Red Talons are much stronger and more populous here than on other continents. Since their arrival in the early days of Australian settlement, the Red Talons have dwelt in the outback, as far as possible from human settlement.

To the Red Talons, action is everything. They are fanatic defenders of the wilderness, and ruthlessly savage. Their hatred of the Wyrms and humanity knows no bounds. Unlike other Red Talons, Australian packs do not have an overwhelming hatred of vampires, for they rarely encounter them. Red Talons acknowledge the leadership of no other tribe and rarely interact with other Garou save in times of war.

History

The first Red Talons to arrive in Australia did so under duress. They were Predator Kings who had urged for the Impergium to be revived and who had been exiled to Australia to remove their influence from the tribe. In Australia, having recovered from the torment of their journey, the Red Talons made straight for the outback, where they began to breed with the region's dingos.

Soon after their arrival, the Red Talons encountered the Bunyip, who did their best to drive them back to the coast with bushfires and other magics. The very Dreamtime turned against the Red Talons; any excursion into the Penumbra beyond the thinly settled coast became a nightmare. Anger against the Bunyip grew in the Talons' hearts. Who were these strange Garou to prevent the Red Talons from roaming the wilderness and the spirit world, which were their birthrights? Decades passed, and the Red Talons' Rage grew. With Rage came resolve. Despite the best efforts of the Bunyip, the Red Talons pushed deeper into the outback. Bravest among the Talons was Wyrmbaiter, who led his pack as far west as the Tanami Desert. Wyrmbaiter had a special hatred for the Bunyip, and it was his Rage that the Black Spiral Dancers exploited to ensure the Bunyip tribe's complete destruction.

The Red Talons instigated and led the War of Tears, and even when the truth became known, the Red Talons admitted no guilt. The fact that other Garou blamed them for the genocide of the Bunyip maddened them, for in the Red Talons' eyes the Bunyip were not innocent. Had they not sought to stop the Red Talons from claiming what was rightfully theirs? Since the War of Tears, the Red Talons have shunned other

Garou out of a sense of anger and betrayal, while other tribes shun the Red Talons out of shame.

Having successfully united the tribes to destroy one enemy, Australia's Red Talons now urge all-out war upon humanity. It was with this aim in mind, and for no other reason, that the Red Talons agreed to a seat upon the Jindabyne Council. The theme of humanity's destruction is one the Red Talons repeat again and again, much to the irritation of the remaining members of the Jindabyne Council, who have their own proposals and ideas to carry out.

Organization

Australia is home to some 45 Red Talons. Their numbers are divided among the protectorates of Pilbara, Tanami, Mount Isa and Cape York. Rivalry is strong among the leaders of the separate protectorates; each attempts to defeat the others in combat whenever they meet. At present the strongest Red Talon is Mamu, who leads the Pilbara Protectorate. Having defeated his rivals — Kirijunu of Tanami, Wantibirri of Mount Isa, and Marindi of Cape York — Mamu holds the Red Talon seat upon the Jindabyne Council. The rivalry among the Red Talon leaders amuses most Garou, for regardless of which Talon sits on the Council, the tribe's agenda remains the same — total war against humanity.

Competition among protectorate leaders notwithstanding, Australian Red Talons are a tightly knit tribe. The Red Talons' pro-lupus philosophies and shared stigma from the War of Tears bind the Red Talons strongly to each other. However, because of their dingo heritage, pack hierarchy is not so rigidly stratified. Dingoes tend to be solitary hunters.

Red Talons of note include Nose-to-the-Wind, an eager young Ragabash, said to be almost as mad as a Black Spiral Dancer, whose elaborate pranks have angered many of his elders while earning him the respect of his peers; Snarls-at-Thunder, a ferocious Ahroun with an insatiable hatred of the Uktena; and the sly and ambitious Galliard Teeth-Scrape-Bone, who has met more than once with a strange Garou who promises to make him leader of the Tanami Protectorate.

Australian Red Talons have always been drawn toward the Predator Kings camp. Many so-called "Aboriginal" attacks upon settlers have been committed by Red Talons, and it is only with difficulty that the Garou have maintained the Veil in light of the Red Talons' frequent excesses. Members of the Anti-Extinction faction have arisen among the Red Talons since the 1960s, although their words carry little weight. The Red Talons despise all tribes save the Get of Fenris, with whom they are united by their hate of the manipulative Uktena, although their dingo heritage is a bone of contention with the traditionalist Get. Some members of the tribe respect Silent Striders, who like themselves face the harsh conditions of the outback unflinchingly, although this is not a common attitude.

Dingo Pure Breeding

No Red Talon of dingo heritage can have a Pure Breed rating over 3. While the Red Talons breed strictly with pure, wild dingos (never with half-dog breed dingos), it is still not close enough to the wolf for pure breeding.

Mamu

Position: Sept Leader, Jindabyne Council member

Breed: Lupus

Auspice: Ahroun

Tribe: Red Talons

Nature/Demeanor: Bravo/Alpha

Physical: Strength 5 (7/9/8/6), Dexterity 3 (4/5/6/6), Stamina 4 (6/7/7/6)

Social: Charisma 3, Manipulation 1 (0/0/0/0), Appearance 2 (1/0/2/2)

Mental: Perception 4, Intelligence 3, Wits 4

Talents: Alertness 4, Athletics 4, Brawl 5, Dodge 3, Intimidation 5, Primal-Urge 5, Subterfuge 1

Skills: Animal Ken 4, Leadership 3, Stealth 4, Survival 5

Knowledges: Rituals 2

Backgrounds: Allies 2, Kinfolk 4, Past Life 3

Gifts: (1) Heightened Senses, Inspiration, Leap of the Kangaroo, Scent of Running Water; (2) Sense of the Prey, Sense the Unnatural; (3) Trackless Waste, True Fear; (4) Stoking Fury's Furnace; (5) Song of the Great Beast

Rank: 5

Rage 9, Gnosis 7, Willpower 6

Rites: Moot Rite, Rite of Wounding, Rite of Ostracism

Fetishes: None

Image: Mamu almost never assumes Homid form, despising it as weak and helpless. On the rare occasions he appears in Homid, he has the appearance of a shaggy-haired, sullen Aboriginal giant, standing well over six feet. His build is solid and rippling with muscle; his skin is a glossy black. In Lupus form, Mamu is a calf-sized dingo. His jet-black hair is shot through with red highlights. In Hispo, Mamu is the size of a Shetland Pony, a monstrous, terrifying beast. His red-rimmed eyes mark him as a dangerous predator regardless of his form, while the scars that cover his hide reveal him to be a fierce and successful fighter.

Roleplaying Notes: Rarely speak, only grunt and snarl. When you must speak, your voice is hoarse and guttural. Stare down all who would threaten you, or tear out their throats.

History: For the first two years of his life Mamu ran with his dingo pack, always fighting with his fellows, more from battle-lust than a desire to defeat them. As he grew, none could withstand him except the pack leader, who soon became Mamu's hated enemy. Month after month Mamu tried to best him, but never won. When his Change approached, only the pack leader sensed the difference in Mamu, but he united the pack to drive Mamu out.



Mamu

Alone in the desert, among the spinifex and red sand, Mamu knew fear for the first time in his life. He heard voices in the wind and saw shadows flickering across the ground with nothing to cast them. Unknown to Mamu, he was seeing the spirit world for the first time, as the power within his genes began to express itself. With the rising of the moon, Mamu howled in agony as his body began to stretch and change. In terror he ran back to the pack that had exiled him. The pack leader snarled as Mamu returned, and an irresistible, bloody tide of Rage flooded the young Garou's mind. In seconds Mamu stood on his hind legs in Crinos form, the tattered body of the elder dingo hanging from his jaws. No longer did Mamu have a rival. He led the dingo pack for another year before encountering other Red Talons. Although he left his pack for his new tribe, in times of need Mamu can still call upon them and their descendants, and the dingos will heed his commands.

Mamu now leads the Red Talons of the Pilbara Protectorate and sits upon the Jindabyne Council. He won this latter position by besting his rivals, the leaders of the three other Red Talon protectorates. He is without doubt the largest and strongest Red Talon in Australia, although his strength is of no avail where the council is concerned. More than once Mamu has had to restrain himself from tearing out the throats of his fellow council members, who bewilder him with their webs of words. Mamu is a fighter, not a thinker.

He is no fool, however, and is slowly learning to think as his rivals do. It will be many years yet before he is as clever an intriguer as his council opponents, but the skills he has learned from the council only serve to strength Mamu's position as leader of the Red Talons. Joining the Jindabyne Council has also forged an alliance between Mamu and the Get of Fenris of the Flinders Protectorate, especially with their leader, Carla, with whom Mamu has much in common. The two often unite against Tjinderi Knowing-Smile of the Uktena; Tjinderi's

protectorate borders Mamu's, and its Uktena guardians have more than once attacked those Red Talons who dared cross the boundary into the Kimberley.

Rage-in-the-Streets

Breed: Lupus

Auspice: Ahroun

Tribe: Red Talons

Nature/Demeanor: Alpha/Masochist

Physical: Strength 2 (4/6/5/3), Dexterity 2 (3/4/5/5), Stamina 1 (3/4/4/3)

Social: Charisma 2, Manipulation 4 (3/1/1/1), Appearance 1 (0/0/1/1)

Mental: Perception 4, Intelligence 2, Wits 3

Talents: Alertness 3, Dodge 2, Intimidation 3, Primal-Urge 3, Streetwise 5, Subterfuge 2

Skills: Stealth 3

Knowledges: Investigation 2, Law 1, Medicine 3, Science 2

Backgrounds: Contacts 4, Pure Breed 3

Gifts: (1) The Falling Touch, Heightened Senses, Scent of Running Water; (2) Scent of Sight

Rank: 2

Rage 5, Gnosis 4, Willpower 4

Rites: None

Fetishes: None

Image: Although he despises the Homid form, Rage-in-the-Streets is forced to wear it often. He appears as a gaunt, unshaven man in his early 20s, with bloodshot, brooding eyes and lank, unkempt hair. His cheeks are hollow and his complexion is poor. He wears a stained overcoat and goes barefoot. His Lupus form is that of a mangy dingo, encrusted with open sores.

Roleplaying Notes: You are addicted to the city you inhabit and the drugs you sell. You are subject to rapid mood swings and have been known to cry and howl in the midst of conversations. You talk to yourself and are the kind of person no one wants to sit next to on the train. You are often unaware of your current form and have difficulty maintaining concentration for any length of time.

History: As a dingo pup Rage-in-the-Streets went by the name Outruns-the-Elders. He lived in the Cape York Protectorate with his mother's pack, which was shot by dingo hunters. He never forgot the helplessness he felt over his mother's death. He was found by patrolling Red Talons, who guided him through his Rite of Passage, nurturing his growing hate for humans. A promising young Garou, Outruns-the-Elders traveled to Brisbane with the aim of killing as many people as savagely as possible.

On his first night in Brisbane, however, Outruns-the-Elders was noticed by the city's Sabbat vampires, who immediately saw the potential for amusement in the young Lupine. Luring him into a trap with their Protean Discipline, the Leeches injected Outruns-the-Elders with a massive dose of heroin. To their surprise, Outruns-the-



Rage-in-the-Streets

Elders survived the attack, but soon found himself addicted to the drug. Through his introduction to heroin, Outruns-the-Elders conceived of a new way to destroy the humans, by exploiting their own weaknesses. Renaming himself Rage-in-the-Streets, he learned all he could about drugs and their deadly possibilities. Rage-in-the-Streets now manufactures and distributes large quantities of illicit drugs throughout Brisbane. Rage-in-the-Streets is still observed by the Sabbat, and is their unwitting tool in a campaign to corrupt the structure of Brisbane society.

Shadow Lords

The Shadow Lords have maintained a strong presence in Australia since World War II, although individual members of their tribe were active in the country before that time. Unaffected by the War of Tears, the Shadow Lords seek to exploit the turmoil and guilt they have discovered among Australian tribes. Maintaining their hostility toward the Silver Fangs has proved costly to the Shadow Lords, for they have only recently realized that the Glass Walkers hold the true power in Australia. Readjusting their strategies to combat such a tribe has been a difficult notion for the tradition-bound Shadow Lords to grasp, as has the prestige awarded to Australia's Glass Walkers by other Garou. Bewildered by the changes among Australian Garou, the Shadow Lords cling tenaciously to their own traditions.

History

The first Shadow Lord to arrive in Australia was Boris Ivanovich Kuschna, an arrogant young Garou appointed to determine the suitability of Australia as a home for his tribe. The Shadow Lords of Europe were concerned that the Silver

Fangs might gain an advantage by colonizing Australia, and thus Kuschna was sent to assess the situation. He arrived in 1826, during a hot, dry summer. The smoke of bushfires hung in the air (though it was not heavy enough to blanket the burning rays of the sun), and flies swarmed in profusion. Kuschna returned to the cool pine forests of Europe as soon as he was able. In his report, Australia was dismissed as an arid hell unworthy of colonization by the noble Shadow Lords; it was truly all the Silver Fangs deserved.

Despite Kuschna's views of Australia, a handful of rogue Shadow Lords did emigrate to the colony, making their homes in the Blue Mountains. They were exiles from Europe, more treacherous and ambitious than even the Shadow Lords could stomach. In Australia they hoped to establish themselves as kings, free from the rivalry and interference of their elders. They fell to infighting, and within months most of them were dead. This process of natural selection established Tepes Godkin, born in the Carpathian Mountains of Central Europe, as the mightiest of the surviving Australian Shadow Lords. His reputation as a merciless killer soon became common knowledge among Australian Garou, and Tepes was sought out by members of other tribes, Red Talons and Get of Fenris among them, for aid in their battles. When the War of Tears began, Tepes was one of the first Garou to call for a Hunt, and one of the first to die.

Shadow Lords arrived in Australia in strength after World War II, accompanying their dispossessed Kinfolk, whose lands had been ravaged. Although Australia was not the arid land they expected, its climate still proved disheartening to a tribe accustomed to Europe's high mountains and fierce winters. Of all the Australian states, Tasmania most resembled the land they had left behind, and they usurped the island from the Black Furies. Today Tasmania is a Shadow Lord stronghold. Here the tribe's rule is absolute. Few dare cross Bass Strait without the permission of the tribe, and more than one inquisitive Garou has been slain by the Shadow Lords for intruding upon their domain.

Organization

There are approximately 20 Shadow Lords in Australia. Although most dwell in the Tasmanian Protectorate, one or two solitary exiles prowl the alpine plains of the Great Divide. The leader of the Tasmanian Protectorate, king of Australian Shadow Lords, is Vlad Volaschky.

Other Shadow Lords of note include the homid Galliard Alexandyr Petravich Kropotkin, anarchist and outcast; and Snarl-at-Shadows, a lupus Ahroun engaged in driving cattle away from the alpine country of the southern mainland.

Australian Shadow Lords are, if anything, more conservative and heedful of tradition than members of their tribe elsewhere. Having emigrated in the 1950s, many reflect the attitudes held by their Kinfolk from those times. Young Australian Shadow Lords who visit overseas return complaining that they have less freedom than their foreign cousins.

Australian Shadow Lords rarely follow any camp, preferring to save their allegiance for their king. Shadow Lords refuse to mate with dingos and despise those who do. They maintain a wolf pack near Cradle Mountain in Tasmania; they also send their young overseas in search of appropriate mates. Shadow Lords disdain Bone Gnawers and despise Glass Walkers. They do not comprehend that their traditional rivals, the Silver Fangs, are no longer dominant, and believe the prominence of the Glass Walkers to be some intricate Silver Fang plot. Shadow Lords consider Black Furies and Children of Gaia to be mewling milksops, and distrust the Fianna for their prominence in politics, although some Shadow Lords call for the Irish Garou to be used as tools against Silver Fangs and Glass Walkers alike.

Vlad Volaschky

Position: Sept Leader, Jindabyne Council member

Breed: Homid

Auspice: Ahroun

Tribe: Shadow Lords

Nature/Demeanor: Competitor/Alpha

Physical: Strength 4 (6/8/7/5), Dexterity 3 (3/4/5/5), Stamina 5 (7/8/8/7)

Social: Charisma 2, Manipulation 3 (2/0/0/0), Appearance 1 (0/0/1/1)

Mental: Perception 4, Intelligence 5, Wits 4

Talents: Alertness 3, Brawl 4, Dodge 3, Intimidation 4, Primal-Urge 3

Skills: Animal Ken 2, Demolitions 3, Firearms 4, Melee 3, Leadership 4, Survival 2

Knowledges: Politics 4, Rituals 2

Backgrounds: Contacts 3, Resources 4

Gifts: (1) Aura of Confidence, The Falling Touch, Fatal Flaw, Persuasion; (2) Staredown; (3) Icy Chill of Despair; (4) Strength of the Dominator

Rank: 4

Rage 6, Gnosis 5, Willpower 7

Rites: Moot Rite, Rite of Passage, Baptism of Fire, Stone of Scorn, Rite of Ostracism

Fetishes: Grand Klaive, Tongue of the Leech

Image: When in Homid form, Vlad is a short, compact man in his late 50s. His hair is iron-gray, his face is weathered and lined, and his deep-set eyes burn beneath solid, bushy eyebrows that join above his broken nose. In Lupus form, Vlad is a hulking, muscular wolf, making up in strength what he lacks in size. His fur is thick and gray, with a silver streak running from his nose to his proudly erect tail.

Roleplaying Notes: You are a brutal and unforgiving ruler. You accept no mistakes and demand unquestioning loyalty. You do not hesitate to resort to violence and always appear confident. You allow no rivals, killing any who appear a threat. Your Slavic accent is thick, and your voice is deep and growling.

History: Vlad Volaschky was born in a small village in Romania. He learned early of his Garou heritage, from his grandfather, whom he later killed in order to gain control of the old man's pack. From such a beginning, Vlad waded through blood to gain the power he now wields. Forced to flee Europe by the invading armies of Nazi Germany, the young Volaschky carried a hate of the Get of Fenris with him across the sea.

Discovering Australia's Shadow Lords to be directionless and disorganized, Vlad shaped them into a powerful tribe through a combination of violence and willpower. A stranger in a strange land, he clung to the traditions and history of his European heritage, enforcing them upon increasingly rebellious generations of Shadow Lords. Vlad considers himself and his tribe European, although he faces dissent from younger Shadow Lords who have come to see themselves as Australian. By maintaining his tribe's isolation from other Garou, Vlad hopes to inhibit such tendencies. Although it is an impossible battle, Vlad refuses to admit the possibility of failure.

Vlad is feared by many Garou, and loathed by most. His appearances at the Jindabyne Council are punctuated by outbursts against the weak Garou of Australia and their radical inclinations. Vlad is rumored to be training a powerful pack in order to stage a coup to gain absolute control of the council, although most believe this to be paranoid fancy. He has been linked to the conflict in the former republic of Yugoslavia, and maintains involvement in European Shadow Lord politics. This prevents him from fully applying his ferocious intellect to Australian affairs. Vlad travels to Europe regularly and is often absent from Jindabyne Council meetings. He conducts Rites of Passage for new Shadow Lords in Europe, as he believes Australia is an unfit proving ground for his noble tribe.



Vlad Volaschky

Silent Striders

Devastated by their involvement in the tragic War of Tears, Australia's Silent Striders have withdrawn from Garou society. Their members form a loose confederation known as the Strider Circus. The packs perform separately, congregating once a year for the Grand Circus in outback Australia, where they stage a free festival. In the process they exchange information and tell tales among themselves.

Of all Australian Garou, the Silent Striders have the most extensive knowledge of the Dreamtime and the Umbra. The Silent Striders hope the application of this knowledge may help them atone for their past, perhaps even allowing them to find surviving Bunyip should any still walk the Dreamtime.

History

The first Silent Striders in Australia arrived in the early 1800s, well after European Garou had established themselves. These early arrivals, members of the Wayfarers camp, roamed the continent as a single pack. These Silent Striders were responsible for many of the early European explorations of Australia, often cooperating with the Bone Gnawers in their quest for knowledge. Their reconnaissance efforts were often frustrated by hostile Dreamtime spirits, a dangerous Penumbra and the elusive Bunyip. Eventually the Striders ceased their wanderings to settle in the newly formed Stargazer protectorate of Eungella. It was because of these experiences that many Silent Striders participated in the War of Tears.

Between 1830 and the late 1850s, more Silent Striders arrived as independent immigrants. The majority of these later arrivals were Harbingers who hoped to gain knowledge from the mysterious Bunyip. The Bunyip, however, were uninterested in dialogue with the invading Garou. During the 1880s a Silent Strider called Khufu, a Harbinger, began the first successful negotiations with the Bunyip. It was then that the War of Tears began. Khufu and his pack joined forces with the Bunyip in defense of the Dreamtime, but, like the Bunyip, were slain. Tensions between Harbingers and Wayfarers still exist today.

During the 1920s the Silent Striders began to form small packs of traveling performers. These groups were collectively named the Strider Circus by other tribes. Not all Silent Striders joined such packs; many continued their solitary wanderings. The major tasks of the Strider Circus are the preservation and collation of Dreamtime stories, and the retelling of those stories to new listeners throughout the land.

Organization

There are 15 Silent Striders in Australia. The majority of them travel with various groups of the Strider Circus. The packs of the Strider Circus include the Gampila

Aboriginal Dance Company, the acrobats of Circus Australia, and the Tchingal Indigenous Music Collective (this last comprises both Garou and Kinfolk). Although most Garou know of the existence of the Strider Circus, humans are generally unaware of the connections among its various bodies. The Circus performs for isolated Garou packs, retelling stories of the Dreamtime and reminding them of the tragedy of the War of Tears, so that the Garou will never forget the horror perpetrated by their pride. The Strider Circus is often the only way lone Garou, or far-flung packs, hear of the decisions of the Jindabyne Council.

Silent Striders shun other tribes and never accept other Garou into the Strider Circus. They may allow Stargazers, Black Furies or Bone Gnawers to travel with them for a short time, but grow uncomfortable if the visitors remain for a prolonged duration. Silent Striders hold Glass Walkers in high esteem. They find the Silver Fangs too officious and manipulative, and are irritated by the holier-than-thou attitude of the Children of Gaia.

Grek Twice-Tongue

Position: Jindabyne Council member

Breed: Metis

Auspice: Philodox

Tribe: Silent Striders

Nature/Demeanor: Visionary/Judge

Physical: Strength 3 (5/7/6/4), Dexterity 4 (4/5/6/6), Stamina 3 (5/6/6/5)

Social: Charisma 4, Manipulation 4 (3/1/1/1), Appearance 1 (0/0/1/1)

Mental: Perception 5, Intelligence 5, Wits 4

Talents: Alertness 3, Brawl 3, Dodge 4

Skills: Empathy 4, Expression 5, Primal-Urge 3, Performance 5, Stealth 3, Survival 3

Knowledges: Enigmas 5, Rituals 4

Backgrounds: Contacts 2, Kinfolk 3

Gifts: (1) Mother's Touch, Sense Wyrms, Speed of Thought, Spirit Speech; (2) Curse of Hatred; (3) Adaptation; (4) Shadows by the Fire Light

Rank: 4

Rage 4, Gnosis 6, Willpower 8

Metis Disfigurement: Albino

Rites: Rite of Contrition, Rite of Cleansing, Rite of Talisman Dedication, Rite of the Opened Caern, Moot Rite, Rite of Summoning, Voice of the Jackal, Rite of the Totem, Rite of the Opened Bridge.

Fetishes: Didgeridoo of the Past (Level 2, Gnosis 6. This didgeridoo is made from ghost gum and heavily patterned in ochres and carvings. When this instrument is played, all who hear it have visions of the stories that are being danced or sung to them.)

Image: In his Homid form, Grek appears as an albino Aboriginal man of middle age. He is bald and usually wears a shapeless hat and dark glasses to protect him from the sun.



Grek Twice-Tongue

His clothes are invariably dusty and threadbare. In Lupus form, Grek is a hairless, albino dingo. When performing before Garou he takes the Crinos form, naked and adorned with bodypaint and feathers.

Roleplaying Notes: You are enigmatic and slightly cantankerous. You think of yourself as a teacher and behave like one. You are judgmental and do not suffer fools gladly. You are also a performer of great caliber and are aware of your power to sway others through words and music.

History: Grek Twice-Tongue was born the only child of a Silent Strider and a Stargazer who traveled with the Gampila Aboriginal Dance Company for one week — long enough to conceive the albino boy. Deemed to be a Silent Strider, Grek grew up as a circus child. Always a performer, Grek was thrust onto the stage at a young age. His life was controlled by his mother, Warratah Utemara, until her untimely death on Grek's 18th birthday. Grek is universally respected for his prodigious storytelling powers. Because of his metis status, he is avoided by Garou who are not Silent Striders.

Grek Twice-Tongue was chosen 12 years ago as the Silent Strider representative upon the Jindabyne Council — not by vote, as is traditional, but by the spirits of the Dreamtime. When the Striders were gathered for the Great Circus, voices crying Grek's name were heard in the wilderness, and every Theurge present dreamed of Twice-Tongue's destiny. It has been foretold that Grek will be responsible for freeing the tribes from their guilt, although none knows when and how this will occur.

Silver Fangs

Although they are the nobles of Garou society, Silver Fangs are little liked by Australian packs; indeed, they are viewed as inbred, upper-class fools. Australian Silver Fangs have their origin in the landed gentry, mostly of English origin, who arrived to settle the Australian colony with the assistance of convict labor. Moreso even than their foreign compatriots, Australian Silver Fangs show signs of inbreeding. They refuse to marry outside of the established Australian gentry or to mate with dingos. Unless they receive a dramatic infusion of new blood, Australia's Silver Fangs are doomed.

History

Earl Blaze of Uffington was the first Silver Fang to set foot on Australian soil. Earl Blaze was a landless son of an English lord. Rather than remain in England, without hope of wealth or lands, Blaze and his peers chose to make the journey to Australia, not only to oversee the fledgling colony but to rule it. Blaze was a fierce imperialist. Other Garou, especially Fianna, quickly developed an intense hatred of Blaze and his court. Eventually, Earl Blaze was killed by Fianna in the Castle Hill uprising.

Blaze's replacement, King Greymane Sleekfur, was equally arrogant. Greymane did nothing to stop the slaughter of Aborigines by settlers, for he was too busy consolidating his rule over the Garou to be interested in the fate of a few indigenous humans. Expansion into the Australian environment by settlers and pastoralists, however, received King Greymane's enthusiastic support. To Greymane's European eyes, accustomed to soft hills and green fields, the Australian landscape was a barren, deformed wasteland. It was for this reason that the Squattocracy was allowed to spread unchecked, devastating the wilderness in an attempt to recreate the English countryside.

Jeremy Fur-Crown Winthrop, Greymane's successor, saw the War of Tears as a chance to resurrect the glory of his tribe. When it was revealed that the Garou had been cruelly used by the Black Spiral Dancers, King Fur-Crown committed suicide. With him died the hopes of the Silver Fangs. By the time the Jindabyne Council was formed, allegedly as a means for the Silver Fangs to lead Australia's Garou once more, the Silver Fang tribe retained but a shadow of its former glory.

Organization

Australia is home to approximately 35 Silver Fangs, the majority of whom reside in the protectorates of Gippsland, Riverina, Wadbilliga, and Western Plains. These protectorates are among the oldest settled parts of Australia, and as such have always been close to the Silver Fangs' hearts. Younger Silver Fangs, less concerned with their traditional ways, sometimes leave the protectorates to dwell in cities, or, more rarely, to form multiracial packs with other Garou.

Noteworthy Silver Fangs include the metis Ragabash Michelle Leaps-beyond-the-Reach-of-the-Wyrm, the current Seneschal, who seems to have only the best interests of her tribe in mind, but who secretly lusts after the throne; Phillip Battenburg, homid Galliard and leader of the Riverina Sept, who strongly advocates Garou equality and as such is a pariah among the Silver Fangs; and Chases Cars, a lupus Ahroun, inbred and insane, who lives in Adelaide and believes that automobiles are sentient minions of the Wyrm. The Silver Fang court of King Darius Winchester, based in Wadbilliga, is described in Chapter Six: Encounters.

The Silver Fangs are vocal in their contempt for Bone Gnawers and are dismayed by the other tribes' acceptance of these lowly Garou. They believe the Uktena are untrustworthy and devious foreigners, and are blissfully unaware of the power of the Glass Walkers, whom they believe to be naive tinkers unconcerned with temporal power. Other tribes they exploit, ignore or giggle at. Australian Silver Fangs are politically inept puppets of the Glass Walkers, although they remain unaware of this salient fact.

Darius Winchester

Position: Sept Leader, Jindabyne Council member

Breed: Homid

Auspice: Ahroun

Tribe: Silver Fangs

Nature/Demeanor: Idealist/Maker

Physical: Strength 4 (6/8/7/5), Dexterity 4 (4/5/6/6), Stamina 4 (6/7/7/6)

Social: Charisma 3, Manipulation 4 (3/1/1/1), Appearance 2 (1/0/2/2)

Mental: Perception 3, Intelligence 4, Wits 3

Talents: Alertness 3, Brawl 2, Empathy 4, Intimidation 3, Primal-Urge 3

Skills: Leadership 4

Knowledges: Enigmas 3, Investigation 3, Occult 3, Politics 3, Rituals 3

Backgrounds: Contacts 4, Past Life 3, Pure Breed 4

Gifts: (1) Inspiration, Lament Flame, Persuasion, Razor Claws; (2) Awe, Luna's Armor (3) Silver Claws; (4) Mastery; (5) Paws of the Newborn Cub, Part the Veil

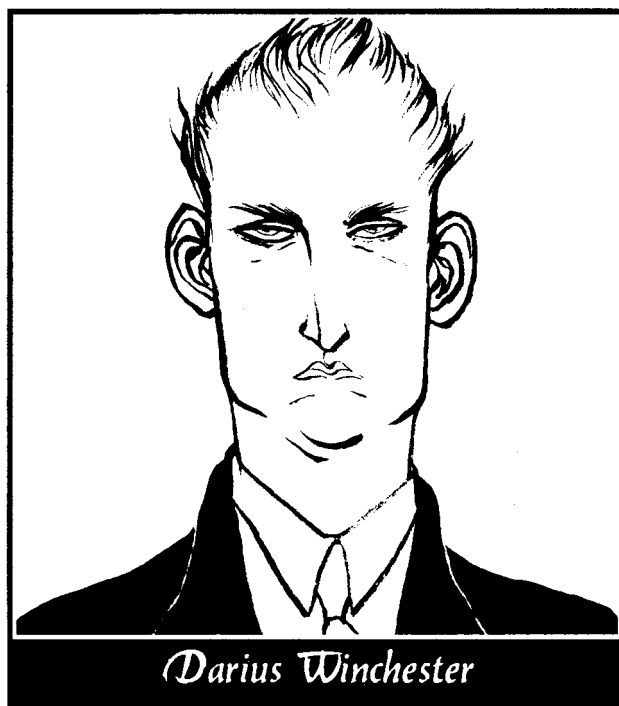
Rank: 5

Rage 7, Gnosis 5, Willpower 6

Rites: Rite of Contrition, Moot Rite, Rite of Talisman Dedication, Rite of Passage.

Fetishes: Grand Klaive

Image: In his Homid form Darius is a tall, slender man, with a pronounced lack of chin and a stutter. Although only 30, he is already balding, which concerns him unduly. He dresses in expensive, tailor-made suits and is never seen without a tie. He chain-smokes and is fond of lavish gestures, such as tossing handfuls of money at street urchins. In Lupus form, Darius is an inelegant, scrawny wolf. His fur continually falls out in clumps. Despite his regal bearing he seems vaguely foolish.



Darius Winchester

Roleplaying Notes: You are nearly always polite, dealing with all others as if they are your equals, although you know that they are not. At times, however, you are extremely condescending. Your voice is cultured, your vowels rounded, and your language refined despite your stutter.

History: Darius comes from an established Australian family of Silver Fang Kinfolk. He was raised on tales of his ancestors' deeds and spent much of his time immersed in books. The past was more real to him than the modern world, and so it came as little surprise to Darius when he discovered his Silver Fang heritage. Now, he knew, he was capable of the sort of heroic deeds that had long captured his fancy. For 10 years Darius served his uncle, the king of the Silver Fangs. When the king died, Darius was declared his heir and crowned King of Australia.

Saddened by the depths to which his tribe has fallen, and aware of the guilt that plagues Australia's Garou, Darius has conceived a plan whereby he may raise one and remove the other. By locating the lost Bunyip, Darius believes he can restore his tribe to glory. To this end, he encourages the other tribes in their separate quests: the Silent Striders with their collection of Bunyip lore, the Black Furies with their guardianship of the Dreamtime, even Cernonus of the Children of Gaia, who has entrusted Darius with the secret of his genetic research. Many Silver Fangs, and most other Garou, believe that Darius's vision is the product of some particularly unique madness. These Garou oppose his actions. Because of Darius and his noble quest, however, a few Silver Fangs are beginning to regain pride in themselves and their long-dishonored tribe.

Stargazers

Australia's Stargazers teeter on the edge of Harano and wander their melancholy paths alone. They believe the Bunyip tribe and their wisdom were all that could have saved the Garou, and Gaia, from the Apocalypse. By slaying the Bunyip, the Garou have doomed themselves and their world to absolute destruction.

Dark words and heavy hearts have led some Australian Stargazers toward the Wyrms. More than one Stargazer has joined the unclean ranks of the Black Spiral Dancers.

History

Luther Gazes-Inward was the first Stargazer to set paw on Australian soil. He landed in Sydney Town in 1790. The Stargazers, reveling in the discovery of a people untouched by the Impergium, sought to learn from the Aborigines and the Bunyip. Although once again the Bunyip disdained to speak with invaders, this did not concern the Stargazers. They reasoned that, given time, the Bunyip would understand that they meant no harm. Unfortunately, the violence perpetrated by other Garou against the Bunyip and their Kinfolk hardened the Bunyip's hearts, and no words ever passed between them and the Stargazers.

The Stargazers argued against the War of Tears, claiming that if any were tainted by the Wyrms, it was the Garou themselves, who bore the burden of Rage. However, when they failed to prevent the bloodshed, the Stargazers decided not to be sundered from their kin. Believing that this was the first battle of the Apocalypse, when all Garou would perish, the Stargazers fatalistically joined the fray, battling against the Bunyip.

When the War ended, it was clear to the Stargazers that this was not the Apocalypse. The realization that they were wrong, and that, unlike the Impergium, this horror was something they themselves had wrought, drove the Stargazers toward Harano. Since then, the tribe has divorced itself from the Garou, retreating to its protectorate and rarely stepping beyond its borders. The Stargazers have grown lax in their protection, and some among them have even joined forces with the Wyrms.

Organization

There are few Stargazers worldwide, and even fewer in Australia. No more than six Stargazers make their home in the Eungella Protectorate, and the majority of them are old and withdrawn. Their moots are rare and consist solely of Rites of Mourning.

Among their number are the suicidal lupus Ahroun Chisolm There-is-no-Hope, who searches for the ultimate meaningless death; and the Galliard metis Indira Songs-of-Sorrow, whose mournful wailing is tuneless and depressing.

Needless to say, the other tribes consider the Stargazers unworthy of the name Garou. The Children of Gaia seek to

raise them from their despair, but succeed only in compounding their sorrow. The Red Talons advocate their execution, while the Get of Fenris consider them beyond contempt. The Get are foremost among those who demand that the Stargazers be stripped of their protectorate. The Stargazers themselves shun other Garou, doing their utmost to avoid them.

Monash End-to-the-Darkness

Position: Jindabyne Council member

Breed: Homid

Auspice: Ragabash

Tribe: Stargazer

Nature/Demeanor: Caregiver/Jester

Physical: Strength 3 (5/7/6/4), Dexterity 4 (4/5/6/6), Stamina 3 (5/6/6/5)

Social: Charisma 4, Manipulation 3 (2/0/0/0), Appearance 4 (3/0/4/4)

Mental: Perception 4, Intelligence 5, Wits 3

Talents: Alertness 4, Empathy 4, Expression 3, Primal-Urge 3

Skills: Animal Ken 2, Etiquette 2, Leadership 1

Knowledges: Enigmas 3, Medicine 3, Politics 2, Science 2

Backgrounds: Mentor 2, Past Life 3, Pure Breed 3

Gifts: (1) Balance, Blur of the Milky Eye, Open Seal, Persuasion; (2) Inner Strength

Rank: 2

Rage: 2, Gnosis 4, Willpower 6

Rites: None

Fetishes: None



Monash End-to-the-Darkness

Image: In his Homid form, Monash is an energetic young man. He is not handsome, but has an attractiveness born from youth and enthusiasm. His blue eyes are bright, and a shock of unkempt brown hair falls over his face. His Lupus form is that of a tawny brown wolf, shaggy and playful.

Roleplaying Notes: You are the self-appointed savior of the Stargazers. Although you try your utmost to be serious and responsible, your youth always shows through. You do your best to appear confident, though this is difficult, and you are sometimes prone to indecision. Although young, you are always surrounded by elders, many of them grim or deeply depressed. This has colored your outlook.

History: Monash was born in tropical Queensland, the only child of a single teenage mother. Monash never knew his father, nor does his mother speak of him. Although bright, Monash was not popular with his fellow students at school, who teased him because of his background. His Garou heritage manifested itself early, and Monash ran away from home, terrified and alone. He headed north on all fours, eventually crying himself to sleep under the eaves of the Daintree Rainforest. Found there by a pack of Children of Gaia, Monash was taken by them to the Stargazers and introduced to his tribe. The Stargazers, old and pessimistic, were uneasy at having a child in their midst. Monash quickly learned all they could teach him, and in return brought some hope to the fading protectorate.

The Stargazers told Monash of the Jindabyne Council, and he resolved to fill the long-empty Stargazer seat. While he has only sat on the council for a year, Monash has already found himself arguing against such powerful Garou as Mamu. Innana, of the Children of Gaia, has taken Monash under her wing, and he is grateful to her for her aid and love.

Monash has recently heard rumors of the Rokea, the weresharks who dwell in the waters of the Great Barrier Reef, and has determined to contact them. He believes that if the Apocalypse is truly imminent, as his tribe says, then the Rokea may be the only allies capable of lending the Garou aid. Monash also hopes that an infusion of hope may restore the elder Stargazers to their senses and deliver them from Harano. To this end Monash is trying to find Joseph Blows-with-the-Wind, another Garou of the northeast coast, who he believes has encountered the Rokea.

Uktena

These sullen and mysterious Garou are viewed with suspicion by their Australian brethren. Although the Uktena have been present in Australia for less than 150 years, in that time they have gained control of many of the most powerful Bunyip caerns. It is rumored that the Uktena seek revenge for the European usurpation of the Pure Land. Rumors are all the other Garou have, for Australian Uktena are particularly enigmatic and secretive. Many claim that the tribe borders on being tainted by the Wyrms, if indeed it has not already joined forces with the Corrupter.

History

The Uktena were late arrivals in Australia. Sings-with-the-Moon, a Theurge, was the first Uktena to set foot on Australian shores. In America he had heard news of the mysterious Bunyip and of the wonders of Australia. Hoping that the Bunyip might sympathize with the plight of the Uktena, fellow victims of European aggression, Sings-with-the-Moon made his way across the Pacific to Sydney Town. Once in Australia, he traveled to the outback in search of Bunyip, but was ignored by them. Sings-with-the-Moon had hoped to learn the Bunyip's secrets in order to return to his tribe in America and drive the invaders back beyond the sea. Instead, he learned only vengeance and the pain of wounded pride. Enraged that the Bunyip would not aid his tribe, let alone speak with him, the Theurge vowed that he would learn Bunyip secrets, no matter what the cost.

Sings-with-the-Moon, a member of the Ghost Dance camp, spent many years in Australia and was gradually joined by others of his tribe. Even had the Uktena wished to prevent the carnage of the War of Tears, their numbers were too small. When the dust had cleared, and the spilt Bunyip blood had soaked into the red outback soil, the Uktena moved in to claim the spoils.

Since the last decades of the 19th century, the Uktena tribe has gradually increased its influence in Australia. A number of the tribe emigrated following the War of Tears, joining the elderly Sings-with-the-Moon and his compatriots and taking control of the Uluru Caern, which was untended and without guardians. The Philodox Cries-to-the-Night and her companions arrived in Australia at this time, but, being rebuffed by the aggrieved and senile Sings-with-the-Moon, founded the Katajuta Caern instead. Despite applying themselves diligently to the task of understanding Uluru and its secrets, the Uktena have been unable to fathom the caern's mysteries.

When the Glass Walkers suggested the formation of the Jindabyne Council, the Uktena threw their support behind the idea only when they were sure that other Garou supported the motion. Such a decision proved wise, for by their presence the Uktena managed to confirm their stewardship of the Sept of the Waking Dream, as well as being granted control of the Kimberley Protectorate.

Organization

Because they are so few in number (some 20 in total) Australian Uktena maintain a strong tribal unity, to the point of xenophobia. Like their American Kinfolk, they have a largely decentralized structure, although all bow to the wishes of their Jindabyne Council representative. Runs-with-Ghosts, the sept leader of Katajuta Caern, is the voice of reason among Australia's Uktena. She is mocked for her open-mindedness by the Uktena of the Kimberleys and by Tjinderi Knowing-Smile, who currently holds the Uktena chair on the Jindabyne Council. Tjinderi is secretly grom-

Boomerangs

The Uktena have taken to using native boomerangs as hunting tools and weapons. There are two main types, given below, and each requires the Skill: Boomerang to use properly. The Uktena have, of course, made a number of fetishes out of their boomerangs.

Boomerang: This is a typical boomerang, about 30 inches long and lightweight. When thrown well, it will return to its user. Boomerangs are not meant to damage foes, but to provide a distraction when hunting small game such as birds. Aborigines would stretch a net across the trees and then flush birds from their perches. The aim was to get them to fly low into the nets, and they did this by throwing the boomerangs overhead and making hawk noises. The birds, hearing the whirring above and the hawk cries, would assume hawks were near and fly low to escape — right into the waiting nets.

To get a boomerang to return, the thrower must score at least one success on her throwing roll for it to land back at her feet, or three if she wants to catch it in her hand.

Kylie ("Killer Stick"): Shaped like a boomerang, but heavier and longer (four feet), the kylie does not return when thrown. Its spinning action gives it great range, and its four-foot length gives it more hitting area than a spear point. Unlike firearms, a thrown kylie does not add attack successes to the damage Dice Pool. The Kylie may also be used as a club (using either Melee or Boomerang Skill), although it is less effective in this regard than a straight stick.

Type	Difficulty	Damage	Range	Concealment
Boomerang	7	1 die	Str x4	J
Kylie (thrown)	7	Str +4	Str x3	N
Kylie (club)	6	Strength +1		N

ing Bathes-in-Blood, the Gatekeeper of the Katajuta Caern, to succeed Runs-with-Ghosts.

The Uktena have chosen the Aborigines as Kinfolk. They are the only Garou tribe who have gone out of their way to build ties to the native peoples. They take any incursion against native Aborigines as an attack on their Kin.

Most Australian Uktena are of the Earth Guide camp. They encourage the Aborigines to return to their old ways and live in harmony with Gaia's spirit. Many Earth Guides are active in Aboriginal politics and work in Aboriginal community health centers and similar organizations. Skywalkers, Raiders and Bane Tenders are more rare, but are highly honored amongst the tribe, although correspondingly distrusted by non-Uktena Garou. Ghost Dancers are rarest of all among Australian Garou; only Tjinderi Knowing-Smile is a member of this camp, though she uses all the Uktena as a tool to bring the camp's aims closer to fruition. Uktena distrust most tribes, particularly the Glass Walkers. They think Silver Fangs are foolish, and fear that the Shadow Lords may pose a threat to their own influence. Many Uktena ally themselves with Children of Gaia and Black Furies. The Bone Gnawers see the Uktena in a favorable light, as both work with the dispossessed.

Tjinderi Knowing-Smile

Position: Sept Leader, Jindabyne Council member

Breed: Homid

Auspice: Ragabash

Tribe: Uktena

Nature/Demeanor: Conniver/Director

Physical: Strength 2 (4/6/5/3), Dexterity 4 (4/5/6/6), Stamina 2 (4/5/5/4)

Social: Charisma 4, Manipulation 4 (3/1/1/1), Appearance 3 (2/0/3/3)

Mental: Perception 4, Intelligence 4, Wits 2

Talents: Alertness 3, Empathy 3, Expression 4, Intimidation 3, Subterfuge 4

Skills: Leadership 2, Survival 5

Knowledges: Enigmas 4, Linguistics 3, Medicine 2, Occult 3, Politics 2, Rituals 5



Tjinderi Knowing-Smile

Backgrounds: Allies 2, Kinfolk 5

Gifts: (1) Blur of the Milky Eye, Open Seal, Persuasion, Sense Magic; (2) Taking the Forgotten; (3) Invisibility; (4) Call Elemental, Whelp Body

Rank: 4

Rage 4, Gnosis 5, Willpower 7

Rites: Rite of Cleansing, Rite of the Opened Caern, Rite of Binding, Rite of Spirit Awakening, Rite of Becoming, Rite of Summoning, Rite of the Fetish, Rite of the Totem, Rite of the Opened Bridge, The Wombat's Burrow (as The Badger's Burrow), Rite of the Shrouded Glen.

Fetishes: Bells of Rain, Tiddalik's Bone (Level 2, Gnosis 6. A Water-spirit is bound into this Bunyip bone. The holder of the bone is guided to the nearest supply of fresh water, even if that water flows underground.)

Image: Tjinderi's Homid form, with which she is most comfortable, is that of a dark-skinned Aboriginal woman in her early 40s, with a mop of light brown hair falling to her shoulders. She dresses unassumingly in floral print sundresses and disdains jewelry. Her eyes are hooded and, even when she smiles broadly, always solemn. In Lupus form Tjinderi appears as a yellow-brown dingo with inquisitive eyes and lolling tongue. Her ears and tail are white-tipped.

Roleplaying Notes: You are one of the most powerful Uktena in Australia. Rather than boast, you adopt a plain, unassuming guise, knowing that people are easier to control when they underestimate you. Smile knowingly at all times. Always seem as if you are considering other people's suggestions; in reality, however, you will do precisely as you have always planned.

History: Tjinderi was stolen away from her family, who lived on a mission station on the outskirts of Alice Springs, when she was five, and raised by an American. Unlike many fostered Aboriginal children, Tjinderi was treated

well. At 14 she discovered the reason for her foster-father's kindness. He was Commanding Howl, Uktena leader of the Kimberley Protectorate. Soon after her first transformation, Tjinderi accompanied Commanding Howl to the U.S.A. Here she learned of the tragedy of the Uktena and the loss of the Pure Lands. Commanding Howl, who had raised her like a father, had ensured long before that her loyalties lay with him and the Uktena. Returning to her homeland, Tjinderi set about systematically learning all she could of the Bunyip and their ways, hoping to use that knowledge for the benefit of the Uktena alone.

Tjinderi came to rule the Kimberley Protectorate when Commanding Howl died. She also took his place on the Jindabyne Council. It is her goal to make the Uktena the most powerful tribe, first in Australia and then in the world. Then let the Wyrmscomers beware...

Tjinderi passes on all Bunyip secrets to the Uktena Great Council, in the hope that they can use the knowledge to reclaim America and Australia. Her ambition for the Uktena as a whole blinds her to the individuals who make up the tribe. Tjinderi still leads the Kimberley Protectorate, although she faces an increasing challenge from Jacky Gecko, her chosen successor. Tjinderi also faces a challenge from Runs-with-Ghosts of the Katajuta Protectorate.

Jacky Gecko

Breed: Homid

Auspice: Galliard

Tribe: Uktena

Nature/Demeanor: Confidant/Maker

Physical: Strength 3 (5/7/6/4), Dexterity 3 (4/5/6/6), Stamina 3 (5/6/6/5)

Social: Charisma 4, Manipulation 4 (3/0/0/0), Appearance 3 (2/0/3/3)

Mental: Perception 2, Intelligence 4, Wits 5

Talents: Alertness 3, Brawl 3, Empathy 3, Primal-Urge 4

Skills: Animal Ken 4, Boomerang 3, Drive 3, Pilot Aircraft 4, Repair 3, Stealth 3, Survival 4

Knowledges: Enigmas 2, Law 3, Linguistics 1, Medicine 5, Occult 1, Rituals 3

Backgrounds: Allies 5, Mentor 3, Resources 2

Gifts: (1) Call of the Wyld, Mother's Touch, Sense Magic, Smell of Man; (2) Call of the Wyrms; (3) Eye of the Cobra

Rank: 3

Rage 4, Gnosis 6, Willpower 8

Rites: Rite of Cleansing, Rite of the Questing Stone, Rite of the Opened Caern, Rite of the Fetish

Fetishes: Yongar's Wings (Level 4, Gnosis 7. This is a throwing boomerang — see sidebar — with a spirit servant of Yongar, the kangaroo totem, bound into it. Any kangaroos brought down in a hunt with this weapon are considered to be gifts from Yongar to the tribe. The boomerang does Str +2 aggravated damage and will always return to its user.)



Jacky Gecko

Image: Jacky is a tall and sinewy Aboriginal man of 25. He is never seen without his akubra hat and buffalo-skin boots. He wears faded blue jeans and a T-shirt bearing the Aboriginal flag. In Lupus form he is a sandy-colored dingo with faint, dark-brown markings along his spine. He can stand patient and unmoving for hours on end.

Roleplaying Notes: A closed book to most people, you are always amiable but seldom reveal what you are thinking. Always shake others' hands and call them "mate." You rarely talk, except when pressed, whereupon your banter is loud and empty.

History: Jacky was born on a reservation in the Northern Territory. From an early age he wanted to be a doctor, for he was sickened by the poor standard of health that his people endured. His First Change was watched over by Tjinderi Knowing-Smile. It was relatively painless and did not divert him from his goal. Jacky studied hard and graduated to become a doctor, working in both the Aboriginal Health Service and the Flying Doctors. Tjinderi sponsored him through his studies and ensured that he learned of the Garou as well as the human world. Jacky collected enough money to buy his own plane, and has on occasion saved the lives of stranded, injured and helpless Garou, earning him respect among many tribes. Among those grateful to Jacky is Innana of the Children of Gaia, who taught him the Gift Mother's Touch as a reward for his service.

As he grew, Jacky became more independent of Tjinderi. He has recently formed the opinion that Tjinderi's desires are not necessarily helpful to the Aboriginal people; he knows that her first loyalties are to the Uktena tribe. He has remained a fervent campaigner for Aboriginal rights.

Recently, Jacky has become curious about his origins and ancestry. His mother's background is unknown, although she was assuredly Kinfolk. Jacky has a younger sister, Wayerpuy, who he believes will undergo the Change. He has noticed unusual things about her. Wayerpuy has told him of a voice in her head, speaking in an Aboriginal language she cannot understand. Jacky hopes that by immersing himself in the history of the Uktena in Australia, he may uncover the meaning of such enigmas. He has not yet thought to look more closely at himself.

Wendigo

The strictly Native American Wendigo are largely unknown in Australia except as tourists. Few of the tribe have ever left the Pure Lands.

Joseph Blows-with-the-Wind

Breed: Homid

Auspice: Ragabash

Tribe: Wendigo

Nature/Demeanor: Reveler/Cub

Physical: Strength 3 (5/7/6/4), Dexterity 4 (4/5/6/6), Stamina 3 (5/6/6/5)



Joseph Blows-with-the-Wind

Social: Charisma 4, Manipulation 2 (1/0/0/0), Appearance 4 (3/0/4/4)

Mental: Perception 3, Intelligence 2, Wits 4

Talents: Alertness 3, Athletics 5, Brawl 1, Empathy 2, Expression 3, Streetwise 3

Skills: Drive 4, Etiquette 3, Performance 3, Repair 3, Stealth 2, Survival 4

Knowledges: Medicine 1

Backgrounds: Allies 1, Past Life 5, Resources 1

Gifts: (1) Call the Breeze, Camouflage, Open Seal, Persuasion; (2) Speak with the Wind-Spirits

Rank: 2

Rage 2, Gnosis 3, Willpower 6

Rites: None

Image: Joseph is a short, bronze-skinned American Indian in his early 20s. He has long, loose black hair and wears cut-off jeans, T-shirts and cheap jewelry. His Lupus form, a large timber wolf, is always impeccably preened and almost looks blow-dried.

Roleplaying Notes: You are relaxed and rather vain, frequently grooming and preening. Little angers or worries you. You are aware of the needs of others and listen to what they have to say, but have a short attention span. You avoid arguments and find it easiest to accept other people's opinions.

History: Born in Montana, Joseph is a Blackfoot Indian. He was awarded a U.S. government scholarship to study in Australia. Joseph enrolled at Bond University, enjoying sunny Queensland so much that he never went home. He is currently hiding from the Immigration Department, which wants to deport him. Joseph lives the life of a roving

surfer, driving his battered van up and down the Gold Coast, following the waves.

Joseph's head is full of his Blackfoot and Garou ancestors. They are constantly trying to make him do something or go somewhere, but Joseph is not interested. His ancestors speak of some great destiny in store for him and have frequently helped him escape Australian immigration officials. Evidently they have some reason for Joseph to remain in the country, although he neither knows nor cares what it might be.

On a recent surfing trip, Joseph was caught in a vicious current and carried out to sea. Stranded on a small coral reef, he saw a school of sharks swim toward him. Joseph's terror turned to amazement when one of the sharks took Homid form and retrieved his surfboard. The creature did not respond when Joseph tried to talk to it, instead diving under the waves. Joseph has determined to find out more about these creatures. The voices of his ancestors, previously so talkative, have not spoken since.

The Jindabyne Council

In 1901 the Glass Walkers, under the leadership of Kanakis and his daughter Cynen, called for the establishment of a multitribal council to coordinate the activities of Australia's Garou. The pair convinced the tribal leaders that such a council was necessary in light of the recent federation of human Australia. In reality, Kanakis and Cynen saw the council as a tool to elevate their tribe's status and increase their power.

The small town of Jindabyne, in the Silver Fang protectorate of Wadbilliga, was chosen as the location for the council because of its proximity to Mount Kosciusko, where the last Bunyip was slain. The creation of such a council, Kanakis claimed, would prevent the recurrence of such a tragedy. Instead, it has allowed the Glass Walkers to boost their prestige and influence by playing on the guilt felt by the other tribes.

The Jindabyne Council's charter codifies the group's theoretical aim: the protection of the spiritual and physical environments. A multitribal pack, the Children of Ngalyod, was formed to assist the council in carrying out this goal. The Ngalyod Pack is uniquely Australian, although similar in many ways to the Silver Packs that serve Concolation moots overseas.

The Jindabyne Council is responsible for defining the boundaries of the protectorates and awarding guardianship of caerns to the tribes. The council's members decide what actions Australia's Garou will take against the Wyrms, and provide a forum for dispute if disagreements cannot be resolved at a sept level. Recent decisions of the Jindabyne Council have included: sending large numbers of Garou and Kinfolk to the Franklin River protests in the early 1980s, settling the dispute between the Tanami and Kimberley Protectorates (although of late this has flared up



again), and calling for an Australian Garou delegation to travel to the war in the Amazon.

The Ngalyod Pack

The Ngalyod Pack exists to enforce the decrees of the Jindabyne Council. The pack is named after Ngalyod the Rainbow Serpent, the most powerful Bunyip totem. Membership in the pack is a rare honor, and not dependent on auspice, unlike the Silver Pack, which it resembles. No Silver Pack exists in Australia, as the Jindabyne Council makes Concolation moots, and thus Silver Packs, irrelevant. (The last Australian Concolation moot was held at the beginning of the War of Tears; many Garou have said that another such moot will not be held until the Bunyip return from the dead.)

Others

Australia is home to all manner of supernatural entities, although relatively few of the Changing Breed. Other enlightened beings present in Australia include mummies, vampires and mages.

The Changing Breed

Since the bloodshed and shame of the War of Rage, others of the Changing Breed have avoided the Garou. Few of their kind live in Australia, save perhaps for the Gumagan, the werocrocodiles of the Northern Territory, and even they may be a myth.

Rokea

In the deep waters off the Australian coast swim the Rokea. They are unapproachable and aloof. The weresharks have taken it upon themselves to protect the Great Barrier Reef, which is under threat from both excessive tourism and a plague of crown-of-thorns starfish. Elsewhere, Rokea angered by the intrusion of humans into their waters plan attacks on the oil and gas platforms of Bass Strait and the Northwest Shelf. Recently the Rokea have made accidental contact with a Garou of the Cape York Protectorate, Joseph Blows-with-the-Wind.

Mummies

Abu Nwole is an African mummy created in a tribal ceremony after a great Zulu triumph in what is now Capetown. Abu was a chieftain, killed in the battle, but responsible for his people's victory. Through sacrificial spilling of captive and Zulu blood, Abu was pulled back from death, becoming an undying mummy. Unlike his Egyptian kin created by the Followers of Horus, he was not restricted to one body, but began an endless cycle of death and rebirth. Abu wandered for almost two centuries, eventually arriving on the shores of Australia 3,000 years ago. He made his home among the Aborigines and on rare occasions helped the Bunyip in their endeavors. His later incarnations have been Aboriginal men.

Abu remained uninvolved in the War of Tears and has avoided contact with Europeans (as he views all non-Aboriginal Australians). The Garou would never have discovered Nwole's existence were it not for an attack led by the Silver Fang King, Greymane Sleekfur, on an Aboriginal settlement last century. During this raid, Abu's mortal lover was slain. Abu has nursed his hatred of the Silver Fangs ever since. Recently reincarnated, he slew the first Silver Fang he met (an elderly Ahroun by the name of Glory-in-His-Stride) and plots the death of many more. Still a great warrior, the mummy could prove a deadly enemy of the Garou. He possesses more first-hand knowledge of the Bunyip than any other being existing in Australia today.

Mages

Before the Council of Nine, before even the great medieval experiment of the Order of Hermes, there were powerful mages, who would come to be called Dreamspeakers, living among the Aborigines. These mages were few, but represented some of the most enlightened Dreamspeakers ever to have walked the Earth. Indeed, the very name of the Dreamspeaker Tradition is said to originate from these mages, who trod song-lines between Earth and Dreamtime and spoke its tales to the tribes.

The Bunyip resented these mages, who stole the vitality of Gaia from Bunyip caerns. Despite this, the Australian Garou tolerated them, for their great knowledge of the Dreamtime benefited even the Bunyip. Powerful as these primal Dreamspeakers were, they did not act to stop the European invasion of Australia; they had foreseen that the Europeans would destroy the Bunyip, and they feared the newly arrived Technomancers. But even the Dreamspeakers could not prophesy the depths to which the Europeans would sink, or the degree to which they would ravage Australia. Like many Aborigines, the Dreamspeakers died in the years after the invasion: poisoned, shot or succumbing to diseases to which they had no resistance. Their deaths were no doubt encouraged by the Nephandi Chantry rumored to lie hidden beneath the sands of the western outback.

There has always been a strong magical presence in Perth, ever since the city was founded by James Stirling, a member of the Order of Hermes. It is rumored that, in return for nonaggression against his burgeoning city, Stirling made a pact long ago with a Nephandi Chantry deep in the outback, and that his soul is now forfeit. The immortal Stirling now regrets the excesses of his early years and seeks to make amends for his past sins. Stirling's rule of Perth is threatened by his love for Jemina Christianson, who has betrayed him to the Technocracy.

The Dreamspeakers maintain a keen interest in Australia, especially in the Silent Striders' collection of Dreamtime legends, while adventurous members of the Verbena go among the remaining Aboriginal tribes to learn their unique ways. The Hollow Ones are perhaps the strongest here in terms of numbers. Otherwise, the rest of the Traditions are poorly represented, and it is only now that mages have recognized the need to combat the might of the Technocracy in Australia.



Chapter Four: Enemies

*Well you know the story of the viper
It's long and lean with a poison tooth.*

— Nick Cave and the Bad Seeds, "Jack the Ripper"

The Wyrms have been in Australia longer than any Garou. When the Bunyip arrived in Australia, fleeing the rage of their brethren, they found Wyrms active in the land. The Bunyip destroyed some such monsters, binding others with the aid of Dreamspeaker mages among the Aboriginal people. Today the Wyrms' most powerful tools are humanity and the resources humans can unwittingly bring to bear against the environment. Numerous other allies exist in Australia to further the Wyrms' cause.

Black Spiral Dancers

Well the night was deep and the night was dark
And I was at the old dance-hall on the edge of town
Some big ceremony was going down
Dancers writhed and squirmed and then
Came apart and then writhed again
Like squirming flies on a pin.

— Nick Cave and the Bad Seeds, "John Finn's Wife"

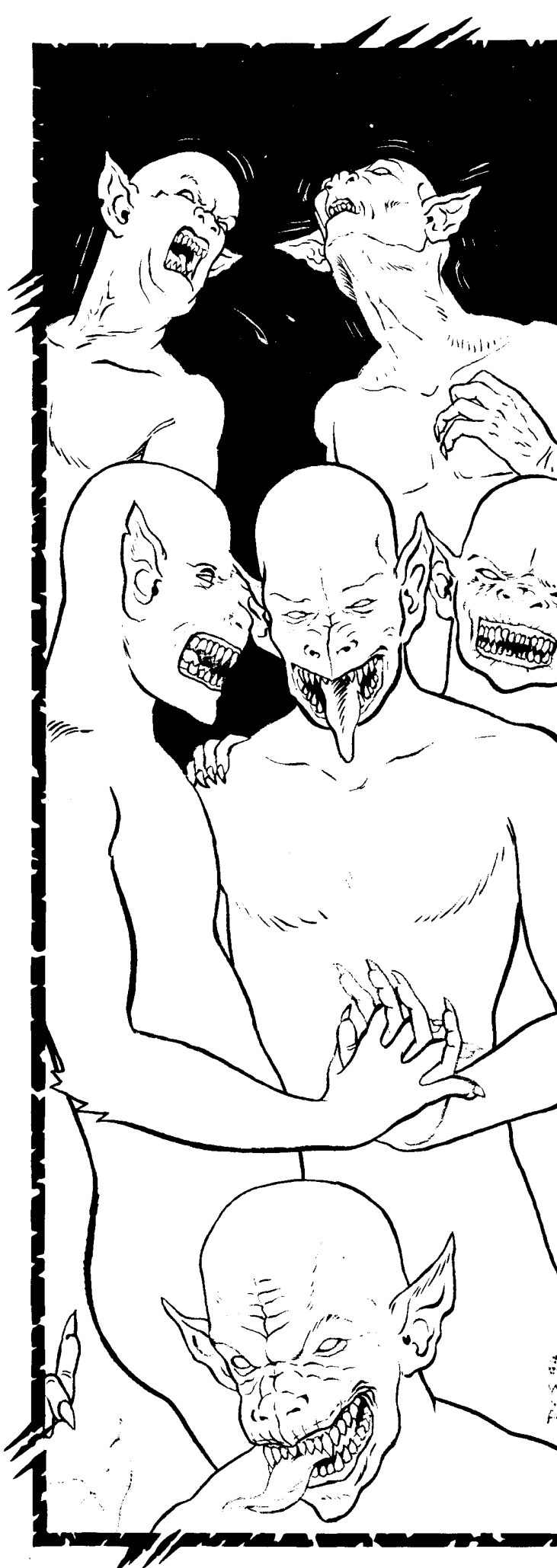
No Garou who has fought a Black Spiral Dancer forgets what it is like to look into the face of the Wyrms and see a Garou staring back. Since the death of the Bunyip, Black Spiral Dancers have become established in Australia, with

packs scattered across the states. They aim to corrupt and ultimately to control the Dreamtime. By doing so, the Dancers will be able to exploit the links between the spirit and physical worlds, thus hastening Gaia's demise. So insane and disordered are the Black Spiral Dancers, however, that they have great difficulty uniting to achieve this aim.

When the Black Spiral Dancers arrived, following in the pawprints of the Garou, they discovered to their delight that the Wyrms' work was already being done in Australia. Black Spiral Dancers spurred the Europeans to greater atrocities in the name of civilization, reveled in the slaughter of the Aboriginal tribes, and laughed as the Garou allowed the Australian environment to be despoiled.

The Dancers soon encountered the Bunyip and immediately realized the threat this peaceful tribe of Garou posed to their domination and destruction of Australia. The first priority of the Black Spiral Dancers became the death of the Bunyip. With the Dreamtime's guardians gone, their conquest would be simple. Thus the Black Spiral Dancers engineered the War of Tears.

Mara the Scream, most manipulative and cunning of her tribe, framed the Bunyip for the death of Greyflank,



a Red Talon. The ensuing carnage surpassed even Mara's warped imaginings. Not only did she ensure the Bunyip tribe's destruction, but she emotionally crippled generations of Australian Garou and estranged them from the land's spirits. The effects of Mara's simple but effective trick are still felt today.

Were the Wyrms-ridden Garou a unified and efficient force, the Dreamtime would have fallen soon after the War of Tears, but the Black Spiral Dancers remain fragmented and disorganized. There is no doubt that the Black Spiral Dancers are capable of far-reaching and sophisticated strategy, but more often their actions are chaotic and contradictory. The one thing uniting Australian Black Dancers is their obsession with the Bunyip. The Dancers fanatically gather all the information they can find about the extinct tribe: fetishes, rumors and anecdotes. Some Garou see this as further evidence of the Black Spirals' insanity; why fear a dead foe? Others, the Stargazers among them, see the Dancers' actions as an attempt to learn enough about Ngalyod, the Bunyip's totem, to claim it for the Wyrms. Were the Black Spiral Dancers to corrupt the Rainbow Serpent, the Dreamtime would be all but destroyed. Bartholomew Wise-in-the-Ways-of-the-Wyrm believes that the Black Spiral Dancers have amassed a library of Bunyip-related material, including many powerful fetishes. He would richly reward any Garou who delivered information confirming the existence or location of such a library.

There are 40 Black Spiral Dancers in Australia. They scuttle through storm drains beneath crowded cities and burrow lightless warrens in the earth of the Dreamtime, searching for imprisoned Wyrms-creatures. They maintain caerns at sites of spiritual corruption, where they spread pollution in their worship of the Wyrms. Australian Black Spiral Dancers are fanatically religious and often kidnap other Garou in order to deprogram them, opening their eyes to the wonders of the Wyrms. Such unwilling converts usually end up dead rather than enlightened. Worshipping the Wyrms as a force of balance, the Black Spiral Dancers present Australia's vast areas of wilderness and plagues of introduced animals as evidence that the Wyld is out of control. The Black Spiral Dancers are agents, not of destruction, but of necessary restraint — or so they claim. They contend that cities, constructs of the Weaver, must be allowed to thrive, supplanting the Wyld so that order may be restored.

The Priests of Pollution: A Sample Australian Black Spiral Pack

Moonscreamer

Position: Hive Leader

Breed: Homid

Auspice: Theurge

Tribe: Black Spiral Dancers

Nature/Demeanor: Alpha/Fanatic

Physical: Strength 2 (4/6/5/3), Dexterity 4 (4/5/6/6), Stamina 3 (5/6/6/5)

Social: Charisma 5, Manipulation 4 (3/1/1/1), Appearance 3 (2/0/3/3)

Mental: Perception 2, Intelligence 4, Wits 3

Talents: Empathy 3, Expression 4, Intimidation 4, Subterfuge 3

Skills: Etiquette 3, Leadership 5

Knowledges: Computer 3, Enigmas 5, Occult 4, Rituals 5

Backgrounds: Allies 5, Past Life 3, Pure Breed 2, Resources 4

Gifts: (1) Bane Protector, Persuasion, Sense Wyrms, Smell of Man; (2) Command Spirit, Ears of the Bat; (3) Pulse of the Invisible; (4) Ultimate Argument of Logic; (5) Balefire, The Malleable Spirit

Rank: 5

Rage 4, Gnosis 8, Willpower 10

Rites: Moot Rite, Rite of the Opened Caern, Rite of Binding, Baptism of Fire, Rite of Spirit Awakening, Rite of Summoning, Rite of the Fetish, Rite of the Totem, Rite of the Opened Bridge, The Rending of the Veil, Rite of Caern Building.

Fetishes: Spirit Net, Greyflank's Heart (Level 2, Gnosis 7. The mummified, glowing heart of Greyflank of the Red Talons, whose murder provoked the Bunyip Wars, beats constantly. The heart obscures the Wyrms-taint of any who carries it.)

Image: Moonscreamer, in Homid form, appears as a dignified old man with gray hair swept back from his temples. He dresses in the dark suit of a priest, complete with white collar, despite the harsh temperatures of the outback. In Lupus form he is a dark gray wolf, with small patches of scales on his upper back.

Roleplaying Notes: You are a born leader and have been known to practice speeches for hours on end until you have the intonation just right. You stare down those younger than you, and speak in a calm, reasonable voice. You remind people of their favorite uncle — elderly, slightly eccentric, but kind and concerned.

History: Moonscreamer's Kinfolk parents raised him according to the strict rules of their religion. His childhood



Moonscreamer

was punctuated by regular beatings, reinforced guilt and long periods of loneliness. When he reached puberty and the Change overtook him, Moonscreamer killed his parents, laughing insanely all the while. From that night on, Moonscreamer has restrained his madness, conducting his life in a cold and rational manner. Moonscreamer appeared unchanged by his initiation rite, if anything becoming more methodical and less disorganized, unlike most Black Spiral Dancers.

Today Moonscreamer leads the small but powerful Ranger Hive, the Priests of Pollution, based in the uranium mine in Kakadu National Park. His cold intellect has welded the usually disorganized Black Spiral Dancers into an efficient and dangerous force. The pack's mission is to recruit Kakadu's spirits to the service of the Wyrms. By capturing and torturing spirits dwelling in the Hive's bawn, the pack has met with some success. Moonscreamer's ambition is such that he believes even the powerful Namarrkon, the Lightning Spirit, may be corrupted. The small pack keeps to itself, avoiding the workers who live in the mine compound. Inquisitive workers soon disappear, and the mine staff has learned not to question the presence of a priest, nun, psychopath and teenage boy on the premises. Ranger is controlled by Pentex, with which the pack cooperates.

Moonscreamer, though safe inside the heavily guarded Ranger mine, harbors a paralyzing fear of the Bunyip. Ever since he stared into the face of the Wyrms and became a Black Spiral Dancer, he has believed that the Bunyip still live. Sometimes Moonscreamer believes that he hears the barks of thylacines echoing across the outback, which only bolsters his neurosis. His paranoia is a closely guarded secret of the Priests of Pollution. The three other pack members are concerned that his fear may affect Moonscreamer's ability to complete their mission.



Darren Mate-of-the-Wurm

Darren Mate-of-the-Wurm

Breed: Metis

Auspice: Ahroun

Tribe: Black Spiral Dancers

Nature/Demeanor: Reveler/Gallant

Physical: Strength 3 (5/7/6/4), Dexterity 3 (3/4/5/5), Stamina 4 (6/7/7/6)

Social: Charisma 4, Manipulation 4 (3/1/1/1), Appearance 3 (2/0/3/3)

Mental: Perception 2, Intelligence 2, Wits 3

Talents: Alertness 3, Athletics 3, Brawl 4, Dodge 4, Empathy 4, Primal-Urge 5, Subterfuge 3

Skills: Drive 2, Firearms 2, Melee 3, Survival 2

Knowledges: Law 2, Medicine 3

Backgrounds: Resources 3

Gifts: (1) Bane Protector, Inspiration, The Falling Touch, Sense Wurm; (2) Curse of Hatred, Horns of the Impaler; (3) Foaming Fury, Silver Claws; (4) Crawling Poison

Rank: 4

Rage 8, Gnosis 5, Willpower 7

Metis Disfigurement: Short-lived

Rites: None

Fetishes: Spirit Whip (Level 3, Gnosis 5. A triple-thonged whip of black sharkhide, the Spirit Whip is capable of flogging spirits in the Penumbra even if they are not Materialized.)

Image: In his Homid form, Darren is a solidly built man of 22. He is always naked from the waist up; his chest is covered in coarse, black hair. He wears kangaroo-skin

boots, and his jeans are held up with a belt of dingo leather. In lupus form, Darren is a hideous horned creature resembling a hoofed dingo.

Roleplaying Notes: You are confident to the point of boredom. Nothing excites you and no one threatens you. You strut around the Ranger mine looking for excitement. Should any Garou threaten you, you will be delighted at the thought of a challenge.

History: Darren is the product of a rape. His mother was a Black Fury, his father a Black Spiral Dancer. The young pup, after eating his way out of his mother's womb, trotted up to the gates of the Ranger mine, sensing that the Wurm would give him a home. Moonscreamer adopted the pup, who grew astonishingly quickly. In two years he was fully grown. Darren unflinchingly walked the Black Spiral, becoming the strong arm of the Priests of Pollution.

Darren continues to age quickly and may only live for another five years. He spends much of his time visiting Darwin and using his Animal Attraction to impregnate rich women, ruining their lives and hopefully providing himself with a Garou heir.

Darren has quickly become bored at the mine. Torturing spirits is not enough to sate his desires. He has taken to baiting local Garou: telling them where to find him, then taking off into the bush when they arrive, in the hope that they will chase him. Even this sport has become dull, for it invariably ends with Darren slaying his pursuers. He has recently heard about Kurpannga, the Devil Dingo, and has determined to seek him out. Aware of his impending death and his aging body, Darren is desperate to find anything that will sate his desire for life.

Sister Mary McMartin/Cavorts-in-Blood

Breed: Metis

Auspice: Galliard

Tribe: Black Spiral Dancers

Nature/Demeanor: Caregiver (Reveler)/Martyr (Predator)

Physical: (Mary/Cavorts-in-Blood) Strength 2 (4/6/5/3), Dexterity 2 (2/3/4/4), Stamina 3 (5/6/6/5)

Social: Charisma 2/3, Manipulation 2 (1/0/0/0)/1 (0/0/0/0), Appearance 3 (2/0/3/3)

Mental: Perception 4/2, Intelligence 3/1, Wits 2/4

Talents: Alertness 0/2, Brawl 1/3, Empathy 2/0, Intimidation 0/3, Primal-Urge 0/2

Skills: Animal Ken 0/2, Etiquette 2/0, Performance 1/0, Stealth 0/3, Survival 0/2

Knowledges: Investigation 1/0, Medicine 2/0, Occult 3/0

Backgrounds: Resources 3

Gifts: (1) Bane Protector, Call of the Wild, Create Element, Mindspeech; (2) Wurm Hide

Rank: 2

Rage 5, Gnosis 4, Willpower 3

Metis Disfigurement: Neurosis (Split personality)

Rites: None

Fetishes: None

Image: Flowing black hair frames her soft white face; her sympathetic eyes gaze dreamily into the distance. As Mary, she captures her hair beneath her black nun's habit. As Cavorts-in-Blood, she dresses like a street prostitute, in fishnet stockings and a low-cut dress.

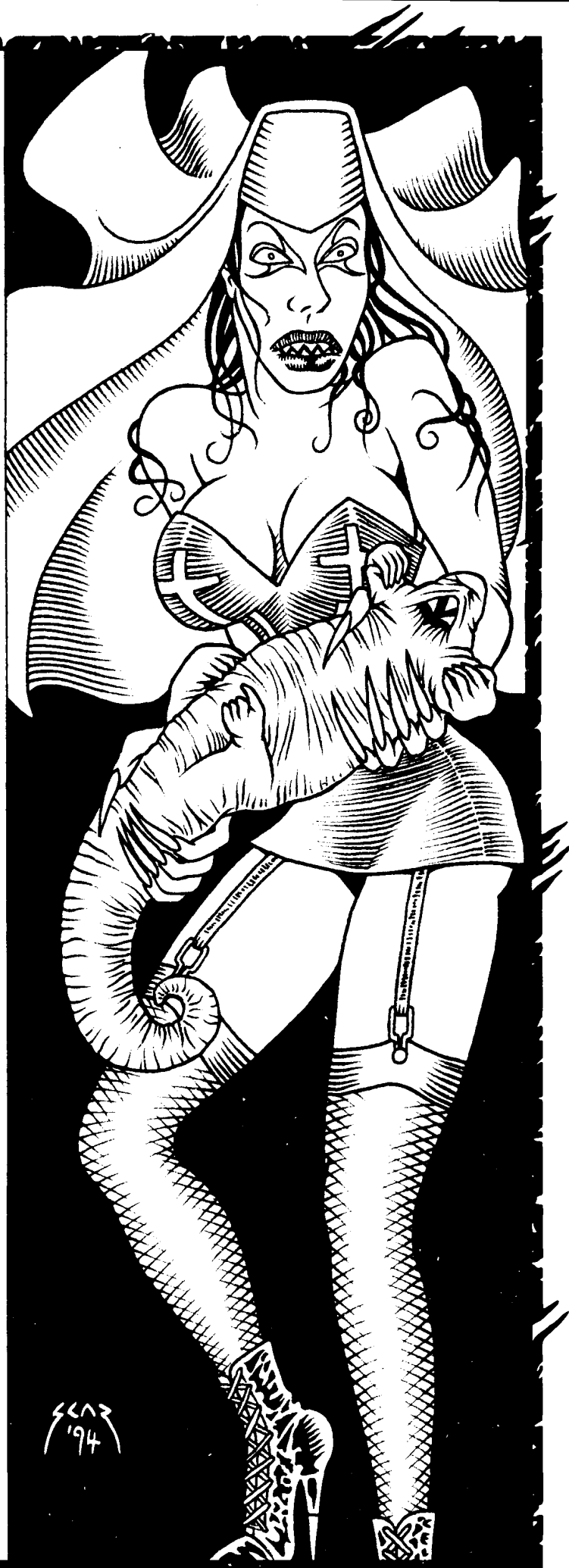
Roleplaying Notes: As Mary, you speak quietly, reserving your opinions in case your views upset others. You believe Father Moonscreamer is never wrong and would not think to contradict him. As Cavorts-in-Blood, you do not speak unless it is to scream in disgust at the actions of others or to seduce a victim within reach of your claws.

History: Cavorts-in-Blood was born to a pair of Sydney Black Spiral Dancers, members of the Hive of the Corrupted Flesh. She soon tired of the endless, lustful games of the Hive, despite being raised to believe that this was all her life could offer. After walking the Black Spiral, Cavorts-in-Blood's already unstable personality fractured. Part of her embraced her parents' creed with perverse joy. Another side of her personality rebelled, determined to find better ways to serve the Wyrms. Thus, Sister Mary was born. Moonscreamer found Mary wandering the streets of Sydney and took her under his wing. She is strongly drawn to the soft-spoken but charismatic Theurge, although Cavorts-in-Blood despises him.

Mary is unaware of Cavorts-in-Blood's existence, although the reverse is not true. Having recently become pregnant as a result of her alter ego's orgiastic reverence of the Wyrms, Mary believes herself to be blessed with an immaculately conceived Wurm-child, the savior of the Black Spirals. Sister Mary has become the dominant personality, although on her infrequent appearances,



Sister Mary McMartin



SCAR
194



Pustulent Claws

Cavorts-in-Blood makes up for her long absences with bestial slaughter.

Pustulent Claws (Bluey)

Breed: Metis

Auspice: Ragabash

Tribe: Black Spiral Dancers

Nature/Demeanor: Cub/Bravo

Physical: Strength 4 (6/8/7/5), Dexterity 2 (2/3/4/4), Stamina 3 (5/6/6/5)

Social: Charisma 1, Manipulation 1 (0/0/0/0), Appearance 2 (1/0/2/2)

Mental: Perception 2, Intelligence 2, Wits 3

Talents: Alertness 2, Athletics 3, Brawl 4, Dodge 2, Intimidation 3, Primal-Urge 3

Skills: Animal Ken 2, Melee 3, Stealth 4, Survival 2

Knowledges: None

Backgrounds: Past Lives 2, Resources 3

Gifts: (1) Bane Protector, Open Seal, Sense Wyrms

Rank: 1

Rage 6, Gnosis 3, Willpower 4

Metis Disfigurement: Fragile Claws

Rites: None

Fetishes: None

Image: Bluey, when in Homid form, is a tall, skinny teenager. His acne-scarred face is contorted in a permanent sneer. He has a shock of red hair, pale skin and freckles. He wears dusty jeans, workboots, a blue singlet and a battered akubra hat. In Lupus form he is a powerfully built dingo, his black and tan fur encrusted with mold. His claws are weak and break easily; pus oozes from his paws.



Roleplaying Notes: You are a disgruntled adolescent: angry, stubborn and rebellious. You sneer and scoff at anyone older than you. You criticize everything and everyone, and are never happy.

History: As a child, Bluey delighted in torturing small animals. His Black Spiral parents encouraged his sadistic games, providing creatures for him to maim and kill. After several years they ceased providing him with such sport, believing that Bluey was old enough to capture his own toys, and that it was time for him to learn to kill humans, not mere animals. Bluey, already spoiled, rebelled at this, demanding that he be allowed to continue his games. Rather than pamper him further, his parents forced Bluey to walk the Black Spiral path early. However, Bluey did not complete his rite; unknown to all he kept his eyes tightly closed, and so did not stare into the face of the Wym. As a result Bluey is not entirely insane, although his heritage ensures that he is deeply disturbed.

Bluey continues to be a torturer, one reason why Moonscreamer has adopted him into the Priests of Pollution. Moonscreamer believes that under his expert tutelage, the boy could become a skilled inquisitor of spirits. Bluey also serves as the acolyte of the Hive, assisting Moonscreamer and Sister Mary in their rites.

Pentex

It'll love you like a razor, see?

It really does get in

But we don't have a prize for you

Because you didn't win, sorry.

— Headless Chickens, "Million Dollar Dream"

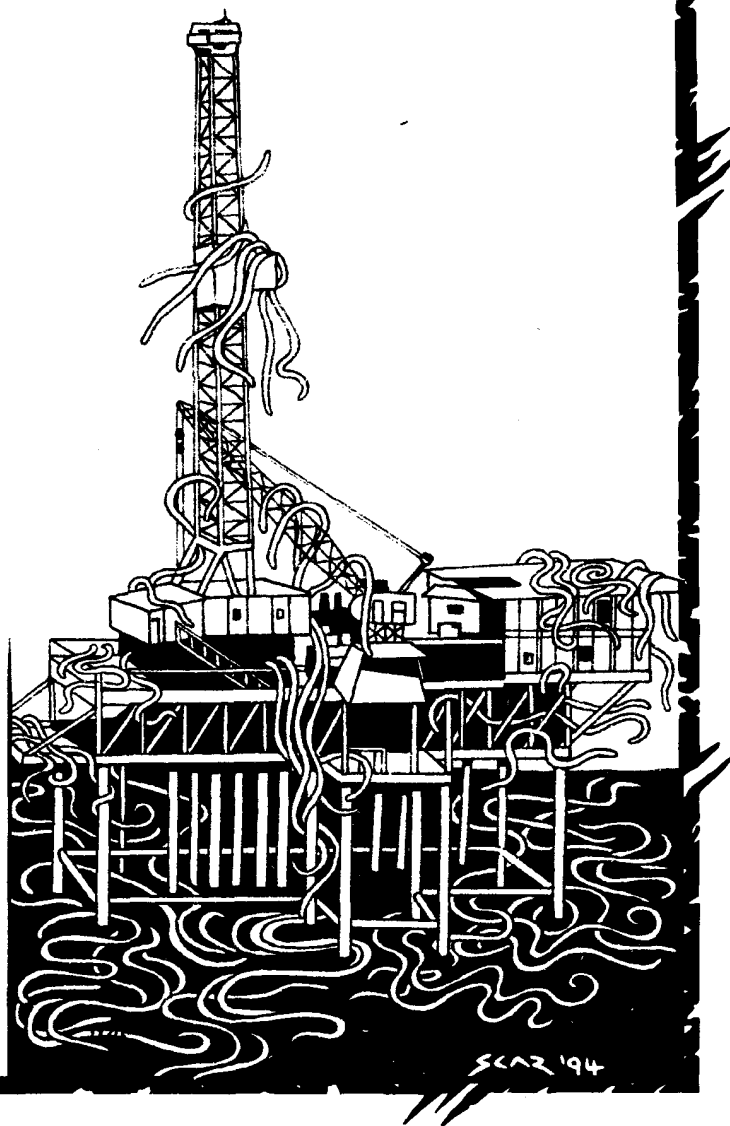
Pentex has maintained a presence in Australia for only 50 years, but in that short space of time has fostered much environmental degradation and spiritual corruption. Pentex-controlled companies have the worst record of job-related accidents in Australia and house their workers in notoriously poor conditions. Unknown to employees, Pentex buildings are constructed over chemical dumps and insulated with asbestos. Air and water supplies are saturated with minute but dangerous concentrations of toxins.

Pentex Australia is involved in woodchipping operations, ensuring that Australia's hardwood forests are turned into low-quality paper bags rather than used for building materials or left unspoiled. Pentex's subsidiary companies run several high-cost, low-efficiency paper mills, pumping mercury and other chemicals into the waterways. Pentex has extensive interests in mining, notably uranium mining in the Northern Territory, iron mining in Western Australia, and silver mining in Queensland. Sludge from these mines pollutes local rivers, eventually finding its way to the sea. Pentex sponsors extensive mineral explorations throughout Australia, falsifying the results of surveys in order to mine unprofitable areas and thus ensure that they are stripped of natural vegetation. The company makes

sizable donations to the gun lobby and hunting groups, pays a secret bounty on dingo scalps, and supports the sheep and cattle industries, which lobby for more grazing in wilderness areas.

Tourism is also supported by Pentex, despite being an area of contention for the company's directors. While exposure to the wild may sway more people toward supporting environmental movements, package tours, such as those Pentex encourage, remove clients from any direct contact to the land save for what is seen through their bus windows. So-called eco-tours, which bring large numbers of people to environmentally sensitive areas, further despoil the environment. Leisure industries that exploit and degrade the environment, such as skiing, fishing, waterskiing and motor racing, receive Pentex sponsorship.

The company has two main offices in Australia, located in Sydney and Perth. The Australian branch of Pentex also oversees the New Zealand arm of the company, based in Wellington.



Jeffery Blight

The Chief of Operations at Pentex Australia is Jeffery Blight, QC. A handsome man in his late 30s, Blight was first noticed by Pentex while studying law at Melbourne University. Ruthless and corrupt, the young Blight would first seduce, then blackmail his lecturers in order to gain the highest possible marks. Blight was also a member of the University debating team; it was Blight's powerful arguments in favor of medical experimentation on prisoners, televised nationally as the final round of an intercampus contest, that alerted Pentex to his potential. Blight went on to become a high-flying corporate lawyer, using bribery and extortion to ensure he never lost a case. Soon Pentex contacted the already corrupt young man. Blight agreed to work for Pentex on the provision that the company use its influence to have him appointed Queen's Counsel, the highest title an Australian lawyer can receive.

At Pentex, Blight found people who appreciated his talents. Appointed head of the Special Projects Division, Blight made this department something for Pentex to be proud of, pioneering genetic manipulation and cybernetics research. After working in SPD for two years, Jeffery decided it was time for him to move up the corporate ladder. After a swift campaign of bribery, political skullduggery and murder, Blight was appointed Chief of Operations in Australia. The members of the Pentex Board of Directors are well aware of Blight's transgressions, but approve of them wholeheartedly. They believe that Jeffery possesses exactly the qualities they seek in their regional managers. Blight seeks an appointment to the Pentex Board, and he actively works toward this goal.

Jemina Christianson

The slender, attractive Miss Christianson is a ruthless mage of the Technocracy. She was the protégé of the deathless James Stirling, founder and ruler of Perth.

Jemina was born to a wealthy, upper-class family and educated in private European schools. In Switzerland, she first encountered the supernatural powers that pervade the World of Darkness, in the form of an elder Ventrue. Having read Plato, Machiavelli, Dante, Marx, Kropotkin, Stirner and Nietzsche, Jemina was ready for a lesson in true power.

On her return to Perth she sought out Stirling, having heard of his existence while in Europe. Jemina seduced the mage and learned everything she could from him, including knowledge of the Technomancers. Deciding that the might of an organization feared by one so powerful as Stirling must be great indeed, Jemina left Stirling to join them. The Technocracy boldly demanded the death of Lumley, Perth's Tremere prince and Stirling's pawn (or so they believed), as proof of her loyalty. Rather than risk her own life, Jemina provided Perth's anarchs with information about Lumley's haven and its defenses, and sat back to watch the ensuing flames. The Technocracy duly embraced Jemina and has promised to protect her from her former mentor and lover. The Tremere do not yet know of Jemina's role in the anarchy uprising, but when they do, she will need all the power of the Technocracy to protect her from their vengeance.





The Technocracy wishes to infiltrate Pentex and has secretly arranged for Jemina to be employed by the company. The combination of her ambition and her Technomantic might has allowed Jemina to gather considerable corporate influence. Jemina now heads the company's Perth branch, having swept all competitors before her — until now. In Jeffery Blight she has met an opponent of her own caliber. The seemingly passionless rivalry between the pair has a detrimental effect on Pentex's Australian operations, and conceals a growing attraction between the two — which will undoubtedly blossom into deadly love.

The Squattocracy

This organization is now virtually defunct, maintained by conservatives within Pentex's ranks. It spearheaded the initial thrust of the Wyrms into Australia, implemented wholesale deforestation, and contributed to the destruction of the environment. Not all members of the Squattocracy knew of the Wyrms, but those who did zealously embraced its creed. The Squattocracy's members are powerful, wealthy, arrogant and elderly pastoralists. The Squattocracy's outlook was appropriate to the 19th century, but today is seen by Pentex as an anachronism. No longer effective, its dying elite are more concerned with maintaining their wealth and prestige than with serving the Wyrms. Their influence over the more traditional members of Pentex has thus far prevented Jeffery Blight from streamlining the Squattocracy out of existence.

Sir Vivien Winchester

A healthy man in his late 70s, Winchester owns a vast ancestral sheep station in outback New South Wales. His ancestors, the original founders of the Squattocracy, predate Pentex, the members of which he considers brash American upstarts lacking in breeding and gentility.

Sir Vivien is never seen without suit and monocle. His skin is leathery, his eyes bright and hard, and he wears a white hairpiece. Despite his age, Winchester is tough and shrewd. In his youth he shot Aboriginals for sport, and regrets the Aboriginal Protection Board's incarceration of the tribes on reservations, denying him his pleasure.

Sir Vivien spends his days ensconced in the halls of his sprawling homestead, only leaving for Pentex Australia board meetings, to which he flies in his private helicopter. He fiercely hates both Blight and Martina Loupenski, and has sent his florid, heavyset son, George, to Perth in the vain hope of enlisting Jemina Christianson as an ally.

Aboriginal Protection Board

This organization has supplanted the Squattocracy in Australia. Since 1860 the Board has killed more Aboriginals, through dispossession and despair, than the original invaders killed. Rather than killing through direct violence, the Aboriginal Protection Board is expert at the destruction of the spirit, in the guise of cultural assimilation. Initially, the Board was responsible for transplanting Aboriginal children from their mothers to European foster parents, and for moving Aboriginals from their traditional homes to large reservations. On the reservations, Aboriginal people were forbidden their religion and language, and their movements were restricted. In the World of Darkness, such practices continue today. Although the APB is an independent organization, a representative of the Aboriginal Protection Board sits on the Pentex Australia Board of Directors. The APB also monitors the Aboriginal population, constantly searching for any Bunyip Kinfolk.

Martina Loupenski

Born to Polish parents in a working-class suburb of Melbourne, Martina studied as a social worker before joining the Aboriginal Protection Board. Martina is a large, matronly woman with a patronizing bearing. A survivor of incest, she was first ridden, then possessed by a Bane. As a fomor, Martina is immune to the Delirium and possesses the power of Infectious Touch. Easily manipulated, she is an ally of Jeffery Blight. Martina dislikes Sir Vivien for his continual derision of her Slavic heritage. She considers the Squattocracy's methods clumsy and outdated.



Vampires

*I've been contemplating suicide,
But it really doesn't suit my style.
So I guess I'll just act bored instead,
And contain the blood I would have shed.*

— The Birthday Party, "Shivers"

Australia's geographical isolation prevented the formation of an established vampiric population prior to the arrival of Europeans. Aboriginal legends of creatures called Gurumukas, spirits who came in the night and bit their victims' necks, hint at a vampire presence much earlier in the continent's history. The truth of these rumors, however, has never been confirmed. Even before the First City was built, Australia was divided from Europe and Asia by the Indian Ocean. It may have been possible for a particularly canny Gangrel to cross the widening gulf between Australia and Asia while the seas were lowered during the Ice Age, but such a vampire would still have had to deal with the implacable Bunyip.

The first documented Kindred in Australia arrived in the mid-1500s, traveling in the holds of Portuguese ships whose captains sought a mythical Land of Gold rumored to lie south of Java. These first, adventurous Leeches had fled the turmoil of Europe, then wracked by the Inquisition and the Anarch Revolt, in search of a more peaceful home. The arid lands of Australia's west coast became their domain, and here they hunted largely undisturbed for many years. Australia was rediscovered by Dutch explorers in 1616, who named the continent New Holland. With the Dutch came a handful of Brujah and Malkavians. Most of these did not survive in Australia, falling to the Bunyip or the harsh sun.

Following Captain Cook's navigation of Australia's east coast, England laid claim to the southern land it had supposedly discovered. Unknown to the human settlers dispatched on the First Fleet, six Cainites traveled with them. These powerful vampires had elected to flee England and the Jyhad that raged there. Australia and its convict population were to become their private hunting ground. It has been suggested that these six vampires were manipulated in turn by a Methuselah, who saw Australia as his own larder to be stocked with potent Kindred blood in readiness for his awakening.

As Australia's population grew and new settlements were founded, the vampires of the First Fleet spread out across the land, discovering the earlier vampire settlers in the process. Although further Cainite colonists were gradually drawn to Australia over the passing years, it was not until the gold rush of the 1850s that the nation's human population was large enough to support more than a score of Kindred. Today Australia's capital cities are home to the majority of the country's vampire population, although large regional cities such as Wollongong, Geelong and Albany support small numbers of undead.

Following the European invasion, the Bunyip were too busy battling human and Garou settlers to be concerned about a few

Leeches. As a result, Cainites were given time to establish a firm foothold in Australia. By the time the European Garou had exterminated their Australian cousins, vampires had made themselves at home in every city capable of supporting and concealing their presence. Today, an uneasy peace exists between Kindred and Garou. In Sydney and Melbourne, Glass Walkers, Followers of Set and Giovanni have forged an alliance, dividing control of organized crime among them. Bone Gnawers and Nosferatu have achieved a similar peace, as each group has come to realize that it has more in common with one another than with its fellow clans and tribes.

Generally the Garou leave Australia's cities to the Kindred, while the Kindred, save for Clan Gangrel, spurn the outback in turn. Even so, clashes between the two races are unavoidable, as Garou seek to restrict the human population and its spread, while such growth is encouraged by the Kindred, for their continued existence depends upon it.

Melbourne

Melbourne is ruled by the crime boss Squizzy Taylor. She deposed and committed diablerie upon the previous ruler, Prince Montague Lytton. Taylor, a Brujah, was Embraced in the 1920s. A gangster in her mortal life, she has successfully continued her career since becoming a vampire. With a human population of three million, Melbourne is home to approximately 30 Cainites. The city's once powerful Toreador have been thrown into disarray by Lytton's death. Because of Prince Taylor's strict rule, Melbourne's anarchs have no Brujah within their ranks.

Perth

Perth has recently fallen to the anarchs, who successfully deposed Lumley, the city's Tremere prince and one of the Cainites of the First Fleet. Flushed with success, the anarchs have given Perth's other Kindred the choice of joining their cause or dying the Final Death, resulting in a steady eastward stream of refugees. Having overthrown the Cainite ruler of Perth, the anarchs must now face the immortal James Stirling of the Order of Hermes, who still makes Perth his home. The anarchs are aided by an influx of eastern Kindred drawn to Perth by news of the successful revolt. The Final Death of Prince Lumley has angered the Tremere, although what revenge they will take is as yet unknown. Perth's Glass Walkers wait with bated breath for the impending storm.



Sydney

Some four million mortals and more than 40 vampires make Sydney their home. The clan of Sydney's prince is an enigma to most. He claims to be Toreador, but none know his sire. Some dismiss Prince Sarrasine as a Caitiff, while the paranoid suggest that he is a Follower of Set. Prince Sarrasine has influential links with druglords and organized crime, and his court is the most decadent in Australia. It is rumored that some of Sarrasine's courtiers participate in orgiastic rituals at the Black Spiral Dancers' Hive of the Corrupted Flesh. Sydney's Toreador, predominantly Poseurs, feud with the Artistes of Melbourne. A number of minor princes have declared themselves the rulers of Sydney's sprawling suburbs and satellite cities. To date, Sarrasine has not challenged their rule, either lacking the power to do so or secretly manipulating them toward some unknown goal.



Chapter Five: The Dreamtime

The whole of Australia is Bandaiyan. The front we call wadi, the belly section, because the continent is lying down flat on its back. It is just sticking out from the surface of the ocean. Deep down underneath are the buttocks, wambalma — from where the leg joints run into the pelvis and right across to the other side.

Inside the body is Wungudd, the Snake. She grows all of nature on the outside of her body. The sides are unggnu djullu, rib section. The rib section goes right across the country, above the navel. Uluru is the navel, the center — wangigit.

The part below the navel is wambut, the pubic section. There is a woman's section — njambut, and a man's section —ambut.

Right up on top is the head part, ulangun — Cape York, Arnhem Land, Kimberley, Bathurst and Melville Island... Below the Gulf of Carpentaria are the lungs, wumangnalla.

— Utta Malnic and David Mowarlarlai, The Spirit of the Kimberley

The Dreamtime is the name given by the Aboriginal people to their legendary past, when the world was first formed and beasts walked in human form. The Dreamtime is also a real place, the Penumbra, which can be visited by Garou and others wise in spirit. This chapter describes both Dreamtimes (which are in a sense one and the same) and provides inhabitants and residents of the Dreamtime for Garou to encounter. Details concerning the Bunyip, the lost tribe of the Garou, can also be found in this chapter.

The Dreamtime

The Aboriginals speak of the Dreamtime as if it were both their past and a place that can be visited today, a concept that confuses Europeans. The Dreamtime and its stories represent both history and religion to the Aboriginal tribes, tracing more than 50,000 years of tradition. The

Dreamtime and its song cycles represent the longest continual history of any people in the world. There are over 200 Aboriginal tribes in Australia, each with its own tales of the Dreamtime. Names and origins of plants, animals and geographical features are explained in Dreamtime stories, thus allowing Aboriginals to learn about lifestyle and duty.

During the Dreamtime, the totem spirits of the people lived as men and women. As the time of legend ended, however, the spirits had to find a place to live. Some took the forms of animals; others became features of the land itself. Such places as Uluru and the Kakadu escarpment, the sacred sites of the Aboriginal tribes, are the homes of such spirits, and must be maintained to preserve the land. Before the coming of the Europeans, the tribes ceremonially sang and danced at these sites to ensure the land's health. The Europeans forced the tribes off their lands, and so many



sacred sites have not been maintained for over a century. The land is slowly dying, and unless the Aboriginals can reestablish contact with it, Australia will become a lifeless desert.

The Dreamtime is Australia's Penumbra. In the Dreamtime, prehistoric animals such as diprotodon and giant kangaroos live side by side with Aboriginal spirits such as Nargun and Mimi. The boundaries between the Dreamtime and the physical world have always been weak in Australia, as once was true of all the world. The Aboriginals honored their land and its spirit, and so the two were never sundered.

The cause of the severance of Penumbra and Earth has been debated by many Garou. Some see it as the continuing war within the Tellurian, with the Weaver spinning more complex structures to separate the physical world from the spiritual. Others see the cause in humanity's fear and denial of spirituality. In Australia, because spirituality was so integral a part of Aboriginal life, and because the Weaver never got out of hand in Aboriginal life, the Dreamtime and the physical world remained closely linked.

The Umbrascape

Australia's Dreamtime resembles the natural Australian landscape as it was thousands of years ago. Powerful wards placed by the Bunyip upon the Dreamtime have preserved the Penumbra as it was when they arrived in Australia, and so it remains unfamiliar to the Garou even today. Some

Moon Paths in the Dreamtime lead to the prehistoric Realm of Pangea. Garou may enter Pangea and not realize it until confronted by a grazing herd of dinosaurs. Other Moon Paths lead to the Legendary Realm, and to the Atrocity Realm. In this last Realm, the War of Tears is endlessly replayed, and Aboriginals are endlessly poisoned, raped and shot.

The Dreamtime is bathed in eternal twilight. The setting sun is visible on the western horizon, while the rising moon illuminates the east. Where deserts lie in the physical world, sandscapes shimmer. Penumbral Central Australia is filled by the long-vanished inland sea, where dolphinlike reptiles swim among schools of primitive fish. The physical world's pockets of forest are in the Dreamtime vast rainforests of cycads and tree ferns, interspersed with slender eucalyptuses and ringing with the caroling of currawongs and magpies. Tree kangaroos leap from branch to branch high above the ground, brightly colored birds screech and sing, and wombats and other animals scurry about the forest floor.

The Megafauna of Australia's past live on in the Dreamtime. Giant kangaroos graze from the tops of trees. The great grassy plains are home to huge flightless birds and lumbering ground sloths, which are preyed upon by equally large goannas. Diprotodons and huge wombats waddle through the sprays of ferns, hunted by marsupial lions and thylacines. These Great Beasts can be sometimes be summoned back to the physical world with the Lupus Gift: Song of the Great Beast.

In those areas where the physical world has been scarred by the actions of mankind, the Dreamtime is no longer pristine, prehistoric wilderness, although it is not as corrupt as the Penumbra of other lands. While the outback's Dreamtime remains relatively unspoiled, the Penumbra of the coast is thickly scarred by Wurm and Weaver. The sites of cities are represented by dense stands of black-barked trees, their leaves drooping and blotched with mold. Thick webs spread among the trees, through which scurry Pattern Spiders. In particularly blighted areas even these trees have died, leaving poisonous, shrouded glades, stalked by Banes and other evils. In such places the ground is spongy underfoot and oozes putrescent, stinking slime. Gaping pits lead to the tunnels of the Black Spiral Dancers or to Hellholes and Calumns. Where nuclear weapons have been tested, or where Pentex factories spill their toxins into the physical world, the Dreamtime is warped and terrible. The very soil glows and leaks balefire.

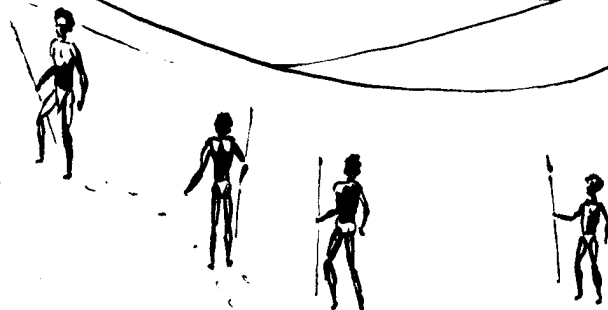
The Dreamtime has been unusually disturbed of late. The spirits seem nervous and unsettled. Strange barks have been heard drifting across the Penumbra outback, and mysterious tracks have appeared and disappeared in the sand. More than one Garou has reported that the Moon Paths are twisting and changing direction, manipulated by something beyond the Garou's understanding. Occasionally a Garou will enter the Dreamtime and never emerge. Australia's Penumbra, always a mystery to the Garou, has become unfriendly and dangerous. Many Garou now step sideways only in desperation; it is as if the spirit world itself has begun to reject them.

Inhabitants of the Dreamtime

The Dreamtime is a place of wonder and terror. The Dreamtime remembers the genocide of the Bunyip and has not forgiven the Garou. Its spirits are unfriendly and must be coerced or threatened into communicating. The Black Spiral Dancers are trying to form alliances with certain Dreamtime spirits, with some success.

The Earth Mother

Gaia is known by many names in Australia: Imberombera, Ungulla, Waramurungundi and Eingana. She is concerned with the health of the people, the animals and the land, and is responsible for the fluctuations of the seasons. She came from over the sea, carrying the Aboriginal tribes within her body. As she moved across the land, she formed the hills and rivers; planted yams, waterlilies, palms and other vegetation; and gave birth to the Aboriginal tribes. The Earth Mother sometimes appears in Australia's Penumbra as an avatar of Gaia, a gigantic woman carrying vegetables, roots and a digging stick. Evidence of the Wurm's poisoning of Gaia appear as scabs and weeping sores on her great, black-skinned body. She moves through the Dreamtime as she wishes, often stopping to rest in the shade of trees or on the banks of slow-moving rivers.



The Incarna

Gaia employed many powerful spirits to help her create the landscape of Australia and the Dreamtime. No statistics are given for the Incarna. Garou who find themselves in conflict with any of the Incarna face powers of such magnitude that combat would be futile and fatal.

The Rainbow Serpent

The Rainbow Serpent goes by many names, most commonly Ngalyod, Imberombera and Borlung. It is the greatest Incarna in Australia. No one knows what gender the Rainbow Serpent is. According to some tribes, the Rainbow Serpent created the mountains and rivers of the outback with the undulating coils of its body as it slithered across the primal land. In other tales, the Rainbow Serpent, concerned for its creations, swallowed up all life, keeping it safe from harm within its belly. As each creature passed into the Rainbow Serpent's body, it was not destroyed but held in stasis, and each creature added color to Ngalyod's skin. Soon Ngalyod had become all the colors that had ever existed.

Alas, the world, without plants and animals, became a barren wasteland. This concerned the other Dreamtime spirits, and Kookaburra determined to stop the Rainbow Serpent. Flying close to Ngalyod, Kookaburra mesmer-

ized it with his bright wings, until he was able to strike it with his spear. All the life Ngalyod had swallowed flowed out of the wound and across the land, revitalizing the desert. The Rainbow Serpent vowed to find another way to protect life. Gathering up its spilt blood, it fashioned the Bunyip from the precious droplets.

Image: The Rainbow Serpent is a snake of immense size — so vast that no one has ever seen its entirety. Despite its size, the Rainbow Serpent is seen only when it wishes to be.

Habitat: Ngalyod inhabits the permanent waterholes of the Dreamtime. It prefers to rest during the hot afternoons, lying at the bottom of a waterhole. After rain, the Rainbow Serpent can sometimes be seen arcing across the sky from one body of water to another. The Rainbow Serpent has not been seen since the death of the Bunyip.

Notes: The Bunyip were the children of the Rainbow Serpent, and it spent many years mourning their passing. Ngalyod has not forgiven the Garou for the destruction of the Bunyip, but has not yet determined what to do with the Garou. Though it believes that they are invaders and murderers, it has also begun to see the Garou as allies against the Wyrms.

Gnowee the Sun

Once the land was without the light of the sun, and everyone lived in darkness. People hunted by torchlight, and it was always cold. During this time a woman called Gnowee lived with her young son in the darkness at the edge of the world. One day Gnowee left her son asleep while she went out gathering yams. She wandered far in search of food, eventually reaching the end of the world. Passing underneath the Earth, Gnowee walked back the way she had come, reemerging at the world's other end. Unable to find her son, who had gone in search of her, Gnowee climbed into the sky to see him, carrying a torch with her because it was so dark. She wanders the sky to this day, peering down at the earth for her son, only coming down after she has crossed the land from side to side. Each night Gnowee travels beneath the world, beginning her search again when she climbs into the sky in the morning.

Image: A young Aboriginal woman, bearing a blazing torch.

Habitat: Because of Gnowee, the Australian Penumbra has a "sun." During daytime in the physical world, Gnowee's torch can be seen wandering the sky as she peers down, searching for her son. During night in the physical world, the light of the moon shines instead as Gnowee travels the caves underground, moving from west to east, where she will once again take to the sky to resume her search. It is only when Gnowee moves from the land to the sky that she may converse with others.



Meeka the Moon

Meeka is a jealous and greedy man who was tricked into the sky by his nephews, from whom he had stolen food. When the young men went hunting, they invited their uncle with them. They came across a very tall gum tree with many witchetty grubs in it. The young men called Meeka over to the tree, and, being the greedy man that he was, he said that he would collect all the witchetty grubs himself. Meeka climbed higher and higher, collecting the plump grubs as he went. When he reached the topmost branch, Meeka called out to his nephews that he could touch the sky. They shouted back that Meeka should try to pick the stars; perhaps they were good eating too. Greedily, Meeka dug his fingers into the sky, at which point his nephews chopped the tree down, leaving Meeka trapped. The greedy uncle shouted down to his nephews to rescue him, but they told him that he would have to stay in the sky forever.

Image: A greedy, bad-tempered old man. He is round, pale and fat.

Habitat: Meeka lives in the sky and can never come down. None know what happens to Meeka during the day. Some believe he turns into a fish and swims under the earth of the Dreamtime until he returns to the other side, whereupon he leaps back into the sky. The Garou believe Meeka is an Incarna servant of Luna, representing some of her unsavory traits.

Namarrkon the Lightning Spirit

Western Arnhem Land is the home of Namarrkon the Lightning Spirit. Namarrkon causes great storms when he becomes angry. These storms can destroy towns and even kill people. Namarrkon, while not an evil spirit, is an angry one. He enjoys the rain, wind and lightning that accompany him.

Image: Namarrkon always travels with thunder clouds and lightning flashing in the sky around him. Attached to his knees and elbows are stone axes, the tools with which he creates his storms.

Habitat: Namarrkon can be met as he walks along the coast of the Dreamtime. He is often found at the sites of violent storms.

Dreamtime Spirits

Bagini

Bagini are female spirits with sharp claws on their feet and hands. They force men to make love to them, draining their will in the process. Bagini appear as voluptuous young Aboriginal women clad only in their long hair. They rely upon their smiles and rounded figures to distract a victim from their wicked claws.

Bagini are Wyld Gafflings of conception who live in southeastern Australia. They find a lone man and attempt to seduce him. If he resists, the Bagini become enraged,



attacking him with their sharp claws. Wyrms-corrupted Bagini have been known to set nets for men and eat those they capture.

Willpower 6, Rage 5, Gnosis 8, Power 20

Charms: Airt Sense, Materialize (Power cost 10; Str 2, Dex 3, Sta 2, Brawl 3, Claws: Str + 2, Health Levels: 7), Seduce (Power cost 5; this Charm makes the victim believe that the Bagini is the most beautiful creature he has ever seen), Passion Drain (Power cost 2 per point drained; for this Charm to work, the victim must be enclosed in the Bagini's arms. The Charm drains Willpower points from the victim.)

Jannok

Jannoks are Wyrms-spirits, ferocious hunters that travel in small flocks and pursue their quarry relentlessly. Jannoks appear as bipedal humanoids with batlike wings. These wings may not be used for flight *per se*, but they allow gliding. Jannoks have weak hands, scarcely more than three twiglike fingers and a long, clawed thumb. The talons on their feet, however, are wickedly strong. Jannoks use these claws to make one raking pass at a victim before gliding away to find another tree from which to launch a new attack. A Jannok's head resembles a bird's skull.

Made in mockery of the birds of prey, Jannoks are an early Wyrms experiment. They dwell where great sorrow has occurred, often haunting the sites of past Aboriginal massacres. They take particular delight in haunting the graves of the Bunyip.

Willpower 6, Rage 7, Gnosis 5, Power 20

Charms: Airt Sense, Materialize (Power cost 12; Str 2, Dex 4, Sta 2, Brawl 3, Dodge 3, Claws: Str + 2, Health Levels: 7), Call the Wind (Power cost 2; summons a localized wind upon which the Jannok can glide, enabling them to make their attacks from above.)

Koala

Some Aboriginal tribes believe koala bears to be the spirits of lost children. Koala spirits can be found in the Dreamtime, slowly munching the ephemeral eucalyptus leaves. They are wary of Garou, but if treated kindly they will consent to teach Gifts. They can teach most Theurge Gifts and many Children of Gaia Gifts.

Willpower 4, Rage 3, Gnosis 8, Power 15

Charms: Airt Sense, Cleanse the Blight

Kurpannga

Kurpannga is a monstrous, hairless dingo. His howls can often be heard drifting eerily across the outback. He is only encountered in the physical world at night, spending the day in the Dreamtime.

Kurpannga is truly horrid, a giant devil dingo larger than a bull. Tendons and veins ripple across his bare skin. His teeth are long and wickedly sharp. Bloody red saliva drips constantly from his jaws.

Kurpannga is Wyld incarnate, a powerful Jagglings of revenge created by the medicine men of the Mulga-seed tribe. The Hare-wallaby people, the Mala, had arrived at Uluru to initiate their young men into manhood. The Wintalyka, or Mulga-seed men, heard of this. They sent their messenger, the bellbird Panpanpanala, to invite the Mala to a ceremonial dance, and asked them to bring some material for body painting. The Mala, angered by this request, sent only white ash and an uncivil reply. The Mulga-seed people urged their medicine men to take revenge for this slight. Thus Kurpannga was created, and went and slew many of the Mala. Today, Kurpannga haunts the Dreamtime around Uluru. He bears a passionate hatred



for all strangers. His anger toward the Garou has inexplicably intensified in recent years.

Rage 10, Gnosis 9, Willpower 9, Power 70

Charms: Airt Sense, Frenzy (Power cost 0; Kurpannga can frenzy as a Garou, gaining all benefits and disadvantages), Lupus Gifts (Power cost: 2 per level of Gift; Kurpannga may employ any lupus breed Gifts), Materialize (Power cost 30; Str 6, Dex 5, Sta 5, Brawl 5, Dodge 3, Bite: Str +1, Claws: Str +2, Health Levels: 14), Reform

Mimi

Tall, thin earth-spirits, the Mimi are so fragile that they dwell within rocks lest they be swept away and broken by the wind. They are a shy and secretive race of hunters, creeping out of their rocks on still days to dig for yams and slay small game. The Fianna believe that the Mimi are of the Fey folk and only act like spirits.

Mimi stands approximately eight feet tall. They have stick-thin bodies, long arms and legs, and large eyes and ears. Their fingers are reminiscent of a bunch of twigs. Their eyesight and hearing are exceptional. They resemble elongated caricatures of Aboriginal people.

The Mimi live in tribes in Northern Australia, favoring for their homes rocky areas with many gullies and caves. Their paintings can be found adorning many rock art galleries in the area. Skilled trackers and hunters, they employ spears and shields to great effect. They live inside rocks and caves, which shelter them from the wind.

Willpower 6, Rage 4, Gnosis 8, Power 30

Charms: Airt Sense, Earth Swimming (Power cost 5; the Mimi can pass through earth and stone. If attacked, or if the wind blows, a Mimi uses this Charm to conceal itself in a handy boulder.), Materialize (Power cost: 10; Str 2, Dex 4, Sta 2, Spears: Str +2, Health Levels: 7)

Nadubi

Nadubi are Wyrms-spirits who steal children and poison trespassers and wrongdoers with their spines, inflicting a slow and painful death.

If the Nadubi are feared by the Garou, it is not because of their imposing physical stature. Nadubi are four feet tall, with long, spindly arms and legs. Their skin is coal black, resembling charcoal. A Nadubi's face is a featureless expanse of wrinkled skin. Nadubi emit a rattling, coughlike cry despite having no mouth. Sometimes a Nadubi will carry a wooden spear and bark shield. Long spines protrude from a Nadubi's elbows and knees. Nothing remains of a slain Nadubi's body but a pile of charcoal.

Nadubi congregate about Wyrms caerns and places where the Wyrms has won a great victory (or where the Garou have suffered a great loss). Aboriginal medicine men created wards to keep Nadubi away from the tribes in years past, although today such knowledge is lost.

Willpower 7, Rage 8, Gnosis 7, Power 30

Charms: Airt Sense, Materialize (Power cost: 12; Str 3, Dex 2, Sta 3, Brawl 4, Spear: Str +1, Shield: +2 soak, Health





Levels: 7), Poison Spines (Power cost: 5 per attack; the poison injected by a Nadubi's spine after a successful Brawl attack is fatal, even to Garou. The Garou may be cured with the Gift: Resist Toxin, or if she can somehow gain the favor of a major spirit with healing powers, but otherwise the poison is invariably fatal.)

Nargun

Nargun are earth-spirits, formed of rock yet alive. They are immensely strong and, despite their ponderous appearance, are capable of surprisingly rapid movement.

Nargun appear as large boulders when still or asleep, but when angered or active can be seen to have short, powerful limbs, dark, hollow eyesockets, and strong jaws. When angry, a Nargun moves as quickly as the elemental fire that gave birth to it. The cry of a Nargun is lonely and terrible, and can sometimes be heard ringing out in the night across the plains of the Dreamtime.

When the Dreamtime was formed, the Nargun were the first creatures to be born. Fire is their dreaming, and attracts Nargun. Unwary travelers in the Dreamtime who light fires may find a boulder hunched by their campfire in the morning. Nargun are slow to anger and spend thousands of years asleep or listening to the pulse of the earth. They are enemies of the Ninya, and have more than once melted the Ice Men or sent them shrieking back to their windswept caverns.

Rage 9, Gnosis 7, Willpower 9, Power 40

Charms: Airt Sense, Cry of the Nargun (Power cost 5; all who hear this cry lose Willpower equal to the Power cost), Fire Armor (Power cost 10; the Nargun raises the temperature of the rock from which it is formed. Flammable objects such as grass and fur touching the Nargun will begin to burn, while enemies striking it with natural weapons, such as fists or claws, will suffer three Health Levels of aggravated damage.), Materialize (Power cost 14; Str 5, Dex 2, Sta 6, Brawl 2, Health Levels: 10), Reform

Ngarang

Ngarang are malevolent spirits that dwell in the roots of ancient trees. Malicious and dangerous, Ngarang are the Wyrn-corrupted kin of the Turongs.

Ngarang are tall and emaciated, with long hair and beards. Their arms, though wiry, are hideously strong. Their blackened skin resembles bark that has been scorched by fire.

Ngarang live in the swellings of large trees in southeastern Australia. Their long arms reach out and pull unwary hunters into the boles of their homes, so they can feast upon the sweet flesh of man. The Ngarang were once Turongs, but were seduced by Black Spiral Dancers, who fed them human flesh.

Willpower 7, Rage 7, Gnosis 3, Power 25

Charms: Airt Sense, Materialize (Power cost 14; Str 4, Dex 3, Sta 3, Brawl 3, Dodge 3, Claws: Str +1, Health Levels: 7), Ringbark (Power cost 10; the Ngarang slowly

kills the tree in which it lives. Over a period of weeks the tree will wither, lose its leaves and die. The bare skeletons of trees killed in this way are always twisted into painful shapes.)

Ninya

The Ninya are a race of Ice Men, once Wyld Jagglings, but long since corrupted by the Wyrms. When the great glaciers crept over Gaia, the Ninya roamed across Australia. Here, they were captured by the Wyrms.

The Ice Men resemble Aborigines, but have pale skin and ice crystals for beards and hair. All Ninya are male. They speak in angry, grinding voices like glaciers grating over rock, and have white blood. Ninya are made of ice and scatter frost about them as they walk. Fierce heat melts them, leaving behind only a slowly evaporating puddle. Ninya live in terror of the Nargun, whose fires can melt them.

The Ninya were birthed by the Earth Mother when the world was formed. They dwell in a network of caverns beneath Mount Connor, near Uluru. Long ago the Ninya were corrupted by the Wyrms, and they are now in league with the Black Spiral Dancers. The Ninya hope that when the world has fallen to the Wyrms, they will be allowed to build glittering mountains of ice and frost like those that covered the earth in the Ice Age. When one of their number dies, the Ninya mourn his passing greatly, for no new Ninya have been born since the world began.

Willpower 6, Rage 7, Gnosis 4, Power 30

Charms: Airt Sense, Materialize (Power cost 12; Str 2, Dex 3, Sta 3, Brawl 3, Ice Spear: Str +2, Health Levels: 7), North Wind (Power cost 5; summons a swirling, disconcerting gale, which gusts about the Ninya's opponents, distracting them and causing them to lose two dice from all actions), Hoarfrost (Power cost 8; this powerful Charm creates a freezing blast of arctic air, causing thick frost to grow on nearby surfaces; a victim attacked with Hoarfrost loses two dice from any action involving Physical Attributes, as she becomes numb with cold. Used by several Ninya at once, over a prolonged period, this Charm can bury victims, or an area, in thick ice.)

Potkurok

Potkurok are mischievous frog-spirits who delight in playing tricks on the unwary. They inhabit all manner of waterways.

Potkurok stand shoulder-high to most humans. Their emerald-green skin is moist like that of an amphibian. Potkurok have wide faces, wise yellow eyes, and enormous, constantly smiling mouths.

Potkurok inhabit springs, streams and any place where the water is clean and flowing. These Gafflings are inquisitive and often seek the company of others. They enjoy playing jokes upon anyone and everything, but have a particular fancy for tricking the Garou, and are always





delighted if they can drive a Garou to frenzy. They are not malicious and never try to injure their victims, although their pranks against Garou have become increasingly cruel. Potkurok are becoming rarer as Australia's waterways become polluted. Their totem is Tiddalik, the Frog Spirit.

Willpower 3, Rage 3, Gnosis 6, Power 15

Charms: Airt Sense, Disappear (Power cost 3; similar to the Ragabash Gift: Blissful Ignorance, allowing the Potkurok to become invisible at will), Ignorant Dreaming (Power cost 5; the Potkurok can create illusions to fool those who are not specifically on their guard against the spirits), Materialize (Power cost: 6; Str 1, Dex 2, Sta 1, Dodge 4, Health Levels: 7)

Turong

Turongs are Wyld, whimsical tree-spirits that dwell along Australia's east coast. On windy nights their high-pitched, trilling calls may be heard, and the Turongs themselves may be glimpsed leaping from tree to tree, long limbs outstretched and gray beards floating.

Turongs resemble gnarled, ancient men, although they are no taller than children. Their beards and hair are gray and flowing; their limbs are long and knotted. Turongs have skin like rough, peeling bark, and bright, mischievous eyes.

Turongs dwell in trees all along Australia's east coast. They live in the branches and leap from tree to tree like monkeys. They hiss and throw twigs at unwelcome visitors who walk beneath their boughs, and, if especially angry, may drop heavy branches onto those below. Turongs are tricksters, although not especially efficient ones. They hate Ngarang with a passion. Possums are their allies, and Moodai the Possum is their totem. The Fianna speculate that the Turongs, like the Mimi, are Fey.

Willpower 7, Rage 7, Gnosis 3, Power 25

Charms: Airt Sense, Forest Sense, Materialize (Power cost 12; Str 2, Dex 4, Sta 2, Brawl 2, Dodge 4, Spear: Str +1, Health Levels: 7), Vengeance (Power cost 10; the Turong can unerringly track down anyone who cuts down the tree in which it lived)

Wa-tha-gun-darl

The Wa-tha-gun-darl are diminutive Bulldog-ant people. Great builders, they are among the few Weaver-spirits found in the Dreamtime.

Standing 16 inches high, the Wa-tha-gun-darl are antlike, with glossy black skin and thin limbs. They have dark eyes and heavy brows, and speak in short grunts. Wa-tha-gun-darl carry small hunting clubs and hunt in swarms.

The Wa-tha-gun-darl dwell in sprawling tunnels close beneath the surface, usually in the Dreamtime's areas of temperate bushland. Their constricted tunnels wind through tree roots and the warrens of rabbits and wombats. Wa-tha-gun-darl are Weaver-spirits, and employ small traps and snares to catch prey. Larger animals are overcome by furious

swarms of the Bulldog-ant people. They have a hivelike society, share a mass mind, and are aggressive in defense. When a single Wa-tha-gun-darl is in danger, all members of its community are instantly aware of the peril, and rush to their comrade's rescue.

Willpower 6, Rage 5, Gnosis 4, Power 10

Charms: Airt Sense, Materialize (Power cost 1; Sta 1, Health Levels: 1), Swarm (Power cost 1; to use this Charm, there must be many Wa-tha-gun-darl present. For each Wa-tha-gun-darl who spends the required Power, the group gains a cumulative Strength and Dexterity of 1. This Charm is usually used to pull large targets down to where the Bulldog-ant people can restrain them. Often, the hapless victim is dragged to a Bulldog-ant nest, to be held down and slowly and painfully bitten to death), Tunnel (Power cost 1; the Wa-tha-gun-darl can dig complex tunnels and build elaborate underground homes using this Charm.)

Wurm-Beasts of the Dreamtime

When Australia was formed by the Incarna of the Dreamtime, several great Wurm-creatures worked with them. Before the breaking of the Triat, these Wurm-beasts maintained the balance between Weaver and Wyld. With the Wurm changed from the restorer of the balance to the unmaker, these emissaries of the Wurm also became destroyers. Many of the Wurm-beasts could not be slain, despite the valiant efforts of the Bunyip and their Aboriginal allies. These monsters still live, entombed beneath the Nullarbor by the magic of the Bunyip and Aboriginal Dreamspeakers. Now that the Bunyip are gone, the chains of sorcery that bind the Wurm-beasts begin to fray.

Animals of the Dreamtime

The Dreamtime is home to many animals. A variety of species extinct in the physical world still thrive in the Dreamtime. These animals are spirits and cannot manifest in the physical world (except for the Great Beasts, which may be called through the lupus Gift). As well as the creatures described below, the Dreamtime is also home to huge crocodiles, 30-foot-long pythons, marsupial lions, and giant penguins and flamingoes, as well as numerous native species described in the Geography chapter.

Diprotodon

Diprotodons are hippopotamus-sized herbivores from the Pleistocene epoch. They have immensely strong claws, which they use to dig for plants and uproot small trees. Diprotodons inhabit lightly forested areas where there is ample food and some shelter. Adult diprotodons fear no predator, for there are none of sufficient size to tackle them.

Willpower 5, Rage 4, Gnosis 3, Power 15

Charms: Airt Sense, Armor



Dromornis

Dromornis are enormous, flightless birds resembling emus. They stand over four meters tall. Also from the Pleistocene, dromornis dwell on open plains where they have a clear view of approaching predators. The birds live in small family groups of up to five adults and three young. When threatened, a dromornis stands its ground and attacks with beak and 12-inch claws.

Willpower 5, Rage 7, Gnosis 3, Power 15

Charms: Airt Sense

Giant Kangaroos (Great Beast)

These giant versions of modern kangaroos can stand over 12 feet tall when balanced on their tails. Giant kangaroos inhabited Australia at the same time as the diprotodon and dromornis, but now exist only in the Dreamtime. Giant kangaroos are herbivores, but, when threatened, kick with their hind legs.

Willpower 6, Rage 7, Gnosis 5, Power 25

Charms: Airt Sense, The Great Leap (as the Silent Strider Gift)

• **Materialized Form** (when summoned with the Gift: Song of the Great Beast):

Attributes: Strength 4, Dexterity 4, Stamina 5, Perception 1

Abilities: Alertness 2, Brawl 3, Dodge 3

Attacks: Bite (Str; diff. 6), Hind Leg Kick (Str +2; difficulty 6)

Health Levels: 10

Megalania (Great Beast)

A true monster, the megalania is a huge, heavyset lizard that grows up to 25 feet long. The reptile lies in ambush beside waterholes, making a short dash and hamstringing its prey, which it then devours at leisure. Also a scavenger, the megalania will eat almost anything, rending it with muscular jaws.

Willpower 7, Rage 10, Gnosis 4, Power 30

Charms: Airt Sense, Armor

- Materialized Form (when summoned with the Gift: Song of the Great Beast):

Attributes: Strength 6, Dexterity 2, Stamina 5, Perception 2

Abilities: Alertness 3, Brawl 4, Stealth 3

Attacks: Bite (Str +2; diff. 5), Claws (Str + 2; diff. 6), Grapple (as the Garou maneuver)

Armor: +4 to soak dice

Health Levels: 12

Thylacine

Thylacines are described in great detail in the Geography chapter. They are found throughout the Dreamtime, except for desert regions. They have remained prolific in the Dreamtime because of the complete absence of introduced spirit species (including dingos).

Willpower 5, Rage 6, Gnosis 4, Power 15

Charms: Airt Sense, Bite (Power cost: 1; because of the tremendous width to which thylacines can open their jaws, they do +2 damage when attacking with their Rage), Grapple (as the Garou maneuver; use the thylacine's Willpower to hit and Rage as Strength. This represents the thylacine's jaw lock with its immensely wide jaws), Sneak (Power cost: 2; the thylacine is hard to see. Roll the thylacine's Willpower against a difficulty of 6. Anyone trying to find the thylacine must beat the thylacine's successes.)

The Bunyip

The Lost Tribe

They are weaker than we. They are lost children, hardly closer to their mother than the other lost children whose names we do not speak. What is a Garou that does not howl? The name of Bunyip should not be spoken here.

— Wymbaiter, Red Talon

They are stronger than we. They have been here for a long time and know much that we do not. There is a great deal they can teach us, yet much that they know we will never understand. Do not be frightened of them, and yet do not believe that you are always safe with a Bunyip.

— Trust, Stargazer

The European Garou were correct in claiming that the Bunyip were different from them, but their assertion that the Bunyip were not Garou could not have been more



wrong. Australia's indigenous Garou were closer to Gaia than were their immigrant cousins. The Bunyip, in their centuries of solitude, had become peaceful creatures. Far from participating in the atrocities of the War of Rage, the Bunyip rarely fought or argued. They were more solitary than other Garou, shunning a pack existence and living in isolation. They met occasionally for moots, or corroborees, and these they often shared with their human Kinfolk, another custom that shocked the European Garou. The Bunyip did not revere Luna, but sang of Meeka the Moon. They wandered the Dreamtime freely and entrusted its legends to the Aboriginals. The Bunyip were the authors of many Australian Aboriginal myths, and guardians of the Aboriginal spirit.

The Bunyip were physically different from their European brethren, which also caused the Europeans to fear them. Their Lupus form was that of the thylacine: smaller and slower than a wolf, but more agile. In Crinos form, the Bunyip were large, but not so muscular as other Garou, being more sinewy and lean. The dark stripes on their backs were particularly vivid, as were their strong jaws and heavy, muscular tails. Ever alert, the Bunyip were able to stand still and calm for hours on end, even in their Rage-filled Crinos form. The Homid forms of the Bunyip were usually dark-skinned Australian Aboriginals, their hair deep brown to black, their eyes dark. The Bunyip were uneasy with their Rage, and although they were capable (as are all Garou) of channeling its force into constructive aggression, they believed their Rage to represent the Wurm's corruption of their spirit. Every Bunyip spent her life in isolation, wrestling with her Beast and attempting to control or at least understand it.

The Bunyip stepped freely in and out of the Penumbra, allying with many spirits and creatures of the Dreamtime. European Garou who tracked the Bunyip were surprised to find their trail meandering in and out of the Penumbra seemingly at random. Indeed, some Bunyip were confused by the concept of a Gauntlet at all, being unable to understand the Garou's distinctions between Dreamtime and Gaia.

Being peaceful creatures, and unaccustomed to war, the Bunyip avoided those foreigners who sought them out. When the Bunyip could avoid them no longer and had to fight, their Rage, held back for so long, surprised even themselves with its ferocity. If the Europeans had found the Bunyip frightening in times of peace, nothing had prepared them for the Bunyip enraged.

Gifts of the Bunyip

The European Garou who fought the Bunyip found them clever and elusive foes, in part because of the unique Gifts the Bunyip possessed. It may be possible for Garou to learn these Gifts during the course of a chronicle, if they can placate and ally with a Dreamtime spirit powerful enough to teach them.



• **Dreamwalk (Level One)** — The Bunyip's connection to the Dreaming is great, allowing them to enter and exit the Penumbra with ease. This Gift was taught by any Dreamtime-spirit.

System: At night, under the moon, the Bunyip can temporarily reduce the Gauntlet in her immediate area by two, for herself only, if given an uninterrupted minute of concentration. Any Bunyip with this Gift has no need of a reflective surface to step sideways.

• **Leap of the Kangaroo (Level One)** — as the lupus Gift.

• **Surface Attunement (Level Two)** — as the Stargazer Gift.

• **Possum's Feet (Level Two)** — This Gift is identical to the Lupus Gift: Catfeet, except that it is learned from possum-spirits. This Gift may explain the athletic feats performed by captive thylacines.

• **Bunyip's Boom (Level Three)** — The Bunyip is able to emit a loud, mournful, booming call that echoes through the surrounding countryside. This Gift is taught by servants of Mu-ru-bul Tu-ru-dun the Bunyip.

System: The Bunyip spends on Gnosis point and rolls Charisma + Performance (difficulty 7). Those in earshot of the call are cowed, losing Willpower points equal to the Bunyip's successes (and probably fleeing the area). This Gift may only be used once per scene against each target.

• **Landspeak (Level Three)** — The Aboriginal people of Australia are said to sing the land; an explanation for such stories is the Bunyip's ability to hear the speech of the Earth. This Gift was taught by servants of the Rainbow Serpent.

System: The Bunyip must crouch and put his ear to the ground, making a Gnosis roll (difficulty 6). The number of successes indicates the radius in miles inside which the Bunyip hears what is happening on the land's surface. If the Bunyip also spends a Gnosis point and makes a successful Past Life roll (difficulty 8), he can hear sounds from the land's past. The information available will be scant at best, but it is possible to listen to sounds of many years ago if the land has some reason to remember them.

• **Gnaw (Level Four)** — as the Lupus Gift.

• **Guardians of the Dreamtime (Level Four)** — As Australia's guardians, the Bunyip were given special powers over the land. This Gift is one of the reasons the outback Gauntlet remained low in Australia for a longer time than in the rest of the world. This Gift is taught by a servant of the Rainbow Serpent.

System: The Bunyip can automatically step sideways at night, without the need for any reflective surface. Furthermore, the difficulty of any attempt to step sideways is one lower than normal. Also, for each point of Gnosis the Bunyip spends, he may reduce the Gauntlet in an area by one for a number of hours equal to his Intelligence + Rituals Dice Pool. In the past, Bunyip would lead foes into the Penumbra (by lowering the Gauntlet to nonexistence), then abandon them there.

• **Bloody-Mindedness (Level Five)** — The Bunyip gains the ability to dedicate himself to one particular task, be it combat or an artistic endeavor. Nothing will sway the Bunyip from that task. This Gift is taught by servants of Mu-ru-bul Tu-ru-dun the Bunyip.

System: The Bunyip spends two Willpower points. Afterward, nothing save death can distract or dissuade the Bunyip from her chosen task. She need not eat or sleep. If the power is used in combat, the Bunyip becomes oblivious to any other opponents and consequently may not dodge their attacks. Her soak Dice Pool versus these attacks, however, is doubled. Versus the chosen opponent, the Bunyip gains one extra attack per round, and the difficulties of all actions against that target are reduced by one. She also becomes immune to supernatural attempts to dissuade her.

• **Billabong Stride (Level Five)** — The Bunyip may enter any body of fresh water and, after completely submerging herself, emerge from the waters of an utterly different lake, stream or river. The destination must be known to the Bunyip, and she must have actually bathed in that water before. This Gift is taught by servants of Mu-ru-bul Tu-ru-dun the Bunyip.

System: The Bunyip must spend two Gnosis points.

The Spirit Tribe

The brutal destruction of the Bunyip tore Australia's indigenous Garou from the cycle of life and death. So great was their anger and shock at being slain that many Bunyip believed Gaia had abandoned them. Instead of passing on to her womb to be reborn, the Bunyip remained in the Dreamtime, vindictive spirits haunting the Penumbra.

Ghost Bunyip's power is drawn from the Underworld, the Dark Umbra where the spirits of humans go after their death. The Bunyip, however, are not wraiths, but a unique spirit tribe. Rather than dwelling in the Underworld, they feed upon the death energies emitted by it, allowing them to exist as ghosts in a Realm at the edge of the Penumbra. Their great anger over their unjust destruction poisons the Dreamtime, turning the spirits and the land itself against the Garou.

Ghost Bunyip, despite the atrocities committed against them, have not turned to the Wyrms. Nonetheless, the Bunyip have lost much of their peaceful nature. They prowl the Dreamtime in Lupus, Hispo and Crinos forms, gaunt, pale and transparent. Their eyes burn with spectral fire, and their mouths gape frighteningly wide, hungry for revenge. They rarely speak save to emit their coughing bark, a dirgelike cry of suffering and hatred. Solitary creatures even in life, the Bunyip now shun their own kind lest they be reminded of what they have lost and confronted with what they have become. They prowl the Moon Paths of the Penumbra, slaying or driving mad those Garou they encounter. Sometimes Bunyip will form a temporary pack in order to raid a caern, stealing the spiritual energy they once guarded in order to warm their cold hearts.



The Bunyip Ghost Garou

Willpower 8, Rage 10, Gnosis 8, Power 50

Charms: Airt Sense, Materialize (see below), Reform, Tracking, and the Bunyip Charms listed below.

• **Materialized Forms:** When a Bunyip Materializes, it retains some of the shapeshifting abilities it had in life. The Trait changes listed in parentheses correspond to the different Garou forms (Glabro/Crinos/Hispo/Lupus), and it costs the Bunyip only one Power point to shift forms.

Attributes: Strength 3 (5/7/6/4), Dexterity 4 (4/5/6/6), Stamina 3 (5/6/6/5)

Abilities: Brawl 4, Dodge 5, Intimidation 4, Stealth 5

Attacks: Bite (Str +1; diff. 5), Claws (Str + 2; diff. 6), Jaw Lock (as the Garou combat maneuver)

Health Levels: 7 (the Bunyip may spend one Power point per turn to regenerate Health Level damage)

New Bunyip Charms

As well as retaining the tribal Gifts they possessed in life (usable at a Power cost equal to the level of the Gift), Ghost Bunyip, because of their wraithlike existence, may employ the following charms. They also possess the traditional spirit Charms of Airt Sense, Materialize and Reform.

• **Control Dreamtime:** This is not so much a Charm as a consequence of the Bunyip's innate connection with the Dreamtime. Even when they were alive, the Bunyip were closer to the Penumbra than were other Garou; as spirits, they are now virtually one with the spirit world. When a Bunyip ghost is near, Dreamtime plants, animals and the earth itself become agitated and hostile, expressing and amplifying the rage and loss of the Bunyip. Garou will be attacked by maddened beasts and lashed by foliage; even the landscape will rise up against them in the form of earthquakes, sandstorms and sudden torrential rain. This does not cost Power.

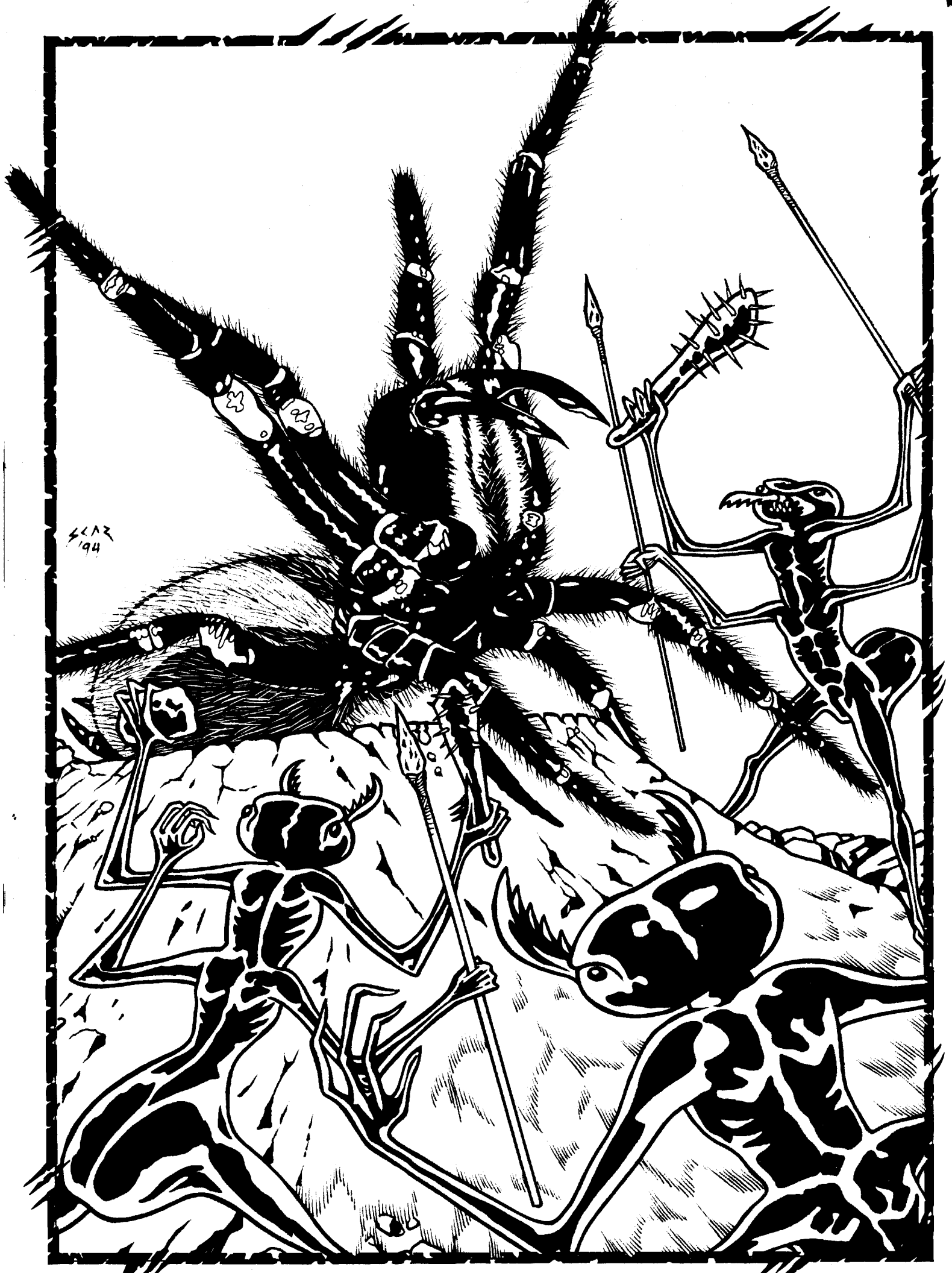
• **Drain Gnosis:** This is the Charm the Bunyip ghosts use to attack caerns that were once theirs but are now in the hands of other Garou. It takes many spirit Bunyip to affect a caern. Given time, Bunyip can lower the level of a caern through a direct appeal to the caern's totem. This takes a total of 25 Power points per level drained.

With this Charm, an individual Bunyip can also steal Gnosis points from Garou they encounter in the Dreamtime, at a Power cost of 10 (the Gnosis points then become Power points for the Bunyip).

• **Induce Harano:** Not all Bunyip ghosts possess this Charm; many are too full of Rage to utilize this power effectively. The calmer Bunyip spirits, however, especially those who were murdered in particularly brutal ways, are able to express the injustice and folly of the War of Tears to any who will listen. Garou hearing their heart-rending moaning must succeed in a Willpower roll (difficulty 8) or be overcome by a sense of guilt and futility, losing all temporary Willpower and motivation. Those already close to Harano tip over the edge into an abyss of hopelessness and self-hatred from which death is the only escape. This costs 10 Power points.

• **Shape Moon Path:** The Bunyip can make Moon Paths disappear, stop dead, change direction, turn in circles, and otherwise alter. Garou who find themselves on a Moon Path affected by this Charm are liable to become lost in the Penumbra, but can make Intelligence + Enigmas rolls (difficulty 8) to recognize the tampering and retrace their path. Nothing can make the Moon Path return to its original direction until the Charm has expired. Ghost Bunyip use this power to lead Garou astray, and sometimes lure them into obscure Umbral Realms, such as the Atrocity Realm, where they are abandoned. This costs five Power points per hour the path is warped.

• **Reverse Gauntlet:** Power cost 10. Ghost Bunyip can reverse the effects of the Gauntlet with this Charm, effectively trapping Garou in the Penumbra. The Gauntlet to return to the physical world is raised by three for Garou targets of this Charm. Garou at the mercy of the combined Bunyip Charms: Reverse Gauntlet, Control Dreamtime and Shape Moon Path find themselves helpless and trapped in a hostile Penumbra. Few Garou survive such a fate once the ghost Bunyip come for them.



Chapter Six: Dreaming the Dawn

The Bunyip are gone. The Garou constantly war against the agents of the Wyrn. Pentex and its subsidiaries despoil the environment, Banes breed in the cities, Leeches run riot, mages conduct dark experiments in their secluded enclaves. Gaia is under attack on all fronts. What can the Garou do? This chapter presents the outline of an Australian chronicle, "Dreaming the Dawn," while also allowing Storytellers to incorporate their own scenes and ideas in the drama.

"Dreaming the Dawn": An Australian Chronicle

*Drinking deep of heady waters
By his Kosciusko home,
All his kindlier creed he slaughters
When mad Snowy starts to roam.*

— C.J. Dennis, "Snowy on the Spree"

"Dreaming the Dawn" is designed for a pack of new Garou who have not yet undergone their Rite of Passage. Initially based in the Wadbilliga Protectorate, as the chronicle progresses the characters will travel to remote areas of the continent in service to the Jindabyne Council. In the process they will create an opportunity for Australia's Garou to reconcile themselves with the spirits of the land and with their own haunted past.

Mood and Theme

"Dreaming the Dawn" employs the overall theme of **Rage Across Australia**, "Strangers in a Strange Land." The characters play a pivotal role in gaining the trust and acceptance of Australia's alienated spirits. Without an alliance between the Garou and Dreamtime spirits, the Wyrn will triumph. A secondary theme is the gaining of independence, as the pack and Australia's Garou come of age. The overall mood of "Dreaming the Dawn" is the guilt that pervades Australian Garou. A secondary mood, counterpoised to this, is hope, for the characters are the Garou's last chance for redemption.

Setting

The Wadbilliga Protectorate, described in Chapter Three: Geography, is home to the Silver Fangs and their king. It is also the meeting place of the Jindabyne Council. Wadbilliga lies in rural New South Wales, extending over the state border into Victoria. It stretches from Mallacoota Inlet in the south to the suburbs of Sydney in the north, a distance of some 400 miles. Wadbilliga's eastern boundary is delineated by the Pacific coast, dotted with fishing villages and tourist resorts. The Kosciusko National Park forms the protectorate's western border. The cities of Canberra and Wollongong lie within Wadbilliga. Smaller towns include coastal Bateman's Bay; Eden, center of a logging industry; and Jindabyne itself.



Much of Wadbilliga consists of mountainous terrain, granite peaks formed millions of years ago. The effects of erosion and weathering, coupled with glacial action, sculpted the mountains into their current form. The high alpine plains were laid down by boulders, silt and sand eroded from the mountains, which were exposed as the ice melted. This melting also formed the protectorate's many lakes.

Heavy, dependable rainfall and frequent snowfalls have birthed numerous rivers in Wadbilliga. Their chill waters rush down precipitous slopes carpeted in gnarled and twisted snow gums, many of them over 400 years old. In Kosciusko National Park, snow may fall in any month of the year, although mainly between June and October. During these months many roads are closed by snow. The area is Australia's most popular snow field, and tourists flock to the six ski resorts, including Thredbo and Smiggin Holes. In summer the high plains are grazed by cattle and explored by bush walkers.

History

Wadbilliga has been the domain of the Silver Fangs ever since their pastoral Kinfolk settled the area in 1821. Squatters drove great herds of cattle south from Sydney Town into the high plains as early as 1815, when drought and famine at Port Jackson forced settlers to seek further afield for grazing land. By 1851 the area was home to 3689 people, 100,000 cattle and 33,000 sheep. Tobacco, wheat and other grains were also being grown.

One of the first Garou into Wadbilliga was the Shadow Lord and mystic, Doctor Lhotsky, who led an expedition into the Alps in 1834. Here he attempted to communicate with the Bunyip, using members of the Wiradjuri and Krauatungalung tribes as translators, but to no avail. Angered, the Shadow Lord slew the Aboriginals, blaming them for his failure to contact the Bunyip. The Bunyip slew him in return.

The Silver Fangs moved into Wadbilliga in force during the Gold Rush of the 1860s. After the War of Tears, the Silver Fangs claimed Wadbilliga's Bunyip caern as their own. The caern, which stands on 1500-meter Crackenback Peak, overlooks the township of Jindabyne and the artificial lake that flooded the valley during the creation of the Snowy River Scheme. The bulk of the Snowy River's waters now flow inland, through tunnels large enough to accommodate double-decker buses, and hydroelectric generators 1000 feet underground, to the headwaters of the Murray, thence to irrigate the arid lands of the Riverina, another Silver Fang protectorate. Despite outrage from many Garou, the Silver Fangs and their human Kinfolk pushed the Snowy River Scheme through federal Parliament. The village of Jindabyne grew considerably, becoming a small city of tents and corrugated iron huts, the base camp for workers from across the world. Many men died blasting tunnels through the Snowy Mountains, and their ghosts still haunt Wadbilliga.

Wadbilliga's other claim to fame is that it is home to Canberra, the Australian national capital. Canberra was founded in 1913, 12 years after Federation. Even before Canberra's first foundations were laid, Wadbilliga was home to a national assembly. Jindabyne had become the site of a Garou council whose members represented all the Australian tribes, save for the Bunyip. Like the Silver Fangs whose caern they shared, the members of the Jindabyne Council saw themselves as the leaders of the nation's Garou.

Jindabyne

The township of Jindabyne is perched on the shores of Lake Jindabyne, approximately three kilometers from the dam holding back the waters of the Snowy River. The previous site of Jindabyne now lies underwater; Jindabyne was moved in 1960. Although the gravestones from the original town's cemetery were moved, the bodies of its dead were not. They lie beneath the lake's rippling surface to this day. Jindabyne's population is 1,700, many of whom are Kinfolk. During winter, because of its proximity to popular ski resorts, the population can grow as high as 25,000, housed in Jindabyne's three motels, many caravan parks, and surrounding ski lodges and resorts.

The Crackenback Sept

Caern: Mount Crackenback, Kosciusko National Park

Level: 3

Gauntlet: 4

Type: Honor

Tribal Structure: Shared between Silver Fangs and the Jindabyne Council

Totem: Kanau the Wedge-tailed Eagle

Home to King Darius Winchester and his Silver Fang court, the Crackenback Sept consists entirely of Silver Fangs. The Silver Fangs are extremely protective of their caern and have more than once urged that the Council be driven out, although without success. The caern stands upon Crackenback Peak, a steep, granite mountain with a commanding view of the Jindabyne Valley. The mountain's southern face is sheer, plunging steeply down to Crackenback Swamp and Wollondibby Creek. The gentler northern slopes contain the only path to the summit, where lies the caern proper and the meeting place of the Council.

Bawn

The sept's bawn extends in a rough circle with an approximately 15-mile radius (35 kilometers), centered on Crackenback Peak. Lake Jindabyne and the township itself, as well as the glacial Lake Bullanbalong, Cascade Falls, Mount Kosciusko, and the Jindabyne Pumping Station and tunnels (part of the Snowy River Scheme) all lie within the bawn.

Center

The caern centers around the bare height of Crackenback Peak, a windswept expanse of crevassed, weathered granite 50 feet across, surrounded by a fringe of snow gums bowed by the ferocity of the alpine storms. The remains of a bonfire, kindled whenever the sept or the Council meet, lie at the bottom of the largest crevasse. The peak is often obscured by clouds in winter. No snow falls within the ring of gums circling the summit. Large drifts pile up against the boles of the trees beyond this circle.

Landmarks

Cub Island

Formerly Cub Hill, this small island was formed with the creation of Lake Jindabyne. Cub Island is the initiation ground of the Ngalyod Pack. To receive their Rite of Accomplishment, initiates must swim out to the island from the shores of the lake, a kilometer through the cold alpine waters—the final trial of many they must face as part of their Rite of Passage.

Mount Kosciusko

The tallest mountain in Australia, 2228 meters high, Mount Kosciusko marks the western edge of both the bawn and Wadbilliga. Its peak reaches above the tree line. Snow lies on its upper slopes for much of the year. Once, Aboriginal tribes journeyed here to gather bogong moths, which hibernate in the mountain's clefts and caverns during winter. Mount Kosciusko is today a pilgrimage site for many Garou, who come to mourn the passing of the Bunyip, for it was within a cave on the upper slopes of the mountain that the last Bunyip died at Wyrmbaiter's hand.

Tiger's Hill

On the northeast slope of Crackenback Peak, Tiger's Hill seems, in the physical world, to be an unassuming knoll forested in snow gums. In the Penumbra it is a memorial to the War of Tears. A 10-foot-high pile of thylacine and Bunyip skulls stands here, ringed about by Aboriginal burial poles adorned with ochre and clay.

Umbrascape

The Crackenback Caern's Umbrascape is a glade atop a perilously high mountain, of which the real world's mountain is but a weathered shadow. In the Penumbra, the peak stands taller than Mount Kosciusko and affords an unparalleled view across the alpine plains. Sharp-eyed Garou claim to be able to glimpse the sea from the Penumbra peak. The moot fire blazes constantly in the Penumbra, its



sheets of flame leaping wildly and crackling in the ferocious wind. The gum trees ringing the mountaintop lean inward to warm their gnarled limbs over the fire, while beyond them, the mountain's slopes drop precipitously to the forest below. No sign of Lake Jindabyne is visible, only the white waters of the Snowy River, a fine thread winding through the bushland many thousands of feet below.

Personalities of Wadbilliga

The Silver Fang Court

The Wadbilliga Protectorate is the home of the Australian Silver Fang court, approximately 10 individuals. Of these, the most important are described below. Visitors from the three other Australian Silver Fang protectorates are common.

Michelle Leaps-beyond-the-Reach-of-the-Wyrm

The current seneschal of King Winchester's court, Michelle Leaps-beyond-the-Reach-of-the-Wyrm is a metis Ragabash. She is the only offspring of an illicit liaison between her Silver Fang parents. In Homid form, she is a tall, well-built woman of middle age, with dancing eyes and rosy cheeks. Her Lupus form is that of a thick-set silver wolf with black muzzle and paws. Michelle's claws are weak: her metis disfigurement.

Although she seems faithful to her king, Michelle secretly lusts after the throne. A member of the Renewal Camp, she feels that the current Silver Fang leaders are weak and inbred, and that despite his lineage, Darius Winchester is unfit to rule Australia's Silver Fangs. Michelle, of course, believes herself more suited to the task. The Silver Fangs, however, would never accept a metis queen, making Michelle all the more bitter.

As seneschal, Leaps-beyond-the-Reach-of-the-Wyrm is in charge of ensuring that King Winchester's orders are carried out quickly and efficiently. She is the most influential member of the court save for the king himself. Michelle ensures that those of Darius's commands she finds distasteful are lost or forgotten. She is a skilled diplomat and tactician. Were she to become queen, Michelle would do her best to revitalize the Silver Fang bloodline and ensure that her fellow metis are no longer shunned. In these times, she believes, the Garou need every warrior they can get, regardless of their breed.

Tames-Spirits-with-her-Snarl

Tames-Spirits-with-her-Snarl, lupus Theurge and Shaman of the Lodge of the Moon, is a frustrated Garou whose Rage is always close to the surface. In Lupus form her pedigree shows clearly; she is slender and fine-boned, with pale, silky fur. Tames-Spirits-with-her-Snarl rarely shifts into Homid, but is exquisitely beautiful when she does.

She was born in Canada, where she learned to speak with spirits of all kinds. Such skills came easily to her, and she was sent to Australia to solve the problem that Australian Silver Fangs had in communicating with the spirits of the Dreamtime. Arriving in Wadbilliga five years ago, Tames-Spirits-with-her-Snarl roamed the Penumbra in search of spirits. Those she found shunned her, refusing to communicate with the haughty lupus. She became more and more enraged, finally resorting to violence and coercion to get her way. Tames-Spirits-with-her-Snarl has succeeded in terrorizing some minor spirits into speaking with her, but real progress eludes her. Recently she has had several fits of frenzy. During these fits she has slain several Turongs, causing the Penumbra to become even more hostile toward Wadbilliga's Garou.

Duke Anthony Pierce

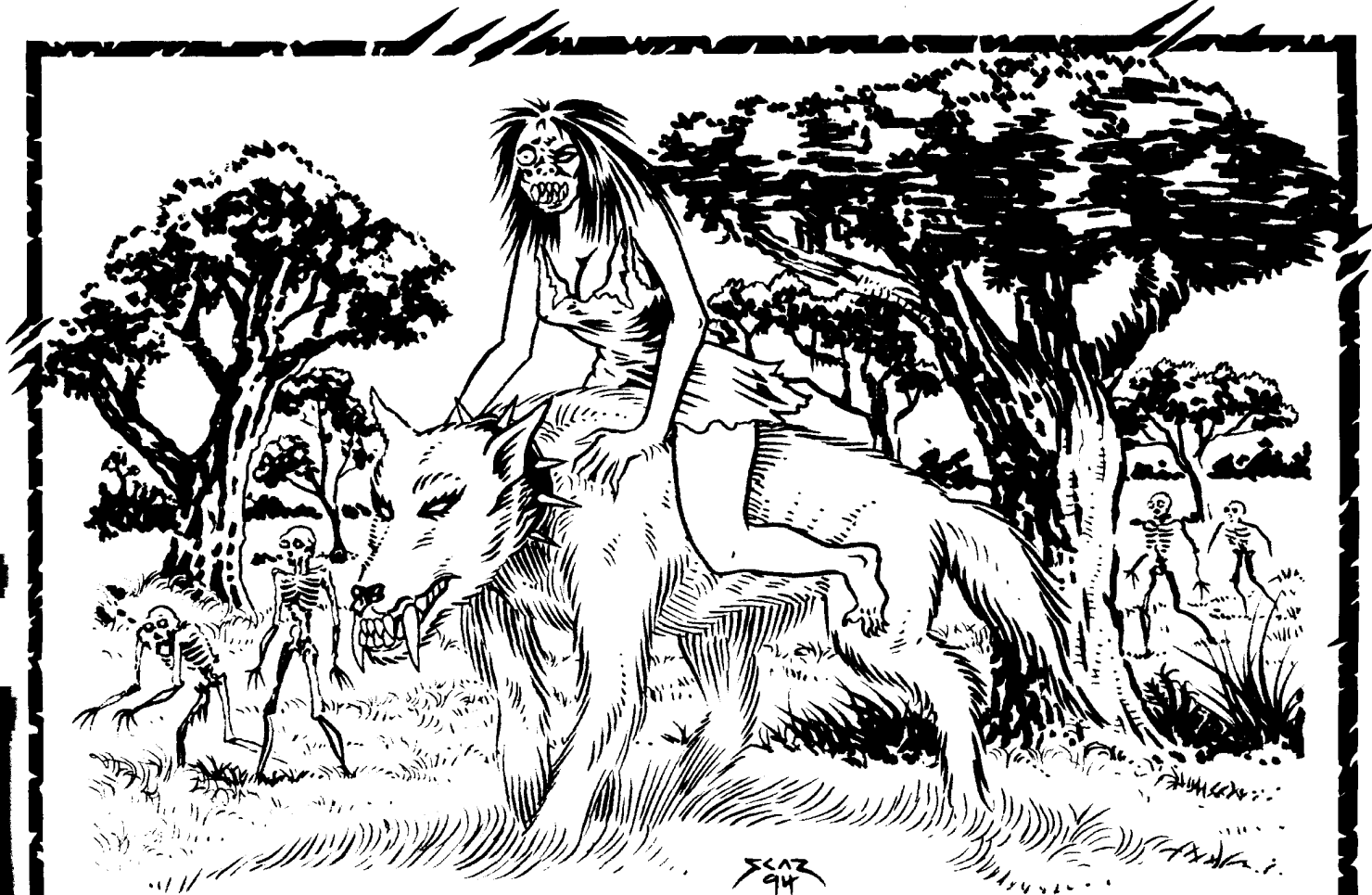
Steward of the Lodge of the Moon, Duke Anthony Pierce is a homid Philodox with the insane plan of wiping out Australia's entire dingo population. When in Lupus, the Duke appears as a white-furred wolf flecked with silver, a great ruff of fur about his thick neck. In Homid, he is a middle-aged man with long white hair and beard. Although born in Australia, Duke Anthony fancies himself as English and speaks of all things Australian with contempt. He considers himself superior to all Garou save other Philodox, and believes those who have interbred with dingos are unworthy of the name Garou. Duke Anthony takes particular care to be called to the Riverina or Gippsland Protectorates whenever Mamu is present in Jindabyne.

M'lady Kathryn Hope

The elegant and fashionable M'lady Kathryn Hope is the homid Steward of the Lodge of the Sun. A Philodox, she despises blacks, Asians and all foreigners save the English, and makes no attempt to hide her racism. Subconsciously, she fears that the Silver Fangs have been weakened by inbreeding, but manifests this fear as loathing of all other tribes and "lesser races." M'lady deeply distrusts the Uktena, who in her eyes have lowered themselves by breeding with Aboriginals, and believes that Tjinderi Knowing-Smile lusts after the leadership of the Jindabyne Council. Kathryn Hope seeks to ally herself with Carla, leader of the Get of Fenris, and cannot understand why her advances have been rebuffed. Her family is established Kinfolk and has spawned many Silver Fang heroes in the past, of which she is quick to remind those who doubt or belittle her.

Nick Meads

Stubbornly referred to as Nicholas by the other Silver Fangs at court, Nick is a homid Galliard and the Squire of the Lodge of the Sun. Responsible for the sept's defense, Nick is an able warrior, fit and muscular. A thrill-seeker and risk-taker, he delights in human pursuits such as bungie-jumping and hang-gliding, using his Garou abilities to



excel at these activities. Nick loves Wadbilliga, spending much of his time skiing and white-water canoeing in the protectorate. He is irritated by his Silver Fang comrades, considering them boring and arrogant. Nick often teases the members of Darius's court to the point of frenzy, vanishing into the Penumbra when they become enraged. He looks forward to Jindabyne Council meetings, as he is deeply attracted to Tjinderi Knowing-Smile, his opposite in so many ways, finding her secretiveness irresistible. Nick has vowed to protect her from Mamu should the Red Talon ever attack her.

Others

Wadbilliga is home to others beside the court of the Silver Fangs and the Jindabyne Council. These wild cards are discussed below.

Diana Wentworth

Diana Wentworth is a 12th-generation vampire of Clan Gangrel. Always a headstrong girl, she took great delight in slipping away from her family and her chaperone when mortal. Diana grew up in the late 1800s, when a belief in Spiritualism and faeries was common among educated people. Having read Arthur Conan Doyle's works on the subject, Diana was quite sure that she would encounter faeries in the Australian bush. Instead, one night in the

Blue Mountains, to which her parents had come for a holiday, she met a vampire.

For the last century Diana has roamed the high country, gradually making her way south toward Jindabyne, feeding upon cattlemen, skiers, bushwalkers, and animals as she went. Free of the restrictions of Victorian society, she revels in her vampiric nature. Diana disdains clothes as a mortal affectation. She is slender and pale, with long, blond hair. Her skin, while flawless, is smeared with moss and dirt. Diana has climbed Mount Kosciusko by starlight and swum naked in icy alpine streams. As a wolf she has howled her joy to the moon from the highest peaks of the Snowy Mountains.

It was in wolf form that Diana encountered Darius Winchester, the Silver Fang king, one frosty winter night. Unknown to all, the pair have become lovers, although Darius cares more for her than she does for him. At first Darius truly believed Diana was another werewolf, and even as his suspicions grew, his growing infatuation blinded him to the truth. When Diana finally revealed her true nature to him, Darius had gone too far to care. If their secret were ever revealed, Darius would be humiliated and might even be forced to abdicate. Diana would be amused. Because of her affection toward Darius, Diana has promised not to feed upon any Silver Fang Kinfolk, nor to embrace any fledglings within Wadbilliga's borders. Despite the

years that have passed since she became a vampire, Diana is still willful. She begins to entertain the prospect of Embracing a Garou.

Snarls-at-Shadows

A lupus Ahroun, this rogue Shadow Lord is rarely seen by any other Garou save for those in her small, multitribal pack. Snarls-at-Shadows was exiled from the Tasmania Protectorate after arguing with Vlad Volaschky over the beauty of the Australian wilderness, which he despises unless it mimics the terrain of Europe. She fled to the mainland, taking refuge in the rugged terrain of the Snowy Mountains. In Lupus form Snarls-at-Shadows is a jet-black wolf, with muscular forequarters and blazing green eyes. Her Homid form, on the rare occasions she assumes it, is that of a tall, tanned woman in her early 20s, with thick black hair falling to her waist.

Snarls-at-Shadows has taken it upon herself to keep the high country free from the incursions of apes and their tame beasts. In particular, she preys upon the mountain cattlemen and their herds. Her attacks upon cattle have been blamed on dingos, and local herders have taken to shooting dingos on sight. She and her pack: Blood-in-the Snow, a Red Talon Theurge; the homid Ragabash Gift-of-Death, a renegade Child of Gaia; and Nyx Sporades, an outcast metis Black Fury Ahroun, have also begun to harry skiers and their communities, going so far as to destroy construction equipment destined for the building of new ski resorts.

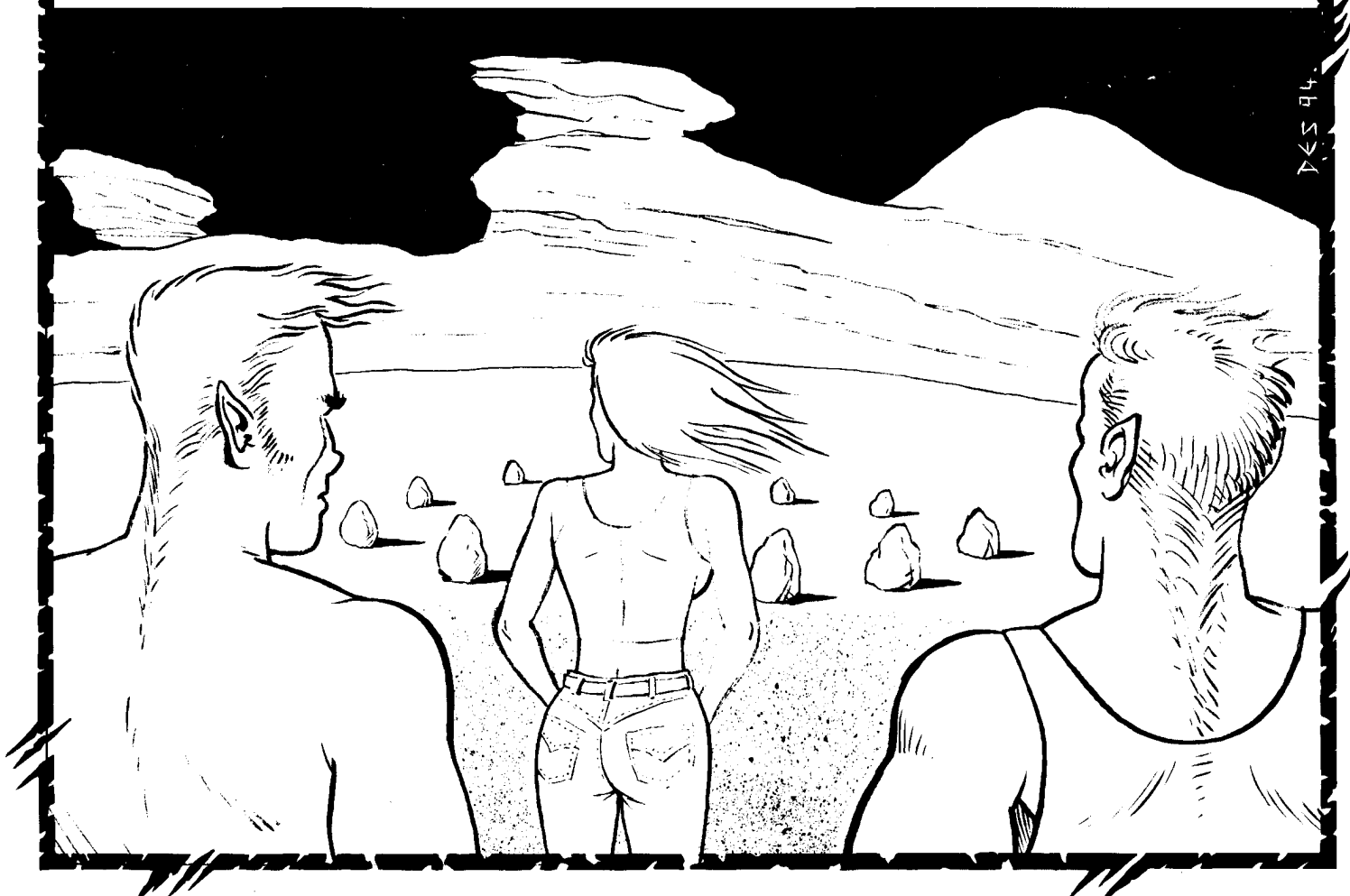
Radical ecoterrorists have been blamed for these increasingly violent attacks.

Recently, Snarls-at-Shadows and her pack have become aware of the suffering spirit of the Snowy River, bound and weakened by Weaver-spirits. Although Snarls-at-Shadows has been unable to communicate with the river spirit, she believes it is close to death. Her true purpose in keeping the Snowy Mountains free of humans is the hope that the Snowy River's spirit will ally itself with her and her pack. Even in its weakened state, Snarls-at-Shadows believes that the river spirit could greatly increase her power, perhaps even allowing her to oust Vlad Volaschky from the Jindabyne Council and take his place.

The Jindabyne Council

Council Members

Black Furies: Wungala Rose has sat on the Council for more than 20 years. Her concerns are for humanity, especially women, and she supports the Glass Walkers implicitly. She is a close friend of Innana; although she considers some of the Child of Gaia's actions foolish, Wungala is quick to defend her. Wungala is considering approaching Tjinderi Knowing-Smile to consult her about the Namarrkon Caern, but still hesitates to do so, due to certain disturbing rumors she has heard concerning the Uktena.



Bone Gnawers: Mother Pasta is proud of her tribe's position and does little to endanger her seat on the Council. She is the most conservative member, giving her opinion only when she sees where the majority opinion lies. The Shadow Lords wish her gone, and she feels the safest course is supporting suggestions made by the Glass Walkers. Mother Pasta has offered her support to young Monash End-to-the-Darkness, and always arranges to sit beside him at Council meetings.

Children of Gaia: Cernonous and Innana alternate as representatives on the Council. Neither is a particularly active member; Innana is often distracted by her visions, while Cernonous has more important things to do with his time. Both are outspoken in their support of the Glass Walkers and quick to remind others that, apart from themselves, only the Glass Walkers' claws are free of Bunyip blood. The two Children do not see eye to eye, and their often contradictory positions on issues have frustrated the other Councilors.

Fianna: Fingal Flashing-Claws is growing senile, and most Council members are waiting for him to die. He wastes much time in bitter dispute with Darius Winchester and will never support any motion the Silver Fang suggests, even if he secretly agrees with it. His strong influence over human political affairs is well known, and Don Mephisto does his best not to antagonize him. Fingal considers all Stargazers tainted with corruption and demands that Monash be impeached from the Council. He is supported in this by Vlad Volaschky.

Get of Fenris: Although Carla Grimsson resents being labeled a racist, she grits her teeth and bears any insults. She is intelligent enough to see the importance of the Jindabyne Council. Although Carla is disliked by Wungala Rose and Innana, all respect her intellect. She respects the two women and has considered informing them of her true beliefs. Carla often sides with Mamu against the Uktena, which adds to her reputation as a hothead, but she considers all arguments carefully.

Glass Walkers: Don Mephisto is the eyes and ears of the Glass Walker Board and manipulates the Council to further his tribe's aims. He is likable, and offsets the traditional prejudices many hold against his tribe with his open demeanor and ready smile. He is a master of diffusing tension, and puts an end to most arguments with a joke and a soft word. He plays Fingal Flashing-Claws against Darius, Darius against Vlad, and Vlad against Mamu, Mother Pasta and Darius, the better to further his power.

Red Talons: Mamu's sole reason for continuing to attend Council meetings is to convince his peers of the need for Total War against humanity. Aggressive and rude, he belittles and abuses Tjinderi Knowing-Smile constantly, and tries to bully the young Monash into supporting him. Mamu is insecure at Council meetings, for he knows that his position is constantly threatened by others of his tribe. Mamu is the only lupus on the Council.

Shadow Lords: Those rare Council meetings Vlad attends are tense and angry events. Vlad constantly derides the Council for being weak and ineffectual, notably Mother Pasta, who he believes should not be on the council at all. The other Garou respond by arguing that Vlad does not spend sufficient time in Australia to justify his Council seat. Only the threat of losing his position forces Vlad to attend meetings. Vlad considers the youthful Monash End-to-the-Darkness an upstart pup. He supports Fingal Flashing-Claws in this, and lends his weight to Mamu's words when the Red Talon belittles the Stargazer.

Silent Striders: Grek Twice-Tongue, thrust onto the Council by spirits, seems to serve some unknown destiny. His decisions are unpredictable and frustrate other Council members, save for Innana. He has no clear agenda that the other Councilors can determine. He attends every Council meeting but does not always speak. He has begun to harass Tjinderi Knowing-Smile concerning the wandering Wendigo, Joseph Blows-with-the-Wind, and has more than once suggested that, being the only Wendigo in Australia, the youth should be given a Council seat. This proposal has been met with horror by Carla and Mamu, with joy by Mother Pasta and Monash, and with tentative approval by Don Mephisto.

Silver Fangs: Darius Winchester treats his Council position very seriously. He is involved in every discussion, never missing an opportunity to express his opinion. Darius believes that only Cernonous, of the two Children of Gaia, should attend future Council meetings. He is well aware that Fingal Flashing-Claws and Vlad Volaschky despise him. He trusts Don Mephisto as a strong ally. Darius spends much of his time attempting to draw Grek Twice-Tongue out, privately believing that the spirits must have chosen Grek to further Darius' own goal.

Stargazers: Monash End-to-the-Darkness is still finding his paws on the Council. Buffeted by the arguments of his political superiors, he has weathered his first year well, thanks to the somewhat vague guidance of Innana, Voice of the Goddess. Monash is disturbed by Mother Pasta's attentions, although he does not know why. He spends much of his time at meetings fending off Fingal and Vlad, who wish him gone, and defending his tribe against those who claim the Stargazers no longer deserve a protectorate of their own.

Uktena: Tjinderi Knowing-Smile knows that her position is tenuous. She must defend herself from members of her own tribe, particularly her chosen successor, as well as her rivals on the Council. Mamu and Carla both despise her, for Uktena lands border protectorates of both their tribes. Tjinderi argues that the Glass Walkers and Stargazers should surrender their protectorates to more responsible management, and points out that the Uktena have demonstrated themselves capable of such care.

Council Meetings

The Jindabyne Council meets every season, although emergency meetings may be called at short notice. An empty place is left at each Council meeting in honor of the Bunyip. Council members are chosen by their tribes, and only tribal members may dismiss a Council representative. Decisions are reached by consensus, which means that Council meetings are protracted affairs, punctuated by arguments and barely repressed rage. Disputes are invariably won by the Garou with the loudest voice. Only the presence of opposing Garou of similar strength prevents Council meeting from complete domination by any one member. It is forbidden for Council members to fight one another while the Council sits. To date no member has been killed during a Council session. The Jindabyne Council has the power to call any Garou in Australia to give evidence before it. Each representative vows before Gaia to enforce the Council's decisions in his or her own protectorate, from which comes the Jindabyne Council's power. Of late, the Council has made few decisions, and has failed to ensure that the decisions it has made have been adhered to in the continent's remoter areas.

The Ngalyod Pack

The Ngalyod Pack is named in honor of Ngalyod, the great totem spirit of the Bunyip. Its existence symbolizes the role of the Bunyip as guardians of the land, a role the Jindabyne Council has inherited by default. The members of the Ngalyod Pack are chosen from among Australia's many Garou. Honor, Glory and Wisdom all influence the Council's decision when choosing new members of the Ngalyod Pack, although Glory is least valued. In the eyes of the Council, Honor and Wisdom matter more than vain-glorious deeds.

Traditionally, Garou are chosen to serve the Ngalyod Pack for 10 years. At the end of this time, a new pack is formed. If pack members are killed, replacements are chosen by a special meeting of the Council. Appointments to the Ngalyod Pack have sometimes been made more for political reasons than because of the skill and renown of the appointees, weakening the pack's effectiveness.

The pack is invested in a complicated ritual that takes place on Cub Island, in Lake Jindabyne. The new members must swim a kilometer through icy water to the island, where the Council members await them, seated around a ceremonial fire. The investiture takes the form of an Aboriginal initiation, beginning with the extinguishing of the fire. Next, the ritemaster daubs the pack members with blood and ochre, and cuts them with a shard of bone. Charcoal is rubbed into the wounds to ensure that they heal as raised scars. The ritemaster then uses a large stone to knock out a front tooth of each pack member. This symbol-

izes the coming of age of the pack members, and the loss to Gaia of the Bunyip. It is considered unseemly to show any pain during any part of the initiation.

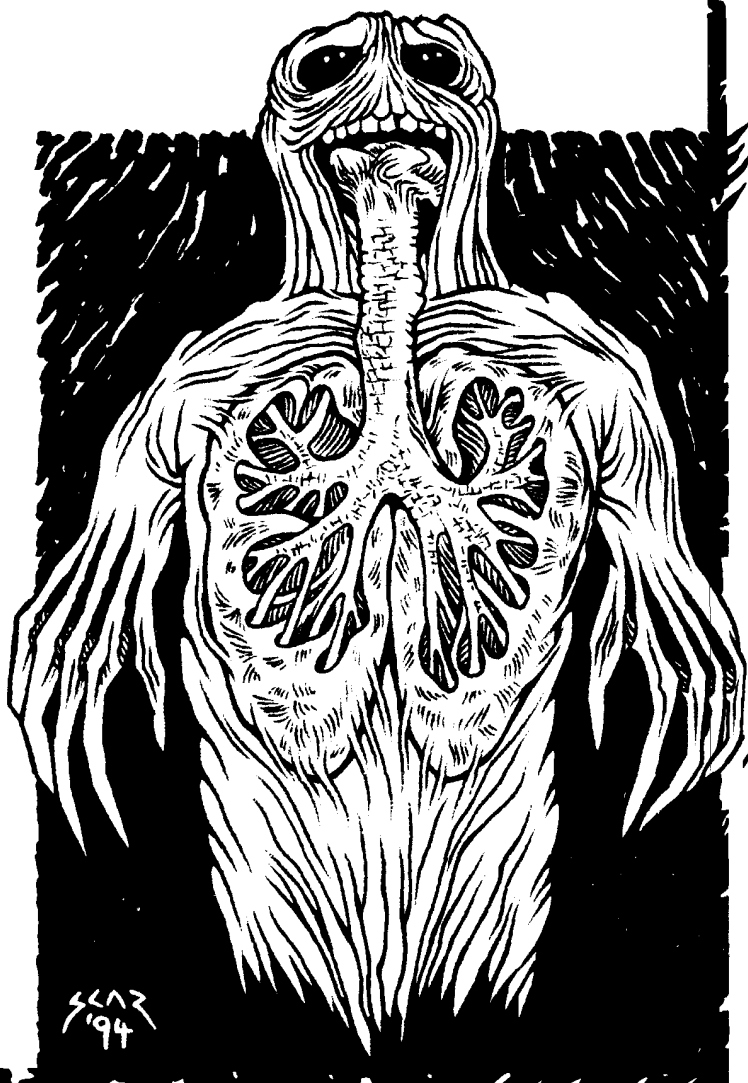
Next, the story of the War of Tears is retold, with the new Ngalyod Pack taking the part of the wronged Bunyip. At the end of the initiation the bonfire is rekindled, and each pack member is given a brand to carry, as all present dance wildly about the island, howling Ngalyod's name to the stars.

After its members have been invested, the Ngalyod Pack is sent to do the bidding of the Council and to ensure that its edicts are followed. In "Dreaming the Dawn," the characters become the Ngalyod Pack, traveling on Council missions from Tasmania to Cape York.

Members of the Ngalyod Pack traditionally carry fetishes, made many years ago by a powerful Theurge, as a sign of their authority. In addition, various Bunyip fetishes are ritually passed from pack to pack. These include:

The Shield of Kurburu: (Level 2, Gnosis 6) This bark shield allows its bearer to seem more impressive and threatening while it is carried, adding two points to her Expression, Intimidation and Leadership.

Bulun-Bulun's Spear: (Level 4, Gnosis 4) Fashioned from the wood of the ironbark tree, this spear inflicts



aggravated damage upon its target. In addition, Materialized spirits struck by the spear will be thrown back into the Umbra and must spend their Power cost to use the Materialize Charm again.

Narran-Ngemba Sticks: (Level 2, Gnosis 5) These two simple sticks, when tapped together, rhythmically drown out other sounds. Supernatural Gifts and abilities that must be heard to be effective are useless while these sticks are being played.

Djarada's Heart: (Level 4, Gnosis 6) This small lump of fossilized sap is blood-colored and vaguely heart-shaped. It is kept wrapped in a cord of possum-fur. When tightly held, it increases the bearer's Empathy and Appearance by two, making him desirable to all, regardless of age or sexual preference. It also heals aggravated damage when passed across a wound, at the cost of one Gnosis point per level.

A Nameless Stone: (Level unknown, Gnosis unknown) This flat, fist-sized stone is of an unknown rock. Its smooth face is carved on one side with a representation of the Rainbow Serpent. Its origin and purpose are mysteries, but tradition demands that it be carried by the Ngalyod Pack at all times.

The Stories

The nine stories below form the framework for "Dreaming the Dawn." Storytellers are encouraged to include their own stories and encounters, set in Wadbilliga and elsewhere, in between those provided.

Introduction: The Visions of Grek Twice-Tongue

A special meeting of the Jindabyne Council is called to choose members for a new Ngalyod Pack. The old pack has disappeared. They traveled into the Penumbra on a council mission six months ago and have not returned. The previous pack, composed almost entirely of Ahroun, had seen its role as a military one, fighting Pentex subsidiaries and Black Spiral Dancers. During its tenure, relationships with Dreamtime spirits worsened. For days the Jindabyne Council's members have argued about the membership of the new pack without reaching a decision. Late last night Grek Twice-Tongue arrived in Jindabyne. He has been sent a vision in which the identities of the new pack members — all young Garou, all untried — were revealed to him. Desperate for resolution, and sick of argument, the Council agreed to Grek's nominees. These Garou pups are the player characters.

Spirits of Vengeance

This adventure introduces the characters to Australia's Garou and the attitude of the spirits toward them. The characters are summoned by the leaders of their respective septs and told that they must present themselves to the

Jindabyne Council. No explanation is forthcoming. When they arrive at Crackenback Caern, Grek Twice-Tongue hints that some great destiny lies before them, although he cannot see it clearly. Before they are invested with the rites and fetishes of the Ngalyod Pack, the characters must undergo their Rite of Passage. This mission is given to them by Darius Winchester. He explains that the spirits of Thorpdale, a small town in eastern Victoria, are angry. Garou traveling through the area have been harried and harassed. The characters are commanded to journey to Thorpdale and determine what has disturbed the spirits.

Thorpdale is a sleepy town nestled in a steep-sided valley in the Strzelecki Ranges, in the Silver Fang protectorate of Gippsland. Its population is 500. Thorpdale's Aboriginal people, of the Kurnai tribe, were massacred by white settlers early in the region's history, leaving few survivors. A short time ago the last member of the tribe, Alice Utemara Price, was murdered by her husband, Doug, the owner of Thorpdale's main hotel. Doug Price, a white Australian, is a surly alcoholic. He killed Alice in a drunken rage. Her body is buried in the hotel's basement. Price has told the regulars who drink in his bar that Alice has "gone walkabout." He acts the role of the betrayed husband, claiming he took Alice in and treated her with love, when in reality she was no more to him than a slave and a body on which to slake his lust.

Alice meant far more to Thorpdale's spirits; they are enraged by Alice's death. They flit through the town, and their howls echo in the Dreamtime. They have stirred up the spirits of the Kurnai, who previously lay peacefully on their corpse platforms in the Penumbra (they are not wraiths, but ephemeral shadows of the Kurnai who once lived, left behind by their unrest). The Garou must reinter Alice's corpse in the traditional manner of her people and avenge her murder by killing Doug Price. Their task is complicated by the presence of Sir Rodney Snipe, an insane Silver Fang living in his family home on a hill overlooking Thorpdale; and Murulami, an Aboriginal Dreamspeaker with a passionate hatred of Garou.

Sir Rodney Snipe spends most of his time talking to his dead mother. He occasionally drives his Rolls-Royce into Thorpdale to drink gin and tonics at the Price Hotel, where he may be met by the characters. Once he realizes there are other Garou in town, Sir Rodney invites the characters to his home. The walls are hung with guns and trophies. Sir Rodney proudly tells the characters that his ancestors were the first settlers in the Thorpdale area. In the process of bringing the benefits of civilization to the district, many Aboriginals were killed, and the most rebellious spirits were imprisoned in a spirit drum, which he still owns. Characters with the Gift: Spirit Speech will be able to hear the trapped spirits moaning within the drum, but communication with them is unless the drum is broken, thus releasing them. The freed spirits will gratefully lead the Garou to the Dreamtime grove of ancient gum trees where the spirit-bodies of the dead Kurnai lie upon their corpse platforms, cradled in the

boughs of the trees. The Aboriginal ghosts still bear the wounds of their violent deaths.

The Dreamspeaker mage Murulami has sworn an oath to destroy the Garou. To this end, he uses his magicks to enhance the distrust spirits feel toward the Garou. He hopes to create open warfare between spirits and Garou. In Thorpdale, Murulami has persuaded the spirits to attack any Garou that enter the region. The Dreamspeaker does not enter the town, but lurks in an area of swamp and thick trees on its outskirts. Using his extensive bushcraft, he avoids all who would speak with him. Murulami plans to kill Sir Rodney, confronting him with the ghosts of the dead Aboriginals and driving the already unstable Silver Fang completely mad. It is his hope that Sir Rodney will frenzy, openly attack the people of Thorpdale, and be killed in the process.

The Weeping Sun

This story introduces the characters to a major Dreamtime figure and intimates the close connection between the physical and spiritual realms. Returning to Jindabyne, the characters are formally invested as the Ngalyod Pack. At the end of the ceremony, they are given the pack's traditional fetishes. Many are missing, lost with the previous incarnation of the Ngalyod Pack. Those remaining are the weakest, spurned by the missing Ahroun, who favored weapons of might. Among the fetishes is a small, flat stone bearing a carving of the Rainbow Serpent. As one character takes the stone, she is assailed by a powerful vision. She sees a thylacine fleeing from a huge, black wolf. It runs into a cave whose walls are adorned with Aboriginal art. The vision ends as the thylacine turns at bay to confront the wolf. Fingal Flashing-Claws suggests that Bartholomew Wise-in-the-Ways-of-the-Wyrm, a scholarly Fianna of the Hunter Valley Protectorate, may be able to interpret the vision.

Arriving at Bartholomew's isolated Blue Mountains cabin during a sudden, unexpected total eclipse, the characters find him readying to leave. Bartholomew agrees to listen to their tale if the pack accompanies him on a Penumbral journey, which, he casually mentions, involves "rescuing the sun." The Ngalyod Pack travels with the enigmatic Fianna into the fossil-rich Jenolan Caves, which run deep beneath the Blue Mountains. Gnowee the Sun has become lost in the Dreamtime reflection of the caves, led astray by Black Spiral Dancers, who lured her from her nightly path by lying to her that her son is trapped in a far cavern. The Dancers hope to lead the Sun into a distant tunnel, where a vast, sluglike Wyrm beast slumbers. The arrival of Gnowee will break the enchanted sleep placed upon the creature by the Bunyip centuries before the European invasion, unleashing it upon the world.

Bartholomew and the pack must navigate the twisting Penumbral caves, avoiding guardian Banes and Black Spiral Dancers, and find Gnowee as she enters the beast's lair.

They must convince her of the Black Spiral Dancers' ruse, perhaps suggesting another place where she might look for her son, in order to turn her back. Upon realizing that she has been tricked, Gnowee's anger knows no bounds. Flame leaps from her torch, incinerating the Black Spiral Dancers. The Ngalyod Pack must calm Gnowee's rage, and lead her to the surface of the Dreamtime, whereupon she climbs back into the sky to continue her search. As she does, the eclipse ends. The pack has made a useful ally in Bartholomew, and he promises to look into the matter of their vision.

A Tiger by the Tail

The characters are given the opportunity to reopen an old Bunyip caern. This story demonstrates the lack of cooperation among Australia's tribes and shows that the Jindabyne Council is not an absolute force in Garou politics.

Bartholomew Wise-in-the-Ways-of-the-Wyrm contacts the pack with information regarding the vision. He believes that it has some link to Tasmania's southwest, specifically the rainforests of the Franklin River. Hearing this, Grek Twice-Tongue commands the pack to travel to Tasmania and investigate. Vlad Volaschky, however, becomes enraged, claiming that Tasmania is his domain and that he will not allow outsiders on the island. He threatens the characters, but backs down when the Council, led by Wungala Rose, unites against him. Vlad departs muttering dark threats, leaving the Ngalyod Pack free to make their way south to the Shadow Lord's protectorate. In Tasmania the pack receives minimal cooperation from any Shadow Lords they meet. Younger members of the tribe will bait them, trying to goad the characters into attacking. Elder Shadow Lords ignore the pack entirely, unless they are needed to call off their hot-headed pups.

As the characters seek for the meaning of their vision among the rugged wilderness of the Franklin River, they discover a recently abandoned training camp, littered with spent cartridges. The ground is marked by the prints of many booted feet. Silver bullets are found embedded in tree trunks. The Shadow Lords deny all knowledge of the installation.

Murulami, the Dreamspeaker, is also in Tasmania. He will try to avoid the characters, but the pack may be led to his camp by magical symbols painted onto the rocks and trees, hear the sounds of Murulami's chanting, or simply stumble across the camp by blind chance. Murulami is attempting to contact Boobook the Owl, totem spirit of the lost caern. He will be hostile toward Garou who discover his rituals, but will withdraw rather than fight. A path leads from Murulami's camp to the cave that appeared in the character's vision. The cavern walls are daubed with pictures of Boobook. From Murulami's notes, the pack will be able to learn that the caern cannot be reopened until the skull of its long-dead Bunyip guardian, now a trophy of the Shadow Lords, is returned to the cave.



Traveling to Cradle Mountain, the characters are greeted aggressively by Vlad Volaschky. He rants and raves, making it clear that he would slay the characters as trespassers were they not on Council business. He grudgingly allows them to remain in the Shadow Lord protectorate. However, he assigns Fyodr Krasyepts, a slow-witted but burly young Ahroun, to watch over them. From Fyodr, the pack learns that the Bunyip skull is kept at the Shadow Lord caern on the peak of Cradle Mountain. The pack must distract Fyodr long enough to sneak into the caern and steal the skull. When they return the skull to the cave, the caern becomes active, and Boobook appears. Boobook the Owl will become the Ngalyod Pack's totem in gratitude for their resurrection of her caern.

Her parting words are to warn the characters that many spirits will mistrust and perhaps even attack them, for the memory of the death of the Bunyip is still strong in the Dreamtime. Boobook tells the characters that they are servants of Ngalyod and bear the Rainbow Serpent's seal; that, and that alone, may save them.

Newfound Caern

Caern: Franklin River, Tasmania

Level: 2

Gauntlet: 5

Type: Wisdom

Tribal structure: Jindabyne Council

Totem: Boobook the Owl

Back in Jindabyne, the Council will hotly debate as to who should take responsibility for the Franklin River Caern. Eventually they decide, perhaps at the pack's suggestion, that it will be administered directly by the Council themselves. This unprecedented decision earns the pack Vlad's undying enmity.

Lightning Dreaming

This story is primarily one of conflict and action. The Council sends the Ngalyod Pack to Arnhem Land, protectorate of the Black Furies, at the request of Wungala Rose. Arriving characters are met by Climonestra, a lupus Theurge; Wungala has been called to Kangaroo Island by Aphrodite Delphius of the Outer Calyx. The pack is warmly welcomed, but warned that only female characters are allowed into the center of the Black Fury caern. Climonestra explains that the Namarrkon Caern is inactive and that its guardian spirit will not speak to the Black Furies. She asks the characters to try to contact Namarrkon. Climonestra will be their guide during their stay in Arnhem Land, and proves an outgoing, passionate and idealistic companion.

The pack has no success in contacting the lightning spirit until the outbreak of a fierce tropical storm. During the tempest, Namarrkon manifests, but speaks only to male characters. He is a fickle spirit, emotional and unpredictable. He agrees to reopen his caern on the provision that the characters help him destroy a blight on the landscape of Kakadu: the Ranger Uranium Mine. When the characters present this demand to the Black Furies, the tribe is thrown into turmoil. The older members of the sept argue against force to achieve this goal, suggesting that a peaceful protest and petitions would be appropriate. The younger Black Furies, led by Climonestra, believe the mine has been tolerated too long. The argument rages all night around a huge bonfire, but eventually the peaceful Furies prevail. Climonestra frenzies and charges off to attack the mine single-handedly. Torn apart by the Priests of Pollution, Climonestra's cadaver is delivered to the characters the next day in a truck from Ranger. The sight of her ravaged corpse enrages even the most peaceful among the Black Furies.

The mine is well defended by the Priests of Pollution, a Black Spiral Dancer pack, as well as by numerous fomori and trained security personnel. They are equipped with sophisticated weaponry, and some carry silver bullets. Because of the peaceful nature of the Black Furies, the Priests of Pollution are not expecting an attack. Possible allies in the assault upon Ranger include the local dingo population, who may be recruited by a lupus character. A Black Fury will bitterly suggest the Gumagan, mythical crocodile men, saying that a task as impossible as closing the mine can only be achieved with the help of nonexistent creatures. If the characters take it upon themselves to look for the Gumagan, they find none, only sullen Aborigines who say they have heard of the Gumagan but do not believe they



exist. One might as well believe in shapechanging dingos, they add.

Namarrkon will aid the Garou as they attack, sending a supernatural storm to pound the open-cut mine. The battle will be fierce, causing the deaths of many Black Furies. The characters must battle Darren Mate-of-the-Wyrm, who personally seeks them out amid the chaos. If he is bested, he dies defiant. "This is just a skirmish," he coughs. "The real battle is yet to come — the sleeper will fall to the Wyrm." At the height of the fray, the characters see Father Moonscreamer, who has so far combated the ravages of Namarrkon with his own Gifts and bound spirits, fall victim to a huge crocodile (or is it a dinosaur?), which pulls him under the waters of the tailings dam. The characters find no evidence of his body, and are left to ponder the legends of the Gumagan.

The Ghost Who Howls

As the characters prepare to depart Arnhem Land, a message from the Council arrives for them. The Sept of the Waking Dream has been attacked. (Details on this sept can be found in the Werewolf sourcebook, *Caerns: Places of Power*.) Several of its members are dead, another hopelessly insane. The Ngalyod Pack is commanded to travel to Katajuta with all haste. This story pits the characters against a fearsome Dreamtime foe, and hints at the involvement of something even more sinister. Young members of the Sept of the Waking Dream, the guardian pack led by the

lupus Biting Fang, have been attempting to awaken the Rainbow Serpent, guided by the spirits of the Wintalyka, the Mulga-seed people. Unknown to them, the Wintalyka, suspicious of outsiders, have tricked the pack into reenacting the rites with which they created Kurpannga, the vengeful Devil Dingo. Now Kurpannga stalks the Dreamtime and the outback near Katajuta. He has already slain the pack who summoned him, and more will die unless the characters can lay him to rest.

Runs-with-Ghosts, leader of the Katajuta Protectorate, greets the pack cordially but with reserve upon their arrival. A solemn young Aboriginal woman in Homid form, Runs-with-Ghosts is one of the few Uktena who welcome outsiders. She is a strong leader; once she has decided on a course of action, she cannot be swayed. Runs-with-Ghosts offers the pack the hospitality and freedom of her sept. Not all the Uktena agree with her. In particular, the Gatekeeper, Bathes-in-Blood, is notably hostile toward the pack. She was a close friend of Biting Fang, now dead, and the pack must gain her trust in order to piece together the mystery. Bathes-in-Blood despises Shadow Lords, and condemnation of this tribe by the characters goes some way toward impressing her. She is also a staunch believer in the sanctity of caern and sept, and will be less suspicious of Garou who uphold such values. If the pack cannot impress her in any other way, Bathes-in-Blood will respect any who can best her in a fight. Once they have gained her trust, she will tell them of Biting Fang's hope of awakening Ngalyod. It was a secret they shared, she says, and now that secret has killed him, although she cannot imagine where he would have gained the knowledge to attempt such an action.

The sole surviving member of Biting Fang's pack is the lupus Ragabash Wanambi. She is completely mad and can no longer shift out of her dingo form. When the characters visit Wanambi, they find a broken shell of a Garou, her tawny hide covered in countless wounds, many of them self-inflicted. The sight of her own reflection, or the appearance of any dingo Garou, drives Wanambi into a terrified frenzy. If the pack attempts to force her into speaking, Wanambi snaps and flees into the desert. Under no circumstances will she enter the Dreamtime. Unless the pack follow her, Wanambi soon falls victim to Kurpannga. Her half-eaten corpse is found the next morning by Leaps-the-Wind, the remaining sept guardian. The body is surrounded by huge dingo tracks, which disappear into the Dreamtime. If any of the sept members are questioned about such tracks, they tell the pack that many strange tracks have been found in recent months. Runs-with-Ghosts believes that such tracks are the spoor of the Bunyip, whose revenants, she says, haunt the outback, although few have seen them.

In the Dreamtime, the Uluru cave where Biting Fang was slain is inhabited by the spirits of the Wintalyka. These Aboriginal ghosts are bitter and angry, for their land has been taken from them. If the characters promise the Mulga-seed people that their caves will not be used by other tribes, notably their traditional foes the Mala, the Wintalyka may

tell the Ngalyod Pack about Kurpannga. If the pack angers the Mulga-seed people, they will call Kurpannga to attack. Only if the characters hold up the stone bearing the carving of the Ngalyod and brandish it before Kurpannga will the Devil Dingo back down.

The pack may be able to negotiate some settlement between Runs-with-Ghosts and the Wintalyka. Promises by the Uktena to forbid anyone entering their cave, tourists and Garou alike, will pacify the spirits. If the Mulga-seed people are appeased, they will call Kurpannga and enact the ritual to dismiss him.

As the pack rests following their success, Runs-with-Ghosts comes to them angrily, telling them that Kurpannga has slain again. The more hot-headed Uktena, Bathes-in-Blood among them, are set to march upon the Wintalyka's cave. Kwik-Kwik, the diminutive lupus Keeper of the Land, has been killed, and his body dumped in the Glade of Ancestors, the center of the Katajuta Caern. Runs-with-Ghosts begs the pack to reenter the Dreamtime and confront Kurpannga. When they return to the cave, they hear snuffling and whining coming from within. The glow of baleful eyes can be seen in the darkness. The characters discover that it is not Kurpannga they face, but the ghost of a Bunyip in thylacine form, fresh blood on its impossibly gaping jaws. It leers at them, hate and sorrow strong in its eyes. As the ghost dissolves into the darkness, it whispers, "Watch for the Rainbow," then is gone.

When the characters return to inform the Uktena of Kwik-Kwik's fate, they are told that one of the Devil's Marbles, rumored to be the eggs of the Rainbow Serpent, is missing from its site near Tennant Creek. The Uktena are frantic and furious, and the characters depart with no thanks from the sept. If they investigate the Devil's Marbles, they find Garou-like pawprints dotting the area, and may sense the corruption of the Wyrms lingering at the site. Tire marks lead south. Black Spiral Dancers, working with Pentex operatives, have stolen the boulder as part of a plan to awaken the Rainbow Serpent, as the characters will soon learn.

Shadows on the Mountain

This story involves the pack in the struggle to save the spirit of the Snowy River itself. Back in Wadbilliga, the characters are summoned by Don Mephisto to a special meeting of the Council. No'iri'n Ni'Dhonaill has challenged Fingal Flashing-Claws for his seat on the Council. The Council members sit in grim silence as the fight ensues. The battle is short but bloody. No'iri'n's youthful vigor proves stronger than Fingal's wisdom and experience. With a blow of her klaive, the young Fianna splits Fingal's jaw, and his corpse lands at Innana Voice-of-the-Goddess's feet. Don Mephisto, in a strained tone, accepts No'iri'n as the new Fianna member of the Jindabyne Council, but derides her for spilling Garou blood at Crackenback Caern.

As Fingal's body is dragged away, Grek Twice-Tongue explodes into a rare rage, deriding the Council as posturing fools who would bicker with one another in the face of the Wyrms. If no other Garou will attempt to save Wadbilliga and the Snowy River, he screams, he will do it alone. This said, Grek turns and limps down the mountain. A shaken Darius Winchester orders the pack to follow and protect the elderly Silent Strider.

Grek leads the pack into the heart of Kosciusko National Park. This is the territory of Katya Snarls-at-Shadows and her small pack. They surprise the Ngalyod Pack and Grek, rising out of the snow to surround them. Katya greets the pack coldly, making it clear that she does not recognize the authority of the Jindabyne Council. She then asks them their business. Grek, silent until now, reveals himself as a Council representative and demands that Katya let them pass. A challenge may ensue, with one of the characters standing in for Grek. Nyx Sporades fights on Katya's behalf. If the characters are victorious, Katya and her pack will listen to Grek Twice-Tongue's story.

Grek recently returned from the tunnels of the Snowy River Scheme. The extensive tunnels, a complex system stretching for more than 100 miles, are infested with Black Spiral Dancers. They are killing the spirit of the Snowy, already weakened by the many turbines and irrigation systems through which it flows. The Black Spiral Dancers have dammed the Dreamtime reflection of the Snowy



River, choking it with the webs of the Weaver and polluting it with their own foul effluents. "While we Garou sit by," Grek says bitterly, "one of Australia's greatest rivers is dying." Katya sullenly apologizes to Grek Twice-Tongue, dedicating her pack to his service in this matter. Impatiently, Grek leads the combined packs to the nearest entrance to the tunnels, the Murray 1 Hydro-Electric Power Station. The human guards are no match for the Garou and will suffer the effects of the Delirium.

Once in the tunnels, Grek steps sideways, urging the characters to follow him. In the Penumbra, the Garou are confronted by Weaver-spirits, spawned by the huge turbines that generate electricity from the Snowy. At Grek's direction, the characters sweep away many of the blockages in the river, eventually reaching the huge dam, which is built and defended by Black Spiral Dancers. The servants of the Wyrms hide in side tunnels, charging out to ambush the Garou as they reach the blockage. As the uneven battle progresses (the Garou are outnumbered two to one by the Black Spiral Dancers), a member of the Ngalyod Pack notices a rock within the dam hunch closer to the earth, as if disturbed by the combat. The rock is a sleeping Nargun, and if the Garou can wake it, the ancient spirit will fight the Black Spiral Dancers, lumbering toward them and crushing them beneath its bulk. However, the dam, weakened by the Nargun's absence, begins to collapse during the combat, possibly with deadly results. At the height of the combat, the spirit of the Snowy River itself rises up, roaring and

wild, sweeping all before it. Grek urges the characters to flee before all are drowned. They emerge, blinking, into the sunlight, to discover that the Snowy River has burst its banks, flooding the upper stretch of the Murray. Many humans have drowned, and countless farms lie submerged beneath the river's muddy waters.

Hope in Delirium

In this story, the pack confronts Leeches and Pentex, who are manipulating a Garou for their own ends. The Jindabyne Council, shaken by recent events, questions the Ngalyod Pack closely regarding its contacts with Dreamtime spirits. The Council may even demand that the pack manifest its totem, or other spirit allies it has gained, in order that all the Council may benefit from the pack's activities. After this close scrutiny, the Ngalyod Pack is asked to handle a simple matter for the Council, while the Councilors consider what the pack has told them.

Publicly, the Jindabyne Council asks the Ngalyod Pack to journey to Brisbane to find the Red Talon Rage-in-the-Streets and bring him before the Council, that he may be questioned as to his involvement in the drug trade, which risks the Veil. After the meeting, Mamu privately asks the pack to kill Rage-in-the-Streets, for he has brought dishonor upon his tribe. He should, Mamu snarls, be allowed to die with honor, even if he has lived with none. Just before they leave, Innana, Voice of the Goddess takes the characters aside and asks them to take Rage-in-the-Streets to Nimbin, that the Children of Gaia may heal and purify him, before bringing him to Jindabyne.

In Brisbane, the Ngalyod Pack will have difficulty finding the errant Red Talon. More than likely, they will seek him as a Lupus, sniffing around Brisbane's wild dog packs and hunting in parks and gardens. Not until they look for him in nightclubs and live music venues will the pack succeed in finding Rage-in-the-Streets, although the trail leading to him is convoluted. In Homid, Rage-in-the-Streets goes by the name Martin Rage; it is common knowledge among punks and clubbers that he deals in drugs. He has a reputation for high-quality merchandise and a foul temper. Of late, "Martin Rage" has been dealing a new designer drug, Space. A powerful hallucinogen, Space seems similar to LSD, but far stronger. Users claim that Space allows them to see their lives as if from orbit. If the characters think to Sense Wyrms while talking to a Space user, they will detect a low, but definite trace of corruption. Persistent inquiries about Space allow the pack to discover that frequent or heavy Space users are catapulted into a violent and self-destructive frenzy.

Although the pack will not initially find Rage-in-the-Streets, they will make contact with a small and nervous Brisbane pack, led by Felicia Quest-for-the-Moon, a homid Philodox and Child of Gaia. She tells the pack all she knows about Space. The drug creates a bridge to a Wyrms Anchorhead Calumn in the Near Umbra. The Wyrms



influence then gradually pollutes the user, driving him to depraved acts. Felicia believes Space is manufactured by Pentex, but has no proof, although she suggests that Brisbane's Sabbath may know more, as that sect has allied itself with Pentex in the past. Of late, she says, the two have fallen out. Felicia Quest-for-the-Moon asks the Ngalyod Pack, once it has completed its task in Brisbane, to travel north to Eungella. The Stargazers are dying, she says. Bereft of Gaia's love and abandoned by the spirits, one by one they fall victim to Harano. Of all Australia's Garou, only the Ngalyod Pack can save them.

Garou who roam Brisbane's nightclubs inquiring about drugs will attract the attention of the police, and through them the Sabbath. These anarchic young vampires will present themselves before the characters peacefully, but threateningly. They are not looking for a fight, but will throw their full strength against the Garou if need be. Leather-clad, pierced and tattooed, the Sabbath are every parent's nightmare taken to an extreme. They are led by Skin-Job, who delights in wearing human faces as masks. Among the questions they ask is why the pack are looking for Rage-in-the-Streets. The Sabbath talk about the Red Talon almost as if he were a friend, or at least a business partner. Depending on whether the characters choose to fight the Sabbath or agree to a tense discussion, the vampires will take the Ngalyod Pack before their archbishop, Camille of Clan Lasombra.

Archbishop Camille explains that she made a deal with Pentex Australia's Chief of Operations, Jeffery Blight. Pentex would manufacture Space, and the Sabbath would distribute it in return for Pentex helping the Sabbath to conquer Perth's Camarilla. Pentex has gone back on its word, and Camille is eager for revenge. She tells the pack that Rage-in-the-Streets is Pentex's Space dealer, and that he can be found at Pentex's Gold Coast headquarters, where the drug is manufactured. In addition, Archbishop Camille warns the Ngalyod Pack that, through Pentex, she has learned that the Black Spiral Dancers are up to something big. Ordinarily she dismisses the Spiral Dancers as harmless religious lunatics, but this time, she says, whatever they're planning is about to hatch.

Pentex's Gold Coast headquarters is a moderately tall office building of glass and steel. In the Dreamtime, it rears as a tower of sinew and bone, oozing pus onto the surrounding landscape. The building is guarded by a Pentex First Team, supported by a human security force. If these defenses are penetrated, the pack find Rage-in-the-Streets in a drugged state, unable to move. The building is also a manufacturing plant for Space. Having defeated the security forces, the Garou should be able to destroy the Space plant and escape with the drugged Red Talon. Depending on what they do with the wretched lupus, the pack will gain the gratitude and enmity of various Council members. Felicia is grateful for the pack's help and offers to escort them to the Web of the Dreaming Hands, caern of the Stargazers. Perhaps there they may learn more of the Black Spiral plot.

The Edge of Despair

In this story the Ngalyod Pack has the opportunity both to rescue an entire tribe from the brink of destruction, and to learn more of its fate, foreseen by Grek Twice-Tongue. Arriving at Carnavon Gorge, the Ngalyod Pack is met by Monash End-to-the-Darkness. Monash is grateful for the pack's arrival, for his tribe is full of despair. It is all he can do to keep them from Harano. When the characters tell Monash what the Sabbath told them, he suggests they sleep in the Web of Dreaming Hands during a new moon. The next Ragabash moon is in three days time. Monash asks the characters to stay until then, and to help him raise the morale of his tribe. As Monash falls silent, a gunshot rings out. Rushing to the Stargazers' den, the characters and Monash find that Cherri Backward-Glance has killed herself, blowing her brains out with a shotgun. Indira Songs-of-Sorrow begins wailing, and Chisolm There-is-no-Hope runs out of the camp, crying that he will be dead by dawn.

To save the Stargazers, the Ngalyod Pack must use the special trust they have gained among Australia's spirits to contact Fog, the caern's totem. If the Garou talk to Fog, convince the spirit of the hopeless state of the tribe, and show Fog that the Stargazers mean the spirits no harm, the totem spirit will begin to speak with the Garou again. Fog will return some purpose to the Stargazers' existence by dedicating them to defend nearby Hinchinbrook Island from tourist development. On the third night of the pack's sojourn in Eungella, Monash leads them to the twin trees of the Web of Dreaming Hands. Nestled in the caern, they quickly fall into a comfortable sleep. As the night passes they share a series of strong and powerful visions.

They see: a stone falling from a black hand toward a still lake, but shattering upon the water's surface rather than sinking; the same hand squeezing life from a river; a rock red as the desert, red as blood, bursting open to birth a vile worm; a rainbow arcing over Mount Kosciuszko, but turning black as it reaches its zenith and falling as a foul rain upon the alpine plains; a great white wolf slain by a dagger hurled from the dark; the snow gums that ring Crackenback Caern wilting and dying before a southern gale. The Storyteller may add other visions as she sees fit.

If the Ngalyod Pack cannot understand these visions, Indira Sings-of-Sorrow can help them gain understanding. She interprets the visions as a cry from Gaia, arising from a Black Spiral Dancer plot to corrupt the land. The Dancers are near their goal. Whatever it is they plan, it seems closely linked with Jindabyne. She urges the Ngalyod Pack to return to Jindabyne with all speed.

The Awakening

This story is the final chapter in "Dreaming the Dawn." It culminates the plots of the Black Spiral Dancers and Vlad Volaschky. When the Ngalyod Pack returns to Jindabyne,

it finds the Council as before save for the absence of Vlad Volaschky. The Councilors are working together better than ever, now that the disruptive influence of Fingal Flashing-Claws has been removed. Even Mamu begins to see advantages to some of the plans formulated by Darius, No'iri'n and Don Mephisto, which include coordinated, multitribal attacks upon Wyrms infestations in the Dreamtime. The Ngalyod Pack is to perform a major role in the coming seasons, first negotiating peace, then communication and understanding, and finally establishing cooperation between the long-estranged Dreamtime spirits and the Garou. The Council swears to give the pack every possible assistance it can provide. All present are disturbed by the Ngalyod Pack's news of the Black Spiral Dancers' plot, but agree that, in light of this new spirit of cooperation, whatever the Wyrms-spawn plan cannot possibly stand up to the combined might of the tribes.

Adding to this mood of hope is the Wendigo Joseph Blows-with-the-Wind, who calmly asks to be given a seat on the Jindabyne Council. He is greeted courteously, and it seems that he will have his wish. This may be because Vlad is once again absent from the council meeting. The Shadow Lord has sent an apology, claiming that Kinfolk business in Europe has called him away. He indicates that he will attend when this has been cleared up, whereupon he will address the Jindabyne Council concerning radical changes to Council operations. Most Councilors take this to mean he is disposing of another potential rival.

Suddenly, machine gun fire erupts nearby, and howls of pain and rage echo through the alpine air. On the slopes below, the pack beholds a scene of madness. Garou fight Garou with klaives and claws, while black-clad, machine gun-wielding humans fire rounds at the Silver Fang court with deadly accuracy. The attacking force, armed with silver, is advancing on the council. It is led by Vlad Volaschky and an elite guard of Shadow Lords.

The ensuing fight is bloody in the extreme, with neither side able to gain an advantage. At the height of the battle, with Vlad and his Kinfolk close to the caern itself, Boobook the Owl appears before the characters, fanning them with her wings. She screams at them to follow her into the Dreamtime, because the Rainbow Serpent itself is in danger. Boobook is accompanied by Kanau the Wedge-Tailed Eagle, Fog, and any other spirits the pack has befriended. This mass appearance of spirits temporarily halts the battle, as all the Garou stare in wonder. If the characters seize the initiative and call upon the Shadow Lords to join them in Ngalyod's defense, all but Vlad do so. If not, Vlad's forces surge forward, taking advantage of the confusion to cut down the forces arrayed against them. Should the characters linger, torn between helping the Jindabyne Council and the Rainbow Serpent, a terrible scream rings out. This cry is so loud and terrible that all drop to their knees, clutching their ears and screaming in agony. Overhead, a vast rainbow begins to arc through the clouds. Don Mephisto begs the pack to guide them.



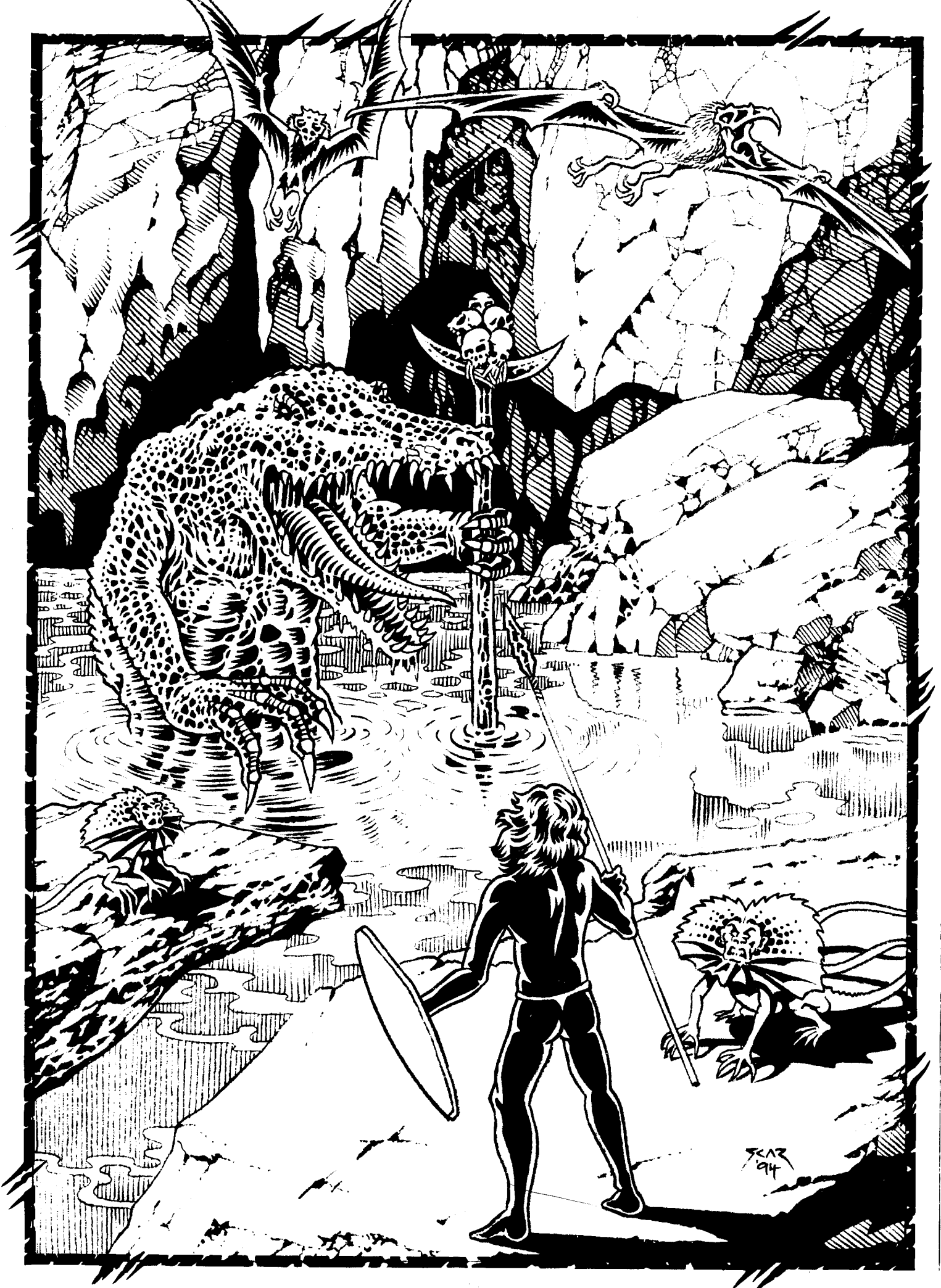
In the Dreamtime, Boobook transports the pack to the upper slopes of Mount Kosciusko. Characters who have traveled to the cave where the last Bunyip died will recognize the site. Below them lies a small alpine lake, its waters boiling and hissing. A horde of Black Spiral Dancers stand around its shores, singing, howling and slashing themselves with klaives. Their black blood falls into the lake, turning its waters the color of night. From the center of the pool, a huge, round boulder (recognizable as the missing Devil's Marble) protrudes from the rippling surface, and a rainbow arcs from a cleft in the rock. It is Ngalyod, the Rainbow Serpent, awakened by the Black Spiral Dancers.

As the pack watches in horror, Ngalyod begins to turn black. Blackness comes from the egg and slowly consumes the serpent. Ringed about the lake, the ghosts of the Bunyip, in various forms, watch impassively. The pack become aware of another figure watching the ritual, and recognize Murulami the Dreamspeaker. He gestures wildly, running up to the Garou. Murulami, although bearing a deep hatred for all Garou, cannot stand to see Ngalyod corrupted and will help the Garou prevent it if he can. He tells the characters that the nameless stone fetish they possess is a scale of the original Rainbow Serpent, uncorrupted by the Black Spiral Dancers' ritual. If they affix it to the great snake, they can halt its contamination and purify Ngalyod.

The characters must fight their way to their beleaguered namesake and touch the stone to its side. If they succeed, Ngalyod regains a rainbow hue and rears into the sky, scattering and destroying the Black Spiral Dancers.

The Storyteller must decide how "Dreaming the Dawn" will end. If the pack fails to affix the scale or does not listen to Murulami, then the Black Spiral Dancers may succeed in bringing the Apocalypse nearer. The corrupted Rainbow Serpent will ravage the Dreamtime, and such destruction will inevitably spill over into the physical world. If the characters succeed in saving Ngalyod, they will have averted a great threat to the spiritual and physical realms. Perhaps the purified Ngalyod swallows the surviving Black Spiral Dancers, vomiting them out as White Howlers. If Ngalyod is wounded, its blood may splash onto the gathered Bunyip spirits, causing them to be reborn as Bunyip Garou. Ngalyod may be so angry that it attacks the physical world, destroying many European towns and settlements. The characters might gain Ngalyod as their true totem. If any members of the Jindabyne Council survive Vlad's treachery, the pack may be asked to fill the empty seats.

Although a great victory has been won (or defeat suffered), "Dreaming the Dawn" does not conclude the Garou's struggle to make peace with the spirits of this ancient land. Australia's Garou must still seek reconciliation with the ghosts of the Bunyip before the impending Apocalypse.



Appendix: Dreamtime Totems

Australia is a unique land, and its totems are equally unique. Australian Garou rarely follow American or European totem spirits, save for the Silver Fangs and Shadow Lords, who cling stubbornly to their old ways. Some of Australia's tribal totems are described below.

A few of the totems listed below are considered lost totems; they haven't been contacted since the death of the Bunyip. It would be considered a great honor to find one of these totems and ally with it. All members of the first pack to do so successfully will gain seven points of Wisdom. As yet, however, no Garou has even been able to find these totems, let alone ally with them.

Totems of Respect

Ngalyod the Rainbow Serpent (Lost Totem)

Background Cost: 8

The Rainbow Serpent was the Bunyip's chief totem and the major Australian Incarna. Since the tribe's extinction, Ngalyod has not contacted any other Garou. Indeed, it may be possible that Ngalyod is now bereft of power in Gaia's Realm and exists only as a ghost in the Umbra. The Rainbow Serpent appears as a vast, impossibly long snake; its scales are every color of the rainbow. No one has ever been tall or high enough to see Ngalyod's head and tail at

the same time. After a rain, the Rainbow Serpent could once be seen arcing from one pool of water to another in the Dreamtime. Today Ngalyod sleeps, exhausted from its grief over the death of the Bunyip. No one knows how the Rainbow Serpent will react if awakened.

Traits: Ngalyod gives each of her Children one permanent Honor and two permanent Gnosis dots. Any pack chosen by her will be greatly respected by Australian Garou, although they may well earn the enmity and envy of the Uktena, who have been trying to awaken Ngalyod for many years. Ngalyod's Children will never be attacked by Dreamtime spirits, although such spirits can and will defend themselves if they are attacked.

Ban: Children of the Rainbow Serpent must become parents as soon as possible, for the Rainbow Serpent is a spirit of creation and birth.

Mu-ru-bul Tu-ru-dun the Bunyip (Lost Totem)

Background Cost: 7

Bunyip was another favored totem of the Bunyip tribe, although little known by most European Garou. Settlers, hearing tales of Bunyip from the Aboriginals of Victoria and New South Wales, were terrified.

Bunyip is a fearsome beast: furred, flippered and scaled, with a long mane or beard and burning eyes. His bellow strikes terror into the boldest of hearts. Like Ngalyod, Mu-



ru-bul Tu-ru-dun has been neither seen nor heard since the death of the Bunyip tribe. When he appeared in the past, Bunyip was glimpsed in rivers or billabongs, his whiskered face staring mournfully up at the moon.

Traits: Bunyip teaches his Children two Gifts: Surface Attunement (as the Stargazer Gift) and Bunyip Boom (see Bunyip Gifts in Chapter Five). It was Bunyip who taught the Bunyip tribe these Gifts, as well as Billabong Stride.

Ban: Bunyip asks that his Children honor him by drowning one enemy each year in fresh water.

Kanau the Wedge-Tailed Eagle

Background Cost: 4

Kanau soars high over the mountains and outback on powerful wings. Nothing escapes his sharp eyes, and the wind whispers secrets to him as he roosts in his aerie. With powerful claws Kanau rends his prey, hurtling down upon it from on high.

Traits: Kanau teaches his Children Alertness 3 and the Level Two lupus Gift: Sense the Unnatural.

Ban: Kanau demands that his Children punish all who destroy his nests or those of his offspring.

Totems of War

I'wai the Crocodile

Background Cost: 5

I'wai the Crocodile is an old and patient Totem of War. He prefers to lie in wait for his prey rather than exert himself in a chase. I'wai is swift in the kill, holding his prey underwater with his strong jaws until it drowns.

I'wai is a friend of Otchout the Barramundi. Although I'wai's offspring eat Otchout's schools, humans who fish for barramundi are often taken by crocodiles.

Traits: I'wai has a tough hide, and his Children gain an extra die to their soak Dice Pools for each Rank they hold. I'wai also teaches his Children Primal-Urge 3. Mokolé will always be well disposed toward the Children of I'wai. The Gumagan of Arnhem Land, if they exist, reputedly revere I'wai as their totem.

Ban: As well as being forbidden to wear crocodile skin, I'wai's Children must always help those people seeking revenge against a foe.

Piggi-Billa the Echidna

Background Cost: 6

A totem of stubbornness and self-defense, spiny, ant-eating Piggi-Billa is particularly loved by metis Garou, who admire his self-sufficient character.

Traits: Piggi-Billa teaches his Children the metis Gifts of Burrow and Spines of the Echidna (as Gift of the Porcupine). Metis Garou who suffer the disfigurement of Weak Claws will, upon sacrificing a point of permanent Gnosis to Piggi-Billa, find their claws strong and healthy.



Ban: Non-metis followers of Echidna must never ridicule or ostracize metis Garou. Metis Children of Piggi-Billa have no ban.

Yongar the Kangaroo

Background Cost: 7

Yongar is an athletic totem, valuing physical prowess and speed. He is alert and intimidating. Children of Yongar are energetic and brave, protecting those weaker than themselves.

Traits: Yongar teaches his Children Leap of the Kangaroo (as the lupus Gift). Children also learn Survival 3 and Intimidation 4.

Ban: Yongar's Children must always protect pups and elders from any threat.

Totems of Wisdom

Boobook the Owl

Background Cost: 4

Boobook is a versatile bird, small and dark, with golden eyes. Unlike other owls, she is active in the daytime as well as at night. Boobook is difficult to see, for her plumage allows her to blend into the foliage of the trees in which she roosts. Her flight is swift and silent.



Traits: Boobook teaches her Children adaptability; they may gain temporary aptitude with any Ability, at two dots, once per story. She also teaches her Children Stealth 3.

Ban: Boobook's Children must be adaptable and versatile, never becoming set in their habits or ways.

Note: Boobook is the only Owl totem in Australia; followers of the Owl totem (such as the Silent Striders) will gain alliance with Boobook instead.

Bougodoogahdah the Lyrebird

Background Cost: 5

Bougodoogahdah is a secretive bird who mimics the cries of other Dreamtime dwellers. He has a drab, brown body but a spectacular tail, shaped like a lyre.

Traits: Children who follow Bougodoogahdah gain Expression 2 and Subterfuge 2. They also learn the Skill Mimic, which allows them (with a successful Manipulation + Mimic roll) to duplicate a variety of sounds. The difficulty varies according to the nature of the sound: 6 for another voice, 9 for a car engine.

Ban: Children of Bougodoogahdah must never be flamboyant. They must dress in drab colors and may never be centers of attention. Their performances should be modest, always hidden from view.

Totems of Cunning

Moodai the Possum

Background Cost: 4

Moodai the Possum is an urban totem followed by many Bone Gnawers. A nimble and cautious spirit, Moodai adapts well to any environment, as do his Children. The Children of Moodai, although not respected, are often called upon to perform tasks unsuited to other Garou.

Traits: Moodai teaches his Children Stealth 3 and Survival 3. His Children also become adept climbers, subtracting three from the difficulties of all climbing actions.

Ban: Children of Moodai must leave fruit and other food for the many possums that forage in city parks.

Tulu the Kookaburra

Background Cost: 7

A staunch foe of the Wyrms, Tulu is always in good humor, laughing in the face of death. Tulu is an intelligent warrior and swoops down upon his prey, breaking their backs with a flick of his powerful beak. His manic laughter echoes across the Dreamtime. Tulu is sometimes called the Father of the Bunyip, for it was he who spilt the Rainbow Serpent's blood, from which the Bunyip were formed.

Traits: Children of Tulu have an irrepressible sense of humor and never suffer from Harano. Tulu teaches his Children Subterfuge 3 and the Gift of Laughter:

- **Laughter (Level Three)** — Children of Tulu can cause others to realize the humor of any situation — in fact, the uproarious hilarity of any situation.

System: The Child spends one Gnosis point and rolls Charisma + Expression (difficulty of the target's Willpower). If successful, the target is struck by how funny the situation is and breaks into peals of laughter. Any attack made by the target against the Tulu Child suffers a penalty of three to the Dice Pool (just looking at the Child is enough to cause the target to erupt into painfully spasmodic belly laughs).

(**Note:** A character does not have to be Rank Three to receive this Gift; any Child of Tulu, regardless of Rank, can use it.)

Ban: Children of Tulu must kill any snake they see, symbolic of their battle against the Wyrms. The exception to this rule is any servant of the Rainbow Serpent.





Wyrms Totems

Ngadu-dagali the Brolga

Background Cost: 4

A totem of Cunning, the Brolga, an elegant dancing bird, is beloved by the Black Spiral Dancers. Ngadu-dagali is a great seducer, and Black Spiral packs who follow Ngadu-dagali are often involved in recruitment for the Wyrms.

Traits: Bastards of the Brolga are beautiful and may diminish the effects of a disfigurement. The Bastards are able to entrance enemies by rolling Charisma + Performance (difficulty of the opponent's Perception + Subterfuge) while performing an elaborate and graceful dance.

Ban: Bastards of Ngadu-dagali must never destroy objects of beauty.

Kendi the Frill-Necked Lizard

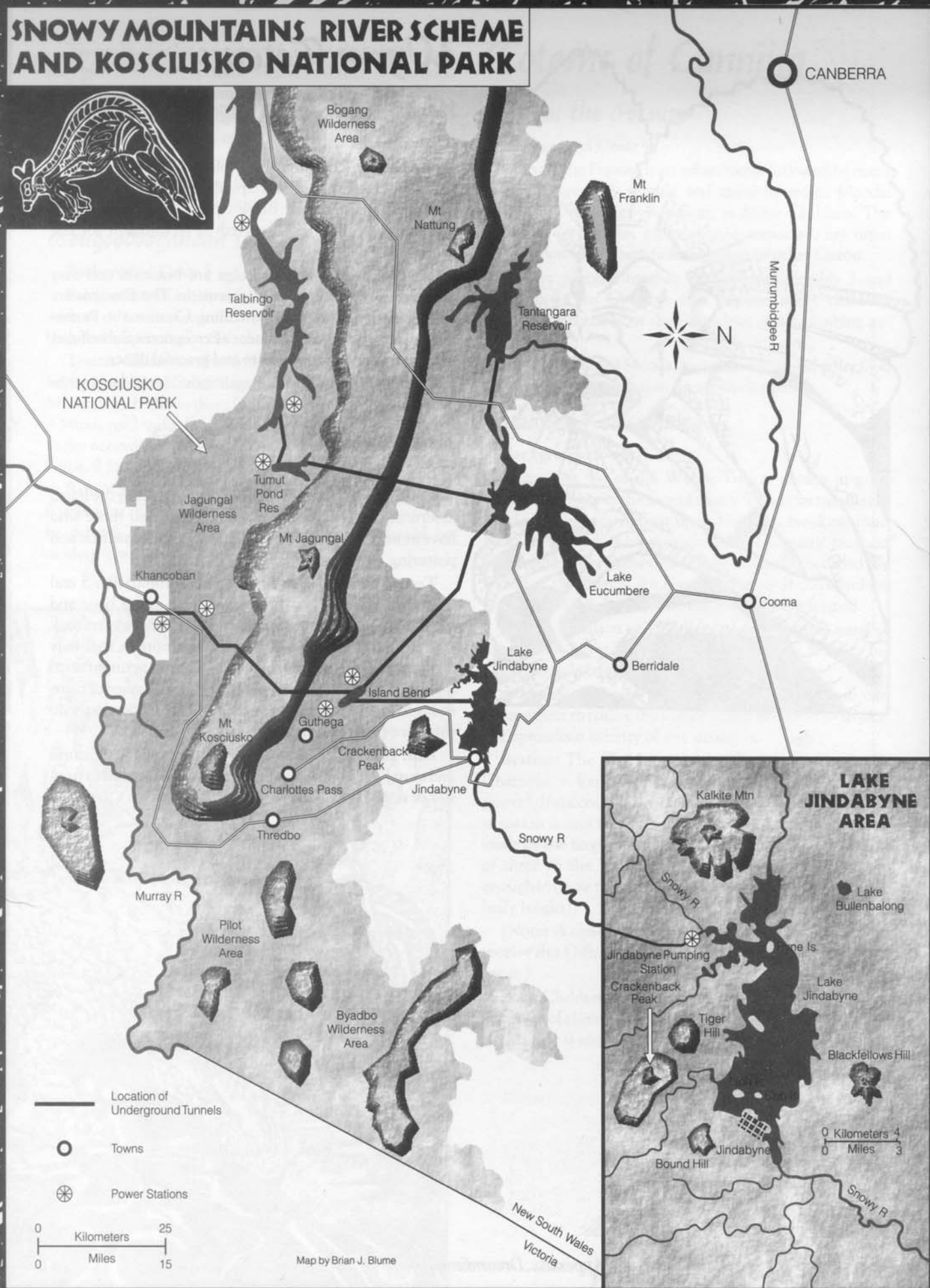
Background Cost: 8

Cruel Kendi is a totem of Strength. He lives in the harsh deserts of the Dreamtime and is jealous of all those who have more comfortable homes. His Bastards are sadistic and posturing.

Traits: Kendi teaches his Bastards Intimidation 5 and Survival 4. They also gain a spined neck-ruff of bone and scale, completely protecting their throats (three extra soak dice to attacks aimed at this area). Like reptiles, they may regulate their metabolism by absorbing heat, acting at up to double speed (two actions per turn) for a number of turns equal to their Homid form's Stamina. They may only do this once per scene, however.

Ban: Bastards of Kendi are forbidden material pleasures and must live in harsh conditions, never taking shelter from sun or rain.

SNOWY MOUNTAINS RIVER SCHEME AND KOSCIUSKO NATIONAL PARK



RAGE ACROSS AUSTRALIA™

Haunted by the Past...

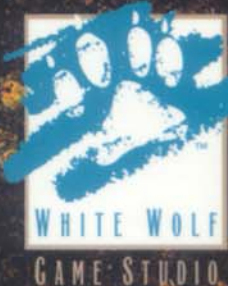
The land down under breeds them tough and hardy — none more so than the Garou. But the harsh outback blisters even their thick skins — and scours their souls. The Garou committed a great wrong here long ago, and the repercussions still haunt them. The Garou must make amends for their past lest they forever remain strangers to the Dreamtime, the spirit world of Australia.

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- The wild and weird creatures of the Outback.
- The secrets of the lost Bunyip tribe.



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