

AXIS MUNDI

THE BOOK OF SPIRITS



*The Sourcebook of Spirits for Werewolf: The Apocalypse™
and Mage: The Ascension™*

A X I S M U N D I

T H E B O O K O F S P I R I T S



LEGENDS OF THE GAROU

Communion

“Damn it, old man! Where are you taking me?”

The old man turned around to face his nephew, a sour look on his face. “So impatient. It’s not your bones creakin’ up this hill. You’re young and strong. So shut up.” He turned back around and kept walking up the steep hill, reaching out to grasp pine branches to pull himself up.

Little John Fox shook his head in disgust. His uncle was older than God, they said on the res. He sure acted like it. Dragging him out in this weather — cold enough to freeze a man alive if he stood still for too long — and marching him up Vision Hill before the sun even rose high enough to at least thaw some of the ice. The old man had to be senile.

“C’mon, Uncle. Let’s just get back in the pickup and turn on the heater. We’re going to freeze our asses blue out here!”

The old man didn’t respond. He kept pulling himself methodically up the hill, even though the effort seemed to cause him pain. But his endurance never seemed to run out; he never paused, he just kept going.

Little John sighed and followed him, quickly catching up. He had come back to the reservation from college to see his family and give them some of the money he’d earned in the city. He never expected his uncle to wake him at three in the morning, force him into his beat-up pickup truck and drive all the way out here. His father was up and looked worried, but he bowed his head when John asked him to calm Uncle down to get him to stop with this foolishness. He just said, “Respect your uncle, son.”

Respect what? An old coot who thought he was a shaman? John sneered behind his uncle’s back. He knew real shamans now, not the crazy old human kind, but the wolfen kind. He felt a flush of pride at his secret, the one thing he couldn’t tell his folks that had happened to him at college. How he’d changed into a werewolf. No, he couldn’t let them know because his enemies would come. The Wyrn had many minions, all too ready to hunt the innocent. He didn’t like leaving his new pack behind for

the weekend, but Mother Larissa insisted he see his parents. Why she gave a damn, he didn't know. But he did as he was told. And he was regretting it.

His uncle disappeared over the rise and John knew that they had reached the top. He ran the last few steps to join his uncle, walking across an open field of snow and heading for a large rock.

"You have never been here before," Uncle said as he walked, "And that's my fault. I was too busy when you were growing up, when you needed this the most. Then you went away and it was too late. But now you're back and we'll get this done right."

"Get what done, Uncle? You haven't told me what all this is about."

"You learned all sorts of bad ways growing up. Helping the warriors run liquor and cigarettes, getting shot at and shooting back. Lucky you were never caught. If you wound up in jail, we might never have seen you again."

"Look, don't get down on the warriors. They're just trying to make good money. Nobody lets us earn anything the legal way, so if we have to break the law, then so be it. The money I made got me to college, remember?"

"Oh, yeah, college. Real important. They'll fill your head all full of crap. Fill it so thick nothing else will fit in. Nothing good, at least. How much do you know of our traditional ways, Little John?"

"I don't need to know much. Most of that's in the past. Our ways are now."

Uncle shook his head and stopped as he got to the rock. He began to pull things out of his leather bag: a pipe, tobacco, a rattle and some animal teeth and claws. "Our past is now. Our ways are forever. *They* haven't forgotten, and we've got to honor them. It's our duty."

"Who are *they*?"

"The spirits. The animals. Those beings all around us who give us life and protect us from evil."

Little John smiled. He knew about spirits; he'd seen some of them. Larissa said he was a Theurge, a spirit man. But he knew that only the Garou could teach him about spirits, because only they could see them, travel to their land: the Umbra. Humans like Uncle might be touched by them, but they couldn't talk to them, really. He sighed. Time to humor the old man.

"Okay, spirits. I know about them. Let's light up the pipe and smoke a few for them and go home, okay?"

Uncle glared at him. "Sit down. We'll smoke, all right. But it ain't tobacco."

Little John sat down, confused. "What do you mean? That's not hash, is it? I didn't expect that from you."

Uncle smiled. "No, it's not marijuana. It's something special. Something I made up just for you and your journey." He began packing herbs into the pipe, and John could tell by the colors — white, yellow and red — that it wasn't tobacco.

"Journey? I thought this hill was our journey. You mean we're going somewhere else?"

Uncle lit the pipe with a match and faced the east. He offered the pipe to that direction, mumbling to himself. He then turned in a circle, offering smoke to all the directions. He then took a puff himself. A smile crept onto his face and he looked around, giggling. He winked to the air, then handed the pipe to John. "Go ahead, they're waiting."

John shrugged his shoulders and took a toke. He held it in and couldn't help but smile himself. It felt good, slightly euphoric. He opened his eyes and saw Uncle stare at him, smiling. But his smile was full of sharp teeth and his eyes were those of a wolf.

John's throat caught and he began coughing violently. He shut his eyes as they began to water and then opened them again. His uncle was gone and the landscape had come alive. The moon was up and the sun was gone. The pine trees swayed in a breeze, but seemed to be watching him. He couldn't say why, but he felt eyes all over him. He stood up and looked for Uncle. There was no sign of him; even the pipe and animal fetishes were gone. Little John shook his head to clear it. *I must have slept for hours. That stuff is powerful. Wonder what it was. Uncle must be back at the truck.*

He began walking in the direction from where they'd come when he heard a branch snap in the nearby woods. He halted and looked around. Nothing. *Must have been a squirrel.* He kept walking.

Something small and white launched itself from the edge of the woods right onto his chest. Surprised, John slipped in the snow and fell. A rabbit sat on his chest, looking right into his eyes. John swore it was grinning at him. Then, it spoke: "I got him! Hurry up, while he's still down!"

The area exploded into activity. A deer ran forward and landed on his legs, pinning them down. A moose galloped forward and landed his two front legs onto John's shoulders, pinning them down and snapping his collarbones.

"Aaargh!" John yelled. "Get off of me! What's going on?"

The rabbit began biting his neck, opening his jugular. Blood sprayed into the air and across the snow, staining the rabbit's fur red. The deer began nibbling at his leg, devouring his hamstrings. John gaped in horror, his mind foggy with pain.

A raven flew from the sky and landed on his cheek. "Can I get in on this?"

"Sure!" the rabbit said. "But his liver's mine."

"No problem," the raven said. "I like eyes." And it reached its beak down and plucked out John's right eye.

John screamed and tried to shift into Crinos form. His body began to change, fur growing out and his chest expanding. The rabbit yelled out: "Just what I was waiting for!" and burrowed into his expanding rib cage, reaching in and nibbling his liver.

John fainted.

He woke up much later, for the moon had traveled across the sky quite a ways. But he could see with both eyes and move his legs. He was all right. There was no damage done. It had been just a dream. But as he looked around, he saw blood and tracks all about. Rabbit tracks, deer tracks, moose tracks. And raven tracks.

He shuddered and realized that he was still in Crinos form. He must have healed while he was unconscious. But what had happened? Why in the world did the animals attack him? Why did normally herbivorous animals eat him? What kind of crazy world was this? *Oh, man! I'm in the Umbra! How did this happen? It must have been Uncle. He's been a Garou all this time. This is his revenge for my disrespect. Me and my mouth. I gotta get out of here. Gotta find a reflective surface.*

He began moving back to where he knew the pickup truck was in the material world. He knew that, while he could peek into the material world, he would need a shiny object or a body of water in this world. But it was the only place he knew to go.

As he walked down the hill, he realized how hungry he was. His stomach was rumbling fiercely and his legs were a bit unsteady. *All the work of regenerating my organs must have taken a lot of energy out of me. I gotta find some food.*

As soon as he thought it, he stopped, wolfen ears sharp and nose sniffing. A deer had wandered onto the path below him, apparently unaware of him. He crept forward on all fours, shifting into Lupus form. He saw the deer now, a large buck. He moved silently around it to make sure he was out of the wind. It was oblivious to him, bending its head down to munch at the grass.

He tensed and leapt at it. It spun around and stared him in the eye as he flew through the air toward it. In that moment, their eyes met, and the deer bowed. He landed on it and his jaws wrapped about its neck, tearing its jugular open. He slid down its flanks and opened them with his claws. It made a weak, bleating sound and fell, its life draining from it. John moved in to eat, but stopped as he met its fading eyes. He felt shame and bowed his head and moved away.

"Don't you dare refuse its sacrifice!" his uncle yelled, appearing from the woods in front of him, past the dying deer. "He chose to die that you might eat! Thank him."

John stared at his uncle in astonishment and then again looked at the deer. It was almost dead and he felt even worse at prolonging its agony. But he knew Uncle was right, deep down he knew. "I... I'm sorry. I've never done this. Please forgive me. I... thank you. I need your strength to go on. I've got to fight the Wyrms, for Gaia. Please don't judge me." He began to cry at the shame of it, the idea that he judged himself more worthy of life than his prey.

The deer blinked its eyes and died. A feeling of relief came over John, one that he knew was not caused by himself alone. He felt that something was speaking to him, whispering deep in his ear, but he could not consciously make out the words, but they gave him peace nonetheless.





"Very good. Very good," Uncle said. "You have done your prey proud. Now eat, hunter, and know your food is healthy."

John tore into the deer's flank and howled in delight as the blood ran down his jaws onto his fur. The red, raw meat tasted better than any meal he had ever had, and he chewed it with relish. After his hunger abated, he looked at his uncle. He shifted back into human form, with the blood still staining his cheeks. "Have some, Uncle. I owe it to you."

"That's the first sign of respect from you yet," Uncle said, sitting with his back against a tree. "And I thank you. But you have much to learn. Later, once you have been taught to hunt properly, you will give the first part of the kill to those above you."

John felt shame again. It was part of the Litany. Larissa had taught it to him and his pack. He knew it but had forgotten all about it. Uncle was right. He had much to learn. "I don't understand all this. It's too weird."

Uncle shook his head. "It is the Way. What is strange is that you have forgotten it. You cannot eat the lives of others without giving something in return. It is the most ancient of pacts, the first communion and sacrament. The world is ill today because people have forgotten. Until now, when was the last time you prayed to your food for thanks? It has given much to you, but what has it received? No one can be a Theurge

without understanding this. You cannot have power over something if you have not given of yourself first. The animal powers have eaten you, and now you may eat them without shame. You may take of their power now and command them to work for you. You paid for this power with your body."

"Are you a Theurge, Uncle? I thought you were just Kinfolk."

"Heh. Your disrespect blinded you. What if I were only Kinfolk? Would you have nothing to learn from me? Then you would be a fool, for our kin are our hope. They have long kept our lore for us even in the generations when no Garou are born to them. They carry the seeds of our future, just as they bore you in the present. Honor them, especially those who are close family to you. In the same way should you honor all spirits. They are not your slaves, but your allies. You are all servants of Gaia, and deserve respect as such. Ask for aid, never demand it. Those who walk such a path are mighty indeed, for their reputation precedes them even into the deepest regions of the Spirit World, and they are like a light to those in darkness. All will be willing to aid them. Should you fail to give respect, which is chiminage, they will fail you when you most need them. Only an arrogant fool believes otherwise."

John nodded. "You're right. I've been a real asshole. Can we go home now?"

Uncle stood up. "I'm going home, but you're staying here."

"What? Why? I've learned my lesson, haven't I?"

"Yes, but I need you to get something for me. I used up a lot of good herb on you today, and you need to replace it. Over by the big rock is an opening into the earth which leads to a cave. There you will find the white mushrooms I need to make more smoke. When you get them, come back to the pickup truck. I'll be waiting."

Uncle walked off down the path and John stood up, shrugging his shoulders. He walked back up the hill and into the clearing. The sight of his own blood still staining the snow unnerved him a bit, but he moved past it to the rock. He looked around and finally saw a small hole where the rock met the ground. *This is ridiculous! I can't fit into that! There is no way I'm going to get those shrooms.*

"Psst!" a voice said from nearby.

John looked around and finally saw a mouse creeping forward through the snow. "You need to get in there?" it asked.

"Uh... yeah. Yeah I do. Can you climb down there and get some white mushrooms for me?"

"No, but I'll make you a deal. You trade bodies with me for a few minutes and you can use my body to go down there and get them yourself."

"Trade bodies? That's impossible!"

"Oh, no it's not. I've done it many times before. So, do you want the mushrooms or not?"

"Yeah, of course I want them. But what do you want with my body?"

"Are you kidding? With your body I can get enough food in ten minutes to feed me all winter. What else would I do with your body?"

"Okay, okay. Let's just do it and get it over with. I'm freezing my ass off out here and I want to go home. So how do we do this?"

"Repeat after me: I'm a mouse. I'm amouse. I'm a mouse. No longer is this my house."

John looked skeptically at the mouse, but shrugged his shoulders. "Okay. I'm a mouse. I'm a mouse. I'm a mouse. No longer is this my house." The next thing he knew, he was in the mouse's body, looking up at himself from ground level. The mouse, in his body, was dancing around and whooping.

"Hey!" John yelled, leaping out of the way of his own shoe. "Watch out!"

"Sorry," the mouse-in-his-body said. "I'm not used to this size. I'm going to go to the edge of the woods and get some nuts and stuff. I'll meet you back here in ten minutes."

"Ten minutes, no more. Got it?" Jack said.

"Sure," the mouse-in-his-body said as he ran off into the woods.

John sighed, hoping the mouse was good on his word, and he crept down into the hole. It was dark and tight, but he slid through easily, coming into a large chamber. There were white mushrooms growing everywhere, just as his uncle promised.

Oh, no. How am I going to get them out of here? He thought for a minute and then marched resolutely forward. He began nibbling at a mushroom and when his mouth was full, he ran up to the surface and spit it out. Back in again, nibble some more and back up to spit it out. He soon had a fairly sizable pile of mushroom chunks.

He looked around for his body, but it was nowhere to be seen. *He's late! I'm going to kill him when he gets back. No, that's just a figure of speech. I'm not really going to murder him. But he'd better keep his bargain.*

He walked toward the forest, but it took a lot longer than he expected in his tiny body. Then, he felt the hairs on the back of his neck raise. *Huh? What's up?* He looked up in time to see a giant owl descending on him. He screamed too late as the talons wrapped around him and wrenched him from the earth. He was dragged into the air, farther and farther up, weak and dizzy from the impact. The next thing he knew, he was falling. His body hit the ground with a crunch as most of his bones broke. He couldn't move as the owl landed and began tearing at him with his beak, swallowing chunks of his flesh. The last thing he thought before passing out was how badly he had used his borrowed body.

He woke up feeling woozy. He looked around and saw that he was on the forest floor, strewn among pine needles. He looked at himself and cried out. He was no longer hairy, for only bones were left. He was a skeleton mouse. He then noticed that he was sitting in a pile of owl feces. Crying in fear, he leapt up and ran off down the forest path.

"Hey! Is that me?" a voice yelled from the distance.

John froze, his tiny bones chattering as he shivered.

"Hey, Garou! Where are you?" the voice cried out.

John suddenly realized who it was. "Here! I'm here!"

A thrashing and crashing came toward him through the trees and his body appeared on the path. It looked around and saw him and its eyes bulged and jaw dropped open.

"What did you do to my body! I'm dead!" the mouse-in-his-body yelled.

"I'm sorry," John said. "I got eaten by an owl. Why I'm still alive I don't even know."



His body approached and bent down to examine him. "I should just leave you like that, misusing my body. It's not right. I kept yours in top shape. Look at mine! Just a skeleton!"

John looked down at the ground and started to cry. "I just want my body back. I just want to go home!"

The mouse-in-his-body's eyes softened. "I guess this is all a bit much for you. You're still a cub, right? My fault. Okay, I'll give your body back. Heck, mine may even have some improvements. Repeat after me: I'm a Garou. I'm a Garou. I'm a Garou. Me and this mouse will do the ol' switcheroo."

Jack winced. "What kind of rhyme is that?"

"Just say it."

"I'm a Garou. I'm a Garou. I'm a Garou. Me and this mouse will do the ol' switcheroo." Jack blinked and when he opened his eyes, he was looking down on a skeletal mouse. He was back in his body. "Yes! Thank you! I'm back!"

"Well," said the mouse. "I guess I'll go and figure out what this new body can do. Oh, I put your mushrooms in your pocket. I figured you didn't want to lose them."

John reached into his pocket and felt the mushrooms. In his other pocket where a bunch of nuts. "What do you want me to do with your food?"

"It doesn't matter now. I'm dead. See ya!" And the mouse scurried off into the woods.

Jack jumped with joy to be back in his body and ran back the way the mouse-in-his-body had come, looking for the path back to the pickup and his Uncle. As he went, he heard all sorts of sounds that he had never heard in the woods before. They seemed to belong there. The trees whispered to themselves about the wind, and the birds sang about their loves and losses. He realized that they were speaking as spirits do, and he understood them now.

"Thank you, mouse, for teaching me the speech of spirits!" he yelled out as he found the path and ran down the hill. When he got to where they had left the pickup in the material world, a small mirror was waiting for him. He stared into it but had to blink and calm himself down. He was too excited to step sideways. After a few minutes of deep breathing, he tried again, and the spirit world melted around him, giving way to matter and the material world.

Uncle was sitting inside the pickup drinking a beer and listening to country music on the radio. The sun was going down; a whole day had passed. Uncle smiled at John when he saw him. "Boy, you sure took a while."

"Getting eaten by an owl and digested out again takes a few hours."

Uncle looked skeptically at his nephew. "Now you're making up tales."

"I'm not kidding! I traded bodies with a mouse to get your damn mushrooms, and an owl ate me! I woke up in a pile of shit and the mouse almost didn't trade bodies back with me!"

Uncle's eyes widened in surprise but then got an ominous look to them. "You've experienced what it is to be twice-born. Thank Gaia you don't remember most of it. Owl was kind to you. Do not ask why; the secrets of death are not for one so young as you. Get in the truck. We're going home."

"First sensible thing you've said all day." John got in the truck.

"Here," Uncle said, handing him a towel. "Clean that blood off your face, or your mother will have a fit."

"Blood's nothing. It's that cat of hers I'm worried about."

"Huh? Gray Paws? Why?"

"She's always been a top mouser."

Uncle laughed. "I think you don't have to worry about that. You've been stalked enough for one day. It's time for the mighty hunter and his prey to go home."

"Amen to that, Uncle." John sat back and turned the heater up. Way up.

Credits

Authors: Emrey Barnes (Cockroach), Phil Brucato (Pegasus), Bill Bridges (Introduction, History, Wendigo & Plant totems), Brian Campbell (Rat & Grandfather Thunder), Jackie Cassada (Uktena, Plant & Rock spirits), Ben Chessell (Griffin), Heather Curatola (Unicorn), Harry Heckel (The Pact, Stag, Moon spirits & Elementals), Chris Howard (Falcon), James Moore (Fenris), Rustin Quaide (Chimera, Ancestors, Enigmatics & Epiphings), Teeuwynn (Owl)

Developer: Ethan Skemp

Editor: Ronni Radner

Art Directors: Aileen E. Miles & Lawrence Snelly

Layout & Typesetting: Katie McCaskill

Art: Ron Brown, Mike Chaney & Matt Milberger, Jim Daly, Richard Kane Ferguson, Brian LeBlanc, Shea Anton Pensa, Steve Prescott, Dan Smith, Ron Spencer

Cover Art: Richard Kane Ferguson

Front Cover Design: Lawrence Snelly

Back Cover Design: Katie McCaskill

Special Thanks

Phil "Antediluvian" Brucato, for somehow surviving the Great Flood.

Rich "Safe as Houses" Dansky, for being sufficiently removed to avoid the Great Flood.

Ken "Waterloo" Cliffe, for being demolished by the upstart British neophytes.

Rob "Detox" Hatch, for the 48-hour waiting period after the return from Blackened Voodooville.

Ian "Continental" Lemke, for his exploits abroad.

Ronni "Cupid is a Leper" Radner, for her healthy attitude toward the 14th.

Ethan "Smells Like Donuts" Skemp, for portraying chaos with an oral fixation.

Cynthia "Catharsis" Summers, for picking up the dice that Fred "just put here."



780 PARK NORTH BLVD.
SUITE 100
CLARKSTON, GA 30021
USA

GAME STUDIO

©1996 by White Wolf, Inc. All rights reserved. Reproduction without the written permission of the publisher is expressly forbidden, except for the purpose of reviews. **Werewolf: The Apocalypse** and **Axis Mundi: The Book of Spirits** are trademarks of White Wolf, Inc. All characters, names, places and text herein are copyrighted by White Wolf, Inc.

The mention of, or reference to any company or product in these pages is not a challenge to the trademark or copyright concerned.

Because of the mature themes involved, reader discretion is advised.

PRINTED IN CANADA.

AXIS MUNDI

THE BOOK OF SPIRITS

Contents

<i>Legends of the Garou: Communion</i>	2
<i>Introduction: Animism</i>	12
<i>Chapter One: History</i>	16
How things began	
<i>Chapter Two: The Pact</i>	24
Dealing with spirits	
<i>Chapter Three: Lords of the Quarters (Totems)</i>	40
The broods of the Tribal Totems	
<i>Chapter Four: Mountains and Water (Naturae)</i>	114
Spirits of plants, rocks, the moon and the elements	
<i>Chapter Five: The Others</i>	140
Ancestor-spirits, Enigmatics and Epiphings	
<i>Appendix: New Charms</i>	156

Introduction: Animism

Animism n. the belief, widely held esp. in Central Africa, parts of Asia and some Pacific Islands, that souls are quasi-physical and can exist outside the body (in dreams and visions), can be transferred from one body to another and persist after the death of the body (ghosts and reincarnation). *Animist* n. *Animistic* adj. [fr. Latin. *anima*, soul]

— *The New Lexicon Webster's Dictionary*

The dictionary definition above does little justice to a way of perceiving the world as alive and soulful, which is really what animism is: the belief in a living world where other beings exist all around us and interact with us in special ways (usually best handled by a shaman). In this sense, the Garou are ardent animists. They are not wackos who should be committed for believing they are possessed or mild kooks who talk to their toasters out of a sense of loneliness. They know — know as a hard fact — that the world is full to the brim with living, often sentient beings. They know this because

their toasters do talk to them, their swords whisper and the very rocks and plants on the road and in the woods won't shut up when they're around.

This kind of hard-to-ignore belief does a lot to change one's outlook on the world. In fact, it's hard to treat something as a disposable resource when it cries out to you. It's hard not to sing to your dinner ("sing for your supper") when it can haunt you if you don't.

Schizophrenics? Maybe schizophrenics know what the Garou have always known: There's always someone to talk to.



Axis Mundi: The World Tree

The term "axis mundi" comes from the study of shamanism. It is the ritual center of the world in a shamanic ceremony, the world navel or the world tree where the shaman enters the upper or lower worlds of reality, seeking cures from spirits for ailments.

All shamans (and Theurges) know this center, for they call upon it every time they enter the Spirit World. All Garou feel it when they step sideways, the sense that they are somehow at the center of everything, that the most important thing in the universe is happening right now, right here. When moving between worlds, they must start from the center.

This spiritual center is not a place, but a state of being, a feeling deep within the spiritual traveler that she stands at the one point before the beginning of time and space, before the phenomena of the world unraveled to become the vast tapestry it is today. Each being carries this sense of primal oneness within themselves, regardless of how deeply it is buried beneath dualities and pluralities. Mages know this as the Correspondence Sphere; Garou feel it instinctually and imagine it as a primal tree, Gaia's One Tree. The One Tree, a powerful image for all of the Garou, symbolizes lost unity and the womb of Gaia. This is the axis of the world, upon which the wheel of the seasons turns.

What are Spirits?

Spirits are children of Gaia who have been stripped of their bodies, or who have never had bodies to begin with. When the Gauntlet arose, it divided matter and spirit, and many beings retreated into the Spirit World to be forgotten by humans. These fantastical beings come in many forms, for they are as varied as imagination itself.

There are different categories of spirits and this book deals chiefly with those allied most closely with Gaia. These are the most primal of spirits, those who have changed little since Time began. Others of their kind — distant cousins — have evolved as the world has or have willed their own changes separate from deeds on Earth. These Umbrood are enigmatic beings, and most mortals' instincts no longer recognize them because they have changed so drastically; but most mortals do recognize Gaia spirits on some level, no matter how deeply buried in the unconscious. They all have an instinct for it.

These spirits are closely allied with Nature, and exist in the Middle Umbra, the natural Umbra (some call it the First Umbra). They are animal powers, plant powers and elemental powers. They still act like the world is young and they expect humans to keep their ancient pacts, even if the humans have forgotten these pacts. If

a human kills a spirit without singing thanks, it can have dire repercussions. A pact has been broken, and the spirits will not allow that modern man did not know any better; ignorance of the law is no excuse.

Diplomacy

Garou need spirits and spirits need Garou. Garou need the spirits' lore of Gifts while the spirits need the Garou's might to protect them or even give them material homes for awhile (fetishes). But there is no across-the-board rule for dealing with them. They can be a fickle bunch, and they certainly aren't easy to classify. For instance, one might want to say that all of Wendigo's brood are a cold and dangerous lot. But Wolverine can be a great pal to gulp some beers back with and Mosquito can provide quite a lot of gossip — just don't get them pissed off.

Each spirit has its own asking price, or chimage. This is what it wants in return for its aid or lore. If they don't get it, you don't get their aid — it's that simple. No wonder elders get bent out of shape when they find out that young Garou cubs are insulting revered spirits, causing them to threaten to leave the caern. It's usually the cubs, of course, who have to trudge off into the Umbra seeking whatever object the spirit wants in return for burying the hatchet. And if they don't return with it, the elder may make it clear that they shouldn't come back at all.

All of this is meant to get the point across that spirits aren't there to provide every whim a Garou desires. They are hard-fought friendships which can too easily go sour. Power is not an easy thing to achieve, and spirits are not going to go and give it to anyone who walks off the Moon Path asking for it. In other words, Garou have a lot of hard work ahead of them. If it's not fighting the Wym, it's having tea with those gossipy Rat Sisters.

How to Use this Book

This book is designed to be a varied and infinitely useful sourcebook for all sorts of stories. Herein are friends and foes and the occasional comical encounter. For the Storyteller, this book should spin off hundreds of stories; there is a wealth of ideas buried within. There are many encounters here also which can spice up a story gone in the wrong direction. Did the players take a wrong turn outside the Legendary Realm? Here are some random encounters to tide them over until they find their way back.

But more than this, it is the hope of the authors of this book that it will provide more than just hours of fun: Its aim is to reveal more of the Garou's world and their dire plight. They're not fighting alone; others are in the fight with them. And when the stakes are as high as the fate of the world, all beings must choose sides.

Using this Book with Mage: The Ascension

As stated, this book deals with primitive nature spirits, or those spirits closely allied with natural forces. These things were around before humanity reached for its first banana, and have witnessed the rise of humanity throughout the millennia. They can be hostile, neutral or friendly, depending entirely on the spirit.

Since these spirits are from the Middle Umbra, they are the ones most often encountered in the material world, since their ties to it are greater than their cousins of the High Umbra. Indeed, they often have material bodies, such as trees and flowers or elk and wolverines, to care for and tend. Any harm delivered to these material children will be remembered by their spiritual fathers.

Paradox spirits — the mage's bane — differ from Gaia spirits in many ways: First, they often attain their substance from magickal actions, not from aspects of nature. Secondly, they have been known to change their forms, depending on what the viewer expects to see. Gaia spirits are quite consistent. Thirdly, Paradox spirits come from the shifting of beliefs; Gaia spirits have always been, and so long as Gaia lives, always will be.

Mages themselves are a diverse lot; some have dealt with the spirits from the earliest days and know them almost as well as any Garou, while others wouldn't know an Incarna if it bit their soul in half. As a rule, assume that primal mysticks (Dreamspeakers, Verbena and Cultists of Ecstasy) will recognize a Gaia spirit for what it is, and may even (if the Storyteller uses the Spirit Lore Knowledge Trait) know the spirit's particulars as if she were a Garou. More "technical" mages (Hermetics, Celestial Choristers, Akashics, Euthanatos and most Nephandi), may know little bits of nature spirit lore; the Hermetics keep especially good records. They will not, as a rule, understand Gaia spirits' ways, however, and may think that they're dealing with something else entirely. Technomancers (Technocracy mages, Sons of Ether and Virtual Adepts) will be at a complete loss around Middle Umbra spirits. They know little about their ways and may not, in some cases, even see them. Reality is perception, after all....

Training in the Spirit Sphere is obviously essential when a mage encounters the motley crew detailed in this book; without it, she walks in the dark without a light, and might easily stumble and fall. (More information on mages and the spirit world can be found in the Mage supplement *The Book of Madness*.)

Chapter One: History

*For every lie I unlearn I learn something new.
— ani di franco, "My I.Q."*

Little John Fox and his uncle walked through the gathering of Garou. It was a large moot, the most important in a long while. Many packs of Garou mingled about the field deep in the Adirondacks, far from the prying eyes of humanity. Fires burned across the field, crackling and giving off warmth to those gathered around them.

Uncle was leading John toward a small fire at the edge of the field, where older Garou sat wrapped in blankets and chuckled to themselves. John looked back at the center of the field, impatient to rejoin his pack there, where all of the important decisions were being made. He didn't mind Uncle introducing him to some old Theurges, but why couldn't he wait until later?

"Listen up, boy," Uncle said, stopping before the small fire. "These are important people. I see your eyes roaming back to the young ones, the warriors. You think that's where all the action's at, huh? You're wrong. They don't sneeze if these guys tell them not to."

John looked at the small gathering. An old, wrinkled black man sat closest to him. He had to be no younger than ninety and looked more like a hundred. His smile showed

that all of his teeth were missing, but his eyes shone with energy. He wore a necklace with the Children of Gaia pictogram on it.

"This here is Gavin Grasstalker," Uncle said. "He's the oldest among us. He's been places. You listen when he speaks."

"Pleased to meet you, young 'un," Gavin said.

"Um... likewise, sir," John said, extending his hand. Gavin smiled but did not offer his hand. Uncle didn't seem to notice as he introduced the next elder.

"This is Suzy 'Oathkeeper' Solomon. She's a legendary one, and a Bone Gnawer." Suzy smiled at John. She looked to be about fifty and was plumper than most in her tribe; she'd obviously been eating well in her old age.

"And this is Silas Darkeyes, of the Fianna," Uncle said and immediately sat down, not even looking at Silas. John frowned and offered his hand. The dark-haired man in his forties didn't smile, but shook hands and leaned back, sitting cross-legged.

"Your uncle doesn't like me," Silas said. "We disagree on many things."

"I'm sorry," John said, sitting down next to Uncle.

"Don't apologize for me," Uncle said. "My problem's between me and him. But you pay him respect."

"Certainly," John said.

"I'm so glad Windcatcher brought you," Suzy leaned forward to say as she threw a log into the fire. "Most cubs don't want to listen to us old coots. But your uncle says you're different."

John looked at Uncle. "Yeah, I guess. I didn't know your name was Windcatcher. I've always heard you called Uncle, even by Father."

"And you'll keep calling me that if you know what's good for you. Windcatcher's not a name to be speaking out loud without good reason. So forget you heard it."

John nodded, confused.

"Did Wind—I mean, your uncle, tell you why we asked for you?" Silas said.

"No. I thought he was just introducing us out of politeness."

"You got to learn to be less shut-mouthed, Uncle," Gavin said. "The boy's passed his rite long ago. He deserves a choice in his affairs."

"He's arrogant and thinks he knows what's best for him," Uncle said. "He'll do what his uncle says. It's only right. It's respect."

"That's right," John said. "If Uncle thinks I should be here, then I guess I should."

"Good boy," Uncle smiled.

"So why am I here?" John asked.

"Can I start?" Silas asked Uncle.

"You're as good as any, I suppose," Uncle replied, not looking at him.

Silas turned to look John in the eye. "We want to tell you about history, Little John Fox. We want to tell you about the spirits and how they came to be. How the world came to be and how it is today. It's important stuff — something every Theurge should know. But too few have time to learn it these days. Heck, we're only going to skim one cup out of an ocean tonight. But you've got to start in the shallows before you can swim in the sea."

"So sit back and get comfortable," Suzy said. "We're going to talk your ear off."

John smiled and sat cross-legged. "Okay. Let's hear it."

The Dawn

Silas looked at the fire, staring past it. "It is said that there was once nothing. That is, that nothing existed. A void, I guess. But that's hard to imagine, and even if true, wouldn't do us no good. What we do know is that there came a Dawn.

"Gaia blossomed in nothingness and became something. She gave birth to everything known and unknown. The Dawn was the light of Her eyes opening and spreading throughout the world. There was no sun in those days, but Her eyes were brighter anyway. Who needed the sun when you had them?"

"None of us today can imagine the sheer joy all things felt in that time. Everything that existed did so because She willed it that way. Beautiful creatures unimaginable by our crude minds were born and danced in the dewy grass of the Dawn. Just thinking about it brings tears to my eyes and envy to my heart. But there was no envy then, for everything was fulfilled, born with utter potential. All was a mystery for these newborn eyes, and the world was a wonderful land of exploration: to touch, to feel, to reach out for the world and have it reach back; to meld with it and separate and meld again for the sheer joy of it all. No one then knew that separation could be permanent.

"Everything was in flux, nothing was set or static, for they had no names. But Gaia tired of this chaos, and wanted order so that She could rest. So, She called all Her creations to Her and named them one by one. By giving them names, She gave them limitations, but also wonderful powers that they hadn't had before.

"Some things were wilder than others, and She set some above them to reign them in. These were the totems who rule their broods. In this way, everything had a place and a family, and every family had a leader who was named to be wise and powerful.

"But some things were never named. They ran when they heard Gaia's call, for they wanted to exist with no limitations. Fear ever meeting such a spirit, for they are powerful and nothing is beyond their sway. It is said that they still exist in the Deep Umbra, at the very farthest margins of the world. The minions of the Wyld are not so chaotic as them, for even the Wyld has a name. Fear the nameless."

"No," Gavin interrupted. "You go too far. If such beings still exist, having escaped the Naming, then they are lonely indeed. They are to be pitied, for they are sad beings. To fear them is to harm them, for it is mercy they need. If you find them, call them forth into the light so that they might be named by Gaia. The cost of your life is nothing next to the return of a Prodigal."

"Perhaps," Silas said. "But who can say. Even we four, old as we are, haven't seen or heard of such things ever being met. They are only legend...."

The Naming

"Things seemed to calm down for a while," Silas continued, "But that was only until folks got used to their new roles. Some chafed at them, getting tired of their new selves, and they began to barter with others to trade off roles, sometimes for a little while, sometimes permanently. That's why some spirits don't act like they're supposed to all the time: There's probably someone else in their skin. Once the Gauntlet rose up, this sort of skintrading became a lot harder, and most couldn't do it anymore. The sneaky ones kept the power, though even they could only do it temporarily.

"But some had this skinchanging as part of their Naming. There are lots of stories about the mischief these spirits caused to get two or more names. It is said that Coyote started it all. There was a tent or something which Gaia sat in, letting in spirits one by one to name them. Coyote went in and got named Coyote, which he was happy enough with, but figured he'd hedge his bets. He grabs a human and steals his skin, and gets back in line. When he's called into the tent again, Gaia thinks he's a human, and names him as such. Coyote walks back out and bursts out laughing, knowing he'd gotten two names. Well, wolf, bear, cat and a bunch of others ask what's going on. He tells them, and they all go steal some human skins and stand in line again.

"Finally, Crow is the last to go in, but he can't stop snickering. Gaia asks him why he's laughing and he can't stop laughing long enough to tell Her. He laughs so hard his skin slips off, revealing him as Crow. Gaia is furious. She's been tricked. She tells Crow that he'll never have anything of his own now, and must steal anything to get it. Crow says it wasn't his fault, Coyote did it first.

"Well, Gaia calls them all back in and paces about deciding what to do. She finally says that She can't undo what's been done, but She figures She'll set things right anyway. She names them all over again, but this time says that the first offspring they each bear will have two names, and will each go off into the world on their own, wearing two skins. She sets a special purpose to each of them, and these become her special protectors and defenders—"

"That's a ridiculous folk tale and you know it," Suzy said. "Everybody knows that Gaia named shapeshifters first and only after seeing how successful they were, gave others only one name. She was afraid there weren't enough names to go around and didn't want to use them up."

"Untrue," Uncle said. "Gaia created everything. She certainly had enough to go around. If this weren't so, then why are new things being born all over the world? New species in the jungle and other places."

"If she did have enough to go around, how do you explain the bones my tribe is left to pick? How come we all can't have filet mignon? Because there's not enough to go around, that's why!"

"Humph," Uncle said.

"What I don't understand," John said, "is how they got Gaia to name humans multiple times. I mean, don't they get one name, like all coyotes got one name? It doesn't make sense."

"Damn right, it doesn't," Suzy huffed.

"I don't know," Silas said. "Maybe it refers to the different races of humans. You know, black, white, yellow, Irish, etc. Maybe some of the skins they wore were apes? It doesn't need to make sense to be true."

"Irish? A separate race all their own?" Gavin said, winking at Silas.

"Look, can I get on with telling the story?" asked Silas.



The Chain of Being

"So, the shapeshifters have special names, regardless of why. Well, like I said, things are quiet at first. But when beings realize that they have to fight for resources now, they get ugly. Before, when a being wanted something, he simply became it. Now, he had to go find it, kill it and eat it. There were a lot of screams and terrors then. Gaia couldn't get any rest with everything screaming so.

"Along comes a human and solves the whole crisis. Now, there's a lot of stories about where humans come from and this is only one of them. Personally, I think all the stories are true. I mean, there was no time yet. Everything happened at once, so why can't everything happen in a million different ways? Only after the Weaver could there be one answer to everything.

"So this human proposes a contest to the animals. It's sort of a pentathlon thing, with all sorts of different tests. There'd be different stages of winners, from first place to second and on down. This would determine who got to eat who. You know, the food chain.

"Of course, the human cheats. Some say he wasn't human, but was one of the Coyote shifters, the Nuwisha. That would make sense. But I think humans are plenty crafty on their own. How he cheats at each event I don't know, but he winds up winning all of them, steadily placing above all the other animals.

"Some animals get suspicious and ask him what's up. He gets nervous and breaks his rules a little, declaring ties in some places. This is why predators, such as cats, get to eat humans sometimes, but nobody else does, since they didn't tie."

"What a minute," John said. "This is all Uncle Remus kind of stuff. Allegory. That's not what really happened. I mean, survival of the fittest determines a lot of that... and evolution. You know, science."

All the elders narrowed their eyes and looked at him suspiciously. John shrugged. "Uh... what'd I say wrong?"

"Science!" Gavin cried. "Ha! Since when did science ever explain your shapeshifting, boy!"

"Well, it simply hasn't turned its attention to us yet, because of the Delirium."

"And thank Gaia for that! Don't you know that science is of the Weaver and is the worst kind of Naming? The Weaver was granted Gaia's Naming power when She got tired of it, but the spider abused it. She got a little nuts with the power, and started naming things with bigger names but less meaning. Everything she names gets restricted, calcified and dead. Naming is meant to give order to life, to renew the Cycle, not to halt the great wheel of the seasons. Don't you dare bring science to a moot like this. You're a Theurge. You should know better."

Uncle shook his head. "He had a bad upbringing. My fault. I was too busy chasing the Black Spiral Dancers under these mountains while he was growing up. Now look at him."

"Oh, shush, the both of you," Suzy said. "He's a fine boy. He's just got the same disease all his generation has. He's got to unlearn his thinking, to clear the cobwebs out of his mind and make way for some wilderness up there."

"Right you are, Suzy," Silas said. "So let me continue the tale and teach him right. Those allegories you talk about, John, are more real than the diagrams you read in those physics textbooks. They're what the spirit world is all about. It's not flesh and bones and impacts and trajectories. It's intent and meaningful and flesh in flux.

"I'm talking about legendary times here. Times of heroes and adventures and monsters and glory. Every being — and I say being because there's not yet any such thing as spirit and matter — went exploring to discover everything it could about Gaia's great earth. Spirit and matter were one. Only after the Gauntlet rose was there a separation.

"You see, each being was unique, gifted with a secret from Gaia that was its own to keep or share as it willed. Some beings took others under their wing, so to speak, and taught them what they had been told by Gaia in return for these other beings' secrets. Humans had a great secret but didn't understand it. Bear took it upon himself to help them understand. Thus, humans looked up to the Bear and gave it much honor and sacrifice. But Bear, for all his charity and wisdom, couldn't control the little beasts. Their secret was too great and burned in their breasts, causing them to spread all over seeking to release it.

"What was this secret? It was Naming, of course. Humans were always favorites of the spider, and she taught them some of her borrowed power. Of all the animals, only humans can Name. This is a mighty power, and one which has been so misused as to cause the destruction of much that was wonderful and right in the world after the Dawn."

"That's what mages are, nephew," Uncle said. "Namers. Watch out for them. They don't know what they're doing. They're mad just like the Weaver."

"But don't we Name when we use Gifts?" John said.

"No!" Uncle said. "Our power is only on loan. Spirits lend us their powers, given to them when Gaia Named them. We don't create this power, only channel it. All things we do are as Gaia willed it. We do not speak Names which She never spoke. That's utter arrogance. It leads to ruin and destruction."

"Does the Wyrms have this power?"

"No," Gavin said. "But it corrupts. It uses humans to create the Names it wants. Pollution, toxins, poisons, all these were named by humans at the bidding of the Wyrms. It twists their secret to its own uses."

"Enough of this dreary topic," Silas said. "I'm going to move on."

The Gauntlet

"This golden age was ended by the rise of the Gauntlet. The Weaver went a little nuts and began weaving the world wrong, putting some things on one side, others on the other. She stripped the spirit from some and left only matter, while stripping the matter from others and leaving only spirit. Slowly, the Gauntlet — the wall between flesh and spirit — grew thicker.

"It took a long time for it to grow as thick as it is today, but the first appearance of it was the most disastrous. Spirit and matter were rent apart and the scream can still be heard today in the Abyss, that dark pit that draws everything which is lost to it. Don't listen to it if you ever are there; shut your ears to the scream.

"Humans liked the effects of the Gauntlet, although most of them had no idea what it really meant. They were left on the material side, and their secret gave them power over it. Spirits had to rely on them more and more for aid as the worlds drew apart. Nothing can live without spirit, but spirit cannot thrive without matter.

"The Wyrms were the Great Balancers, charged with keeping the order Gaius had ordained. It tried to intervene and prevent the Weaver from dividing the world. It failed. You will hear a million arguments as to why. No one really knows the answer. If we did, surely we could solve the problem of corruption. But that is not so.

"Balance became corruption. The Wyrms were trapped in the Weaver's Web. You know the rest of the story, all Garou are told it and about the terror of those times, when the Wyrms first turned to evil. Banes were born and corrupted other spirits into joining them. They raced across the worlds, both physical and spirit, ravaging all the beings they encountered. In those days, spirits could still easily cross between the worlds. Humans could even wander into Spirit accidentally, not finding their way out again for years.

"It was a bad time for all, and every being was scared. Except the Garou. They were angry. They bit back when the Wyrms reached its tendrils for them, and hounded it back to its lair. Their bravery and courage lifted the hearts of all in those times. Except the humans, whose folly had brought the Impergium down upon them. But the spirits saw the Garou as protectors and defenders, and the Garou needed spirits as allies, to teach them the powers of the world so that they could bring an array of weapons to bear against the Wyrms.

"Thus, the first totem alliances were made. In return for protection from the marauders of the Wyrms, Totems pledged the aid of their broods to the Garou, promising part of their secret lore to aid the fight.

"And so it has been since. Spirits teach us their Gifts and we protect them from the Wyrms."

The First Fetish(es)

"What about fetishes?" John asked. "Did they make them then?"

"Oh, yes," Gavin said. "Fetishes were what spirits wanted most. Part of their beings call out to matter but they are denied bodies. Perhaps the greatest of magical acts was that first fetish, that first reuniting of spirit and matter. There are a lot of stories about the first fetish and what it was, but there's one I like above all others.

"A Garou named Great Song of the Morning carved a bowl, and she sang many songs over it, making it special. She carried it with her on a long journey to the spirit world, and there encountered evil. Banes surrounded her on all sides and crept in, thirsting for her blood. But she stood resolute and saw not their evil, but their thirst. She knew that all creatures had to drink and eat to survive, and that one day she would provide sustenance for another. Why not today? So she told them to come and take her blood so that they might be filled and lose their hunger forever. They grinned and advanced.

"But a water elemental nearby heard this and was moved at such a sacrifice. It knew that such a Garou was rare and should not die, for she could bring wisdom to many. So she flung herself up and flowed into Great Song of the Morning's hand-carved bowl, crying: 'Drink of me instead! I am more nourishing.'

"The Banes grabbed the bowl from her hands and sloshed the water down their throats. Instantly, their thirst was satisfied. With their need assuaged, their anger dropped from them, and they wandered off to slumber.

"Great Song of the Morning looked down at her bowl and saw that it was still full. She wondered how this could be, when the Water-spirit spoke to her: 'I have become one with your bowl so that you shall use me to extinguish the fires of thirst in others, rather than your own blood.' It was this act of sacrifice, unmeditated and immediate, which allowed the fetish to be created. After that, the power existed in the world, and other fetish unions followed."

Uncle shook his head and grimaced. "That would be your favorite, and it's nice, but it's not true."

Gavin smiled and leaned back. "Oh? And what is true?"

"The great Garou hunter, Arrowfoot, was out hunting with his bow. He spied a tasty-looking deer and pulled back his string, ready to shoot it in the heart. When Arrowfoot shot, he always shot true and well, killing what he hit instantly. But he was distracted by a Bane who jumped from the Umbra to harass his prey right as he loosed his arrow. The arrow missed its mark, hitting the ribs rather than the heart, snapping off in the body. The Bane stole the fallen deer's heart before Arrowfoot could reach him. It flew off, cackling gleefully.



"The deer moaned, still alive. Arrowfoot bent over it and apologized, saying that if he had not been distracted, the heart would have been his, not the Bane's. The deer told him to never mind, but to act quickly, before the Bane was gone. He bid Arrowfoot to break one of its ribs off and nock it to his bow. This rib would fly straight to the Bane's heart and deliver it a death blow. Arrowfoot did as bid and aimed the rib at the far-off Bane. Because he was Arrowfoot, the greatest of Garou hunters, the arrow hit its mark. Now, the deer put all of its dying spirit into the rib, causing it to drive deep, impaling the Bane heart. The Bane yelled and fell, dead before it hit the ground.

"The deer's heart was now Arrowfoot's, and he cooked it and ate it sacramentally. But the rib was not broken and it still held the spirit of the deer. Arrowfoot used it forever after when hunting monsters, and the rib taught other spirits how to hide in matter. That's the story of the first fetish."

"That's not the one I heard," Suzy said. "But I won't get into mine. It's getting late, and Silas better finish the story."

Uncle nodded and Gavin smiled.

"All right," Silas said. "I guess it's time to talk about war."

The Tearing of the Web

"Every cub knows about the results of the Impergium and the War of Rage and the steady growth of the Gauntlet. And most Garou know that things got at their worst during the Industrial Revolution. But let me tell you, the Gauntlet thickened so bad that many Garou couldn't walk between the worlds. Some were trapped in the Spirit World, and it was only after a valiant combat against the new Pattern Spiders that they broke through again.

"Pattern Spiders began to appear all over and quickly built up factories in the Spirit World, thickening the Gauntlet wherever they went. When some Garou were able to break past these places, they gathered up the Garou Nation, such as it was then, and readied to fight back. A massive campaign was launched against key Pattern Web foundations. The worst of them all was the Scar.

"Garou packs attacked en masse, fighting back the swarming spiders and launching themselves against the calcified webbing. Using claw, fang and klaive, they cut massive holes in the carefully wrought web. But only at the cost of many lives. Too many heroes died there, but none in vain. Their success collapsed the Scar, cutting its tether to the Penumbra and flinging it into the Near Umbra, a separate realm from Earth. If it hadn't been for this battle, who knows how bad things would be today?"

Today

"Speaking of which, it's about time I wrapped this up. I see Arn Guth Stormbright is calling everyone over to hear him blow some wind out of his mouth."

"Silas!" Suzy said. "What a bad influence on the cub!"

John smiled. "It's no bother. I know it already."

Gavin chuckled. "Garou are a fractious group. They wear too many skins to be otherwise." He looked at Uncle as he said it. Uncle frowned.

"All right, this is not over yet," Silas said. "I need to sum up. After the Pattern Web war, which happened in many different places despite my short summary, the Gauntlet thinned a bit, but never as thin as it was before industry spread across the world.

"It gets worse every year. As humans close their hearts to the rest of the world and name it dead, it becomes so. If only they would sing it alive again, then it would be so. They have that power, if they united in it. But they are a selfish bunch, concerned more with material survival than the health of their spirit, not to say the spirits all around them. They are not alone, like they believe. Friends are everywhere. They have but to look and believe.

"The problem is that they believe in the bad spirits and not the good. They all think they're going to hell and are possessed, and this gives the Banes a doorway through which to step.

"Ah, I'm sick of the telling of it. You know the rest of the story, and what you don't know is best learned from the spirits themselves. When you meet them, always ask for their opinions on matters; you'll learn a lot. You're a Theurge, so you've got a responsibility to them the others don't. They know that and'll be expecting it. Don't let them down. Others may not forgive you for it." He looked at Uncle as he said this. Uncle looked away with a sad expression on his face.

"Now get with the rest of your pack," Suzy said. "I expect they'll be given some duty of note, and you should be there to receive it with them."

"Thanks," John said. "I've got a better idea of where things are coming from now. It's still a bit confusing, though."

"As it should be," Uncle said. "Pray you don't answer all the mysteries. What's living for anyway?"

"Are you coming, Uncle?"

"No, you go without me. I'm going to sit here for a while."

"Okay. Thanks a lot, all of you," John said as he stood up and went to join his pack. The elders watched him leave.

"He's a fine one," Silas said. "I'm glad you let me speak for us."

Uncle didn't look at him. "It doesn't matter. The past won't save him. It's today that matters."

"That doesn't sound like you, Uncle," Gavin said. "Aren't you the one always saying how the old ways are important not only to us but to them?"

"Of course. But if we fill cubs like him too full of that he'll never forge his own path. He'll only mimic what's been done before, and Gaia knows that's not good enough. He and the rest of them have to make something new or none of this is going to last."

The elders were silent, watching John join his pack across the field. His friends slapped him on the back and gave him hugs, excited at their new opportunities. Duties were being handed out to young packs tonight which were dangerous but important, and much renown was to be had.

Uncle shook his head and sighed. The fire popped and crackled. An ember leapt out and landed in Uncle's lap. He yelped and jumped up, trying to slap the glowing flame away. It danced off him and about on the ground, and all the old Theurges heard it laugh.

Uncle smiled. "So, we're not alone here."

"You never are, Uncle," the flame replied, leaping left and right and all over the place. "You act so old sometimes, I have to jump out and make you dance."

"Heh. But my fire dims, little flame. It is theirs which burns bright," he said, looking at Little John and his pack. He looked down at the spirit but saw that it had already burned itself out, leaving mere ashes on the ground.

He looked back at his nephew, "Burn bright, young Theurge, but burn long, so that we may all have light by which to see for years to come."

Chapter Two: The Pact

*The power of the visible
is the invisible.*

— Marianne Moore, "He 'Digesteth Harde Yron"

Understanding Spirits

Take a deep breath and hold it. Then, close your eyes and exhale slowly through your mouth.

Chances are good that was the first time today you consciously thought about breathing. Most of us rarely think about breathing. We can't even see the air that we inhale (at least if we're lucky). If we didn't feel breezes and see smoke, we might not ever realize that air is all around us. If we didn't hold our breaths or choke upon occasion, we might not know that if we stopped breathing for just a few minutes, we would die.

The spirit world is like the air we breathe. Spirits float all around us, but we rarely think about them. We violate their territories, draw their attention and appreciate their works. However, since we usually can't see them or feel them, we barely know that they are present. Since we are almost never without spiritual accompaniment, we don't realize how crucial

the spirits are to our continued existence. Without our ties to the spirit world, we would die as certainly as if we didn't breathe. The only difference would be that our physical body wouldn't die: We would suffer a spiritual death.

Spirits must be strongly present for most of us to notice them. Have you walked through graveyards and felt something in your blood? It was probably a sense of peace or despair from the spirits of the Dark Umbra which haunts such places. In early spring, when the sky, trees and clouds conspire to create a morning paradise, you can feel the life blossoming around you. That is partially because spirits are celebrating the rebirth of Gaia. Some humans are highly sensitive to the spirit world, while others, desensitized by the modern world, never feel the spirits. Since modern science doesn't accept the spirit world, even when people recognize the presence of spirits they often choose not to accept them.

While we are never alone, we do notice when spiritual energy is lacking in the world around us. If you walk through an antiseptic lab, you should feel uncomfortable from the strong Gauntlet blocking the spirit world. If you sit in a uniform brown or gray office underneath pale fluorescent lights, you will feel a bit drained. Even Glass Walkers, attuned to the Weaver's energies, know that feeling of spiritual emptiness and desolation. Whenever the Gauntlet is strong, separating us from the Umbra, we feel isolated. We are spiritually cut off from Gaia. Most Theurges believe that a lack of spiritual interaction leads to Harano and madness.

Because we are Garou, our nature ties us to the Umbra, the spirit world. We cannot ignore or deny our connections to Gaia's brood. We cannot survive apart from the Umbra. We need spiritual energy, Gnosis, to curb our Rage and power our Gifts. Without Gaia's aid, few of us could cling to sanity, and none of us could experience true fulfillment and happiness. Our lives would always feel empty and lack meaning.

Unlike breathing, interacting with spirits can become very complicated. The Apocalypse will take place throughout the Tellurian. Events in the Umbra could be more important in determining our final fates than events on earth. We must learn how to harness our own spiritual energies, protect our ties to the Umbra and ally ourselves with spirits who will aid us in the future. We must learn how to defeat our spirit adversaries. We cannot afford to ignore spirits.

The Umbra

All spirits primarily dwell in the Umbra, although a few lie dormant in the physical world, hidden away in fetishes or bound to sites. We cannot understand spirits without understanding their world. The Umbra coexists with the physical world, but it also extends far beyond the world's boundaries.

There are several different layers to the Umbra. The Periphery touches the physical world. In the Periphery, we can feel movements of the spirits on the other side of the Gauntlet. The Gauntlet separates the physical world from the rest of the Umbra. The Penumbra coexists with the earth and contains a direct spiritual representation of almost every physical object. The Near Umbra encompasses known spirit realms, such as the 13 Greater Realms. The Membrane separates the Near Umbra from the Deep Umbra. The Deep Umbra is a mysterious place which is home to the Triat. (For more information, see **Umbra: The Velvet Shadow**, **Werewolf: The Apocalypse** and **Book of the Wurm**.)

Spirits are accustomed to surviving in the Umbra. In many ways, living in the Umbra is like being a fish in the ocean. The waters are vast. There are caves, underwater mountains and coral reefs, analogous to domains and realms, but if a predator finds you in the open waters, there's

nowhere to hide. Food floats everywhere around — in the form of ephemera and lesser spirits — just like a soup of plankton fills the oceans. The Umbra's currents change continuously making it necessary to find the proper airt, or spirit path, to reach a destination. The static nature and relative safety of the physical world confuses many spirits.

Many of us, especially those of the homid breed, look at the Umbra as something of a fantasy realm, a place that isn't quite as real as the physical world. This mindset, strengthened by the Weaver's barrier between the Umbra and Earth, takes years to break. The Umbra is as real as the physical world, and in the War of the Apocalypse, the battles which rage across the Umbra may be more important than those on this side of the Gauntlet. In order to understand spirits, you must envision earth as the fantasy world and the Umbra as the ultimate reality. That is the mindset of most spirits.

These statements are broad generalizations, and Garou should rely on their own experiences with the Umbra. Visiting a spirit's habitat is the best way to learn about that spirit's life. Spirits, like animals, all have their own ways of surviving the Umbra. There are more spirits than anyone knows, at least one for each living being, including plants. Most of the spirits that Garou will deal with on friendly terms are members of Gaia's brood. All of Gaia's spirits share certain characteristics.

Slumber

Spirits spend the majority of their existence in Slumber. They become like ephemera, the inert spiritual material which composes the structure of the Umbra. Theurges have awakened spirits by expending their own spiritual energy into the environment around them. The active spirits that travelers encounter are only a small portion of the true number of entities in the Umbra.

During Slumber, the primary essences of Gaia's spirits merge with Gaia's consciousness. In many ways, their spirit bodies become inactive and actual spirits temporarily rejoin Gaia. After the time spent as part of the Celestine, which is much like our dreaming, spirits reawaken renewed and revitalized. Slumber is one of the major ways in which spirits sustain themselves.

As the Apocalypse nears, a greater number of Gaia's spirits fade into Slumber. As the Wurm and Weaver sap Gaia's strength, as her animal children die out and as the humans forsake her, the amount of Gnosis in the world diminishes. Without Gnosis to reawaken them, Gaia's spirits become lifeless and forgotten ephemera. Spirits are dying. Whether this is because Gaia cannot restore all of her brood to awareness or because slumbering spirits are calcified by the Pattern Web or devoured by the Wurm's unknown. No one, spirit or Garou, claims to understand the exact reasons. We only know that the Apocalypse is coming. For all of Gaia's brood, maintaining enough Gnosis to survive is the order of the day.

Spiritual Sustenance

Spirits draw power from different sources. Gaia gives energy to her slumbering children. When Garou perform a rite, the participants feed the invoked spirits with their expended Gnosis.

Ties to the physical world seem to help spirits maintain their power. It is possible that they need the physical world for the same reasons that we need the Umbra. Physical objects with spirit symbols or locations dedicated to the spirits allow them to draw upon the energies of living beings to restore themselves. Spirits may hunt other spirits, consuming them for the Gnosis they contain. This survival of the fittest seems limited to certain locations and exists only between and within certain brood groups. Members of family broods do not want a war consuming all of the spirits within Gaia's greater brood. Such a calamity would bring on the Apocalypse even faster.

Gnosis comes in various flavors, depending on the source of the power. Few spirits can use any type of Gnosis. Most spirits have limitations on the Gnosis they can use. Some Charms can convert spiritual energy of one sort to another, such as Wurm-tainted power into life-giving energies of Gaia through Purify the Blight.

Spirit Broods

All of Gaia's spirits belong to spirit families called broods. Each individual brood belongs to the greater collective brood that incorporates all of Gaia's children. Therefore, all spirits of Gaia are related. They think of themselves as related, much in the way we see the Garou Nation. We know we are one people, but that does not prevent us from fighting along breed, tribal or pack lines.

Most spirits only recognize the brood as that of all spirits connecting with one of the Incarna. Each Incarna maintains vast numbers of spirits, and several of them hold gatherings of their broods in times of great strife. The brood of an Incarna is analogous to a tribe of Garou.

Jagglings are the spirits below Incarna in broods. Each Jaggling will have numbers of Gafflings who work in their service. The immediate ties between Gafflings and Jagglings are often the strongest, such as between the Master of the Wild Hunt and his Hounds (see **Werewolf: The Apocalypse** for details).

When dealing with spirits, Garou should be careful to consider the feelings of the spirit's broodmates. Offending a member of a spirits' brood can result in bad feelings between the entire group of spirits and the Garou. Being adopted as a member of a brood is a high honor, roughly equivalent to joining a pack.



Spiritual Natures

The White Hart raced over the moonpaths, his ephemeral breath steaming back through the Umbra, making his way back to the ancient caern. He did not think so much as act. Stag wanted him to lead a young Fianna to the lost Spear of the Garou hero, Conn, once an ally of the Hart.

As the White Hart approached the silken steel Gauntlet, he spied his target, a faint blurred wolf loping through the forests of Gaia's realm. The White Hart closed his dark eyes, focusing his power to make the leap from the Umbra through the hard structure of the Gauntlet. With a disconcerting snap, he broke through the web. He took a deep breath and reoriented himself. The limitations of the material form were uncomfortable.

He saw the wolf. The White Hart made certain that the Garou saw him as well. The spirit turned slowly, remembering Stag's admonition to allow the Garou to give chase. Then he sensed Wurm-taint on the Garou.

The White Hart started. Did Stag know about the taint? Was this a trap for him? The spirit would not diminish the memory of Conn, his fallen friend, by leading a corrupted wolf to the spear.

"Windchaser?" barked the Garou. As he heard his true name, the White Hart looked at the Garou and saw Conn's blue-gray eyes.

Every spirit embodies an aspect of Gaia's creation. More powerful spirits, such as Incarna, correspond to many different aspects of Gaia. This purpose, or spiritual correspondence, colors most of the spirit's actions and governs the spirit's decisions. A spirit cannot ignore his purpose any more than you or I could stop breathing. It's possible, but rather unhealthy.

Although spirits have basic natures determined by the aspects of reality they represent, individual spirits have their own personalities. They may also have different abilities or Charms from other spirits of their type, because they each represent their own unique aspect of Gaia's creation.

Material Correspondences

All spirits have ties to the material world. Certain symbols, items, articles of clothing and actions draw a spirit closer to earth. Clever Garou will learn much about the material correspondences of the spirits with whom they interact. Simply using a spirit's proper symbol in a Rite of Summoning can predispose the spirit to favor the Garou. Dressing in appropriate clothing can set a spirit at ease. Storytellers should let characters reduce their difficulty numbers by 1 or 2 points when dealing with spirits if they use the proper material correspondences.

Spirits are not humans or wolves. Spirits don't truly age. They don't live or die; they experience periods of awareness and slumber. The personality traits of a spirit may seem familiar, but a Garou should always remain cautious. Even a friendly spirit may have sets of values which seem cruel or inhuman by the standards of the living.

Spirit Names

To be completely secure with a spirit, a Garou must know the spirit's name. Spirits only give their true names willingly, because these names give one great power over the spirit. Most spirits would cease to exist before revealing their names to an enemy. If a spirit reveals her true name to a Garou, that wolf has a friend in whom he can place absolute trust. The common names for spirits are never their true names.

A spirit cannot resist rites or Gifts that invoke its true name. Spirits only give their names as signs of absolute trust or in payment for a debt. They expect the name to be kept secret. A Garou who abuses a spirit's name will earn that spirit's enmity. Greater spirits have more than one name, and all of the names must be known in order to compel the spirit without resistance.

Spirit Taboos

All spirits have taboos which limit their abilities. Some taboos are more of a hindrance than others. Almost all taboos serve some purpose in Gaia's plan. They keep more powerful spirits from running amok in the Umbra and causing great conflicts between different families of spirits. Taboos also seem to be linked to a spirit's purpose. In this way, they help keep the spirit on track and properly directed toward its tasks. Each spirit's taboo may be slightly different from those possessed by others of its kind.

Designing Unique Spirits

Storytellers may consider embellishing their chronicles by individualizing the spirits in the **Werewolf: The Apocalypse** game. Here are some guidelines: Remember that spirits are tied to basic aspects or events which guides their actions. Individual spirits should not have a basic Trait more than one point different from the standard, high or low. The new spirit's power should be within five points of the original. An individual spirit shouldn't possess more than two additional Charms.

Each individual spirit should have a true name, known to the Storyteller. Some Storytellers may even give their spirits Natures and Demeanors. Personalizing spirits who have a large role in a chronicle enhances the play, just as developing any character will. Creative Storytellers may create their own spirit-based Natures, Demeanors and special Charms.



Spiritual Advantages and Disadvantages

Spirits have several advantages over the living. They don't die. They all have a purpose. They know where they belong in the grand scheme of things, although they may not be aware of the significance of their roles. They all have families or broods. Many of them have wisdom collected from ages of awareness.

Spirits also have several disadvantages. As the physical world changes, it affects them dramatically. Spirits are unable to adapt as quickly as living beings. They don't possess the personal resources of the living. They can't change the nature of their being. Whatever aspect of reality a spirit embodies, it changes only if that aspect changes. Spirits also have difficulty understanding the importance of events in the physical world.

What can spirits do for Garou? They make formidable allies — think about the Wild Hunt arriving at an enemy's door. By entering a fetish, a spirit can add his strength to our own. Spirits teach us about Gaia's design. Totem spirits guide our tribes and packs, granting us Gifts, strength, wisdom. Caern spirits guard our homes and grant us precious Gnosis. You get the point.

Spiritual Pacts

A pact is a bond between a Garou and one of Gaia's spirits. Pacts are part business contract and part friendship. The stronger the pact, the more both parties benefit. Garou and spirits form many different types of pacts.

In developing a bond with a spirit, a Garou should be careful to approach the proper spirit. Some young Garou head off on their own aislings with little knowledge and try to collect spirit allies. This method of finding potential allies is one of the leading causes of dead first rank Theurges. Many times, even if a Garou is successful, she finds herself obligated to numbers of spirits who have no ability to aid her.

I know other, more survivable methods of locating potential spirit allies. First, consult with elders and explain what you seek. If you don't know what you seek to accomplish, then you should not aimlessly venture into the Umbra. The elders may introduce you or give you advice on what type of spirits could help you. Use any advice or contacts you receive. This method doesn't work for some tribes, such as Get of Fenris or Shadow Lords; they prefer for the strong to work things out themselves. Another approach is to meditate at a safe location in the Umbra, focusing on yourself. The meditation often leads to the discovery of anamae.

Anamae are spirit-friends that have strong personal ties to a Garou. They are your personal spirit aspects. Examples of anamae are Heart Guides, granted to every Garou by the Unicorn, and Moonshadows, spirits who watch over us for Luna. Most Garou don't even know that these spirits exist. Taking the time to cultivate a relationship between yourself and an anamae results in immediate benefits. A Garou who knows her anamae carries around an active spirit who can give her warnings, advice, instruction and who may fight for her.

Once you've found a spirit, pay it the proper respect. If you are not familiar with acceptable chiminage, ask the spirit what it desires, and be honest with it. Lying to spirits is always dangerous, even when you must. Reveal as little as possible about yourself and your true allies during an initial meeting. If a spirit takes a dislike to you, then avoid dealings with him in the future. There are a myriad of spirits in the Umbra, far too many for you to ever encounter a significant number of them. Don't waste your time with the difficult ones unless they have something extremely valuable to offer. Your effort is better spent elsewhere.

Personal Pacts

The Pentex First Team lowered their silver-loaded shotguns at the cornered Crinos. Skyhowler was in agony. He could hear blood dripping from his wounds. He'd dug the silver out with his own claws, but he wouldn't heal for hours. He waited for the inevitable.

The ugly fomor with the bloated yellow left eye and worm-infested drool pulled the cigar from his lips, clearing his throat. Skyhowler suddenly felt a sense of hope. He decided to take advantage of the moment and closed his eyes.

"So, you flea-ridden rabid mutt, how does it feel to be hunted? Those wounds of yours, they won't heal. Silver's an ugly thing for you. You're alone, and no packmates will find you. There's no way out."

"Never... alone," growled Skyhowler softly.

"Lemme guess. You've got 'Gaia' with you? What good does that do?"

Skyhowler opened his eyes and nodded as the Heart Guide materialized and hit the First Team from the rear. As they turned, he leapt and drove his claws into that fat yellow eye. He was rewarded with a satisfying splash of ichor.

A personal pact involves only two beings: you and a spirit. In principle, it is the simplest type of pact, although in practice, personal pacts can become quite involved. Such a relationship works best when it becomes a deep, abiding, mutual respect and concern built on years of trust: in other words, when the personal pact crosses over the line into a true friendship. When this occurs the spirit will probably offer its true name to the Garou. Such a goal is unlikely — but an admirable aspiration.

A personal pact isn't something entered into easily. In many ways, the relationship works like a marriage. You have to sacrifice your time and energy and dare to be honest and vulnerable. The pact takes effort and energy. Breaking a personal pact risks the enmity of the spirit involved. If the relationship goes poorly, the spirit may initiate the breakup. If a personal pact starts fraying, the Garou should act as honorably as possible, and try to do everything to make certain that it ends on good terms. Having a former spirit ally as an enemy can be a nightmare.



Pack Totems

The young group of Garou sat in a semicircle around the fountain at the center of the Liberty Caern. Tears-of-Gaia, the Master of the Rite, raised her hands as the music of the Galliards stopped. The Eagle, caern spirit of the Sept of Liberty, spread his wings above her. She looked to the pack. Skyhowler, a Child of Gaia Theurge, moved from the semicircle to Tears. He knelt before her, the ritual paint of the Liberty sept glistening in the reflected light from the Eagle's avatar. Looking at his elder's feet, he raised up a woven rope toward her.

"We ask to become a pack. This rope contains the woven fur of each of us. Woven together, it is stronger than the fur of any single member."

Tears spoke to him as the Eagle's wings beat softly in the air above. "What spirit do you call as your pack totem?"

Skyhowler looked up to the Eagle. "We recognize the Eagle as the totem of our sept. We ask that he speak for us in our search for a pack totem. The members of our pack believe that Lion best represents us."

Tears-of-Gaia looked up to the mighty Eagle. The spirit shrieked in agreement. A moment passed, and then a great roar came from the fountain, and all present knew that on that day, the Lion Pack had been born.

The most intimate pacts formed by Garou and spirits aren't personal: They are the pacts formed by a pack and its totem spirit. Packmates share a bond that transcends most relationships. Our packbrothers and sisters are our true family. We trust each of them with our lives.

The totem spirit which watches over each pack is a member of the brood of an Incarna. It shares the spirits of all members of the pack, their feelings, beliefs and passions. The totem unifies the pack. The pack cannot exist without its totem, and by its nature, the totem cannot exist without the pack it represents. As the pack gains glory, honor and wisdom, the pack totem gains prestige and power in the Umbra. The relationship between a pack and its totem spirit is intricate, but again, it's fairly easy to understand. The more that pack members care for their totem spirit, the more the spirit becomes capable of aiding and teaching the Garou, strengthening the pack even more.

The process of choosing a totem spirit is almost an act of joint creation by the members of a pack. The newly formed pack will petition Incarna and other great spirits in order to find a spirit that will become its pack totem. Once a spirit accepts the responsibility of becoming the pack totem, the pack forms. The ritual changes all of the participants. Through the creation of the pack bond, the spirit and the Garou make something stronger than any of them individually.

Although it is possible for others to be recognized as members of a pack, a true pack member must share the strong spiritual tie with the pack totem. Only a living Awakened being, such as a Garou, changeling or mage can become part of the pack. In many ways, a pack works like a spirit brood.

Spirits can become a Garou's packmates. The Silent Striders sometimes tell stories of the Scarab pack, which contained the spirit of one of the fallen pack members. If this happens, the spirit must reveal his or her true name to all packmates, and become a subservient member of the pack totem's brood. Since most spirits already belong to broods, the possibility of any but a highly unusual spirit joining a pack is infinitesimal.

Caern spirits and Septs

Aeric would escape. It was only a matter of time. These werewolves all around him were savage, frightening creatures who could reduce him to ribbons of red meat in a few short moments, but he would find a way. So far, nothing had ever stopped Aeric Gunnarson from getting what he really wanted, not the blackouts nor the barely veiled hatred of his classmates. Part of him knew he should be afraid, but he couldn't give up. A cold wind blew snow from the glacier into his eyes as he lay bound.

A gray wolf trotted past him and the nine-foot monstrosities stepped out of its path. The gray wolf stopped in front of a piece of black ice. Then, the wolf threw his head back and howled. With a terrible crack, the ice split. A wind rose up through the ice and snow, and the wind had eyes, eyes that stared directly at Aeric. He knew then that he'd never escape.

The spirits that inhabit caerns have pacts with their septs. In exchange for access to the caern and its energies, the Garou protect the site and tend to the needs of the caern spirit. These needs vary with the spirit, but they are generally placated with dramatic rites which tell the stories of the spirit. The sept officer, the Keeper of the Land, takes care of the sept site.

Caern spirits can make other demands on their septs, besides guardianship and stewardship. Some caern spirits ask the members of the sept to provide them with sacrifices of precious items. Other caern spirits demand that their septs kill a certain number of the Wym's minions every month.

Caern spirits do not make great demands of their septs. Unlike free-floating spirits in the Umbra, caern spirits are tied to locales in the physical world. They cannot move their caerns or leave them. They need the Garou in order to survive as much as the Garou need the caerns.

The spirits of caerns may belong to broods or have broods of their own. In some instances, all of the totems of packs at a sept belong to that caern spirit's brood. Tribal septs often form around a caern warded by a tribal totem's brood member. If a Garou belongs to a sept, she should not overlook the possible spiritual contacts and knowledge that could be gained from her own caern.

Tribes and Totems

Tribes have their own totems, all of which are Incarna. Each tribe has a pact with its totem, forged in ages past. In exchange for acknowledgment and respect from the tribe as a whole, the tribal totem watches over and aids the tribe.

An individual Garou belonging to a tribe has many advantages, among which are a type of extended family, access to tribal Gifts and tribal Umbral realms, and contacts with the totem's brood. Since Tribal Totems are among the most powerful of spirits, they have the largest broods.

The pact between a Garou and his tribal totem is a simple one. As long as the Garou agrees to respect the traditions of his tribe and honor his tribal totem, then the totem will accept him. The bond between a Garou and her tribe's totem is strong, but it can never be a relationship between equals. To the Garou, a Tribal Totem is almost a deity.



The higher in rank a Garou rises, the closer she comes to her Tribal Totem. As she gives her tribe Renown, she improves her totem's position in Gaia's brood. The Tribal Totem takes more notice of her, and is far more willing to come to her aid or send other spirits to intercede on her behalf.

Spirits and the Garou Nation

The Garou as a whole are part of Gaia's brood. They represent Gaia's rage and form her defense system against the Triat and other invaders. Other spirits of Gaia recognize all Garou as allies against the Triat-spirits. Only a werewolf who gives herself over to the Triat, such as a Black Spiral Dancer or an Abomination, violates this pact. If that happens, all spirits of Gaia will recognize the former brood member as an enemy.

Spiritual Chiminage

Chiminage means that in return for a request being honored, you will honor a request from the being aiding you. Like more traditional Garou, spirits expect that Garou pay chiminage in return for any services. If you are not ready to pay a price for a request, then you are not ready to make that request. Understanding how chiminage works is essential in developing a relationship with a spirit.

First, chiminage is a sign of respect and courtesy. A Garou who fails to offer chiminage to a spirit commits a breach of etiquette. She basically shows the spirit that she considers its aid worthless. At the least, the spirit will probably not give its aid. At the worst, the spirit will feel insulted and attack the Garou and her companions. Many ignorant young cubs go about the Umbra insulting dozens of spirits without ever realizing what they are doing.

Chiminage can serve as a means of redemption. In this case, the Garou offers to honor a spirit's request as a way of making up for an insult or crime he had committed. For violators of caerns or Garou who break with their packs, this type of chiminage allows them to avoid more unfavorable resolutions.

Chiminage may also be offered or used as a means of empowerment. Gifts may be freely given to improve a Garou's standing with a spirit, or to strengthen a friendly spirit. Some Garou perform requests for spirits to make sure that the spirits "owe" them a favor. Some spirits also have the goal of teaching, giving Garou petitioners experience in their choices of chiminage requests. Powerful allies make an individual more powerful.

With any type of chiminage, a deed should be paid for by a deed of equal or greater value. This can result in games of one-upmanship between a spirit and a Garou over the course of a lifetime. These arrangements are almost always beneficial to both parties.

Englings

Englings are special spirits which Gaia dispatches to help her brood renew their spiritual energy. Englings are meant as sacrifices. When an Engling dies, it gives its Gnosis to its slayers. This is an Engling's entire purpose; they die happily. Incarna of Gaia's brood have Gafflings that serve similar functions, serving as either physical or spiritual sustenance for those who need it. It is proper to give thanks to Gaia and the Engling for the sacrifice. No unique or individual Engling spirits are recorded in the Silver Record.

Violating and Breaking Pacts

Fangpick Rumblefur sat down next to his favorite dumpster and sighed contentedly. Thrown-out Chinese food was one of the Bone Gnawer's favorites. He yawned. Sleepy time, he thought. Better than doing what that little Rat Gaffling had wanted him to do. Scoping out the Sewage Treatment Plant, because the spirit was concerned that it might house a Hive of Black Spirals: that sounded suicidal. Who did the little rat think he was — the Tribal Totem himself? Sure, he'd gotten some info about the city's Leeches from the Gaffling, and the little beast had devoured a Bane. But that was kid stuff. Hardly worth risking his neck over.

Fangpick yawned again. Then, he heard something that made one of his lazy ears perk up. A squeaking noise, maybe. Like the stupid Rat-spirit, but louder. He stood up and trotted out from behind the dumpster.

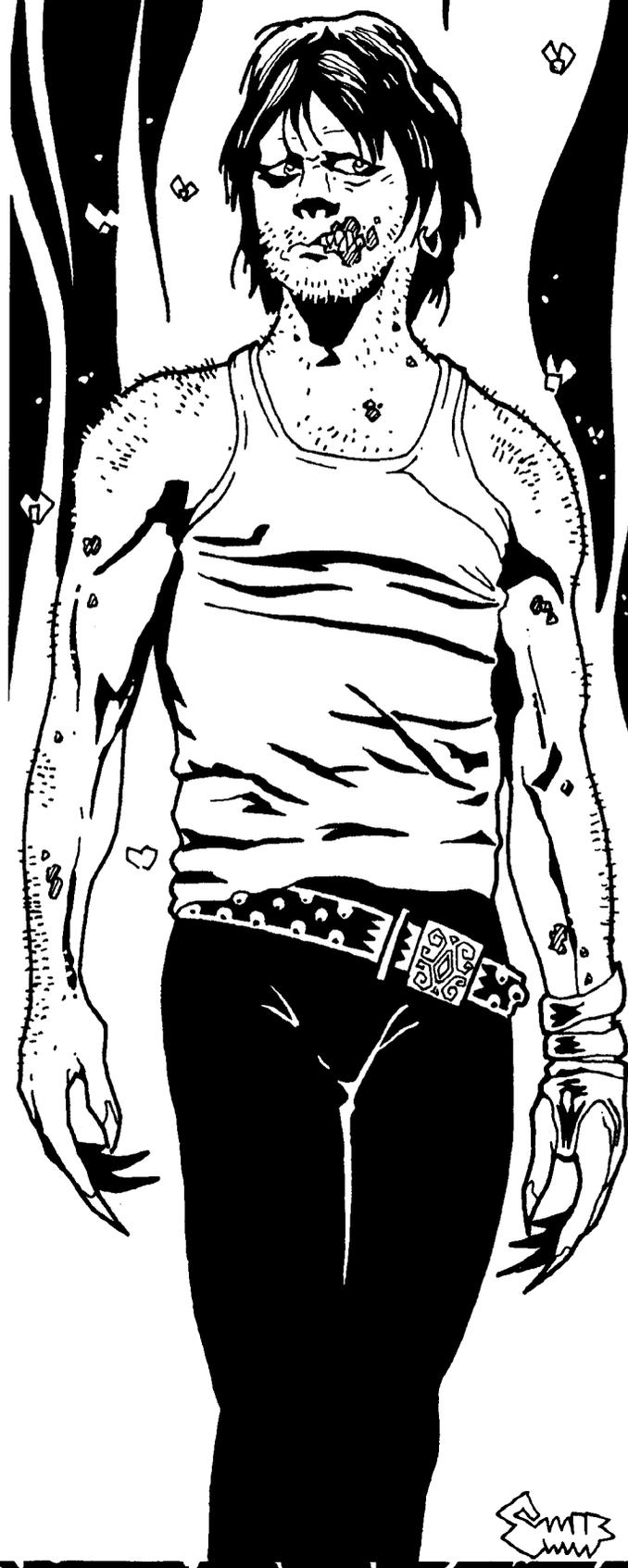
A sea of angry rats with frothing mouths swarmed over him.

Pacts are made and pacts are broken. It happens every day. A spirit goes into Slumber and forgets his responsibility. A Garou decides she doesn't want to honor a spirit's request and ignores it. One side or the other comes to the conclusion that it's time for the relationship to end. When all parties come to a mutual agreement that the pact is dissolved, there are no difficulties, save a possible lingering sense of resentment. Difficulties come when one side violates a pact.

When a Garou wrongs a spirit, the spirit may take several actions. In most circumstances, the spirit will do nothing except treat the Garou with hostility and inform his brood members of the Garou's ill faith. If the Garou gives a valid excuse for violating the pact and pays chiminage, most spirits will forgive the pact-breaker.

If a Garou discovers that she cannot fulfill her duties promised to a spirit, she should inform the spirit as soon as possible. Many times, spirits will choose other requests which their allies can accomplish. Attempting a task and failing to have the ability to complete it is not considered a violation of a pact, except by the most cruel and ill-tempered spirits.

If a Garou endangers a spirit by not honoring a pact, her punishment will be extreme. A spirit might haunt the



Garou, taunting her and generally making her life as difficult as possible. The spirit might summon members of her brood to attack the Garou. Other spirits prefer to curse the Garou or declare them anathema among other spirits.

If a Garou is haunted by a spirit, he may find it to be more trouble than it's worth. The spirit will attempt to avoid doing any permanent damage to the Garou or his life. If the werewolf tries to lead a normal life among humans or wolves, the spirit will appear and interrupt conversations or distract the Garou at inopportune times. The spirit will hide small items, such as articles of ritual clothing, earrings or car keys. If the Garou goes hunting, the spirit will scare away game. Some particularly annoying spirits will constantly taunt and goad a Garou into frenzies until he relents and agrees to pay chiminage and redeem himself. If the Garou attacks the spirit during this process, he will only escalate things.

An attack will take one of three forms: It may be a false attack, meant to scare the Garou into realizing that pacts are serious and the spirit means business. In this case, the Garou will not actually be attacked. In the example of the above story, the rats would swarm around and over Fangpick or just stare at him hungrily for a while to let him know that he can't violate a pact with impunity.

Secondly, it may be an attack to harm or maim the Garou, but ultimately, the spirit hopes to teach her a lesson and set a precedent. These attacks are usually followed by a monologue from the spirit. Sometimes it will kidnap the Garou and take her to one of the various Umbral realms as punishment. Erebus is a popular choice, although Charyss is quick to remove those who don't truly belong in her domain.

Only in the most extreme circumstances — such as a Garou betraying Gaia and becoming a Black Spiral Dancer — will a spirit try to kill a Garou. If this occurs, the spirit will summon the most powerful members of its brood and former allies of the Garou to hunt her down and slay her.

Curses

Curses are the favorite punishments of more powerful spirits. Any type of spirit with significant ties can invoke a curse. They do so by appealing to the Incarna or the Celestines to curse the Garou in their name.

Curses come in a number of varieties and last for varying degrees of time. A spirit may curse a Garou until the following moon, for the rest of the Garou's life or until a certain condition has been met, such as offering chiminage to the offended or angered spirit. The Incarna responsible may also lift a curse at any time.

Curses have differing intensities and effects. Some curses are relatively mild, but can often go unrecognized as curses (such as milk souring in the Garou's vicinity or the Garou discovering a bee in every flower he sniffs). Other curses may have direct effects on their target, such as causing the afflicted to break out in hives, smell badly or have splotches appear on her fur. The most powerful curses will cause the Garou to lose her teeth, have rampant bad luck (increased difficulty numbers on all rolls) or to be marked with a symbol as an enemy of spirits. Such curses can prove fatal.

Most curses have a significance to them which identifies the spirit responsible. A fire elemental might curse a target so that she cannot start fires or so that she might get singed every time she approached a flame. A member of Fenris' brood might curse a werewolf to suffer in battle, reducing the difficulty of hostile damage rolls by 1.

Lifting Curses

What does a werewolf do if he has become the target of an unjust curse? What recourse does she have if she doesn't know who she's offended or what pact she's violated? How does she find a way to defend herself against fickle spirits of Gaia?

The best defense against a spirit is another spirit. If a Garou is in good standing with her tribal totem, she can appeal to it for assistance. Depending on the circumstances and the chiminage she offers, the Incarna may remove the curse placed upon the werewolf. Sometimes other spirits, such as a Garou's pack totem, mediate or intervene by informing the target of her offenses and measures that would lift the curse (chiminage to the spirit invoking the curse). A werewolf may also plead her case before the Incarna who caused the curse. Eloquent and just Garou may have the curse lifted and choose a fitting punishment for the spirit who requested that they be cursed.

Sometimes, the Garou may settle the matter in a manner appropriate to the Ways: a fight. In this case, the accused should confront the spirit and issue a challenge. Traditionally, a spirit may choose a champion to fight the Garou. Such battles are fought in the

Chiminage Chart

Chiminage can take a variety of forms depending on the spirit's personality, mood and the nature of the Garou's request. Here are some basic guidelines:

Request	Possible Chiminage
Information	Request for General Information
Travel Guidance	Request for a material item with significance to the spirit
Fight for the Garou against weaker foe	Donation of Gnosis or the Garou offering to help against a spiritual foe
Teaching a Gift	Undertaking a quest or performing a rite depending on the level of the Gift, Oath of Secrecy and promise of future homage to the spirit



presence of a mutually acceptable judge, often a high-ranking Philodox or powerful Jagglings of Respect. The judge's decision as to when the battle ends and the victor is final. This method is popular among some tribes, such as the Shadow Lords, and can resolve many conflicts between spirits and Garou.

Mages reputedly can undo a curse. However, any Garou who went around the community of spirits to seek the help of a mage would be looked upon poorly. A more acceptable alternative would be to find a powerful fetish or artifact which could break the curse. Any Garou who endures the Silver River of Erebus will have a curse upon her dispelled.

Gifts

Aeric was slowly adjusting to his new life as a Get of Fenris. It was a harsh, yet fulfilling existence. He watched some of the Ahrouns, sparring with one another. A large brute named Tyr Thunderson stood in the midst of three others, rooted to the ground with a strength that seemed unnatural, even for a werewolf. One of the elders walked over to Aeric and stared at him with cold blue eyes.

"Do you have a question about how the Ahrouns fight, cub?" she asked.

Aelred... that was her name. Aeric had learned enough in his first weeks here to know not to speak unless he was spoken

to. Although he tried not to show it, he was pleased that Aelred had given him the chance to ask. He nodded toward Tyr.

"Nothing can move him. How does he do that?" asked Aeric.

"Tyr has a great Gift that allows him to stand, taught to him by the spirits of the very earth," Aelred stated emphatically.

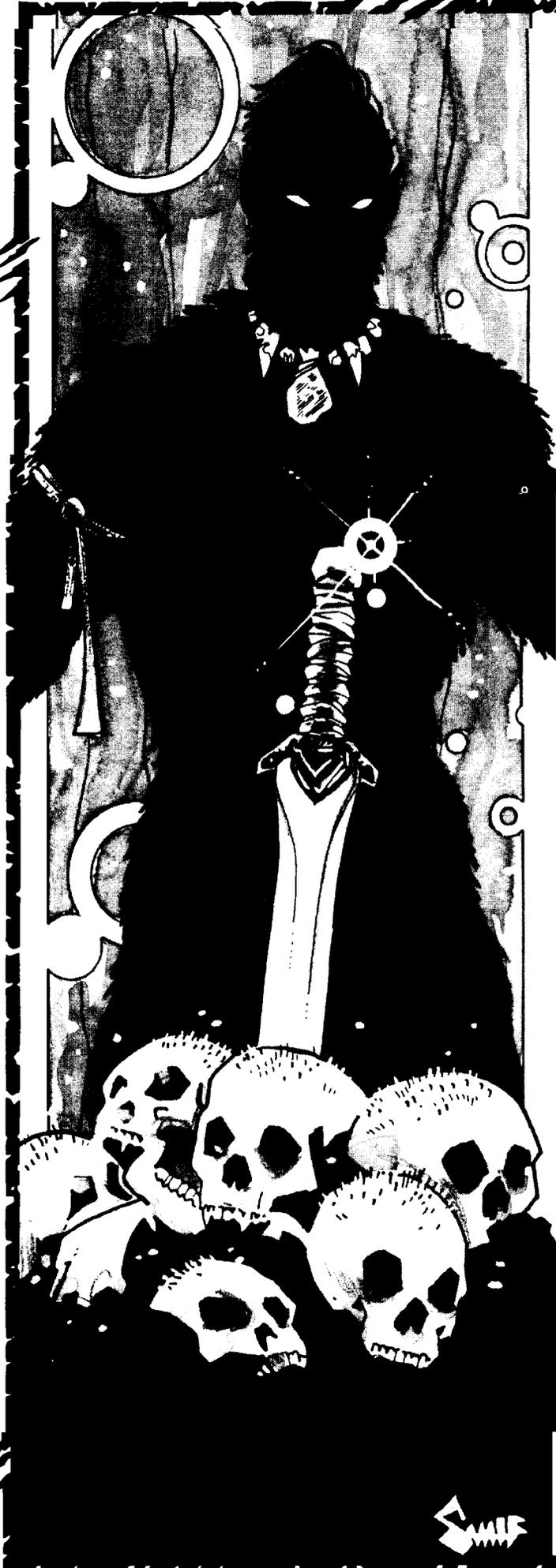
Without thinking, Aeric asked another question, "How does a werewolf learn Gifts?"

Spirits instruct the Garou, teaching them the Gifts which help Gaia's defenders in their continual battles. The practice of Gift-teaching cements a Garou's ties to the spirit world, exposing her to a variety of different spirits.

When a werewolf wishes to learn a Gift, he must start by locating a spirit to teach the Gift. Sept elders will often help young Garou find worthy spirit teachers. In many septs, the Master of the Rite has the duty of teaching cubs about spirits and the Umbra. Determining the type of spirit needed to teach a specific Gift isn't difficult. Totem spirits will also guide Garou to appropriate mentors.

Spirit-teachers often do not accept chiminage. If the werewolf agrees to revere his teacher and follow through with his learning, the teacher will be satisfied. The process of instruction offers many opportunities for the Garou to obey his teacher's requests.

The teacher-student relationship is one of the most enduring and powerful bonds between spirits and Garou. Many spirits start to regard their pupil as a child and themselves as that child's parent. By accepting a pupil,



the spirit ties his own renown to that pupil's achievements. The success of the student reflects the wisdom of the teacher.

The most revered teachers among spirits are very particular about who they choose to instruct. Sometimes, a young Garou will have to pass tests of knowledge and skill before a spirit will agree to teach her. Spirit instructors take great pride in the successes of their students, and some see the students as extensions of themselves. They will share their views of the universe with a student, imparting the pupil with the importance of the teacher's purpose in the grand scheme.

Spirit-teachers want their students to learn to respect and value Gaia and Her wonders. Some of the most unusual requests that these spirits make are just attempts to make certain that their charges appreciate the world around them. A favorite story among Galliards tells of how a young Philodox scaled an icy cliff-face one evening, charged to retrieve a small wildflower which grew at the top of the peak. After climbing most of the night to reach the top, she was so exhausted that she collapsed upon reaching her goal. She picked the flower and just stared out as the sun rose across the grand valley below her. That sunrise was the most beautiful thing she had ever seen. Her spirit-teacher appeared to her and asked her if she had the strength to climb back down. She replied that she was uncertain, but that she would try.

The spirit responded that there was no need: A small path wound down along the side of the cliff. When she asked why he hadn't told her about the path in the first place, he informed her that he had to make sure she would be exhausted. Otherwise she might not have watched the sunrise.

Keeping Secrets

Once a Garou has learned a Gift, he pledges not to reveal its secrets to others. Only spirits may teach their Gifts, and Garou who try to teach Gifts instruct their students improperly, angering spirits and insulting Gaia. Sometimes, spirits of the Triat are called upon through improper teaching. These spirits corrupt young students.

Only Garou, the other shapechangers and a few Kinfolk are capable of learning Gifts. Even those Kin who can learn a few Level One Gifts (and these are never the ones who are capable of true magick) have only a tenuous connection to the spirit world. If Embraced by a vampire, a Kinfolk loses that connection on the moment of death. Gifts are just that: Gaia's gifts to those who would defend Her, and the Wyrms' gifts to its most favored children. The ancient pact holds true only for the Changing Breed, who accepted a tremendous responsibility in the earliest times. No other creatures were so honored, nor shall they ever be.

Learning Gifts in a Chronicle

A lot goes on in the course of a chronicle. Many Storytellers, especially those with larger groups of players, don't want to spend the time and energy to come up with different quests or deeds that need to be performed so that a player can gain a Gift. Sometimes roleplaying the Gift-learning process can disrupt a chronicle's regular flow.

There are several options open to Storytellers. First, the spirit-teaching requirements of learning Gifts can be dropped from the game. This causes **Werewolf** to lose a certain amount of the mystique that makes Garou different from superheroes or furry mutants, but if it allows a chronicle to stay focused on its themes and plotlines, so be it.

A second technique allows the majority of teaching to go on during downtime. When the Storyteller needs a subplot to drive the chronicle, she can run a story focused on the teaching or start a story about the teacher sending a student on an appropriate quest.

A third option is to have the pack totem teach all pack members their Gifts. This has some of the same limitations as the first option, but it allows the Storyteller to run teaching sessions that involve all the players. It also has the benefit of allowing the Storyteller to develop the pack totem as a character.

Some other ideas include only having different spirits teach more powerful Gifts, using elder Garou to teach Gifts, or making the characters go on Umbra¹ vision quests when they try to gain Gifts and letting their actions dictate which Gifts they learn. Of course, nothing says that a Storyteller can't use spirit-teachers as presented.

Fetishes

A fetish is the most valuable item a Garou can hold. With their fetishes, werewolves gain even more formidable abilities. They can activate the powers of the fetish to defeat their enemies, matching the hell-powers of the Wyrms and the technology of the Weaver.

Becoming a fetish offers many advantages to a spirit as well. It allows the spirit to take a more direct role in the War of the Apocalypse. Being encased in a material object protects the spirit from the myriad dangers of the Umbra. The spirit also has the opportunity to influence and guide the Garou, furthering its own purpose or its brood's goals on the material plane.

In order to create a fetish, a Garou must locate a spirit with three characteristics. First, the spirit must have a willingness to bond with the fetish object. Second, the spirit must have a focus and personality that will allow it to be compatible with the Garou. Finally, the spirit must have Charms and abilities that will enable the fetish to serve the purpose for which it is created.

Bonding

Spirits will only choose to join items that contain one or more of their material correspondences. For example, an eagle spirit might enter a staff decorated with eagle feathers or a stone with an eagle image carved into it. The higher the quality of the item, and the greater the number of correspondences with the spirit, the more likely the spirit will be to accept bonding with the item.

Convincing a spirit to enter a fetish takes a great deal of work. Most spirits are not willing to join with a fetish, unless the creator will provide chiminage and go out of his way to appease the whims of the spirit. The spirit must be convinced that she can trust the Garou implicitly.

While a spirit lies in a fetish, it exists in a state of half-Slumber. It cannot be attacked or harmed directly, unless the fetish itself is destroyed. The spirit relies on the spirit of the Garou to activate its powers through the fetish.

Spirits will only remain in fetishes if they are treated well. Many fetishes require the highest degree of care. For example, most spirits within klaives demand that the blood of their enemies be cleaned from their blades before they are sheathed. Some require that the sheaths be of a certain quality. Other fetishes request thanks after they are used. Individual spirits have a variety of individual demands.

Rites

Many spirits believe themselves to be eternal. As the signs of the Apocalypse grow ever greater, though, it appears that nothing is truly without end. The life force of the Umbra ebbs as the Wyld retreats, the Weaver calcifies and the Wyrms destroys.

Rites serve to transcend time and place. They allow the Garou to experience the events of the past and come to a greater understanding of themselves. They work with the Silver Record to preserve the Garou collective memory. All rites have ceremony and mythical backgrounds. The titles of the roles and the exact details may vary from tribe to tribe and sept to sept, but ultimately the gist remains the same.

When the Garou perform rites, they step beyond the here and now. In the Penumbra, the world becomes what it was at the time of the First Rite. The participants are different on a physical and mental level, but spiritually, they become the ancient heroes or mystics.

Rites generate a tremendous amount of spiritual energy by re-creating the First Rite. Spiritually, all rites — past, present and future — occur at the same moment in the same place and draw on the strength of all participants. The amount of spiritual energy generated at the moment of the rite can be almost unlimited.



Tapping into the timeless spiritual power of a rite is not effortless or automatic. The success of the rite ultimately depends on how close the participants can come to spiritually duplicating the First Rite. This requires not only duplication of actions, but duplication of thought and meaning. The more closely the rite corresponds to tradition, the more potent the effects will be.

Spirits have a tie to that mythical age. They have taken the same roles in rites from the First Times. The spirits have experienced the moment of the rite and so, their aid and presence makes the rites of the Garou correspond more closely to the original rites.

Often spirits are the focus of a rite, drawn to the Garou by the ancient power unleashed by a rite. For successful rites, Garou should use as many material items as possible which correspond to the appropriate spirits' nature.

Spirits and Others

Kinfolk

Like many Garou, spirits seem divided about how to approach Kinfolk. Most Kinfolk are treated as if they were living creatures under the Garou's protection and generally ignored. A select few are treated as if they were Garou, but these must constantly try to prove themselves to the spirits that interact with them. Also, these Kinfolk almost always use a Garou as a go-between for them and the spirits.

Changelings

Like Garou, changelings are part spirit. Spirits treat changelings much like Garou, although they believe that the fey do a better job of accomplishing their purposes and taking their place in Gaia's plan. Spirits are generally well-disposed toward changelings, urging them to fully embrace their fey natures. Sadly, few changelings ever even see a spirit

Mages

Mages are the most active in their interactions with spirits, whom they often refer to as Umbrood. Mages use their own terms to describe spirits, such as giving them titles of nobility. The two groups of mages closest to Gaia's brood are the Dreamspeakers and the Verbena. Enlightened mages may even hold positions in the courts of some spirits. Garou should never underestimate a mage's spiritual authority; it may surpass that of even a high-ranking Philodox.

Vampires

Vampires are dead creatures, most of whom reek of Wyrmtaint. Spirits of Gaia are almost always hostile

to the undead. A few vampires have a magical set of Gifts which allow them to control spirits. With very few exceptions, once a brood learns about the existence of one of these undead sorcerers, the spirits hunt down the Leech and destroy it.

Wraiths

Wraiths are dead creatures of the Dark Umbra and as such, do not interact with the spirits of Gaia except in the most unusual situations. Almost all spirits react negatively to wraiths. They believe that wraiths should remain in the Dark Umbra and leave Gaia's realm to the living.

A Final Note

All Garou are spirit-creatures in physical form, neither truly spirits nor purely physical creatures. We are Gaia's defenders, and our claws, fangs, hearts and minds will ultimately determine the fate of our mother and all other spirits. We walk the edge of the Gauntlet between one side of reality and the other. As always, we are torn, part of both the living animal and the spirit. We belong only to a whole Gaia, a Gaia who will not exist until we bring down the Gauntlet. We must never forget that we are members of Gaia's brood, with our own special purposes.



Chapter Three: Lords of the Quarters

The Umbra can be a dangerous place for a tiny Gaffling or even a Jaggling with no friends. Many spirits prefer independence and remain unaligned; but many others seek the patronage of an Incarna. Even some lesser Incarna recognize the safety of numbers, and therefore ally themselves with even stronger spirits. It is in this manner that the great Tribal Totems have accumulated many followers over the millennia.

Each of the great totems is served by a host of spirits. Some are mighty Jagglings or even lesser Incarna; others are collections of Gafflings spawned directly from the totem itself. The following spirits by no means present the entirety of the Broods of the Totems, but are a representative sample of what spirits Garou might be likely to encounter in their Tribal Totem's service. As with all

spirits, these broods can prove to be invaluable allies — and as with all spirits, the price they exact can be more than a Garou is willing to pay.

Some spirit terminology may seem a bit confusing. For example, Rat is served by Rat Gafflings, while Stag commands Yale's obedience. Yale serves Stag, yet a Garou could hardly bind Yale himself into a fetish. For simplicity's sake, assume that any singular spirits referred to are free-willed, more powerful Jagglings or even lesser Incarna. (In such a case, it is far easier to bind a Gaffling avatar of the spirit than the spirit itself.) Similarly, if "Mosquito-spirits" are mentioned, they are most likely common Gafflings.

A number of spirits have access to new Charms; these can be found in the Appendix. New Charms are marked with an asterisk.



Chimera's Brood

Chimera is a totem of dreams and chooses whomever she wants into her service. She is everchanging and fey, and for the most part her servants reflect these qualities. While her Epiphlings can be found only in dreams, many of her servants dwell in both Dream and Umbral realms. The Stargazers say that she chose their tribe due to their love of wisdom, a tradition which began when she sought out the first Stargazer, Klaital. Chimera is served by servant races as well as singular spirits.

Belstu

Rage 2, Gnosis 10, Willpower 8, Power 30

Note: The Belstui possess the following Traits: Rage 1, Gnosis 8, Willpower 3, Power 25. The Belstui are Gafflings; Belstu is a Jaggling.

Charms: Airt Sense, Cleanse the Blight, Control Electrical Systems, Create Wind, Freeze, Healing, Materialize, Reform

Image: Belstu resembles a traditional Western wizard: an old white-bearded man leaning on a staff, his face reddened by the sun. Carved on his staff are scenes from the First Dawn. Belstu is usually smiling and whistling to himself; there is a feel of the comically absurd about his

appearance. He could emerge from either gory battle or serene solitude chuckling contentedly. The Belstui appear as he does, but only stand as tall as children. They are usually silent.

History: In the Dawn Time, a council of human shamans met in order to understand the greater mysteries of existence. They agreed to contact the Spirit of Dreams. Combining their power, they created a messenger to approach Chimera. Their curiosity birthed a small spirit who sought the place of dreams, asking about wisdom.

Chimera laughed at humanity's attempt to understand these mysteries, but she was impressed with the messenger. She attempted to explain certain truths to the young spirit, who could only partially understand. Although humans could not fully know the nature of dreams, nor could Chimera completely know the mind of humanity, she took the spirit into her service. Belstu has ever after served as messenger between Chimera and those who seek her.

Belstu aids followers of wisdom, adopting special Garou and humans as his foster children. His confused sayings bring some to anger, yet his wisdom has substance similar to that of a Zen koan. The Stargazers have recorded some of his teachings.

At one time, Coyote created several minor Gafflings to confuse the seekers of Belstu. Eventually Coyote got bored with the joke and gave these, the Belstui, to Chimera.

Habitat: Belstu has a home in the Forest of Longing in the Summer Country. He claims Sophia's Tower as his home; he travels so often that it is his closest thing to a permanent residence. Belstu's advice is more coherent here. He has access to all the Umbral Realms, and shows up in the strangest places.

Spiritual Correspondences: Belstu is a spirit of Gnosis and wisdom. He can interpret dreams and riddles, or discover clues where few look for them. His intuitive powers are unerring when applied to a problem, but it is hard to follow his circumventive logic. Unlike most of Chimera's servants, he does not change form, although he can appear in dreams.

Material Correspondences: Owl feathers, the reciting of the summoner's desires and an image of the half moon captured in a bowl of water which reflects the noon sun. The Belstui can be placed in fetishes of secrets and knowledge.

Gift Lore: Belstu can teach all Gifts that involve spirit communication, wisdom and dreams. Learning from this spirit can be frustrating; his statements are contradictory and his cackling laughter can be irritating. Learning Gifts from Belstu can take up to twice as long as usual.

Taboos: Belstu will never give aid to any warring against the Gurahl. He gives the werewolves coherent advice, but will fall into Slumber if around them too long. During the War of Rage, he attempted to aid the Gurahl against the Garou. The solitary werewolves were on the defensive, and took little coordinated action against their fierce cousins. His cryptic answers confused the Gurahl, and they could not act in time. This has saddened Belstu to this day.

Belstu is not a friend of the Nuwisha. The werewolves and Coyote have played tricks on him from time to time. The old spirit awakens from Slumber when water is tossed on him; Garou festivities will also rouse him.

Attitude: Belstu prefers the company of Stargazers, Uktena, Silent Striders, Black Furies, Bone Gnawers and Glass Walkers. He hates the Black Spiral Dancers.

Chiminage: A seeker after truth must treat the old spirit kindly, offering him food and drink before making any requests. Belstu will leave when treated rudely. Patience is crucial when dealing with him; Garou must often nod and feign interest while he comments on cloud patterns and the landscapes. Eventually he will get to the heart of a question.

Those who receive Belstu's aid or wisdom must be prepared to aid Chimera in any way she chooses. They may have to quest to recover a dreamstone or simply vow to aid her servants when possible. If a Garou successfully completes a quest for Belstu, she gains 2 Glory, 1 Wisdom and 2 temporary Gnosis.

The Aralin

Rage 4, Gnosis 10, Willpower 9, Power: 60

Charms: Airt Sense, Blast Flame, Break Reality, Create Fires, Healing, Ice Shards, Materialize, Open Moon Bridge, Reform, Shapeshift, Tracking, Updraft

Image: The Aralin have many shapes. These Jagglings most commonly appear as white-robed women with emerald belts. They assume a more modern look when the surroundings call for it, and can also take the form of doves, mares and sphinxes. They shine with a faint white light. In their small Umbral domain they bear swords and hold out scales with which they weigh the demands of wisdom. They can also grant seekers a draught from the Water of Gnosis if properly persuaded (+1 to Gnosis).

History: Some Stargazers say that the Aralin were the gift of Rabbi Solomon ben Z'ev of Kiev, the leader of his community and a Stargazer. The two sides of his nature did not sit well in one breast. Solomon's Stargazer soul was introspective and questioning, while as a rabbi he had responsibilities to his people. He was famous for his love of wisdom, and was often lonely for the company of other Stargazers.

To further his knowledge, the rabbi went into seclusion to contemplate the Qaballah. In particular, he pondered the Sephiroth, the female and male numerical emanations from the Most Holy Ancient One. Why, Rabbi ben Z'ev wondered, was the word Elohim translated from a feminine plural to a masculine singular? This and other questions he carefully pondered. It is said that he grew tired, thinking of the first Sephina, Kether the Crown. Then as his eyes shut he dwelt on the second number, Chokmah. But as he reached the third Sephina, Binah, she appeared suddenly before him. There is some disagreement as to what happened next, but most Stargazers relate the following tradition.

Binah, the third Sephina but the first feminine principle among them, approached in the shape of a woman with midnight hair. "No triad is complete without me," she told Solomon. "I unite Kether the Crown with the Wisdom of Chokmah." Understanding suddenly opened the rabbi's eyes, and he blessed her with the sign of unending life.

For three days and nights she taught him wisdom. Finally, on the third night, she made to depart. Rabbi Solomon ben Z'ev grew sad until Binah breathed upon the fire and two score doves flew out. "These are our children, the Aralin, the messengers of Wisdom," she said. "It is you who granted them life. For as it is said in the Qaballah, 'In the Spirit which is hidden in that skull, there are expanded fires on one side and air on the other.'" "As above, so below," the rabbi mused.

The Aralin are common but exclusively bound to the Stargazers. It was Chimera's gift to the Stargazers, as the Aralin were the rabbi's gift to wisdom. All accounts agree that the Aralin are among the most recent servants of Chimera, appearing in the medieval era long after the Legendary Age was over.

Habitat: The Aralin dwell in the mists of the Dream Zone. A Garou can establish a direct bridge to their home by sleeping in the Umbra. Within a temple dedicated to Sophia, one of the Aralin sits between two pillars. The other Aralin gather by the throne when any visitor enters the temple.

Spiritual Correspondences: The Aralin are Jagglings of wisdom and the transmitting of knowledge. Because knowledge must travel secretly at times, they have purview over trickery and disguises.

Material Correspondences: To summon an Arali, one must draw the Four Worlds of the Qaballah or use a culturally equivalent symbol (sand wheels, meditating on the I Ching, etc.). They can be placed into the fetishes called Phoebe's Veil or Monkey Puzzle.

Gift Lore: All Gifts of wisdom, dream and mind communication lie within their abilities to teach.

Taboos: The Aralin cannot debate servants of the Wyrms on philosophical matters. This used to be their delight, until the Black Spiral Dancer scholar Writlish defeated them in open debate. When they break this taboo, they turn to stone. Certain Stargazers say that some Aralin have fallen into the Wyrms's service and are known as the Lilim.

To release an Arali from being trapped in stone, a Garou should inscribe the Hebrew word for love, ACHB, on her forehead. She will reward the Garou who does so with the promise of two gifts; he will also gain 2 Honor. A glyph of wisdom may also have the same effect.

Attitude: Generally neutral, but friendly to Stargazers and certain Theurges.

Chiminage: When meeting an Arali, one should display courtesy. The Aralin balance any request against the scales of wisdom. Their roles as messengers of knowledge allow them to deliver communications to earthly contacts in the form of a dove. Also, these spirits can change into Umbra Mares and ride the Umbral pathways faster than any Garou, even the Silent Striders. The Black Furies and Glass Walkers name the Umbra Mares the Mares of Athena. The Aralin will bear Stargazers upon their backs; other Garou looking for a ride should be prepared for some coaxing and tough negotiation.

During negotiations, they take the form of lioness sphinxes. Garou must bow as the Aralin enter; they interpret this as acknowledging the feminine principle of wisdom. They demand that the Garou requesting a minor service aid the messengers of Chimera. A pack desiring Umbra Mares will usually need to do something greater, such as retrieving an artifact of wisdom from a Wyrms

Realm. Those who complete a major quest gain 3 Honor, 2 Glory and 2 temporary Gnosis.

Woneyah Konhe (The Dream Ravens)

Rage 2, Gnosis 9, Willpower 6, Power 30

Charms: Airt Sense, Cleanse the Blight, Create Wind, Forest Sense, Healing, Materialize, Open Moon Bridge, Reform, Shapeshift, Tracking, Updraft

Image: The Woneyah Konhe are masters of disguise who can assume any shape. They often appear as humanized ravens attired in fine clothing. Chimera knows that acquiring wisdom can be a tricky business, and the cunning Dream Ravens are some of her favorite servants.

History: Some say a few Stargazers existed in the Pure Lands before the Europeans came. Among the Croatan, Wendigo and Uktena there were certain Garou who preferred to ponder in solitude the mysteries of creation. They were called the We-Chon, from a word meaning "Falling Star." This name had certain negative connotations when applied to these strange seekers of wisdom, for a falling star leaves the family of celestial lights on a lonely voyage. The We-Chon were very few, far less than their Eurasian counterparts. When the Eurasian Stargazers began contact with the Pure Lands, they were amazed that these Native American Garou remembered Klaital under the name K'ooxdisi.

Mighty Raven, they say, felt sorry for these isolated Garou, and with Dream Maiden's help, fashioned spirits to aid them in their lonely ventures. These were the Woneyah Konhe, the Dream Ravens. A tale of their aid begins with the Dream Raven named Sharp Eye, who noticed that Woyahdun, one of the We-Chon, was distressed. Her friend Wehtu had been captured by evil spirits, and she was preparing to track him alone.

"Let us travel together," Sharp Eye said.

"The way is dangerous," protested Woyahdun.

"Pah. You We-Chon spend too much time alone," said the raven, and with that, he joined her on her spirit journey.

They came to an evil area of the spirit world, where cruel misshapen Garou, of a type unseen in the Pure Lands, guarded the passages to devouring demons. Woyahdun heard the cries of her friend beyond. The Dream Raven fashioned disguises for them, dressing himself as the chief of the evil Garou. Wearing the pelts of the misshapen shapeshifters, they passed the guards and released Wehtu. "We have little time," Wehtu gasped. "They used strange medicines on me to find the path to the World Tree's roots."

They rushed to the sacred World Tree's roots and found a hideous spirit worm gnawing on the foundation of the tree. "If he devours the foundation, then all the worlds will fall," Woyahdun cried.

"Do not worry," the Raven-spirit said. He threw a dark blanket, the color of black earth, over the roots. Then he

painted the Worm-spirit's tail to resemble the roots. The great Bane began to devour its own tail, and the three escaped to the physical world. Woyahdun predicted that one day the powerful worm would find the roots of the World Tree again; since then, the Dream Ravens kept the We-Chon company. Now, all Stargazers can benefit from their aid.

The Woneyah Konhe are common spirits. They are some of the Wyrms' bitterest spirit foes, for they have in times past successfully passed themselves off as high Wym servants and continue today to infiltrate Pentex.

Habitat: The Woneyah Konhe can be found in the Dream Zone or in their own domain, a cross between an Epiph and a Dream Realm. These Raven-spirits have gathered items of wisdom much as crows do shiny objects, storing them beneath illusions about their wooded realm. A Garou seeking them must roll Intelligence + Enigmas (difficulty 8) from the Stargazer Homeland to reach them.

Spiritual Correspondences: The Dream Ravens are spirits of wisdom, cunning and the thoughts that slip from sleep.

Material Correspondences: A summoner must create a medicine wheel with colored sands, adding A depiction of a white raven associated with the October moon cycle. This is a long process, one that can be taught by an experienced Stargazer. It is best to place these spirits into Harmony Flutes or Phoebe's Veils.

Gift Lore: All Gifts involving spirit communication, wisdom, and disguise

Taboos: The Woneyah Konhe cannot abide the company of boring or dull-witted beings. Once, when one of the Dream Ravens infiltrated the realm of Unktehi the Water Bane in the guise of a minor Wym-spirit, disaster followed.

Unktehi, a large but dull fellow, had called a conclave of Banes. He took an immediate liking to the disguised Raven-spirit, telling him one pointless tale after another during the conclave. After two days of this dismal monotony (which the Dream Raven swore lasted aeons), Unktehi showed no signs of abating. The Raven-spirit cried out, "Kill me!" and his disguise dropped. So astonished were the assembled Banes that the Dream Raven escaped. Some say that they even pitied him for what he had endured. After all, now that Unktehi's sympathetic listener was gone, it would be one of their turns next.

If one of the Dream Ravens is bored into Slumber, one can awaken him by placing him in a sand wheel.

Attitude: Dream Ravens are generally friendly, save to Red Talons, who they dislike. They are amiable to the Corax and certain mage orders (the Dreamspeakers in particular).

Chiminage: The Woneyah Konhe are informal spirits. Make the request interesting. They love knowledge and gossip. The tales of the latest Stargazer debates keep them entertained, or Dreamspeakers' faux pas when dealing with the Garou. There is no need to stand on ceremony. Complimenting their disguises helps in getting on their good side.

The Dream Ravens do not aid the Garou for free. They will demand that the Garou ascend a Caern or sacred mountain and seek a vision. When a vision comes, it is to be shared with all others. Alternatively, they will request the seeker to go to Pangea and live as a primal Garou. The time involved is up to the spirit. Gain 1 in Honor and 2 in Gnosis by completing this request. When a fetish is requested than one must aid the Corax when possible. Gain 2 in Honor by doing so.

Meneghwo, The Patchwork Wolf

Rage 5, Gnosis 8, Willpower 10, Power 50

Charms: Airt Sense, Armor, Forest Sense, Freeze, Materialize, Open Moon Bridge, Reform, Shatter Glass, Tracking, Umbraquake

Image: The Patchwork Wolf is a composite being made of many Garou. One of his eyes is brown, one green. One ear is longer than its mate; his coat is a checkerboard of patches from a thousand individual werewolves. He is white, grey, black, brown and red. In any form he is a crudely made Frankenstein's monster of many pelts, and looms larger than most Garou.

History: The Stargazers say that the Patchwork Wolf was created after a great battle. How long ago is lost in the mists of ancestral memory, but the tribe maintains that it was in the time of Klaital, the first Stargazer.

Legend has it that a meeting between all Garou was called to discuss lifting the Impergium. Advocates of both sides met beforehand to decide on a location for the great moot. Even among these advocates, opinions ran strong. The simple meeting to pick a locale swiftly turned into a terrible battle between rival factions. When the first Stargazer, Klaital, arrived, all were dead.

Klaital called on Chimera, who caused the slain to dance, until their torn and scattered pieces formed a composite being. This new being addressed his slain parents, saying, "Farewell, pack mothers and fathers. I carry the wisdom of all of you, the wisdom you disregarded by attacking your own kind. I will not fall in conflict with other Garou because I am the child of Garou conflict." He then howled mournfully over the slain and went with Chimera to learn wisdom. Klaital, ashamed, returned to the other Garou and told them what had transpired.

The Silver Fangs, however, state that Meneghwo was created after a fierce battle between the Garou and Bastet. Many Garou died to claim the mantle of Gaia's protectors, a title others contested. Gaia herself created the Patchwork Wolf from the slain, as a tribute to the courage and sacrifice of her favored children. Later she granted Meneghwo as a gift to Chimera, to defend the lady of dreams and wisdom. Meneghwo will never speak of his origins.

Habitat: The Patchwork Wolf is Chimera's knight and dwells in a pocket realm before the mists of the Dream Zone. This realm is a craggy mountain surrounded by fog.

It is possible to reach him after long Umbra travel or through sleep.

Spiritual Correspondences: Meneghwo is a Jaggling of wisdom, loyalty and courage. It is believed that if he is slain, he reassembles in his pocket realm.

Material Correspondences: Blood or hair from five Garou, placed in a bag with pine needles and crushed pine cones. The bag must be tossed into an open fire which is quenched with the waters of the first rain.

Gift Lore: The Patchwork Wolf can teach Gifts of war and dreams. Meneghwo is a composite being, created at a time when the Garou line had more lupine blood in it. Due to his unique nature, he knows both Wolf-spirit and Chimerling Gifts.

Taboos: The Patchwork Wolf cannot battle any other Garou, since he is composed of all tribes. Meneghwo awakens from sleep when the dust of five Garou falls upon him. Those who so release him gain 2 Honor.

Attitude: Friendly to all Garou. The squabbling between the tribes confuses him.

Chiminage: Meneghwo is somewhat slow in thought and speech, but a good friend. He holds the memories of many Garou, so he knows many things. Garou should explain things slowly to him. If he is insulted, he only realizes it later, but then he becomes very angry. Those who dislike him call him "Wisdom's Dog" or "Chimera's Pet." He possesses great knowledge, but one must be patient for it to surface. When he teaches a Gift or aids a Garou, he will ask that the Garou promote unity between the tribes. He cannot be placed in Weaver talens, but talens of war are acceptable.

Cockroach's Brood

*Forget about Buddha, Allah, Jesus and Jehovah
Hurry down doomsday, the bugs are taking over.*
— Elvis Costello, "Hurry Down Doomsday"

The Cockroach and those spirits it has created as its brood are known for their cunning and survival instinct; to them, "flight" is better than "fight." To those not familiar with these often underrated spirits, it comes as a shock to learn of their honor, knowledge and intuitive abilities.

Cockroach takes great pains to secure spirit forces from throughout the Umbra to establish and protect its influence. These spirits throw themselves into battle against both Weaver and Wyrms when needed, committing themselves to their duties with unwavering dignity even in the face of insurmountable odds.

Kilakac'n

Rage 2, Gnosis 8, Willpower 5, Power 40

Charms: Airt Sense, Call for Aid*, Control Electrical Systems, Flee*, Hide*, Informational Link, Materialize, Scale*, Short Out, Tech Sense

Image: Taking on the form of huge cockroaches, the Kilakac'n have been known to shine like chrome or glow with multicolored fluorescence spotted with glyphs.

History: Cockroach created Jaggings — the Kir'kakay — to insure its continued existence. These spirits traveled the realms to gather knowledge and wisdom. These spirits created Gafflings within their new home realms (the Kil'tic'a of Naturae, the Kil'saura'kura of the Wyld and the Kilakac'n of the Weaver) and set about insuring the propagation of the species throughout the Tellurian.

The Gauntlet rose. Humanity empowered itself with technology, and the Gauntlet grew stronger, threatening to separate the Cockroach from its earthly host. The Kir'kakay of the Weaver created the Kilakac'n not only to penetrate the Gauntlet and continue the Cockroach's work within the physical world, but also to assist in their exploration of the Weaver Realms.

Soon the Kilakac'n alerted their parent Kir'kakay of the Machine which lay sprawled in slumber. They in turn brought the news to Cockroach. Cockroach traveled to the sleeping Incarna and peered into the thoughts of its dreaming mind. As time progressed, the Cockroach passed down the Machine's secrets to the Kilakac'n and their parent Kir'kakay.

The Kilakac'n's numbers have increased even in recent years.

Habitat: Kilakac'n lurk in the Penumbra shadows of human civilization. They travel into the physical world to protect their earthly kin. On occasion, they swarm around their parent Kir'kakay to trade information or lurk in Weaver Realms, such as the Cyber Realm.

Spiritual Correspondences: Cunning

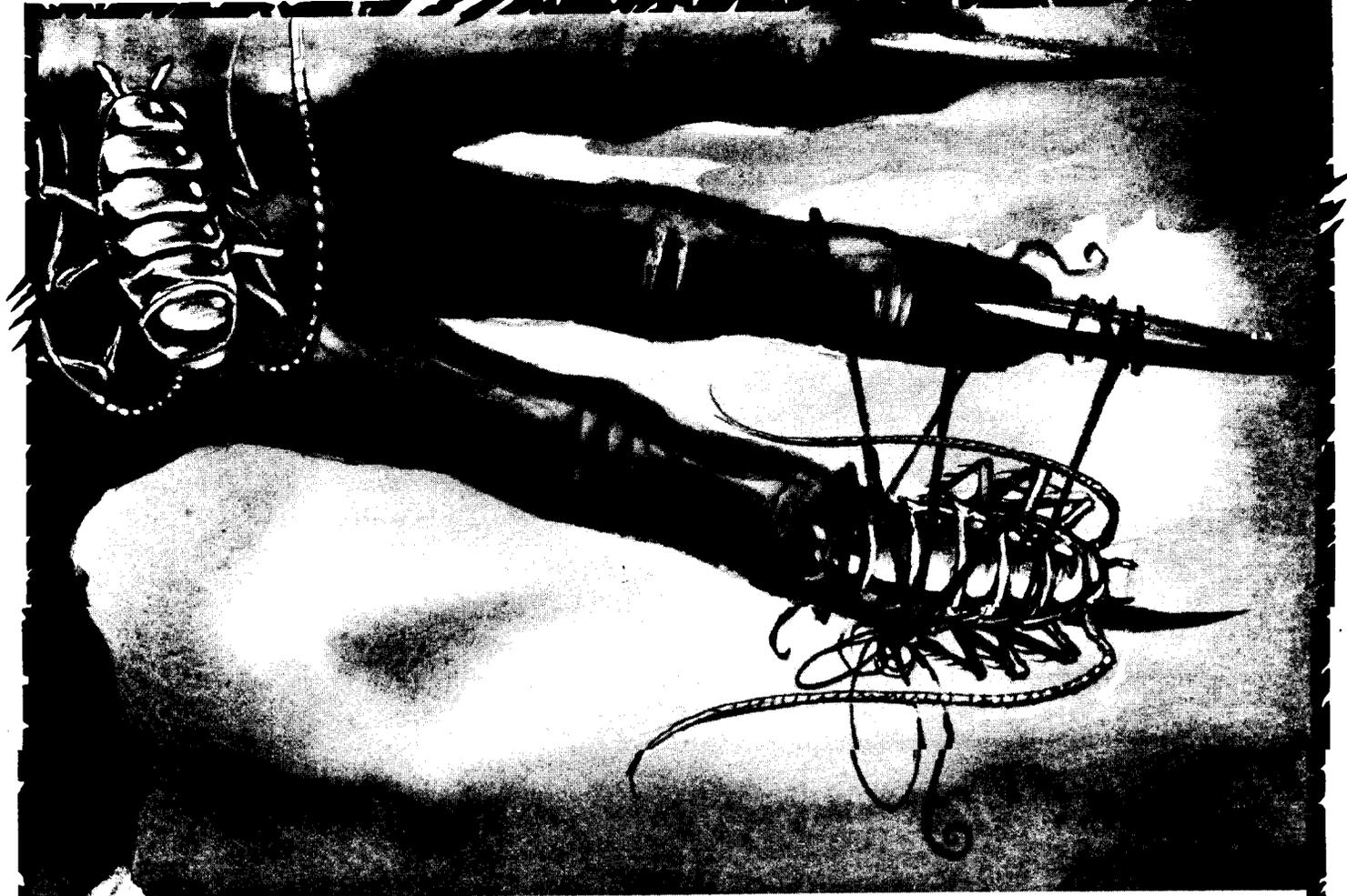
Material Correspondences: Interaction with the Kilakac'n requires the glyphs for the Cockroach, the Weaver and the Kilakac'n themselves inscribed in brown or black. To summon these spirits, Garou must leave fragrant, fresh food in a darkened area. Once cockroaches appear, the Garou may attempt to awaken the corresponding spirit-protector (though the brood might not have one).

During binding, Garou ceremonially tie the spirit into the fetish/talen with black string. Attaching groups of beads and feathers aids in the binding process and shows respect for the spirit, though many modern Garou feel that this ritual is unnecessary. Kilakac'n can be bound into storage media or electronic viewing devices which they empower with the ability to peer into information systems or mimic insect traits.

Gift Lore: The Kilakac'n teach Gifts dealing with control of technology, vision or manipulation of information or insect powers.

Taboos: Kilakac'n fall into Slumber if they stray from the Penumbra shadows of electrical networks. Introduction to an electromagnetic field awakens them.

Kilakac'n hate harsh cleaning agents and will flee from their presence. If a Kilakac'n cannot flee, it will lose one point of Power per round. If the spirit's Power goes below zero, it fades into nothingness.



Attitude: Friendly

Chiminage: The Cockroach and its brood enjoy Garou howling contests, sharing fine cuisine and the sound of Garou sharpening their nails.

Kilakac'n sometimes call upon Garou to protect their broods and they expect full cooperation. This might only gain a Garou minimal Glory Renown, but a follower of the Cockroach that refuses a Kilakac'n aid will lose Honor and Wisdom Renown.

The Kilakac'n respect Garou that battle with stealth and insurgency. They often find places where Wyrn minions hide pivotal information or secret objects and implore Garou to capture them. Successful Garou gain up to three points of Wisdom Renown and have proved themselves worthy of the sacrifice necessary to create a fetish.

A Garou responsible for the destruction of a pesticide factory can expect a Kilakac'n to inhabit a talen, if not a fetish, for at least a month. Garou that destroy Wyrn-tainted factories can earn one to three points of Glory Renown and one to two points of Wisdom Renown.

Kilakac'n battle constantly with Rat and Ant Gafflings. They may share large garbage piles or restaurant dumpsters with Rat Gafflings, but Ant Gafflings attack Kilakac'n on sight.

During the chaos of Ananasa's abduction, Cockroach made its move to gain stability in the Weaver's Realms and sought out the orphaned spider spirits wherever they thrived. The Spider-spirits of Naturae would not listen to reason, but those

of the Weaver did to a limited extent. As long as Cockroach's Gafflings and Jagglings insured the protection and feeding of these spirits, they swore to blind themselves to the passing of Cockroach-spirits through both their webbing and their realm.

Gremlins

Rage 2, Gnosis 3, Willpower 8, Power 25

Charms: Airt Sense, Break Reality, Dark Omen, Materialize, Tech Sense (only used to sense presence of machines)

Image: Throughout history and across the world, these small, green spirits have had many appearances ranging from insectoid to reptilian to humanoid. They run in groups of three to five and have appendages designed for mechanical destruction.

History: With the rise of the Gauntlet, Cockroach began to realize the threat that humanity posed, and through study it learned of the connection between humanity and the Machine. Cockroach created a race of Jagglings — the Spider Wasps — to destroy the Machine.

Scant decades ago, the Spider Wasps began creating Gafflings called Gremlins. These green polymorphic spirits made their homes within the small, open spaces inside machinery.

During World War Two, a Spider Wasp influenced by an unnamed Garou created several camps of multi-armed humanoid, tool-bearing Gremlins specializing in the destruction of aircraft. One of these camps, known as the



Luffe Gremlin, blatantly used their materialization powers in front of humans. As a result, humanity began making machinery with less access space in an attempt to keep the Luffe Gremlin out, but this merely caused the Gremlins to reduce their size over the decades.

Habitat: Lurking between the domains of the Wyld and the Weaver, the Gremlins live in camps within small realms. There they wait and plan for chances to strike strategically against the Machine. As many as five teams of Gremlins can inhabit a single camp.

Spiritual Correspondences: Destruction

Material Correspondences: Any rite involving a Gremlin requires the glyphs of the Wyld, the Weaver and the Garou. The ritemaster should wear gray and carry a non-electrical tool.

When summoning, the glyph of the Gremlin must be in plain view; it should be drawn or, better yet, ritually scarred into a Garou's hide. In the dark of night, after working themselves into a fervor through the rhythmic banging of metal, Garou must howl for the Gremlin while violently destroying a piece of expensive machinery.

In binding a Gremlin, string or chain must encircle the vice-clamped fetish object. A locking device must be present as a symbol of the temporary nature of the binding. Gremlins will only accept non-electrical tools adorned with rusted or broken mechanical parts, a hu-

manoid figurine and Scab Bird feathers attached by string or chain as a fetish or talen object. Bound Gremlins can empower fetishes and talens that destroy or damage machinery, electronics and computer programs.

Gift Lore: From the Gremlins, Garou can learn the Gifts that cause technology to malfunction. To the lucky, they teach the Gifts that create inventions capable of destroying machinery and electronics.

Taboos: Daylight puts Gremlins into deep Slumber. Electronically reproduced music causes them to dance uncontrollably and, if Materialized, they slowly fade back into the Penumbra before dancing themselves into an unconscious state.

Clean mechanical lubricant, ritual monthly cleanings and banishing rites enacted upon technological items hold Gremlins at bay. Garou that attempt to protect themselves from Gremlins should not expect their aid.

Attitude: Hostile

Chiminage: The reclusive Gremlins stay within their pocket realm camps to revel in tests of skill, songs and stories of legend and the sharing of knowledge and training while they plan their next assaults upon the Machine. Gremlins protect their camps with as much ferocity as Garou protect caerns. Garou that stumble upon Gremlin camps will not be able to make peace with the spirits they find; they can, however, gain the respect of the Gremlins

by beating them in combat. Gremlins will only take the most trusted of Garou into their camps. Those that return to a camp at a later time must take the same precautions they would if they were going to another pack's caern.

The ability to destroy delicate electronic pieces brings Gremlins great Honor and Glory, and a Garou aiding one in destroying Wyrms-tainted technology can gain Renown as well. Reneging on a deal to help Gremlins destroy an untainted machine can lose a Garou just as much Honor and Wisdom as she might have gained.

Once a Garou proves herself to a Gremlin, the Gremlin will from time to time seek out the Garou for help in making raids on factories. The Garou can gain Glory Renown and the aid of younger Gremlins by completing such quests. Young Gremlins often help Garou or empower fetishes and talens to gain respect of their elders.

Entrapped Gremlins will always call for the aid of passing Garou. Often they will attempt to contact specific Garou with an ancient Glass Walker chant. If a Garou helps a Gremlin escape, the Garou can gain both Wisdom and Honor Renown. Depending upon the danger involved, the spirit may honor the Garou by empowering a talen.

When away from camp, Gremlins hate distractions. Garou that wish to communicate with traveling Gremlins must follow them. Garou should not join in on a Gremlin's destruction of machinery unless they have the spirit's permission. Gremlins will turn on Garou that do so, for it is their right to destroy all machinery they find.

Mula'Kranté (pronounced "moo-lah cron-tay")

Rage 1, Gnosis 9, Willpower 6, Power 30 (+1 per point of Willpower drained)

Charms: Intangibility, Materialize, Reform, Sap Will, Shapeshift, Suggestion*

Image: Adorned with glyphs signifying their trade negotiation system of origin, Mula'Kranté glide through the Web merging and separating from groupings of Mula'Kranté that flock around their parent Mu'jabber or Mu'can'tu. Materialized, they appear as objects or people symbolizing monetary importance.

History: With Gauntlet's rise and the Impergium's fall, humans became unlike Gaia's other children by carrying objects which they felt to be useful. Yes, other animals did, and still do, carry things back to their dens, but humans carried things on a continuous basis. They started carrying things that made their lives easier — things that kept them warm or quenched their thirst.

Humans began to trade objects and eventually invented tokens to represent what one human owed another. In the Umbra the Jagglings of Negotiation, both the Mu'jabber and the Mu'can'tu, created a new type of trade negotiation Gafflings that came to be known as the Mula'Kranté.

The older trade Gafflings faded away as human record-keeping and commerce advanced. The power to own something before paying for it became so commonplace that humans not only could sign systems of paperwork to gain "instant" wealth but could access this power through complicated numerology and magnetic strips that signify a person's ability to repay debts to the "system."

It is now, and always has been, the duty of stronger spirits and Garou to protect these spirits from the underlings of the Wyrms who have hunted them since the dawn of existence and worked ceaselessly to transform these spirits into minions of the Wyrms. In recent years, Net Spiders have learned to herd these spirits about the Cyber Realm in order to ensure their protection.

Habitat: Mula'Kranté travel throughout the Web. In the Penumbra they nest in banks, automated banking machines, mints, counterfeiters' hide-outs, and so on.

Spiritual Correspondences: Negotiation

Material Correspondences: Mula'Kranté will not recognize Garou without the presence of the Garou glyph which symbolizes them. They can only communicate with Garou through computer systems or ornate paper and accounting ledgers. In order to enact a rite, a Garou must gain the spirit's attention with shiny objects, be they fine jewelry, polished coins or mirrors.

To summon Mula'Kranté, a Garou must go to a quiet place with objects symbolizing wealth (coins, paper money, stocks, bonds, credit cards, etc.). After remaining silent for several minutes, the Garou quietly chants the call of the Mula'Kranté while shaking the object of wealth. When the Garou senses the presence of a spirit, she must become motionless and silent as the spirit approaches.

It is impossible to bind a Mula'Kranté without an agreement written in a Garou's own blood on ornately bordered paper specifying all aspects of the binding requested. Mula'Kranté-empowered fetishes and talens increase wealth or track the histories of their kin spirits.

Gift Lore: Mula'Kranté know the secrets of Gifts that manipulate the minds of humans and Gifts of instant wealth.

Taboos: Mula'Kranté thrive on transactions and fall into a deep Slumber when in the presence of negotiations not involving money, or if they find themselves within a Naturae Realm (where they lose one point of Power per hour until they no longer exist).

If Mula'Kranté happen upon "free giving," they lose the use of their Charms and flee. They lack the ability to defend themselves and will Reform if they feel threatened. A Mula'Kranté that finds itself in a Wyld Realm dissolves completely if it does not immediately Reform outside the realm.

Attitude: Friendly

Chiminage: Mula'Kranté only lend aid to Garou who utilize wealth to protect Gaia. For two Gnosis points, one will empower a talen for such a Garou.

Garou wishing a Mula'Kranté fetish must find and free a Mula'Kranté captured by Wyrms-forces; this gains the Garou Honor and Wisdom Renown. The slight Wyrms-taint that remains on these spirits marks them for recapture; the spirits know this and request that Garou bind them into fetishes for their own protection. In the past, several hundred years of servitude was not uncommon; today, five or 10 years without release might invoke the wrath of these spirits.

The hollow and arrogant Mula'Kranté love the sound of pleading voices and the sight of forms kneeling before them. The slightest sign of anger from any being sends these spirits into flight.

Guardians of the Gates

Rage 8, Gnosis 3, Willpower 7, Power 50

Charms: Airt Sense, Armor, Armored Sheath (*Players Guide*, p.134), Call for Aid*, Control Electrical Systems (security electronics only), Disable*, Iron Will*, Materialize (while Shapeshifted into a security official or system), Shapeshift (security forms only), Tech Sense (security systems only)

Image: Large, blue, muscle-bound men with red tongues and six arms (each wielding a knife that looks like a large stinger, barb or thorn) wearing baggy white pants, high black boots and a black sash. Their bodies are devoid of hair except for long black ponytails sprouting from the tops of their heads. They stand as motionless as statues until it comes time for them to act.

History: Very early in the existence of creation and ever-increasing in importance with the advent of organized intelligence, the need to hold the constant weaknesses and flaws of the Pattern Web in secret spurred the Weaver to craft Jagglings to protect itself from the forces of both the Wyld and the Wyrms. Formed to protect specific knowledge, locations, items or entities (jobs which came to be termed "assignments" by Glass Walkers), the Guardians of the Gates were granted many Charms and great offensive might. They have taken on the forms of three-headed wolves, multi-headed dragons and winged, quadrupedal mammals with humanoid heads in order to strike fear into the hearts of their opponents.

After the rise of the Gauntlet, Garou and mage alike bound these spirits to specific locations — most commonly paths and gateways into caerns, libraries, temples and shrines.

After the insanity of consciousness had befallen the Weaver, it came to pass that the Kir'kakay — Cockroach Jagglings — came into contact with the Guardians so often that their dealings became friendly, for the Kir'kakay would aid them in finding assignments to protect when their parent spirits lived no longer or wandered aimlessly in thought without consideration for those servitor spirits below them that lacked free will. Unattended Guardians fell easily before the myriad forces that beset them; the

Kir'kakay brought this to the attention of the Cockroach. Having little self-will, the Guardians protected their new assignments as vigilantly as any others.

These once-common spirits find themselves a rare commodity because of their battles with enemies on both sides of the velvet curtain and because they are often enslaved by beings in the physical world.

Habitat: As servitor spirits, the Guardians of the Gates remain with their assignments. When without an assignment, these spirits flock to libraries, temples, security systems, computer networks, safe-houses and Garou caerns.

Spiritual Correspondences: Security

Material Correspondences: A Garou attempting to interact with these spirits must have a lock that no longer has a functioning key, a key that no longer has a lock or an identification badge of sincere significance to the Garou leading the rite.

In order to summon an unattached Guardian, a Garou must drum the song of protection within a blue shield constructed of fabric, sand or chalk. Guardian spirits protecting an assignment will not respond to summonings.

Gift Lore: These spirits have the knowledge of Gifts involving healing, stealth and weapons.

Taboos: If the assignment that a Guardian of the Gates has sworn to protect is stolen, abducted, destroyed or killed, the spirit will fall into Slumber. The Gift: Open Seal (Level One Ragabash) paralyzes these spirits for one turn per success rolled.

The Gifts Shed (Level One Metis) and Alter Scent (Level Two Ragabash) disorient these spirits for one turn per success generated on the activation roll.

Guardians reduced to zero Power become stonelike statues. In order to destroy a statue-Guardian, it must be broken by a Feat of Strength (see *Werewolf: The Apocalypse*, p. 212) with a necessary dice pool of 9.

An attacked Guardian regains its abilities and senses immediately.

Attitude: Hostile

Chiminage: A Guardian of the Gates with an assignment will not lend its aid for any purpose other than to insure that assignment's security. Moving the assignment into a well-guarded caern might be acceptable to a Guardian, but one must always discuss this with the spirit in advance.

If a pack of Garou has made an extraordinary attempt to help a Guardian protect its assignment, but the assignment was destroyed through no fault of their own, the Guardian may be willing to become a Praenomen, or guardian spirit of the pack. The Guardian will leave when it finds a more suitable assignment.

If a Garou returns an assignment that has been stolen (through no fault of the Garou), the spirit will

often be willing, once freed, to safeguard the Garou's caern in return; this is worth three Glory and three Honor to the successful Garou.

Garou with sufficient Honor Renown might convince a Guardian to lend aid if they promise to insure the safety of the spirit's assignment until its return. Garou who make such a deal and fail to protect the assignment not only lose Honor, Wisdom and Glory Renown but incur the wrath of the spirit and its kin.

A Guardian of the Gates without an assignment will often aid Garou if summoned with the intent to insure the safety of an assignment sacred to Gaia. Guardians will not take a mobile object as an assignment; however, if a Kilakac'n (a Cockroach Gaffling) will verify its importance to the Weaver, the Guardian might protect the assignment during a move to a better-secured location.

Scab Birds

Rage 2, Gnosis 3, Willpower 7, Power 30

Charms: Airt Sense, Cling*, Flee*, Materialize, Updraft

Image: In the Penumbra, Scab Birds appear as dark-gray birds with red glass eyes, shining steel talons and sharpened brass beaks. Materialized, they appear to be large, healthy pigeons or robust city sparrows.

History: Before the rise of the Gauntlet, Garou went on many quests in order to gain the aid, knowledge and

vision of the Bird-spirits. When the Garou fought against the Corax and their fellow shapeshifters in the War of Rage, many Bird-spirits ceased to aid them and fled into the Deep Umbra.

With the rise of the Gauntlet, the Weaver thrived. Humanity began to build cities, and slowly these Bird-spirits returned. The Uktena met with them first and swore never to wage war against the remaining Corax. The Bird-spirits felt safer, but were still wary of the Garou. They sought out the peaceful tribes, the Star-gazers and the Children of Gaia, and taught them many of their secrets.

The Warders of Apes sought to make their own pacts with these spirits. Unlike the other tribes, this developing tribe survived by communication and trade. The Bird Jagglings took great pride in their negotiation abilities and created Gafflings — the Scab Birds — specifically to aid the Warders in their war against the Wyrms. Though not as plentiful as they once were, Scab Birds now inhabit virtually all but the most Wyrms-tainted of cities.

Habitat: Scab Birds live within cities, but not in towns or suburbs. They commonly flock in the Downtown and Uptown of the CyberRealm and love to rest in the Penumbra shadows of stock market trading halls, banking institutions and libraries.

Spiritual Correspondences: Negotiation





Material Correspondences: Scab Bird rites involve dancing with groups of bound feathers adorned with colorful fabrics and shining objects. To summon a Scab Bird, a Garou must gather feathers dropped by a Scab Bird's flock. Soothing music and the sound of wind-blown bells help lull the Scab Birds into a calm that allows them to approach a Garou's raging spirit.

Gift Lore: Scab Birds know the secrets of the winds, things that fly, communication and their animal brethren. They can teach Garou how to find other spirits and how to gain their aid.

Taboos: A Scab Bird with salt on its tail falls into Slumber and can only be awakened by bathing it in rain water gathered within a city. Covering a Scab Bird with a liquid other than water will rob it of its Charms until dry. Damage from fire that brings them below zero Power will destroy them.

Attitude: Friendly

Chiminage: To gain a Scab Bird's favor, one must break out an upper story window or skylight in an abandoned building, lead the Scab Bird's flock to it and feed them during the winter months. Saving rare birds from the taint of the Wymr or freeing native birds from containment will gain a Garou Wisdom and Glory Renown and possibly a Scab Bird's cooperation. Building a protected park with suitable plants to shel-

ter and feed a Scab Bird's flock can bring the empowerment of a fetish and great Renown. An area the size of a backyard will gain a Garou one Honor and two Wisdom while insuring an area of an acre or more will gain two Honor and three Wisdom.

Falcon's Brood

First among the Tribal Totems and patron of the Silver Fangs, Falcon is the totem of freedom, victory and insight. More ancient than all but a few totems, there is little that escapes the Falcon's golden eye. Falcon is a strong, fast flier, skilled in the wars of the air. Those Garou who ally themselves with him have a strong and reliable patron.

Falcon, more than any other totem, hates the Wymr because for many centuries the Wymr enslaved some of his brood. The Falcon eventually battled his way from the Wymr's heart, but he has never forgotten his one-time subjugation. Some of Falcon's progeny are still thralls of the Wymr and wander the Umbra as powerful Banes.

The primary realms of the Falcon are in his great speed, power and knowledge. His broods are generally powerful warriors in their own right, a fact that most Garou can readily respect. Indeed, the Falcon's brood are similar to the Garou in many ways. They are among Gaia's fiercest protectors, though they also have strong connections with the Celestine Helios (see *Werewolf: The Apocalypse*). This commonality

of conviction and purpose makes the two groups easily understood by each other. The Garou's alliances with this totem are thus strong and bound by more than mere necessity. The Falcon is a totem of Honor and Respect. He reacts poorly to anyone with a permanent Honor of less than two.

Talons of Horus

• **Individuals:** Rage 5, Gnosis 4, Willpower 4, Power 40

Charms: Airt Sense, Create Wind, Materialize (Power cost 17; Str 3, Dex 6, Sta 4, Brawl 4, Dodge 4, Bite: Str +1, 7 Health Levels), Open Sky Bridge*, Reform, Updraft

• **Flocks**

Small Flock: Rage 6, Gnosis 7, Willpower 5, Power 65

Large Flock: Rage 8, Gnosis 10, Willpower 8, Power 95

The Great Flock: Unknown

Lesser Flocks: Airt Sense, Cleanse the Blight, Create Wind, Disorient, Flood, Healing, Open Sky Bridge*, Shatter Glass, Updraft

The Great Flock: Airt Sense, Break Reality, Cleanse the Blight, Disorient, Flood, Healing, Lightning Bolts, Open Sky Bridge*, Shatter Glass, Umbrastorm*, Updraft

Image: There is nothing like the Talons of Horus in all of the Umbra. They are a mighty storm, composed of every falcon that has ever lived. Their numbers include caracaras, eagles, gyrfalcons, hawks, hobbies, kestrels, kites, peregrines, vultures and many species now extinct. None can count their exact number, for the Great Flock is a maddening vortex of feathered wings, avian eyes and flashing talons and beaks. Each bird seems to be in a constant state of flux, morphing from one falcon into another. Their bodies seem to flicker fully or partially out of reality, making an accurate counting impossible.

The greater flocks cause disturbances of local Umbral weather systems. A static-blue haze envelops them and thunder crashes through the largest flocks. The Great Flock spawns natural storms and electricity elementals in its wake. Crow Gafflings often pursue the Great Flock. Waters tend to rise beneath the great flock, causing floods. Even small flocks are difficult to count, since they incessantly change from one bird form to another, darting in and out of the Penumbra. Those who watch a flock of Talons for long must make a Willpower roll (difficulty 6 outside the flock, 9 inside) or become disoriented (-2 dice on all Mental rolls).

History: The origins of the Great Flock are obscure. It is almost as old as Falcon himself and may be his direct progeny. Most Garou just assume that it has always been there, growing ever larger over the millennia. It disappears over the Horizon for long periods of time and few know why. The Great Flock has not appeared in the Penumbra for over six centuries, though a huge Flock was seen in 1945. Large Flocks are seen every year or so. Small flocks and individuals are relatively common.

"The Talons of Horus" is the Silent Strider name for the Flock. The Striders seem to know more about it than most

other Garou except the Silver Fangs. Cataclysms attract large flocks, though Garou agree that they seem to be on the right side during such instances. Indeed, servants of Gaia remain remarkably unharmed, even at the heart of a frenzied flock. Servants of the Wyrms, however, are not as lucky. Even an individual Talon will fiercely attack a Wyrmspawn many times its size. The Great Flock can purée a Nexus Crawler in seconds. (Nexus Crawlers' reality-warping powers seem to be greatly weakened when directed toward the Talons.)

Habitat: The Talons have an affinity with the Deep Umbra and grow in number, the deeper it gets. The Great Flock itself disappeared beyond the Horizon and has not been seen since 1349, at the height of the Black Plague in Europe. Some theorize that the Great Flock ranges the Deep Umbra, protecting Gaia from the creatures beyond the Horizon. A few claim the Great Flock will only return at the Apocalypse.

Spiritual Correspondences: The Wyld

Material Correspondences: Although individual Talons seem to be of normal avian intelligence, there are ways of communicating with them (Gift: Spirit Speech). Only the most basic of communication is possible. Any Garou with over five points of Honor who serves Falcon may send out a distress signal by spending two temporary Gnosis points. The Garou then makes a Gnosis roll against her permanent Gnosis rating, difficulty 6. (Subsequent summonings are made against a difficulty of 8. The Gnosis is only spent if the Talons appear.) Flocks summoned in this manner disperse back into the Deep Umbra once they lose half their Power. 1-3 successes draws an individual Falcon Gaffling, 4-5 successes a small flock, and over five successes summons a large flock.

Gift Lore: Garou may learn certain Gifts by watching and contemplating the behaviors of these creatures. Their elaborate sky dances may grant dominion over all Gifts relating to speed, flight and weather.

Taboos: Talons may not harm those they perceive as servants of Gaia. This taboo extends to others who may wish to cause such harm. Minions of the Wyrms engaged in direct attacks on Gaia cause the Talons to frenzy. The Talons have an unerring instinct for who serves the Wyrms and who serves Gaia.

Attitude: The Talons are friendly to all Garou who follow Gaia or the Wyld, neutral to all Garou who follow the Weaver, and hostile to the Wyrms.

The Talons' attitude toward the Garou is important in considering how much damage the Garou takes (if any) while the Talons swarm. The Talons will take great pains not to harm a fellow servant of Gaia and such a servant is safe, even at the heart of the Great Flock. The Talons will not attack those they are neutral toward, though they may not take extreme measures to avoid hurting them either. (Honor seems to play some part in this.)

Except for when alone, the Talons of Horus attack by swarming their target. Since they are almost every-

where, damage is automatic while swarming. The target is, of course, allowed to soak. The best way to escape the Talons is by quickly returning to the material world. Small flocks automatically inflict five dice of damage per turn, large flocks nine. The Great Flock's power is currently inestimable.

Chiminage: The Talons of Horus are normal birds in many respects and desire the things that all birds seek (freedom to soar, food, mating with other bird spirits, etc.). Garou are obviously best off feeding the flock. The best way to do this is through gifts of temporary Gnosis. Gifts of Gnosis and proper deference to a single Talon may be enough to raise a neutral reaction to a friendly one, in the eyes of the entire flock (Storyteller's decision). A gift of one permanent Gnosis may allow a Garou to take a Talon as a spirit familiar. The Gaffling must enter the contract willingly. Only those Garou with three or more Honor may have a Talon as a familiar.

Falcon familiars are loyal friends and competent allies. They may enter the material world for only short periods, but they are masters of the Umbral skies. They may act as spies, messengers and attack birds. (Spirit Speech and Animal Ken are essential to take full advantage of this relationship.) Garou communicate with birds through an arcane series of leaps, dances and bird song. The attack capabilities of even a single Talon are impressive. Their combination of speed, aerial agility and instinctual battle tactics are enough to surprise the most powerful of opponents. The familiar may also act as an intercessor between the characters and the flock.

The Children of Karnak

Rage 8, Gnosis 8, Willpower 8, Power 65

Charms: Airt Sense, Armor, Cleanse the Blight, Healing, Materialize (Power Cost 30; Str 7, Dex 6, Sta 6, Brawl 5, Dodge 4, Melee 5, Weapon: Str + 3, 7 Health Levels)†, Shapeshift, Updraft. In addition, many individuals may possess Control Electrical Systems, Create Fires, Create Wind, Forest Sense, Lightning Bolts or Open Moon Bridge, focused through their bizarre technology (see below).

†Attributes for human form. Their falcon or roc forms vary in power.

Image: The Children of Karnak are a beautiful, golden-brown skinned people. In the Umbra, they wear either gold and white robes or leather-studded armor. On their forays into the material plane, they adopt the clothing of the appropriate culture, usually dressing richly. They may use their Shapeshift Charm to assume the forms of either beautiful falcons or shimmering golden rocs. The Children of Karnak are magnificent in any form. Their plumage is usually a magnificent gold, mixed with fiery orange. In their roc form, they are almost too beautiful to look at directly.

History: The Children of Karnak were once the guardians of the Celestine Helios's sacred temple of Karnak.

When Helios withdrew his direct influence from the world, over two millennia ago, the Children of Karnak went out into the world. The temple remains a major holy site, however, and is still guarded fiercely. Since their emergence from the temple, they have battled the encroachments of the Wyrms, which they blame for the "exile" of Helios, among other crimes.

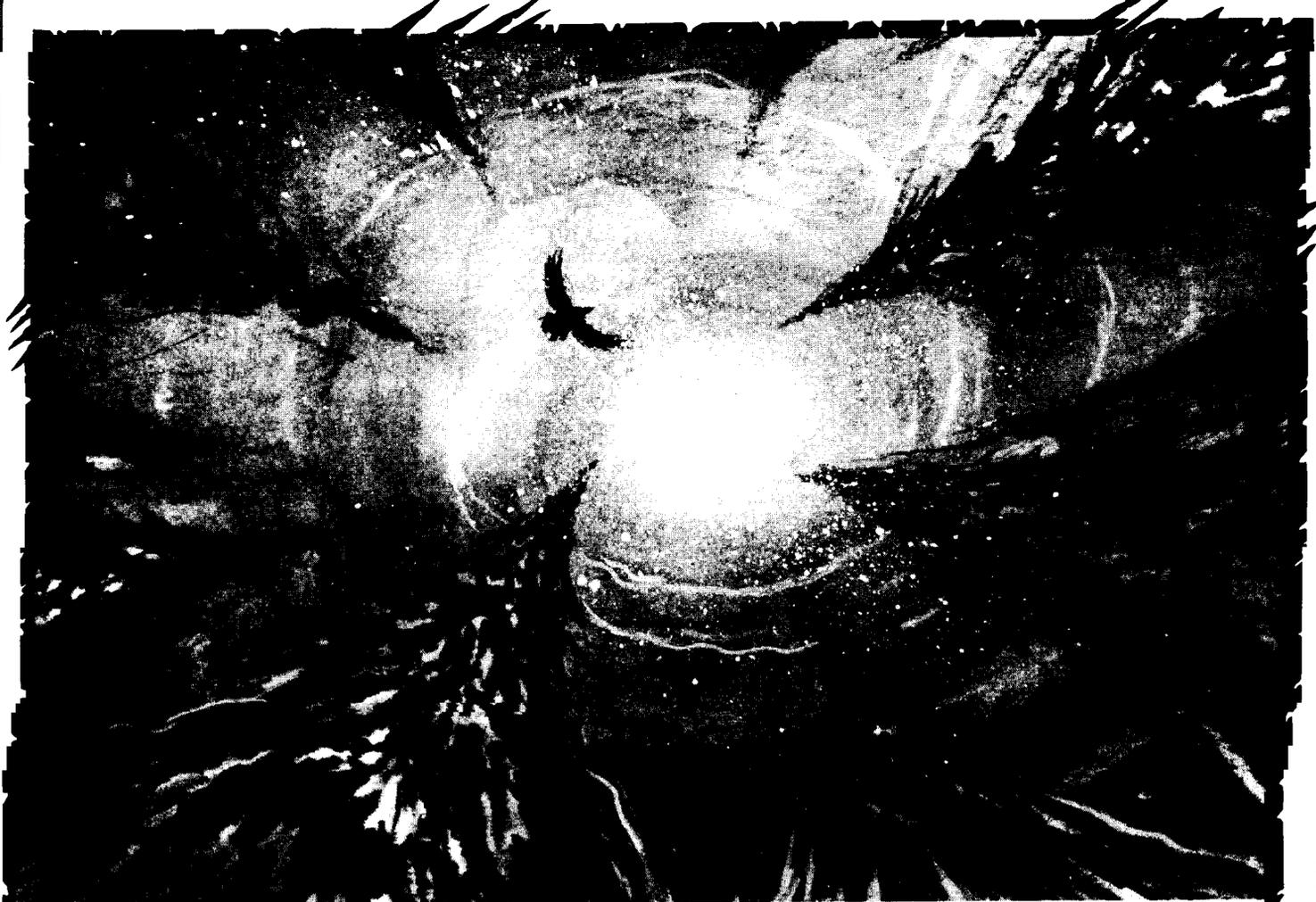
The darkest period of their history occurred shortly after their emergence from the temple, when a powerful Nephandus mage (see **Mage: The Ascension**) seized their souls. The Nephandus held a powerful artifact, named the Hunger Stone. The Hunger Stone allowed the Wyrms domination over the Children of Karnak. The Children of Karnak's escape from bondage coincided with the Nephandus' death and the Hunger Stone's disappearance into obscurity. The Children of Karnak turned on their Wyrms masters and slew thousands. Declaring never to be enslaved again, they have maintained a strong martial tradition through the present.

The Children of Karnak wage open war against the Wyrms. They are born warriors and their assaults are methodical, strategically brilliant and often devastating. They are badly pressed, however, and their numbers have dwindled significantly over the centuries. Embattled, but

The Technology of Karnak

The Children of Karnak possess a unique variety of technology. It is mechanistic and somewhat reminiscent of that practiced by the Sons of Ether (see **Mage: The Ascension**). Arcane systems of gears, pulleys and steam turbines drive machines of incredible complexity. Most of their technology is solar powered, though they also fashion batteries through their knowledge of "ephemeral alchemy." This technology allows them to defend their Carrocks. Their primary defensive weapons are solar cannons which emit a coherent beam of solar light through a series of brass mirrors (coated with a secret alchemical paint) and directed by glass lenses. This technology also powers their solar-sailed sky barges. Personal weaponry includes a wide range of archaic weapons (bows, spears, sabers), as well as "electrical" guns (foci for the Charm: Lightning Bolt).

Despite these marvels, their technology has its limits. They did not originally create this technology, but merely handed it down through the centuries. The technology was originally woven from ephemera by Pattern Spiders. Overuse of this technology may attract Pattern Spiders, who will then attempt to turn the area into part of the Pattern Web. The Children of Karnak thus do not use this technology in a cavalier manner, saving it for times of dire need only. Few advances — except refinements to existing technology — have been made. The impact of their technology is also limited by their rapidly dwindling numbers. Despite their martial prowess, they, like the Garou, are a dying race.



not broken, the Children of Karnak remain front line soldiers in the war against the Wyrn.

Habitat: The Children of Karnak live primarily in the skies of the Penumbra and in the Celestial Realm. They also concentrate in areas of Wyld energies and have strong alliances with the Wyld spirits known as Color Clouds (see **Umbra: The Velvet Shadow**). They reside in rich, mountaintop Carrocks, where they lead lives of Spartan luxury. Although they live in opulent surroundings, their luxuries are utilitarian in nature.

Spiritual Correspondences: War, protection and freedom. They are also Jagglings of Victory.

Material Correspondences: There is no way to summon or bind a Child of Karnak against her will (except through the Hunger Stone). There are, however, secret phrases taught by them to their allies. The use of one of these phrases makes the user a beacon to any Children of Karnak nearby. They will usually investigate and aid the source of this beacon. (The Garou must spend a Gnosis point and roll Intelligence + Occult at difficulty 7. The call's range depends on the number of successes.)

Gift Lore: Predominantly Gifts of war. They are most likely to teach these gifts to Silver Fangs, Ahroun and Garou with an Honor of four or more.

Taboos: Taboos in Children of Karnak society are primarily ones of honor. They consider lies to be the worst type of insult imaginable. There is a strict regime

of societal peer pressure to enforce honor, as well as legal remedies, ranging from expulsion to execution. (Death is always swift and usually painless.) Falcon enforces taboos through a curse. This curse involves a reduction of all dice pools by anywhere from -1 to -4. Severity and duration correspond with the severity of the infraction. Extenuating circumstances and strengths of character may partially mitigate the above penalties.

Attitude: The Children are friendly to most martial tribes of Garou, particularly the Silver Fangs, who are still aligned with Falcon. They react coolly to Bone Gnawers, Glass Walkers and Uktena. They actively hate the Black Spiral Dancers and dislike the "skulking" Shadow Lords. Oddly enough, these martial spirits are also hostile to the Children of Gaia. They consider the Children of Gaia's path of peace to be weak, foolish and possibly even dangerous. They never attack such Garou, however, because they consider them sheep not worth the trouble.

Chiminage: The Children of Karnak seek no gifts or baubles in return for their aid. All they seek are alliances with other brave and honorable beings. They couch their chiminage in terms of treaties, non-aggression pacts and alliances. A service bestowed, begets a service in return. It is a very *quid pro quo* system. Those who break their chiminage are oath-broken, and the Children's attitude toward them worsens. (Those who were already viewed with hostility may attract the attention of the Servants of Calamity.)

Servants of Calamity

The Children of Karnak still in the Wyrms' thrall are the servitors of Calamity, the Beast-of-War. The Children of Karnak hate them in the same way that most Garou despise the Black Spiral Dancers. They possess many strange and loathsome Bane Charms. They are every bit as beautiful as their opposite numbers, but their beauty is corrupt. In human form their skin is corpse-white and their eyes are like shiny black stones. Their roc forms are hurricanes of nightmare, torn from the abyss.

Firebirds

Rage 4, Gnosis 10, Willpower 7, Power 80

Charms:

Bird: Access Caern*, Airt Sense, Cleanse the Blight, Healing, Updraft

Fire Bird: Access Caern*, Airt Sense, Cleanse the Blight, Control Electrical Systems, Create Wind, Open Sky Bridge, Updraft

Image: Firebirds are named appropriately. They appear either as ordinary birds, albeit ones of extraordinary plumage, or as fiery birds of lambent flame. There seem to be jewels embedded in their plumage, but the distortion field that surrounds them makes it difficult to tell in either form. They are far more "ethereal" in nature than the previous two broods. Their bird forms have a wingspan of about eight feet. They are predominantly a brilliant scarlet with orange and gold highlights. Their lower abdomen is a dark blue that turns first purple, then red and gold as it rises toward their throat, which has a collarlike band of midnight-blue feathers.

In Firebird form, they are almost too beautiful to look at. Their eyes are either glacial blue, or glints of sunlight. In either case, they sparkle with intelligence. Many of their under feathers are deep purple. Some wear strange accouterments (necklaces, crowns, monocles, etc.). Their talons are extremely dexterous and capable of superhuman skill in manipulating most artifacts.

History: The Firebirds were born from the eye of Helios. Advisors and boon companions to Garou heroes of past millennia, their exploits figure prominently in the final years of the Impergium, when they played some part in the formation of the Concord and the Litany. The Firebirds are guardians of humanity, as well as Gaia. Like the Children of Karnak, many Firebirds fell briefly under the power of the Wyrms and unwillingly provided it with much useful information about the forces of Gaia. Due to their single-minded pursuit of intellectual rewards, some are still susceptible to seduction by the Wyrms. Wyrms-corrupted Firebirds take on a pale blue flame and are a royal-purple in their bird form.

The Firebirds are the proof of the Falcon Totem's reputation for insight. Nominally associated with the Weaver, they are keepers of the Falcon's lore, a lore that stretches

over the millennia. This lore is stored in great patterns of colored light. The Firebirds return everything they learn to the Light Web as a thread of glowing, solar ephemera. Each color of web indicates a different "flavor" of knowledge. The web is the repository of all the Firebirds' knowledge, accumulated over the millennia. It is a database of knowledge about the Umbra, surpassed by few, if any, other spirits. The Light Web is an artifact of Helios's honor and rationality aspects. As such, the Light Web is a construct of the "sane" Weaver and those Garou who know of it do not consider it corrupt. The Firebirds vigorously protect the Light Web from corruption. Firebirds may access the Light Web through special nodes (Enigma and Knowledge Caerns) around the world by using their Access Caern Charm.

Habitat: Firebirds live at Weaver-oriented Anchorheads between the Near and Deep Umbra. Their Carrocks are in alien, possibly extra-dimensional, structures known as Menger sponges. These fractal structures seem to occur naturally near domains of the Weaver. They are giant cubes studded by thousands of square doorways within doorways. Each entrance is smaller than the last and requires an Intelligence + Enigmas roll to enter. (Difficulty and number of successes required increase the deeper in one goes.) There are few who can plumb their inner depths. The Firebirds are one of the few spirits able to deeply penetrate the sponges. They employ them as nearly unassailable safe havens.

Spiritual Correspondences: Knowledge, wisdom and enigmas

Material Correspondences: There are two ways of gaining the attention of the Firebirds. The first is to build a large collection of knowledge. The other is by acquiring one of their feathers as a fetish. Firebird feathers may create a direct mental link to the bird it came from (costing 2 Gnosis to activate). The Firebird may decide if it wishes to answer such an invitation. Firebirds may make gifts of their feathers to scholars whom they find particularly promising.

Gift Lore: Knowledge and wisdom Gifts

Taboos: Few things are more odious to the Firebirds than the corruption, revision or unscrupulous use of knowledge. For this reason the Firebirds are quite particular with whom they share their knowledge. Although they view knowledge as a commodity and an arbiter of status, there are few Firebirds who will break this taboo. Such an action would corrupt the Light Web and damage their reputation as honest brokers of information. There are, however, a few Firebirds who place wealth above the purer faith. Most Firebirds revile these rogue information brokers, but many other unscrupulous parties seek them; including agents of the Wyrms. Light Web knowledge used for unscrupulous ends calcifies that strand of the Light Web.

Attitude: Firebirds are friendly to Glass Walkers, Silver Fangs, Silent Striders, Theurges and Galliards. They actively dislike Ahrouns and Ragabash.

Chiminage: Firebirds prize knowledge over all other things and many seek their lore. They are particularly knowledgeable about the many other spirits living in the Umbra. They trade in knowledge, requiring information of equal value in return for their wisdom (haggling is permitted). They are an information-based society and have a complex and arcane system for deciding the relative worth of pieces of knowledge, measured in units called "gnosi." This system, understood by few outside of Firebird society, leads some to conclude that they are unscrupulous in their dissemination of information. While Firebirds are canny in their transactions, they are usually honest.

Fenris's Brood

Great Fenris is a harsh master. He demands almost endless sacrifice from his Get, and in return he grants them the power to survive at almost any cost. The price for cowardice is death, for Fenris cannot abide the fearful heart. The reward for courage is a place beside Fenris himself when the Ragnarok is finally at its climax and the final battle rages at Vigrithr.

The spirits who follow Fenris are, for the most part, as harsh and unforgiving as Fenris himself. Very few of Fenris' brood will tolerate even the slightest deviation from the proper rituals for summoning them. None will associate with a coward. The cold Northern territories are often affiliated with the brood of Fenris, and not unjustly so. Many of the spirits who join with Fenris appear cold and barren when first seen. Beyond what is immediately obvious, however, a wealth of beauty and power waits. At all times, the brood of Fenris note how the Garou they meet act, and report any impropriety to Fenris.

Surtur

Rage 10, Gnosis 9, Willpower 8, Power 40

Charms: Airt Sense, Blast Flame, Create Fires, Materialize, Open Moon Bridge

Image: The Surtur are massive, appearing as giants, standing as much as 30 feet tall. All of the Surtur look as if they belong in the past; they are girded in furs and sport long, flowing beards and hair — though all of this is made of flame. When Materialized, these fire giants often carry short swords or battle axes.

History: The Surtur have existed since the creation of the earth. Great Fenris created the Surtur to serve him in fending off the great Fimbul Winter, a task they still stand prepared to handle. However, more than merely fire elementals, the Surtur are also the spirits of the berserker. Above all else, the Surtur fuel the rages of the Get of Fenris. Until the Ragnarok is completed, their task is to make certain the Get of Fenris do not fall victim to a false sense of peace. Though the forming of the Gauntlet prevents them from visiting this world without great effort, they can



still see through the eyes of their children, the hearth-fires and flames of Yule.

Habitat: The Surtur are normally found in areas where the Wyld still holds dominion. However, many have made their homes in Valhalla and still more tend to the needs of Helios, ensuring that he remains protected from the Wyrms' influence. The Surtur are almost always in their lodges, and are only absent about a tenth of the time.

Spiritual Correspondences: The Surtur hold power over fire and many of the associated powers of fire. They are spirits of Rage, of war and of soothsaying. Many of the Get believe the Surtur are responsible for deciding which of the Get of Fenris are worthy of fighting at Ragnarok.

Material Correspondences: The Surtur make certain demands to any who summon them. They require the blood of an enemy and the sacrifice of at least a pound of iron ore. It is believed the blood is used to cool the iron once the metal has been forged by the Surtur. It is very rare to find a Surtur who is willing to be bound. Those that can be convinced will only allow themselves to be bound within a weapon. Should anyone bind a Surtur against its will, the rest of the Surtur will refuse aid of any sort until their counterpart is freed from his bonds.

Gift Lore: The Surtur teach all gifts pertaining to Rage, war and soothsaying.

Taboos: Much like the Get of Fenris, the Surtur may never turn down a challenge. To do so causes them to fall into a deep Slumber which only ends when Ragnarok comes or if they are given a great number of "dedicated sacrifices." The Get tell tales of once awakening a Surtur who had fallen into Slumber by dedicating all of the kills from the Sept of the Blood Fist to that Surtur's name for one entire decade. Should a Garou willingly sacrifice himself to a Slumbering Surtur, the Surtur will awaken immediately.

Attitude: The Surtur are friendly to the Get of Fenris and all other warlike tribes. To those who fight against the Wyrms they are neutral, and to the few who would demand peace, they are hostile.

Chiminage: Much like Fenris himself, the Surtur demand courage and respect from the Garou whom they face. While the Get should bravely face the Surtur, they should never cause insult. Should the offense be minor, the Surtur will simply cuff the Garou across the head, rather like an insolent child. Should the Get actually anger the Surtur, they will be incinerated for their troubles. For teaching Gifts, the Surtur demand the blood of a recently slain foe. Should there be no recent conquests, the Surtur require their pupil to find one. The price for being bound into a fetish is much higher, however, and the Surtur demand either one limb of the person making this request — traditionally the right hand and forearm — or a very major quest. The task set by the Surtur might be as vague as "Thou must purge the Black Forest of all Leeches," or as precise as "By the time when Luna once again shows

her full face, you must do battle with and defeat three minions of Jormangundr." In all cases, the quest demands great physical strength and martial abilities. If a character can manage the nearly impossible tasks demanded by the Surtur, they would likely receive at least 4 Glory, 2 Wisdom and 2 Honor Renown.

The Norns

Rage 5, Gnosis 10, Willpower 10, Power 80

Charms: Cleanse the Blight, Frozen Breath, Healing, Reform, Shapeshift, Tracking

Image: The Norns normally appear to the Get of Fenris as three women. Sometimes these women are young and beautiful, with fine golden hair and leather battle gear. At other times, they appear as crones, with thick white manes of hair and rough, woolen robes.

History: The Norns have always been. Some say that each of the Norns reflects an aspect of reality as it should be: Weaver, Wyrms and Wyld in perfect harmony. Others claim that the three are reflections of the past, present and future. Whatever the case, the Norns have been present for as long as anyone can remember. A few very bold Garou claim that the Norns are known throughout the world by 100 different names; the Furies, the Fates and the Luohi among them. It is known that the Norns deal with the Fianna, Silver Fangs and Silent Striders as well as with the Black Furies. However, the methods of summoning them differ for each of the Tribes. No one is certain why the Norns chose certain tribes to deal with while completely disregarding others. The Get of Fenris hold them in highest regard.

Habitat: The Norns are often found in glens, and usually around a serene body of water. They have never been seen away from these glens, but none can say for certain if they live in these tranquil places.

Spiritual Correspondences: The Norns are spirits of wisdom. Many claim the Norns can teach Godi (Theurges) they find worthy how to see the future and how best to interpret their dreams.

Material Correspondences: The Norns willingly teach gifts to Godi of the Get of Fenris. When summoning the Norns, the Theurge must use newly spun wool and purified water as sacrifices. They do not require sacrifices from the Garou they teach, save that the seers must never lie to any who ask them questions. Should the Garou be forced to lie, the Norns will demand fur and blood from the offender before answering another summons. While the Norns themselves cannot be bound, they have been known to summon other, lesser spirits who serve them and permit those minor Norns to be bound into fetishes of wisdom.

Gift Lore: The Norns can teach all Gifts dealing with wisdom and the future. They teach many of the Get of Fenris Theurges the proper method for casting runes.

Taboos: The Norns may not lie, nor can they tell the entire truth. Much like the Totem Chimera, the trio

always gives the answers to the questions they are asked in the form of riddles. The only exception to this rule is when the Norns are teaching Gifts. Legends tell of how the Norns once told the full truth in a time of great need and were forced into a deep Slumber. A brave young Garou by the name of Tor Jagged-Fang did battle against an Unseelie troll and washed the Norns in his slain enemy's blood in order to revive the three.

Attitude: The Norns are friendly to the Get of Fenris. They do, however, tend to be somewhat condescending. The Get are treated as favored grandchildren, until they manage to offend the Norns, in which case they are ignored completely. The Norns have never answered the calls of any Garou outside of the Get of Fenris.

Chiminage: The Norns' requests for payment differ from character to character. From one they might request a small personal item. From one they might request a song of the past. In most cases, the sacrifice seems small at first, but truly monumental upon reflection. The small item they ask for might be the only **treasure** taken from a dangerous quest, or the song might be requested from a Garou who is not trained as a skald and has never managed to sing a song completely. Should the Get so challenged fail to live up to the request, they will be asked to go on a quest that is frustrating and minor. The only way to get a Norn to aid in the making of a wisdom fetish is to answer a very challenging riddle and to swear always to tell the truth so long as the fetish is used.

The Fimbul Wolves

Rage 8, Gnosis 7, Willpower 7, Power 40

Charms: Airt Sense, Forest Sense, Freeze, Ice Shards, Materialize, Reform

Image: Large white wolves with cold blue eyes and frost-covered pelts.

History: The Fimbul Wolves have only recently been created by Fenris. They were never seen before the First World War. Some believe that these spirits were created to help bring about the great winter which will signal the Ragnarok. There are rumors that these spirits aid Fenris on the sly, watching over the abandoned pups who later became the Ymir's Sweat.

Habitat: The Fimbul Wolves dwell in the mountains which surround the Vigrithr. They are known to travel, however, and are only found near their habitats about half of the time.

Spiritual Correspondences: The Fimbul Wolves are spirits of war and revenge. They also hold power over the cold wastes.

Material Correspondences: Summoning these spirits requires the sacrifice of the summoner's blood and flesh. This is normally handled by opening a wound in the hand with a knife, or if the summons is urgent, by biting a chunk of flesh from the forearm and spitting the meat into a burning fire.

Gift Lore: The Fimbul Wolves can teach Gifts of protection and Gifts used to track an enemy. They also teach many of the Gifts of war. Some claim that the North American Get of Fenris left behind by the Vikings in the long distant past — the Ymir's Sweat — are taught the Gifts of the Wendigo by the Fimbul Wolves.

Taboos: The Fimbul Wolves may not refuse an honorable challenge, nor may they allow anyone who has slighted them to live. Should they fail to seek revenge, they will die within one lunar month.

Attitude: The Fimbul Wolves are friendly to the Get of Fenris, but are seldom known for their kindness to other tribes. The only Garou they are openly hostile toward are the Fianna and the Uktena, though their reasons for this attitude are not clear.

Chiminage: The Fimbul Wolves will teach Gifts to any Get of Fenris. However, they always demand a Quest of Vengeance from those who would learn from them. The Fimbul Wolves will only willingly allow themselves to be bound by a Get who has never fled from battle. The Get who successfully bind these spirits must always get revenge against enemies who escape them, or forfeit the fetish holding the spirit.

Hrafn

Rage 3, Gnosis 5, Willpower 8, Power 20

Charms: Airt Sense, Create Wind, Materialize, Reform

Image: Just as the name implies, these spirits take the form of large ravens.

History: Legend says that Great Fenris created his Hrafn to remind the Get of Fenris that there is more to life than simply war. The Hrafn have always spent their time teaching the wisdom of humor and the Gifts of the Rotagar (Ragabash) to the Get.

Habitat: The Hrafn dwell in glens, where they perch in trees and watch all that goes on around them with cunning eyes.

Spiritual Correspondences: The Hrafn hold power over cunning and, to a lesser degree, wisdom.

Material Correspondences: The Hrafn require only a handful of coins in order to be summoned. However, the coins must be properly polished in order for a Hrafn to appear. A Hrafn is best placed into a fetish designed for trickery, though some will actually tolerate being placed in a fetish of war.

Gift Lore: The Hrafn can teach all Gifts of the Rotagar. They also teach Gifts of observation.

Taboos: The Hrafn are not permitted to take offense at any jest, nor can they refuse a challenge of wits. Should they do so, they are cursed with bad luck until they can see the humor in what has occurred. The Rotagar who can teach a Hrafn the error of its ways is likely to gain a great deal of aid from the spirit.



Attitude: The Hrafn are friendly to all Garou, though they are often quite harsh with their pranks when faced with a Modi (Ahroun).

Chiminage: The Hrafn insist that a Rotagar wishing to learn from them solve three riddles. In order to bind a Hrafn into a fetish, the Ragabash must successfully pull off a prank of epic proportions, such as causing a minion of the Wyrm to do Gaia's bidding, or even to kill itself. The character finishing a quest for the Hrafn is likely to gain as much as 5 Wisdom.

Sturms

Rage 7, Gnosis 9, Willpower 5, Power 30

Charms: Airt Sense, Control Electrical Systems, Create Wind, Healing, Lightning Bolts, Reform

Image: The Sturm appear as storm clouds. Those who look carefully can see the features of rough, angry faces in the roiling darkness of the Sturm.

History: Fenris created the Sturm in order to ensure that his Get never grew too complacent. The great winds of winter and the fearsome storms created by the Sturm are always near, and they are always ready to test the Get who grows too cocky. In these last days, the Sturm have grown calmer, as they are seldom needed to remind the Get of the ever-present dangers.

Habitat: The Sturm live in areas where the Wyld is prevalent. They can always be found in such places. As often as not, when a storm strikes in the Gaia Realm, the Sturm are there as well.

Spiritual Correspondences: The Sturm are spirits of war. They also hold sway over the weather and over lost secrets.

Material Correspondences: The Sturm are vain. In order to summon a Sturm, the character must have rain-water and a drum for matching the sound of a Sturm's rage.

Gift Lore: The Sturm teach all Gifts related to Rage and strength. They favor the Modi as their students.

Taboos: The Sturm must wreak havoc, for they are spirits of the Wyld. Should a Sturm remain calm for too long, it will fall into a deep Slumber. Only an act of violence against the Sturm can awaken one from Slumber. In gratitude for the awakening, a Sturm will normally allow the Garou who chooses this task to live with only minimal injury.

Attitude: The Sturm are always angry. However, with those whom they chose to associate with, the anger is normally only reflected by a strong wind. Those they hate normally end up seared by tongues of lightning.

Chiminage: As with many of Fenris' Brood, the Sturm demand blood when summoned. They are not choosy; the blood can be the summoner's or from a foe. Should a Sturm be bound, the demand that the bearer of the fetish they are placed in face the fury of any storm with no protection beyond mere fur and skin. To date, those who have followed this request have never been killed in a storm, no matter what the ferocity.

Bragir

Rage 6, Gnosis 9, Willpower 9, Power 40

Charms: Airt Sense, Heal, Reform, Break Reality, Forest Sense

Image: The Bragir do not visually manifest in the Gaia-Realm. In the Umbra they appear as a shimmering field of multicolored light which constantly fluctuates. The field of light can be as small as a snowflake or as large as a mountain.

History: Great Fenris soon discovered that a Garou deprived of joy and revelry was a Garou who could not long survive. The rage of the Get has always been both their greatest strength and their greatest weakness. In order to remind the Get of what they worked so hard to preserve, Fenris created the Bragir. These Spirits exist to remind the Get of Fenris that joy is as necessary as anger, and that the simplest pleasures are the best. The Bragir are responsible for the songs of honor and happiness. They are charged with keeping the Get from growing so bitter that they become easy prey for Jormangundr's subtle corruptions.

Habitat: The Bragir make their homes in all parts of the Umbra held by the Wyld. They are seldom found in the same place twice.

Spiritual Correspondences: The Bragir are spirits of happiness and excess. They hold sway over the drunken revelry after a violent combat and the simple pleasures of a job well done.

Material Correspondences: The Bragir are easily summoned. The sacrifice of a hand-carved item is all that is required to catch the attention of the Bragir.

Gift Lore: The Bragir teach the Gifts of the Theurge and all Gifts associated with protection, healing and defense.

Taboos: The Bragir may not destroy anything that is incapable of causing them harm. Should a Bragir actually attack and destroy a creature of the Wyld, the spirit dies immediately.

Attitude: The Bragir are constantly filled with a passion for life. Their interaction with the Get is always of a pleasant nature. The Get of Fenris approached by a Bragir is left with a sense of peace and fulfillment. The minions of the Wyrms are the only creatures with whom the Bragir are not friendly.

Chiminage: The Bragir demand dance and celebration as their only sacrifices. However, the Bragir will only allow themselves to be bound into fetishes of healing. The Garou who possesses a fetish occupied by a Bragir must never attempt to use the fetish as a weapon. Should the Get of Fenris ever raise the fetish in anger, the abilities of the fetish will not work again.

Cuckoo

Rage 4, Gnosis 6, Willpower 7, Power 20

Charms: Airt Sense, Cleanse the Blight, Healing, Shapeshift

Image: The Cuckoo Gafflings appear as birds, though there is no guarantee what sort of bird a Cuckoo will chose to look like. Most of the time, the Cuckoo appear as their natural form, black birds with red wings and savage beaks for pecking.

History: Fenris did not create the Cuckoo, nor did he choose to associate with them. The Cuckoo chose Fenris. As their physical counterparts started to die out, the Cuckoo came to Fenris and offered to sing for him and to serve him if he in turn would offer them protection. Amused by their direct attitude and unusual antics, Fenris agreed.

Habitat: The Cuckoo live throughout the Umbra, dwelling wherever there are forests in which to hide. Many dwell near or in Valhalla, serving Fenris as they swore to do.

Spiritual Correspondences: The Cuckoo hold sway over respect and cunning. They are the memory of Fenris and expert in the art of singing.

Material Correspondences: The Cuckoo require feathers from as many different birds as possible as their only demand for summoning. The more feathers one can bring, the better the chances of gaining aid from the Cuckoo. The Cuckoo favor musical instruments as their new homes, when they agree to be bound by the Garou.

Gift Lore: The Cuckoo teach the Gifts of the Skald (Galliard) and can also teach the Garou Skalds the art of Kenningar.

Taboos: The Cuckoo may not willingly enter into the Gaia Realm. To do so is to die. If forced into the Gaia Realm, they are turned to stone. The only way they may then be free is to physically be carried into the Umbra. They would likely be very grateful to any who aid them.

Attitude: The Cuckoo are decidedly friendly to all Garou, save those who chose to dance with Jormangundr. While they are the memory of Fenris, they also tend to be fairly light-hearted, and often tend to insult their associates in ways that are not immediately noticeable.

Chiminage: The Cuckoo demand songs in exchange for Gifts. When bound, the Cuckoo bans the bearer of the fetish from ever attacking any bird, save for those which are Wyrms-tainted.

Aegir

Rage 8, Gnosis 7, Willpower 6, Power 60

Charms: Flood, Materialize, Open Moon Bridge, Shapeshift, Short Out

Image: The Aegir take any number of forms, but are fond of appearing as Garou created from bodies of water.

History: When the time came for the Fenrir — who later became the Get of Fenris — to move into new lands and across the seas, Fenris created the Aegir to aid them. The Aegir were instrumental in assisting the Vikings and the Get in traveling to other parts of the world.

Habitat: The Aegir always dwell in bodies of water in the Umbra. From the smallest streams to the mightiest oceans, they are there, waiting and watching.

Spiritual Correspondences: The Aegir hold sway over the oceans and rivers. They are the spirits of good luck in travel and safety.

Material Correspondences: The Aegir demand burnt offerings and purified water in their summoning. The sacrifices made to the Aegir must be placed in a wooden bowl and set upon the waters before they are ignited.

Gift Lore: The Aegir teach Gifts of travel. Many of the Get are also taught how to use a moon-bridge by the Aegir.

Taboos: The Aegir may not leave the waters where they dwell. Should the Aegir be forced away from the waters, they will soon drop into a Slumber until immersed in water again and given a burnt offering. The Aegir will go to any lengths to protect their domains, often calling on the Get of Fenris to assist them in times of danger.

Attitude: The Aegir are moody. When first approached the spirit may be friendly and peaceful, only to grow angry and violent a few moments later. They do not attack Garou unless they are attacked first, but they are often known to provoke attacks if the mood strikes them.

Chiminage: The Aegir demand either burnt offerings, purified water or a promise of service in exchange for gifts. While the Aegir dislike being placed in fetishes, they will do so for a very large sacrifice. The Get often use the bodies of their slain as a method of bargaining with the Aegir. Aegir will only concede to being bound within a weapon or a fetish with a reflective surface.

Grandfather Thunder's Brood

"...in two ways a man may come with evil tidings. He may be a worker of evil; or he may be such as leaves well alone, and comes only to bring aid in time of need."

"That is so," said Wormtongue; "but there is a third kind: pickers of bones, meddlers in other men's sorrows, carrion-fowl that grows fat on war. What aid have you ever brought, Stormcrow? And what aid do you bring now?"

— Gandalf and Grima Wormtongue, *The Two Towers*

Power is seductive. Grandfather Thunder and his brood understand all the aspects of power in its crudest form, including the fear and respect that come with it. When power is seized by crude methods, deceit, subterfuge and conspiracy are often involved. In places where the power of Grandfather is strongest, this is the coin of the realm.

Many spirits of Thunder's brood are well-trained in the arts of subterfuge. In fact, many are spirits that have gone astray, such as the rogue Raven Gafflings, who turn from the way of their Incarna, and Pain-spirits who once served the purposes of the Wyrms. Thunder subjugates those who meet with his goals. These servants, then, are rarely what they seem, and through seduction, lies, torment or fear, they have all come to understand the way of Thunder.

Those who do not understand the brood of Thunder sometimes claim that his spirits drift perilously close to the methods of the Wyrms. Some opinionated Theurges claim that Thunder's way is not always Gaia's way. It is like a narrow path that leads up the side of a mountain. The footing is treacherous, and it skirts the edge of a yawning abyss. No matter how fast an ambitious Garou's ascent may be, one false step can result in utter failure. Many Shadow Lords gladly take that risk in the pursuit of seductive power. The brood of Thunder misdirects and hinders those on the path who do not possess the reasoning to triumph.

Stormcrows

Rage 7, Gnosis 6, Willpower 9, Power 35

Charms: Airt Sense, Create Wind, Tracking

Image: Stormcrows are foul, dark, raucous avians who seek out carnage and destruction. Many of their masters exploit the weak, and so Stormcrows cower as they carry out the bidding of their lords and masters. Circling Stormcrows almost always herald misfortune.

History: During the Impergium, Crow was a powerful totem in his own right. He was submissive to the way of all things, upholding civility and keeping the ways of Gaia. As Crow was a humble totem who bowed before strength, his brood was intrigued by the might of Grandfather Thunder. His spirits were drawn to caerns where Shadow Lord tyrants gained power. There they fulfilled their darker urges, blissfully enjoying submission to power and witnessing the strength of dominators. In this way, the Crow Incarna became submissive to the designs of Grandfather Thunder.

When the Impergium ended and the rise of humanity brought an end to Gaia's perfect world, Crow felt a sting of betrayal. He then became fully complicit with Thunder's wishes, acting as his eyes and ears to help wreak vengeance against those who brought the Impergium to an end. His Gafflings sought out dark secrets that the servants of Thunder could best put to use, and they help his children follow their path to ascendance and power. As such, Stormcrow Gafflings have become servants of Thunder as well.

Habitat: Stormcrows seek out spiritual carrion. They hunger for chances to benefit from the peril and misery of others, and wherever the weak are ready for exploitation, Stormcrows will circle and watch carefully. They can easily be distracted by any opportunity that shines or glitters, but they require creatures more powerful than themselves to seize what they desire.

Spiritual Correspondences: Stormcrows are typically humble, yet envious of those who are near power. They commune with many dark gods and spirits. As they bow to the will of their masters, they learn of humility and obedience. As allies of the Lords of the Summit, the most powerful of the Shadow Lords, they are reverent toward those who espouse necessary cruelty and exhibit the purity of true tyrants. They boldly traffic with spirits of deception and pain.

As servants of Thunder and the Shadow Lords, they also know the value of loyalty, for while they are perceptive and know dark secrets, they require the assistance of creatures more powerful than themselves when seizing more violent opportunities.

Material Correspondences: Gentle devices of restraint and voluntary submission are admired by Stormcrows. They like to submit to strength, just as they enjoy watching others submit. Leather bindings and instruments of gentle flogging are good examples. Feathers, black candles and soft chanting also please them.

Gift Lore: Stormcrows know an impressive array of secrets, including Aura of Confidence, Fatal Flaw, Clap of Thunder, Sight from Beyond, Icy Chill of Despair, Strength of the Dominator and Obedience. They are also known for their perceptiveness, as they serve as the eyes and ears of Grandfather Thunder.

Taboos: The loyalty of a Stormcrow borders on fanaticism. If it is slighted, or a Stormcrow is betrayed, it will never

forget the offense. It will then find someone more powerful than itself to invoke retribution or go about its own revenge with remarkable subtlety.

Attitude: Their attitude can be difficult to determine, as they love to employ emotional subterfuge. A Stormcrow's submission and etiquette can insult or revere, and the most eloquent employ delicate shades of nuance in their replies. In short, if you're not a Shadow Lord, don't believe them.

Chiminage: A Stormcrow must be convinced that the cause he serves is worthwhile. The reputation of any given Garou will be spread throughout murders of Stormcrows, as Grandfather Thunder is aware of the success, failure and infamy of his children. Learning a Gift from a Stormcrow requires the patronage of Grandfather himself. When the time is right, the opportunity will be there.

Rogue Raven Gafflings

Rage 6, Gnosis 8, Willpower 8, Power 35

Charms: Acquisition*, Airt Sense, Tracking

Image: Sleek and powerful, these elegant scavengers are known for their voracious appetites and astounding ingenuity. Their eyes are bright, and they often hold a mocking or arrogant posture. Garou who travel with them eventually adopt similar poses.

History: Ravens have been, are, and always will be tricksters. Their Incarna is equally devious, for although he watches over his more respectable children, some of them have strayed.



Get of Fenris maintain a respectable relationship with the Raven Incarna, but rogue Raven Gafflings prefer to serve Thunder. It is also not uncommon for a Raven Gaffling to slowly drift from one affiliation to other, or even to acknowledge both spiritual fathers at once. The ones who have “gone rogue” are often exemplars of ingenuity and independence.

The Incarna itself has also changed over the years. At the end of the Impergium, the 16 major totems were greatly respected by the Garou Nation. Raven, however, was never as revered by the Get as much as his more esteemed cousin, Fenris. Desirous of power, the Raven Incarna sent his Gafflings to seek out the outcasts and rogues of the Garou. Since Raven is often cognizant of the machinations of the devious, he found what he sought.

When the Impergium ended, and the Shadow Lords organized themselves, Raven sent his children to watch over the tricksters of the tribe as they established their homelands in southern Europe. Yet as the Get of Fenris cared for their homelands in the distant north, they communed with a different Raven, one less sinister. Thus, Rogue Raven Gafflings are familiar with two spiritual homelands: the harsh lands of the Get in the north and the dark lands of the Lords in the south. Just as these spirits wander freely, the reputation of the Raven Incarna varies from culture to culture. Ravens are admired for their perceptiveness in guarding against tricksters and defamed for their tendency to use their talents for their own gain.

Ragabash and Shadow Lords who commune with Rogue Raven Gafflings don't gain much prestige, but they're still respected for the talents they learn. As the numbers of outcasts and metis have increased in the Garou Nation, so has the population of Raven Gafflings.

Habitat: Rogue Raven Gafflings hide their nests, as well as their treasures. It is easier for a Raven-spirit to find a suitable accomplice (or shill) than it is for a devious Garou to hunt one down. Some gather around places where trickery is rife — such as carnivals, casinos or hideouts — and try to keep up on the latest innovations.

Spiritual Correspondences: Rogue Raven Gafflings have always valued their independence very highly. They offer Garou a path to follow that does not rely on killing or conquest. Some Shadow Lords, for instance, set aside the call of political ambition to focus on a path of self-reliance and “living on the edge.” Rogue Raven Gafflings and their Garou associates test themselves against adversity.

Material Correspondences: All varieties of Raven-spirits are known for their insatiable hunger, and offering one treasure or victuals gains his attention. The typical rogue Raven is vain about his brilliance, so offering him a chance to help gain a very elusive prize will also engage his curiosity. He does not like treasures that are easily won. What you can promise to help him get is far more attractive than anything you actually have.

Gift Lore: Gifts involving theft and lies or the detection of thieves and liars are known to these spirits. Thieving Talons of the Magpie, Taking the Forgotten and Glib Tongue are good examples. Shadow Lords have been



known to learn the Truth of Gaia Gift from Raven-spirits, while outcasts seek the Raven's Wings Gift.

Taboos: Simply put, never give a sucker an honest break. Just as Thunder enforces natural selection by furthering the dominance of the strong over the submission of the weak, Raven Gafflings promote a sort of economic evolution. The ingenious win, and the gullible lose.

Attitude: Friendly, but haughty and boisterous. Raven Gafflings are damn good at what they do, and they know it.

Chiminage: Never try to cheat a cheater. A Garou who wishes to learn secrets from a Raven-spirit has to act as an accomplice to its scam. If it succeeds, the Garou will learn an appropriate Gift in the process; if it fails, the Raven will scam the Garou to add insult to injury. If necessary, the petitioner will take the blame if the attempt fails. Any further requests will be met with an answer equivalent to "What's in it for me?" A suggestion of a valuable prize that the Raven would be interested in, or a method of obtaining an item the Raven is already interested in, will excite the spirit's curiosity.

Night-spirits

Rage 9, Gnosis 9, Willpower 9, Power 50

Charms: Airt Sense, Shapeshift, Forest Sense

Image: Night-spirits drift in darkness, and as such, are usually elusive. They most commonly appear as shades and shadows, yet when they wish to reveal their presence, they communicate with unnerving and unnatural sounds. For those who know how to hear them, a rustle of leaves or the sound of wind in the trees can speak volumes. Powerful spirits of the night can twist their appearance to mimic creatures who are not there... or should not be.

History: In legendary times, horrors walked the night openly. The spirits of the night were the most arrogant of all, and they felt an alliance to the pall of fear that surrounded them. Dark forests in the dead of night became breeding grounds for these entities. The raising of the Gauntlet drove away their terror, and so, like other spirits, their ways became more subdued. Night-spirits were once also able to communicate freely with the spirits of the dead, but the Shroud that was established by Man's growing fear of death broke off this communion as well.

Habitat: These spirits rejoice in darkness. They prefer to hide from other living things, venturing forth only to greet those in a proper frame of mind, one brought about by contemplation and solitude. They feel an attraction to the same sorts of areas where the Shroud is typically low, that is, areas where the Restless Dead may attempt to contact the world of the living. Deep forests, empty houses and burial caerns are all suitable places.

Spiritual Correspondences: Night-spirits represent secrecy. Lesser creatures who commune with them may be enticed to confide their darkest secrets. They love to watch those who are alone, waiting for them to commit

shameful acts or utter shameful words. With assistance, their deception can take physical form, as they can assume the shape of others with great effort. While Thunder has created many of these spirits within his brood, some have been known to serve Uktena as well.

Material Correspondences: Objects that conceal or that create darkness delight them. Thick cloth, cloaks and shrouds are all suitable.

Gift Lore: Gifts of shadow, secrecy and fear

Taboos: Light and flame are anathema to such entities, but honest truth is even more painful. Killing a lie with the truth will drive away a Night-Spirit, as will exposing the truth behind deception. Honor and justice force them into Slumber.

Attitude: Neutral, with ill intent.

Chiminage: Dark secrets are valued treasures to these creatures. It is generally regarded as wise to disclose the secrets of others you may have recovered rather than relinquishing your own.

Spirits of Pain

Willpower 2, Rage 8, Gnosis 5, Power 20

Charms: Airt Sense, Possession, Corruption, Agony

Image: These small, impish creatures are abominations who rejoice in their obscene and unnatural physiognomy. Their twisted caricatures of muscle and bone defy the elementary laws of biology. Distorted faces reveal their endless torment. They often communicate in chitters, shufflings and whispers. The only diversion that can distract them from their endless suffering is the suffering they inflict on others or the suffering that others inflict for amusement.

History: Nature is not without its cruelty. Pain teaches the crudest form of strength, and eliciting fear and pain demands the crudest form of respect. Servants of Thunder have been known to dominate and command these Epiphings through their force of will. Thunder reviles the weak, and the weak are prey for spirits of Pain.

When the world was in balance, pain was honest. Man recognized his own mortality, and the force of death was strong. As men neglected the world of spirit and unintentionally brought about the Gauntlet, Pain Gafflings became more twisted in their ways. Innovations in medical technology have reduced their presence in the largest cities. Crude physical suffering was once the most direct way of satiating their hunger, but as their methods have evolved, emotional and spiritual emptiness now sustain them even better.

Habitat: Spirits of Pain seek out places of torture and torment, or wherever the weak, sick or troubled find anguish. In the wilderness, they hunt the wounded and feed by intensifying their suffering, working as harvesters of misery. In the world of men, hospitals, insane asylums, interment camps and broken homes are all frequent haunts. These spirits cannot materialize in the physical world, but they can, with great effort, cross the boundary into the Shadowlands, the realm of the Restless Dead. Many "vacation" in the Atrocity Realm and Erebus.



Spiritual Correspondences: Pain-spirits are Gafflings of Respect. Once they punished those who disregarded their own mortality, but in the shadow of the Apocalypse, humans freely seek them to bring about their own self-destruction. The ways of pain are subtle and varied.

Such entities typically have a natural affinity to the Wurm, but Grandfather can conquer fear and pain through his strength. His children can set pain to their purpose, and they can overcome the distraction of pain through will. Pain is an integral part of a Shadow Lord's psyche. By understanding her own pain and overcoming it, she may develop a preternatural awareness of the intricacies of suffering, and the most corrupt of Theurges become fluent in its language.

Material Correspondences: These creatures worship implements of torture and mutilation, and will relish the thought of being bound to such devices. However, it is not uncommon for them to inhabit modern talens, such as highly addictive drugs. These spirits can also mask pain, but only so that humans can destroy themselves enough to feel greater pain later. Blood, flesh and bone are all adored, but more subtle entities prefer tears, mementos of tragic accidents and objects imbued with the resonance of despair.

Gift Lore: Shadow Lords (and 'learned' Garou) can learn the Open Wound Gift from these spirits, while Ragabashes can learn the Whelp Body Gift. Shadow Lord cultists can learn more exotic arts involving the preservation, reduction, or magnification of pain. Servants of the Wurm have been known to "tame" these creatures and keep them as pets.

Taboos: Denying one's own pain will not drive away these spirits, but will instead enrage them. The petitioner must find the truth that is hidden behind pain. He must either understand his suffering or empathize with those who suffer to placate the spirit. If he deadens the pain or hardens his heart to the suffering, he will never come to understand the dark wisdom these spirits possess. Regardless of whether the wound is physical, psychic or spiritual, the spirit will not go into Slumber until the wound is healed.

Some Theurges are able to defeat these spirits through wisdom. If a Garou can commune with a Pain-spirit, he may gain insights into the source of another creature's suffering. If he can trick the spirit into revealing the origin of the pain, the tormentor can be forced into Slumber.

Attitude: Hostile and mistrusting. Spirits of Pain live in a continual state of desperation. The spiritual energy they require to alleviate their own suffering is wept from the souls of the diseased and anguished. While physical pain is the freshest and most delicious form of imminence, emotional and spiritual suffering is a more exotic delicacy.

JIM DALY 1996

Chiminage: A Gaffling of this sort delights in watching anguish. Some will accept stories of emotional or spiritual torment, but they'd best be damned convincing ones. When speaking with Spirits of Pain, it is best to negotiate from a position of strength, as any weakness will be sought out and exploited.

Shadow Lord cultists who serve the Mask (see *The Werewolf Players Guide*) have a strong affinity to these spirits. They summon these servitors by mutilating their own bodies. The incisions must be made slowly if the scars are to remain afterward, but Gaia has gifted them with regenerative powers that will partially heal their wounds. Thus, these cultists come to understand which techniques are the most painful, and as allies of the Spirits of Pain, they know best how to harness it to their use. Revealing membership in this cult will bring shame upon a Shadow Lord among his own kind, yet the art of creating wounds by focusing one's Rage is known to many of the most powerful Lords.

Griffin's Brood

The Griffin is an animal that flies through the air. It is fearsome to see for it has the body and claws of the lion and the wings, head, and fierce beak of the eagle. All men should fear it because it feasts upon them at any opportunity.

— *The Medieval Bestiary*

Griffin is not one to dote upon his servants. Each spirit that follows Griffin must be independent and capable. When Griffin takes his brood hunting, each is expected both to keep up and to do his part in bringing down the quarry. Griffin's camp is not a gentle place, and relationships between the spirits are based on mutual respect, with precious little allowance for weakness or softness. Garou who encounter Griffin's brood had better be able to give a good account of themselves and prove that they are not only brave, but competent and worthy as well, or the spirit will not think twice about reprimanding them. Perhaps it will simply ignore them.

Griffin's brood is comprised of three groups: The first and most populous group is the hunters. Born of Griffin's predator qualities, these spirits are inevitably spirits of carnivorous animals, both extinct and extant.

The second group are the modern predators. The modern predators are the focus of Griffin's concern, though he laments the loss of the larger and nobler animals of prehistory. Extinction infuriates Griffin, and the mission of his brood is largely to prevent such things from happening.

The last group is a jumbled collection of all the other spirits which have chosen to follow Griffin. The most important spirits in this group are the so-called aspects of the Griffin. Though these powerful spirits are not true aspects, they are Griffin's messengers which appear to Garou of tribes other than the Red Talons. These tribes

believe the spirits are their own, and sometimes are unaware of their direct connection to Griffin. This assemblage also consists of scavengers which follow the hunters, the more obscure and arcane of Griffin's followers and many spirits of extinct animals who were not hunters themselves, but have found a place of rest in Griffin's nest.

Saber-tooth Tiger

Rage 9, Gnosis 7, Willpower 6, Power 35

Charms: Airt Sense, Armor, Assess Character*, Materialize, Tracking

Image: A feline predator now extinct, the Saber-tooth Tiger is slightly larger than modern tigers. Its coat varies in color from brown to gold and is sometimes spotted. It is the image of the efficient hunter: sleek, muscular and graceful. The spirit's mouth holds the two curved fangs which made the animal famous and which can, when the spirit is materialized, rend gaping holes in the tiger's prey.

History: Conceived in the earliest times, the Saber-tooth was one of the first spirits to understand the sacred bond of predator and prey, and set the pattern which many other spirits and creatures were to follow. Whilst many animals grouped together to hunt their prey, the Saber-tooth tiger perfected the techniques of the solitary hunter — quiet, swift, agile and deadly. The relationship between the Saber-tooth and Garou has not always been an easy one, as its solitary nature runs against the pack instinct of wolves and their kin. Nevertheless, Griffin gathered the spirit to him as a companion as Griffin, too is a solitary hunter, and may have even learned from the tiger early in the history of such things.

During the early years of this age, the Saber-tooth tiger became extinct, and since that time the Saber-tooth-spirits have been full of anger and gall. A Saber-tooth directs its rage at all who are foolish enough, or clumsy enough, to infuriate it.

Habitat: Saber-tooth tigers inhabit deep Glens in the Penumbra and can be found in some of the wilder Far Realms. Also, anywhere where there are dangerous creatures to hunt, the spirit can be found, stalking its prey.

Spiritual Correspondences: The Saber-tooth-spirit is a spirit of the solitary hunter, and as such is often revered by ronin Garou. It is a spirit of individual endeavor, especially of individual combat and pursuit.

Material Correspondences: To invoke or summon the tiger spirit, the ritemaster must have a fresh kill, the carcass of a large creature. The creature must have been hunted and killed solely by the ritemaster, and with the use of no weapons or tools. The creature must be of an appropriate size and potency to attract the attention of the spirit (a rabbit would not do). The spirit will not willingly be bound into any type of fetich.

Gift Lore: The Saber-tooth can teach all Gifts which specifically enhance a Garou's ability to hunt and stalk (not merely combat).



Taboos: The tiger must never take part in an unmatched contest. It must never outnumber its enemies or hunt in a pack; this kind of activity is utterly against its instincts. It's possible that the spirit might be tricked into such a conflict. Such deception would break the proud creature's will and the Saber-tooth would flee to a far Glen and enter Slumber. To awaken it, a Garou would need to travel alone to its place of rest and challenge the spirit, taunting it with intimations of cowardice. That Garou had best be prepared to fight when the spirit awakens, or else be able to swiftly demonstrate what she has done for the tiger.

Attitude: It will take some clever and confident posturing from a Garou to make a Saber-tooth anything but hostile.

Chiminage: Whilst the Saber-tooth-spirit seldom asks for anything in return for its aid, it seldom grants aid. Any Garou who sues for aid must be of the highest character (in the tiger's eyes) and never have performed any act which caused him to lose renown. The spirit will never be bound into a fetish, but might be persuaded to perform single services for a Garou, especially if that service involves hunting a powerful prey. The Garou should play upon the pride and courage of the tiger, behaving deferentially and emphasizing the power of the spirit. Such tactics, performed skillfully, have the best chance of success.

Lion

Rage 9, Gnosis 6, Willpower 7, Power 30

Charms: Airt Sense, Armor, Assess Character*, Materialize, Tracking

Image: Embodying Griffin's pride, Lion is a noble spirit. Like the creatures which are his pride, a Lion-spirit is golden and fearsome. His eyes issue a challenge to all who look within. Lion is clawed and maned, and his graceful movements conceal a deadly strength.

History: Once Lion was a spirit without form. It was an embodiment of courage and hints of majesty. Lion roamed bodiless, giving courage to those which lacked it, strength to the weak. When the Wyrms arose, Lion became his tireless foe. Everywhere that the Wyrms sowed his hopelessness, a Lion-spirit would arrive and attend to the afflicted, giving the hope and courage to resist the Wyrms.

Lion longed for form, with which to better resist the Wyrms' assaults. Back then, after the Legends had passed, and in the first years of the corruption, the Wyrms were a crafty opponent, and had not forgotten beauty. Wyrms fixed upon certain beasts, great cats who hunted in the primordial forests. Wyrms lured these creatures out onto the plains, the rightful realm of wolves, dogs and other pack hunters. The creatures, through their great prowess, conquered the plains, hunting there for whatever game

they could find, driving the dogs that were there into the role of scavengers and hunters of small creatures. Lion saw these noble beasts, as Wyrms had intended, and became enamored of them, taking their form for his own and they for his protectorate. At first, Wyrms laughed, having trapped his opponent thus, but after he was filled with wrath, for the creature who now opposed him was both noble and strong, fearless and fearsome. Or so the story is told by the Lion-spirits...

At the height of his glory, Lion was a Tribal Totem like Griffin, the protector of the White Howlers. When his tribe fell to the Wyrms, abandoning him in favor of Whip-poorwill, Lion lost almost everything. Too proud to plead favor from the other totems, he quietly paced back into the Deep Umbra.

Griffin sought him out there, demanding that Lion return to Gaia's service. Arguing that Lion's valor would be sorely missed in the battle against the Wyrms, Griffin challenged the proud spirit to rejoin the war. When next the other totems saw Griffin, Lion was pacing at his side in all of his dignity.

Habitat: Lion-spirits can constantly be found in the presence of Griffin, forming part of his vanguard, his elite. Lion-spirits live in small groups, often in sparsely populated or vegetated places in the Penumbra, and they do not seclude themselves in secret Glens. They are spirits both of respect and of war.

Spiritual Correspondences: Lion-spirits are associated with pride, but generally not in its negative aspect. They are spirits of justifiable pride and not of arrogance or hubris.

Material Correspondences: Lion-spirits are relatively easy to summon and contact, but will never willingly be bound into a fetish. To summon a Lion-spirit, the summoner must relate tales of her great deeds (succeeding in a Manipulation + Expression roll, difficulty 8) in addition to the normal rituals and invocations.

Gift Lore: Lion-spirits teach any Gift directly associated with strength, confidence or pride. They willingly teach such Gifts to Garou who have shown some exceptional ability in one of these areas.

Taboos: Lion-spirits must never retreat, withdraw or back down in any way. They must always accept a challenge, regardless of the odds involved. There is little need to say what happens to them if they do not; they are far more likely to be destroyed in an unequal or impossible contest than fall into Slumber for refusing one.

Attitude: Expecting respect, they treat others with courtesy equal to that afforded them. Lion-spirits are not normally hostile, but can easily be turned so through aggressive or blustering behavior.

Chiminage: Often a Lion-spirit requires nothing more than a thorough grooming in return for the granting of a favor. For major favors, a Lion-spirit might require the petitioner to provide freshly killed game for a period of

time. This time period will vary according to the nature of the request and the character of the asker. If a brave Garou asked for knowledge of a third-level Gift, for example, he might have to hunt for the spirit for a month or more.

Simurgh

Rage 6, Gnosis 10, Willpower 8, Power 40

Charms: Airt Sense, Create Wind, Healing, Materialize, Updraft

Image: The Simurgh can appear in several different forms. To many it is merely a large bird, with colorful feathers and a strangely human face. To others it is a Griffin-like creature, consisting of the hindquarters of a dog and the head and shoulders of a large bird. This is the way the Stargazers describe the Simurgh, whom they call the Bird of Ages.

History: The Simurgh is one of a group of spirits spawned directly by Griffin, or at least by the same energies that created Griffin. It is not clear whether there are more than one Simurgh or whether the creature is singular. Ever since the beginning Simurgh has been a companion of Griffin, a wise adviser and councilor. In the early dawn age Simurgh was a traveler, gathering knowledge both for Griffin (who foresaw bad times) and for itself. Later, it would be Simurgh who performed many quests for Griffin, seeking out answers to questions and riddles. It was during this time that Simurgh made associations with Stargazers, who revere Simurgh as their connection to Griffin. Some argue that Simurgh is Griffin in his aspect as a Totem of Wisdom. Simurgh is no longer a traveler, but only leaves its home to consult with Griffin, when Griffin calls.

Habitat: The Stargazers who make quests to consult Simurgh talk always of climbing. "One must ascend to knowledge," they say. Whilst this may be both metaphorically and literally true, Simurgh can be found in a variety of different secluded lairs, and not just in caves high on the side of Umbral mountains. They are invariably found in sparsely populated regions and Realms.

Spiritual Correspondences: The Simurgh is a spirit of individual wisdom and of the quest for enlightenment. It does not patronize those who believe that they are wise, but rather represents a constant search for knowledge.

Material Correspondences: A Simurgh can not be summoned, but must be sought in its lair. This seeking corresponds to the Simurgh's connection with the quest for enlightenment and so serves itself as a kind of prerequisite, proving that the Garou who finds the Simurgh is the right kind of Garou to invoke the spirit.

Gift Lore: Simurgh is one of the only ways in which a non-Stargazer Garou can learn Stargazer Gifts. It teaches these Gifts to any Garou who it believes is deserving of the knowledge, much to the chagrin of Chimera and her brood. Other gifts associated with knowledge in the abstract are also known by a Simurgh.

Taboos: A Simurgh must never be in the presence of more than a few creatures at a time. A solitary spirit of individual wisdoms, it is threatened by groups and crowds. For every individual above the first who is in the presence of the Simurgh, the spirit must attempt a Gnosis roll against a difficulty of 7. Failure on this roll indicates that the spirit enters slumber then and there. To awaken a Simurgh, one must carry the spirit to a far and lonely place and leave it there, alone. The carrier must then retreat to a safe distance and guard the site from the approach of any outsiders.

Attitude: A Simurgh is never hostile, but always enigmatic and difficult to pin down.

Chiminage: Whilst a Simurgh has few needs, it understands the value of asking Garou to perform tasks in order that it might reward them. Generally the Simurgh will set some quest for the Garou, asking her to seek some knowledge or the answer to some simple question. Sometimes the fact that the Garou has sought the Simurgh out can be enough to convince it grant its aid. The Simurgh is polite but proud; Garou should be careful not to insult its honor. Like all of Griffin's brood, the creature values honor highly and does not take well to having its personal honor offended or questioned.

Mammoth Gafflings

Rage 8, Gnosis 7, Willpower 9, Power 25

Charms: Airt Sense, Armor, Materialize

Image: The image of the huge hairy elephant, whether mastodon or mammoth, is well known. Mammoth-spirits embrace all of these creatures, and even watch over living elephants. An unlikely but highly successful body plan, these spirits give all who encounter them an impression of great strength, and sadness.

History: When the animal spirits were born, in the unspoiled and bright dawn, Mammoth was largest of all. Living together in herds, the Mammoth-spirits were safe from all predators — save when they were young — and feared little. The spirits born of these herds were strong and carefree and, although they were large and ungraceful, they were known to dance for the pure joy of existence. Never given to soul-searching or questing for knowledge, these spirits remained unchanged until much later, until such a time as humans began to overrun the face of Gaia.

Initially the mammoths paid no attention to these small apes. They continued as they had always done. In what seemed like a shockingly short time, however, humans became the dominant creature on the planet and mammoths were no more. Hunted by humans, beings much less noble than themselves, they had been systematically destroyed all over the earth. It was not until the last few were slain, for their hide, meat and tusks, that the spirits understood. Mammoth-spirits realized that it was not only their creatures that suffered this disreputable fate,

but many creatures, and through this painful realization became inextricably linked with the notion of extinction. Guardians of the extinct, in the hope that one day such creatures might return, the Mammoths represent the scores of extinct creatures whose spirits rally about Griffin, avenger of injustice on Gaia. (For information on Mammoth as a totem, see **Rage Across Appalachia**.)

Habitat: A Mammoth-spirit is typically a recluse. Although capable of great violence and action, they are normally shy and retiring, inhabiting the deepest Glens and wildest realms.

Spiritual Correspondences: The spiritual alignment of a Mammoth-spirit is difficult to determine. Whilst being primarily spirits of constancy, resistance and immutability, they are also spirits of the forgotten. In Griffin's brood, Mammoth-spirits are the **wardens**, the representatives and the mourners for animals which have become, or will become extinct.

Material Correspondences: Mammoth-spirits may be called only if the summoner's need is great. They are not given to casual conversation, but if the summoner can make a case involving the destruction of some wilderness or wild creature, a Mammoth-spirit might come stampeding through the Gauntlet and, scattering the cause of the travesty, return to the Umbra. Should a Garou wish to converse with a Mammoth-spirit, she would need to travel to the plains where the creatures graze.

Gift Lore: A Mammoth-spirit can teach a Garou any Philodox or Red Talon Gift.

Taboos: Every time another species becomes extinct, plant or animal, somewhere a Mammoth-spirit enters Slumber. This Slumber is very difficult to break, and could theoretically only be broken if the extinction was somehow reversed. Thus, sadly, Mammoth-spirits are falling into Slumber with alarming rapidity and the Mammoth is becoming extinct all over again.

Attitude: Whilst they are seldom hostile, the Mammoth spirits are always direct and forceful.

Chiminage: Unwilling to give aid to any who cannot prove themselves, Mammoth-spirits require a service of any who ask for their help or wisdom. They often request a service such as the release of captive animals, or the sowing of rare seeds or the like. Garou who have dealt with these spirits stress the importance of maintaining eye contact and upright body posture, and showing no hint of weakness or fear.

Sphinx

Rage 7, Gnosis 10, Willpower 10, Power 35

Charms: Airt Sense, Cleanse the Blight, Reform

Image: With the body of a winged lion and the head of a human, Sphinxes are closely related to Griffin. Every Sphinx has a different face and upper body. Some are male, some female: some black, others white. Sphinx-spirits are roughly the size of a lion, with a large feathered wingspan, allowing them to fly with grace and speed.

History: As it is with the Simurgh-spirits, it is difficult to determine whether Sphinx are an offspring of Griffin, or born of the same changeable stuff, later to cleave to his allegiance. Whatever the truth of the matter, the similarity in history ends there. Sphinxes have never been travelers. Quite content to live in one place, the spirits spent the early ages of the world, before the corruptions of the Wurm were ever imagined, in quiet contemplation, accessing a personal and esoteric wisdom. When the time came to resist the ravages of the Wurm, the Sphinxes gathered to Griffin not as warriors but as counselors, more for their own protection than for Griffin's.

In more recent times, the Sphinxes have retreated and withdrawn into the far and remote corners of the Penumbra. Many inhabit other realms, although few are found in Wyld realms; they prefer the order of the Weaver to the chaos of the Wyld. At some early stage during the Silent Strider's history, they discovered the Sphinx-spirits. In the same way that Simurgh is a link to Griffin for the Stargazers, Sphinx-spirits connect the Silent Striders to Griffin, behaving in some ways as a wise and enigmatic aspect or avatar of that totem.

Habitat: Sphinxes tend to be highly territorial. They value their homes and are loath to leave them. Many of these homes are difficult to reach, although they are not in the farthest, strangest places, but reputable paths are known to the Stargazers and to other Garou, making the journey possible.

Spiritual Correspondences: Whilst the Simurgh is a spirit of the search for knowledge, Sphinx is more concerned with the knowledge within. Connected to ideas of enlightenment and contemplation, Sphinxes are more easily understood through meditation and isolation than research or questing.

Material Correspondences: Sphinxes, in pursuit of personal wisdom, believe themselves able to answer any riddle or puzzle put to them, simply by the application of thought and insight. In order to contact a Sphinx-spirit, the summoner must repeat a riddle the spirit has never heard. This riddle must have a true and challenging answer to attract the attention of even one Sphinx. Excellent puzzles will bring several spirits.

Gift Lore: Sphinxes teach no Gifts, but do offer excellent advice to Garou who consult them. Sphinxes are known to be able to suggest a plan to defeat almost any enemy, or to solve any problem.

Taboos: If a Sphinx can be defeated in a contest of riddles, it is then bound to help the victor. Black Spiral Dancers have been known to take advantage of this weakness, forcing the Sphinx to advise them and work for the Wurm. Sphinx who are tricked in this way are forced into Slumber.

Attitude: Never hostile, Sphinxes are always courteous, except to those who defeat them in riddle contests.

Chiminage: Sphinxes ask nothing for their aid, except that the recipient return to tell them how their advice helped or hindered their progress. Those who disregard this request will never receive aid from a Sphinx again.



Scavengers

Rage 6, Gnosis 7, Willpower 7, Power 20

Charms: Airt Sense, Tracking

Image: Every Scavenger-spirit looks different. They are a heterogeneous group which follow the hunters, picking the bones of their discarded kills. Many appear as jackals or hyenas, but others take the forms of ragged men and women.

History: As long as there have been hunters, there have been scavengers. Despite the innocent joy of the dawning of spirits, there were still those animals which preyed upon others. There is no evil in this, it is Gaia's way. Griffin understands that there is no dishonor in the way of the scavenger either, although he himself would never eat anything but fresh kill. A motley collection of spirits, those of unsuccessful hunters and others, gathered together and became the Scavenger-spirits. None have ever quested, learned hidden knowledge or performed great deeds against the Wyrms. Nor have any ever been known to turn to the Wyrms. Spirits with little pride, they do not find themselves in the terrible dilemmas of status and jealousy which corrupt so many. Scavengers are spirits which understand their role and correspondence. Griffin took this group of spirits under his great wing early in history, and they have served their role faithfully, doing neither more nor less than is expected of them.

Habitat: Scavenger-spirits can be found anywhere. Given little mind by the Wyrms, they can live safely in blighted and otherwise dangerous places.

Spiritual Correspondences: Spirits of carrion, these creatures are associated with decay and death. In a unique and individual way, they are considered by some, notably the Children of Gaia, to be spirits of war.

Material Correspondences: Unpredictably, it is not offal or rubbish that is best used to attract these spirits, but a dying creature. Scavenger-spirits are capable of great tenderness and sensitivity when faced with death, and should a Garou find a creature close to dying (not due to wounds caused by the Garou himself) then he has a better chance of contacting a Scavenger.

Gift Lore: The Scavenger-spirits seldom teach Gifts. A few might have scavenged knowledge of Bone Gnawer Gifts or even Red Talon Gifts, but this is rare.

Taboos: Although the spirits know well their place in things they have no taboos as such. Whilst they would never partake of a meal before the food has been rejected by their betters, this is not a taboo as such and they would suffer no ill effects (save those directly implemented by the predator) if they did so.

Attitude: Never hostile, Scavenger-spirits are gentle and shy. Some even describe them as sulking (or skulking).

Chiminage: Most Garou do not observe any strict protocol when talking to these spirits, especially since they are difficult to define as a group. Those who do

observe some basic politeness are generally better served, however, and the spirit is more likely to answer than Garou's next summons. Scavenger-spirits ask for nothing in return for their services which tends to devalue that which they can offer in the minds of Garou. In fact, Scavenger-spirits know a great deal about death and the Shadowlands, and can answer quite specific questions on these subjects.

Owl's Brood

Unlike many of the less discriminate totems that offer their leadership to any number of brood, Owl is a selective being. Owl shelters few brood under his great wings, since he finds few spirits worthy of his watch. However, in the depths of Owl's great eyes and in the silence of his wings lies the promise of other brood whose existence is hidden from any except for Owl. Still, those spirits whom Owl does claim inevitably possess wisdom and knowledge beyond that normally available to even spirit-beings. Owl finds merit in the quiet possession of secret knowledge, the awareness of the meaningful meaninglessness of time, and even more so in the possession of quiet passion so powerful it can heal. In such beings, as in Owl's eyes, reflect the most primal hopes and dreams of Gaia.

The Twice-Born

Rage 5, Gnosis 9, Willpower 4, Power 30

Charms: Airt Sense, Healing, Scent-of-Safety

Image: The Twice-Born usually manifest as small, skeletal mice with piercingly bright yellow eyes. Those who examine the Twice-Born closely can often make out delicate carvings upon the bones of the Mice-spirits. Although no Twice-Born has ever explained the significance of these carvings, the Silent Striders believe the designs tell the story of each spirit mouse's journey through the realms of death and back up into the realms of spirit.

History: In the long ago time of glory when the spirits were just beginning to grow bored with the timeless Dawn of their existence, Mouse felt lonely and left out by the larger beings around her. So, Mouse decided that she would find some way to decrease her loneliness. Thus it was that Mouse thought to provide herself with others of her kind, and in so doing gain companions less quarrelsome than Rat, and less arrogant than Pegasus or Stag.

Mouse tried everything she could think of to make more of herself. She cut off a piece of her tail and planted it in the most fertile Umbral soil, she sang to Fertility beneath the full moon, she even ate the dirt from freshly tilled fields. Nothing worked. Then one night, Coyote approached Mouse while she sat miserably combing her fur. "I have witnessed your Quest, oh tiny one, and I believe I can tell you how to find what you seek." At this news, Mouse's nose twitched and her voice squeaked out in delight. "All you



must do," continued Coyote, "is steal a feather from Owl. Owl is wise and kind, the most benevolent of birds. Do this and the wisdom you seek will be yours."

"If Owl is so kind, why must I steal the feather?" Mouse asked.

"Oh, you must steal the feather to prove that you are clever enough to receive Owl's great gift of wisdom," Coyote responded slyly.

Mouse, who never did think too hard about anything, squeaked her thanks to Coyote, quickly scurrying off on her mission.

In no time, Mouse found the small tree where Owl slept. Swiftly climbing the trunk, Mouse grasped one of Owl's loosest feathers and pulled gently. Unfortunately, just as the feather came free, Owl's strange yellow eyes opened and stared into Mouse's startled black ones. Without preamble, Owl ate Mouse, swallowing her whole.

While inside Owl, Mouse dreamed a thousand dreams, some of terror and death others of glorious truths and glimpses of the wonder that lies beyond all beyonds. During her long journey, Mouse learned much of healing and pain, of wisdom and fear. Then, after a timeless time, Owl regurgitated Mouse back out onto the branch. But Mouse was changed. Owl had kept her flesh and organs as punishment for her foolish presumption. Yet Owl had learned all of Mouse's fears and joys, desires and despairs, when he consumed her body and spirit. With such knowledge of Mouse in his heart, Owl could not help but forgive some of the lesser spirit's transgression. So, in his wisdom, Owl released Mouse, gifting her with knowledge and skills beyond any she had ever dreamed. He also granted her the power to propagate her children in vast numbers. Lastly, Owl returned Mouse her flesh so her shame would not be revealed to the other spirits.

But, Owl's largesse did not come without price. To this day, owls consume mice as a favored food, and mice fear the moment when their transformation might be at hand. Yet, those mice chosen by owls learn that they merely feared the unknown, as they join the ranks of the Twice-Born.

The Twice-Born proliferated greatly during the glory years of the united world, until the time when the Weaver went mad and spun her greatest creation. The rise of the Gauntlet made it more difficult for the Twice-Born, as such owl-eaten Mouse-spirits soon came to be known, to make the transition through owl-death to rebirth. Consequently, there are less such spirits today than there once were. Still, enough of the spirits complete the journey to keep the Twice-Born relatively common. All Twice-Born feel a kinship with their once-born counterparts on Gaia.

Habitat: Twice-Born are often found in glens, but they can be found most anywhere as the creatures are highly adaptable.

Spiritual Correspondences: Rebirth, secret knowledge

Material Correspondences: Summoning the Twice-Born requires an owl feather and the bones of a mouse. Such spirits are best bound into fetishes of bone.



Gift Lore: The Twice-Born can teach Gifts involving death knowledge and the revealing of secrets.

Taboos: No Twice-Born may attack, steal from or cause harm to any owl, for the terror of the first Mouse-spirit still waxes strong in all of her children. Should a Twice-Born somehow hurt or cause harm to an owl, the spirit's bones will crack one by one until the spirit is destroyed. This process takes many days (as many days as the spirit currently has Power). If the spirit can atone for its transgression by aiding an owl, doing as much or more help than the original hurt, then the spirit may save itself. Any bones cracked will only slowly heal over the course of as many nights as they took to break, one healing per night (the Twice-Born's magical healing does not speed this process).

Attitude: Twice-Born most often maintain a neutral attitude toward the Garou. However, the Twice-Born usually have a more friendly attitude toward Silent Striders and those Garou who follow Owl.

Chiminage: The Twice-Born are seekers of secrets and safety. In order to receive their teaching, a Garou must either grant shelter to the Twice-Born, as well as their mortal cousin-mice, or reveal a true secret to the spirit. The length of time and/or importance of the secret required to win over the spirit, depends upon the boon requested. For teaching a minor Gift, a Twice-Born might only ask the receiver to shelter mice (spiritual or otherwise) for one lunar month or to

reveal one personal secret. To learn a major Gift or bind one of the Twice-Born into a fetish, the Garou might have to agree to shelter mice for one lunar year or reveal a great pack or sept secret. Alternately, the Twice-Born might request that the Garou never harm mice in return for receiving the spirit's aid.

When approaching a Twice-Born, the summoner should always remember that these spirits are often nervous and easily excitable. Although possessing strange knowledge and profound crumbs of wisdom, the Twice-Born are still timid, vulnerable creatures by nature. Their awe and respect for Owl is equally matched by their fear of the totem and all its mortal representations. Thus, Garou with ties to Owl must be especially careful not to move aggressively around the Twice-Born lest their fear become so great the spirits cannot remember the knowledge or skills the summoner seeks.

Freely offering shelter to one of the Twice-Born and her earthly kin is undoubtedly the best way to win over one of these spirits. Often a Twice-Born will watch a Garou for days, observing the way she treats the mice the spirit placed in her charge before the Twice-Born will speak to the Garou in more than stammering squeaks.

Undoubtedly, the greatest difficulty in dealing with the Twice-Born comes in keeping the creatures calm enough to allow the easily distracted beings to

convey what knowledge the Garou seeks. Too often, the spirit becomes incoherent out of fear, or goes "scurrying within Owl's gullet." The latter saying refers to the Twice-Born's habit of suddenly conveying a rapid, ranting stream of images, feelings and nibbles of knowledge in rapturously squeaking tones. There are true jewels of information available in such rantings, but it is often very difficult to sort through the spirit's babblings.

Although most Garou meet the Twice-Born only through summoning them, or perhaps stumbling into one of the spirits in some Glen, the Twice-Born sometimes search out the Garou. To do so, the Twice-Born will appear to an individual Garou in her dreams three nights running. When this happens, the shamans believe Owl acts through his brood. The next time the Garou sees a mouse, she should follow it no matter where it leads. The Mouse-spirit will eventually lead the Garou to a place where it will request of her a boon. This boon is always complex, and often involves journeying to one of the darker Umbral lands to learn some secret kept hidden from Owl and her brood. Should the Garou (and her companions) succeed in such a quest, the Twice-Born will freely bind itself into a powerful fetish in gratitude for the werewolf's service. Depending upon the nature of the quest, Owl himself might also reward the Garou for her service.

Death's Breath

Rage 7, Gnosis 10, Willpower 9, Power 40

Charms: Frozen Breath, Insight, Reform, Updraft

Image: Death's Breath-spirits appear as semi-opaque ovoid clouds approximately two to three feet in length and a foot or two wide. The cloudy beings are darker toward the center of their shifting form and, unlike most fog or clouds, they tend to remain remarkably still. Although Garou cannot scent Death's Breath-spirits from even as close as an arm's length away, anyone actually touched by such a spirit is immediately assailed by an intensely fetid odor that is beyond decay, beyond death and beyond description.

History: The first Death's Breath-spirit came into being when the Gauntlet arose to separate the spiritual from the material, Weaver from Wyld. Before this time, when beings died their essences simply merged seamlessly back into the churning maelstrom-womb of Gaia. However, the rigid imposition of the Gauntlet soon began to interfere with the return of All to Gaia. Instead, many material beings returned only to the Dark Umbra of the dead. While most spirits still returned to their Mother, many lost themselves forever — crushed beneath the terrible intransigence of the Gauntlet.

It was in the dying breath of the first spirit destroyed by the Weaver's choking net that the first Death's Breath-spirit formed. Although the identity of the spirit, a fragile, fey thing utterly unsuited to adapt to the Weaver's latest

spinning, is long forgotten, he lives on in his progeny. Even as the dying spirit lost himself to the Gauntlet's rigid grasp, some small ovum of essence met with the spark of annihilation, and in that meeting were the Death's Breath created.

Since that time, the number of Death's Breath-spirits has increased. However, they are still rare since they are only formed in the utter destruction (not mere death) of a spirit. In recent years, the Weaver's Gauntlet has grown even stronger, and there may come a day when only the Death's Breath remain to mourn the loss of their brethren. Although these Jagglings hope the day of their isolation will never come, they believe their ultimate reason for being may be as manifest memories of a time and existence forever lost to the universe.

Already, the Death's Breath feel their isolation from their fellow spirits most keenly. Their very existence is a constant reminder of loss, and most other spirits actively shun the Death's Breath. Of course, few mortal-meat creatures appreciate the Death's Breath either. Death is a fearsome concept to almost all beings, and few appreciate meeting death made manifest — even if only in a spirit. Even most Garou shudder at the thought of communing with the Death's Breath. Only Theurges and some Silent Striders truly understand the value of such interaction, and that shunning the Death's Breath is a gesture of childish fear, and one the spirits do not usually deserve.

Habitat: Death's Breath-spirits are most comfortable existing on the Umbral cusp between the Lower Umbra of the Dead and the Middle Umbra of the Tellurian.

Spiritual Correspondences: Death and the dead, wisdom and all that is lost.

Material Correspondences: To bind or summon a Death's Breath-spirit, four elements are required: The first is water, the second wood, the third ashes and the fourth the ritual worker's own breath. Most Garou fill a wooden bowl with water, sprinkle ashes across the surface and then breathe gently across the water when summoning or binding one of these spirits.

Although Death's Breath-spirits are not especially averse to being bound into fetish objects, there are few material things well capable of holding their unique essences. In fact, a Garou can only bind these spirits into fetishes upon which the binder sprinkles at least three drops of her own blood. Even with this most visceral connection, it is easiest to bind Death's Breath-spirits into fetishes created from objects touched by death (cloth from the sheet of a deathbed, for example). Binding a Death's Breath-spirit into any other object increases the difficulty of the rite by three.

Gift Lore: Death's Breath-spirits may teach Gifts involving stealth and seeing beyond death's veil.

Taboos: A Death's Breath-spirit may not remain in any one realm for more than one lunar month, even if bound within a fetish. No matter how much such a spirit desires to remain in any one place, it is a being of change, existing on the cusp between death and life, imminence and

transcendence. Should such a spirit remain too long in one reality (Lower Umbra, Tellurian, Middle Umbra, etc.), it finds itself unable to leave that reality. If the spirit remains trapped for another lunar month it is forced into Slumber. Once trapped, the only sure way for the Death's Breath-spirit to restore itself is to infuse a living being with its essence. To do this, the living creature must agree to actually breathe in the spirit, accepting the spirit into her lungs. Although Death's Breath-spirits have been known to trick Garou into accepting them in this manner, they normally prefer to bargain with their intended carriers.

Attitude: Although often melancholy, Death's Breath-spirits tend to maintain a friendly attitude toward the Garou. In fact, some Death's Breath-spirits nurture a deep longing to remain near Gaia's warriors, whose living passions give the spirits hope that their ultimate isolation may never come to pass.

Chiminage: What the Death's Breath-spirits most often request of those who summon them is a story of bravery, hope and honor. They are especially fond of stories in which spirits triumph over the odds. For such stories, Death's Breath-spirits will usually agree to teach certain lesser Gifts. For the teaching of greater Gifts, Death's Breath-spirits often request that the Garou accept the spirit into their lungs and actually let the spirit experience the Garou's existence with her for up to one lunar month. Such visceral experiences are alien to the spirits, but they crave better understanding of the material world, and experiencing life vicariously is the closest they can come to true, flesh-and-blood living.

Death's Breath-spirits are particularly fond of demanding quests from those Garou who wish to bind the creatures into fetishes. Such quests almost invariably involve journeying to some Umbral realm, quite often the Umbra of the dead. Death's Breath-spirits usually ask Garou to find a specific dead individual whom the spirit believes has special knowledge that is lost to the living world. Once located, the Garou must get the dead one to give her the knowledge.

Very occasionally, if a Death's Breath-spirit discovers that some spirit is in danger of obliteration, the spirit will request that a Garou (or even a whole pack) rescue the endangered being. In such cases, the Death's Breath-spirit will sometimes appear voluntarily to a Garou and request such service from her and/or her pack. Such quests are usually fraught with peril, and the requesting Death's Breath-spirit will often offer to teach the Garou a lost Gift should they succeed in their quest. Quests of this kind often gain the Garou much Honor and Glory (Honor 3, Wisdom 1, Glory 4).

When dealing with Death's Breath, Garou should never step away, turn away, or otherwise show fear or revulsion for the creature. Death's Breath-spirits are highly sensitive to such immature, fearful gestures, and seldom respond positively to requests from any Garou who exhibits such behaviors. Death's Breath appreciate anyone who exhibits appreciation for Mother Gaia's many losses.

Darklings

Rage 3, Gnosis 10, Willpower 6, Power 45

Charms: Airt Sense, Forest Sense, Healing, Kindle*, Reform, Updraft.

Image: The Darklings usually appear as frail, long-limbed children on the verge of adolescence. Their skin is paper thin and covered in the least vestige of downy feathers. The eyes of Darklings are almost always pale yellow, shining preternaturally out of the gloomy beauty of their wan faces. When not appearing in human form, Darklings manifest as small, ghostly owls.

History: In the first ecstatic days of the universe, Owl often flew for entire nights at a time, surveying the glory of the universe with preternaturally keen eyes that already saw the sadness and pain about to wake from the world's innocence — shattering the primeval first bliss. Meditating upon the future sadness, Owl, in his wisdom, decided to create children who could help accustom the naive spirits to the anguish and pain to come. In this small way, Owl might prevent the shattering of a number of fragile spirits who might otherwise be overcome by the sudden influx of pain.

Taking wing the next day, Owl flew all the day long across the deepest forests of Mother Gaia. Wherever Owl's wings cast shadows upon the forest loam, his children-of-grief-to-be were born. The Darkling-spirits so created rose up from the forest and gazed out upon an innocent world, their yellow eyes reflecting their father's terrible wisdom; their lithe bodies homage to their young mother Gaia's innocence.

Once Owl finished his flight he returned to speak to his new brood, sheltering them in his all-encompassing wings. As Owl's feathers touched his children each gained the gift of flight so that they might journey wherever their father had need of them. Their great, solemn eyes turned upward, the Darkling-spirits listened to their father's instructions, and learned.

Scattering to the four winds the new spirits began slowly introducing sadness, pain, anguish, fear and other such emotions to the other spirits they encountered. Although other spirits soon came to abhor these messengers of grief, those touched by the Darklings each gained at least a glimmer of wisdom. And, in time, when the Weaver's madness threw the Gauntlet over Gaia, those spirits ministered to by the Darklings found they were better able to survive the terrible new reality.

Although the Darklings could not, and cannot, aid all Gaia's children, to this day the somber creatures work to heal and help by spreading wisdom about future sadness or danger. Although Owl did not realize it when he and Gaia first created their brood, the Darklings also hold dear the idea of birth and rebirth — the reflection of Gaia's overwhelming thoughts in the age of Dawn. Thus, Darkling-spirits have a strong affinity for all life on or near the cusp of creation — particularly pregnant females and small children — and they often try to aid such folk when possible.

Habitat: Darklings almost always reside in glens or in heavily forested regions of the Tellurian.

Spiritual Correspondences: Dark premonitions, rebirth and grief (especially the grief of children or pregnant women).

Material Correspondences: Those who wish to summon or bind Darkling-spirits must usually possess germinating seeds and the downy feathers from newborn birds (particularly owls). However, if the summoner cries true tears of grief or anguish, or if the summoner is pregnant, only one of the above materials may be necessary.

Gift Lore: These spirits may teach Gifts involving flight, emotions and healing.

Taboos: No Darkling may do physical harm to any being. However, this does not mean that such a spirit cannot do emotional or psychological damage to others. It is not unheard of for Darkling-spirits to overwhelm a resistant target with powerful emotions, causing the target to go insane and/or end his own life rather than confront the powerful emotions that the spirits force them to feel.

Should a Darkling-spirit physically harm another being, the spirit immediately becomes anchored to the place where the harm occurred — falling into deep Slumber. The only means of awakening such a spirit is for a Garou to either heal the harm done to the being or to heal some other injury of equivalent pain. Any Garou who sleeps where a Darkling-spirit Slumbers dreams of the harm done by the spirit and of the quest required to

awake the slumberer. Should a Garou awake a Darkling-spirit from its Slumber, the spirit will usually reward the Garou by teaching her a Gift or allowing her to bind the spirit into a fetish for a year and a day.

Attitude: Darkling-spirits are always somber, never laughing or smiling. Often, although not always, such spirits appear profoundly sad. However, their attitude toward the Garou, and indeed toward all of Gaia's children, is usually friendly.

Chiminage: Darklings require those who wish to learn Gifts from them to receive a dark premonition and to act in some way to help prepare the world for its coming pain. Such an act might be as simple as hugging a woman whose family is about to experience a death and crying for her, or journeying to a far country (about to be attacked by a rival power) to speak on the horrors of war and the trauma those caught up in such devastation experience.

If a Garou wishes to bind a Darkling to a fetish, the spirit will often request that the Garou either agrees to devote herself to the healing arts for the same length of time as she binds the spirit to the fetish, or to become a sibyl for the same length of time. In so doing, the Garou agrees to receive the often terrifying and vague premonitions of the Darkling-spirit and to act upon their urgings whenever possible.

Those dealing with Darkling-spirits are most likely to receive favorable results if they do not laugh or otherwise



display a frivolous mien. It is all too easy to offend or lose the respect of these spirits by displaying an overly light heart. Darklings also are most likely to send overpowering anguish to those too foolish to accept a certain amount of the world's sadness on their own.

Pegasus' Brood

The instinctual nature tells us when enough is enough. It is prudent and life-preserving. A woman cannot make up for a lifetime of betrayal and wounding through excesses of pleasure, rage, or denial.... (Even) A feral woman is not strong enough to carry a longed-for archetype for everyone else without breaking.

— Clarissa Pinkola Estés, *Women Who Run with the Wolves*

Tales of the Brood

The *Song of the First Sisters* relates the origins of both the Black Furies and Pegasus herself. As sung by Fury Galliards, the *Song* both parallels and contradicts the "Man's Wisdom" known as classical mythology.

Once, they say, Man and Woman stood as equals, each with labors suited to their respective natures. Man, innately dumber than Woman (according to the Furies), rejoiced more in the blood he spilled with violence than in the blood his sisters shed with childbirth. Eventually, he raised his hand against Woman; many suffered, and Gaia wept with rage. Some say Her tears fell upon five dying women. These five, one for each of Luna's cycles, changed into huge black wolves, and from there to Garou — the first Black Furies.

Different legends state that the First Daughters predated the Impergium. Some say they began as wolves, others, as women, and most, that they came from each. In either case, the Daughters went among human women, teaching them sacred mysteries until Man tried to bring his sisters to heel. Whatever the Daughters' origin, they would not stand for this.

In the later days of the Impergium, the First Daughters — later known as the Gorgons or Medusae — laid waste to Man, Woman and newborn alike. In time, two of them counseled forbearance. Three others disagreed and the Furies continued to slay whoever they fancied. Sometimes they lured women away from the villages to live naked in the forests. Those who would not join them were killed as well.

The Furies claim that Pegasus sprang from blood spilled by the Gorgons. Finally horrified by her daughters' deeds, it is said, Gaia herself sent Pegasus to reason with the Gorgons, and to teach Man the ways of harmony. To do so, the Incarna wove together the chimaera, a patchwork creature combining Man's arrogant strength, nobility and lust. She then searched for a man to slay this rampaging monster. His name was Bellerophon, and he seemed noble enough to become

her companion. They drove the chimaera from the mortal world, and the totem helped him heal the breach between Woman and Man.

But in time Bellerophon became arrogant; his power corrupted him and he became just another tyrannos, a petty ruler on a Man's throne. Pegasus finally killed him in disgust and devoted herself to the Furies, turning her white coat black to match their own. Her example had not been lost on them, however, and she stands to this day as a beacon of cooperation, tolerance and forbearance.

Pegasus bore many children from her union with Bellerophon, only a few of which are detailed below. Her birth-songs created the Muses (see **Black Furies Tribebook**), her blood curdled into Haima, her tears sprang up as incarnations of the Maiden, the Mother and the Crone, and her anguish gave rise to the Dark Man, the servant of Pegasus' friend Themis (see **Black Furies** and **Caerns: Places of Power**). When the First Daughters passed on, their spirits followed Pegasus as Past Lives forever reincarnated as Furies; the chimaera, meanwhile, still waits in the Realm of Grand Tales for another man whose spirit matched the monster's own. To this day, Pegasus and her brood watch over the Furies. Other tribes may pay these spirits homage, but the Furies enjoy the Incarna's true love.

Chimaera, the Masks of Man

Rage 8, Gnosis 8, Willpower 8, Power 50

Charms: Airt Sense, Armor, Blast Flame, Corruption (on men only), Materialize (Power cost 30; Str 6, Dex 3, Sta 7, Alertness 3, Brawl 4, Dodge 2, Intimidation 5, Stealth 2, Claws: Str + 2, Bite: Str + 1, 9 Health Levels), Tracking

Image: Unlike the totem Chimera, this enigma represents the divided nature of Man: his body and one head resembles the noble and powerful lion, while another head recalls the stubborn, carnal goat and the third personifies the dragon, spewing fire and lies. The tail reflects the Gaffling's dominant nature — a noble man's chimerical reflection bears a lion's tail, a liar waves a dragon's barbed weapon and a brute flicks his goat tail at the flies in his wake. The lion's mane likewise resembles its "maker's" soul: the more corrupt the man, the dirtier the mane. Some incarnations sprout dragon wings, while others walk on lion paws or cloven hooves.

History: To prove a point, Pegasus spun a reflection of Bellerophon's soul, then set it loose to terrorize a nearby kingdom. When he rode into battle, the man listened to Pegasus' advice and slew the beast, bringing his conflicting natures into balance. The act only dispelled the creature from mortal sight, however; her truth was too pure to be killed so easily. From time to time, this monster still attaches himself to a man whose personality stands sharply divided between nobility, willfulness and vice.

From time to time, a Fury with a close male friend or lover notices a modern incarnation of this legendary enigma. Only by leading her companion into metaphorical battle with the spirit can she help dispel the monster.

The three heads of the chimaera reflect the man's dominant traits. If he has a good heart, the lion dominates the other aspects; when deceit takes over, the dragon does the same; if the "master" prefers brute force or laziness over other options, the goat will make sure that the beast follows that example.

This chimaera is quite real; it roams the Penumbra when summoned, and occasionally steps across the Gauntlet to ravage the mortal world. He may travel in service to the Gorgons, or serve as a mount for one of the Triptych. Although strong-willed, the chimaera is stupid. At his most subtle, he may whisper suggestions to his "master" through the dragon head. When the lion commands the beast, he may be protective rather than destructive. More often than not, however, he simply rages, devastating all in his path.

Sometimes the chimaera appears on his own, following a "master" like an Umbral puppydog with an attitude problem. Occasionally, a Black Fury Theurge will summon the Gaffling to teach someone a lesson. Sometimes Pegasus herself sends her creation to wreak havoc for some reason. The latter option would answer a lot of odd historical questions. Once it has arrived, so one can predict how long the chimaera will stay. Despite rumors to the contrary, only one of Pegasus' chimaera Gafflings exists.

Habitat: Most manifestations of the chimaera follow a man of divided temperament. The "summoner" must have a really potent personality, magical potential and an influence way beyond his physical power. Indeed, he may be a mage, a Garou, a vampire or simply a strong-willed mortal. No one can predict the chimaera's whims or Pegasus' wisdom.

When "free," the chimaera waits in the Summer Country, the Atrocity Realm or the Black Fury Legendary Realm for some other "master." If summoned, he stays within a mile or so of his "host," remaining in the Umbra until some occurrence brings him across.

Spiritual Correspondences: War, with shadings of wisdom.

Material Correspondences: The chimaera can only be summoned to follow one man. To do so, the Garou must pray to Pegasus while burning blood, hair and excrement from the subject, a lion, a goat and a dragon. As the last is difficult to find, this summoning is rarely performed.

Gift Lore: The chimaera can teach Garou males Gifts that involve fire or corruption (dragon), healing or valor (lion) or brute strength (goat). There is, of course, a price: sponsorship. By learning from the chimaera, a man links his soul with the spirit's own. Until they meet in combat, the monster belongs to the man.



Taboos: The chimaera cannot corrupt women of any kind, though his suggestions may inspire a man to mislead them. He cannot travel on his own, but must be summoned either through a ritual, one man's nature, or Pegasus herself.

Although he can manifest on Earth, such incarnations demand a lot of power. Usually, only some deadly threat or violent outburst can convince the chimaera to cross over. Once he does so, he remains until his Power runs out. Considering his Materialized statistics, that doesn't take long. He then returns to one of his home Realms until something else summons him again.

Attitude: Usually hostile, although noble incarnations only fight when threatened or protective.

Chiminage: Only the chimaera's "master" can defeat him, and only after he realizes what the beast truly is — a reflection of himself. This really should be left to roleplaying, although an Intelligence + Occult roll, difficulty 10, might help (this is obscure lore). When and if the "master" recognizes his "pet," he must enter the Penumbra and battle it.

Mere force only makes the monster stronger; to truly defeat it, the character must change his ways (through roleplaying) and win a resisted Willpower vs. Gnosis contest (difficulty 9) with the chimaera to will it out of existence. At least 10 successes are required. If the "master" wins this contest, the Gaffling disappears.

Haima, the Red Mothers

Rage 3, Gnosis 7, Willpower 5, Power 15

Charms: Airt Sense, Appear, Cleanse the Blight, Dream Journey*, Ease Pain*, Healing, Inner Pain*

Image: A pool of blood; some occasionally manifest as a ghostly woman cloaked in red mists, or as visions of the Moon.

History: Woman's blood is not a curse, say the Furies. Rather, it's a blessing, the sign of Gaia's favor which raises Woman above Man. These minor spirits embody the gift of creation, the ability to give life. That gift comes with a price — shedding blood and bearing pain — but no man can grow new life inside him the way a woman can. And that, some say, is the cause of his frustration. What he cannot create, he destroys.

These minor spirits embody the fertility and creativity that is Woman's birthright. In the old days, women were put aside from their communities during menstruation; when that happened, the Haima would come to them. Although their visitations were painful, they brought gifts to compensate: stories, prophecies, secrets to carry home upon return. Occasionally, the Red Mothers would grant visions, often featuring the Moon, which foretold the children a woman would bear or the mate she would choose.

The Patriarch's rise shut the Haima away. Women taught by them were considered witches, and punished.

The spirits became unwelcome in many lands, and left the women there in misery. The few times they appeared, the Haima indicated shame: murder, lies and unfaithfulness. They appeared on hands, on clothing, puddling on floors or oozing from walls; humans saw them and were alarmed. Thus, it is said, blood became associated with shame in the western lands.

In purer cultures, the women still learned from Haima. As the Wyrms-taint spread, however, the Red Mothers fled to Pegasus' home or hovered in the Penumbra, watching women suffer. Occasionally, they added to that suffering. Forsaken, many Haima became malevolent and some remain so. Those who stayed pure still come when summoned, but few modern women, even Garou, remember them.

Haima Gafflings are not intelligent in the usual sense, but they understand intentions and emotions and may impart visions of things they see elsewhere. When summoned to ease pain, they will do so, even if the subject is a man. The angry ones feel betrayed and share the pain accordingly. If one witnesses a misdeed — especially a hidden murder, matricide or desecration of Gaia — it will do whatever it can to put the situation right, either by Cleansing the Blight or by revealing the crime through phantom bloodstains.

Habitat: Glens

Spiritual Correspondences: Life, purity and the moon.

Material Correspondences: Evoking a Haima Gaffling involves an offering of one's own blood, preferably menstrual blood. This blood must be shed through a cut or during the natural cycle; it may not be drawn through a needle or preserved in a jar for later use. Many Furies create prints with their blood, paint designs on themselves with it or hold it upward to the Moon.

Gift Lore: Haima teach Gifts of healing, pain and honesty. Many Haima also teach low-level rites and grant prophetic visions.

Taboos: No Haima-spirit will appear before a man (even one who follows Pegasus) except to condemn him, unless a female follower has asked it to do so. Nor can such spirits harm any living thing. Their Rage damages spirits only. Half-spirits, like Garou, are immune to their attacks, though not to their blessings.

Attitude: Usually friendly, sometimes hostile.

Chiminage: The most important thing to do when dealing with a Haima is to treat it with respect; most are accustomed to rejection and resent it. Although minor spirits, they like to be welcomed. Songs, tales or even jokes are appreciated. The ultimate compliment to a Red Mother is to consecrate a newborn child (especially a Garou) with the spirit's essence while offering a prayer to both Gaffling and Great Mother.

If asked respectfully, a Haima may consent to being bound in an ointment, a pad or food, either to ease menstrual pains, prevent conception or increase fertility. The effects are up to the Storyteller, but should be potent and long-lasting.

Pegasus Gafflings

Rage 8, Gnosis 8, Willpower 8, Power 40

Charms: Airt Sense, Armor, Cleanse the Blight, Create Wind, Healing, Materialize (Power cost 32; Str 7, Dex 4, Sta 7, Alertness 3, Brawl 5, Dodge 2, Intimidation 5, Stealth 3, Hooves or Bite: Str + 1, 10 Health Levels), Open Moon Bridge, Tracking

Image: A gorgeous winged horse, resplendent in her grace and majesty. Depending on her temperament, she may be white, deep red or black.

History: On odd occasions, Pegasus sends aspects of herself on errands in the material world. These manifestations range from being horse-size to being huge apparitions looming across the skies. Although even the largest of her aspects remains hidden by the Veil, sensitive humans may notice that the huge cloud formation above them looks oddly familiar....

Tales speak of Pegasus herself coming to the aid of Furies losing a valiant battle, rescuing trapped followers, or even protecting an innocent target from her own chosen. According to the Theurges, Pegasus' intentions may be gauged by her color. White means mercy or forbearance. When she comes in red, the totem mourns some loss or warns of disaster. When she comes in black (uncommon but not unheard of), Pegasus calls for total war. Two septs in Bosnia follow Black Pegasus, and their work stands as gruesome testimony to their devotion.

Pegasus Gafflings are short-lived; they often fulfill a single mission and then return to her bosom. When angry, such spirits take form and fight; some Furies claim to have been swept from certain death by winged horses who flew faster than any mortal creature could. Most times, however, Pegasus Gafflings remain insubstantial to mortal hands, and never speak; Pegasus feels her followers should understand what she wants by now. In extreme circumstances, a melodic voice can be heard singing from the clouds when the Gaffling appears; those who listen can discern the totem's wishes from the tone of the song (the words are always in classical Greek). Despite their silence, such minor manifestations carry all of their mother's wisdom. They speak more eloquently with a single look than many humans do with words.

Habitat: The Black Fury Umbral Homeland

Spiritual Correspondences: Wisdom, warning, sorrow and occasionally war

Material Correspondences: Those who seek to summon a Pegasus Gaffling must pray to the totem herself for aid. Such prayers usually take the form of Greek chants, although English is acceptable in a pinch.

Gift Lore: Depending on her aspect, this Gaffling may teach Gifts of healing, communication and negotiation (white), perception, strength and healing (red), or combat, deception and destruction (black).

Taboos: No matter how desperate the situation, no Pegasus Gaffling will ever appear before a Get of Fenris except to attack him. Profound Weaver spirits (like Glass Elementals

or Pattern Spiders) can drive her away with little trouble, for she becomes helpless before them (her Armor Charm will not protect her from their Charms or attacks).

Attitude: Depends upon the Gaffling's aspect

Chiminage: Those who summon Pegasus' aid must show reverence but not fear. Disrespect may earn Bellerophon's reward! Furies who wish to keep the totem's favor must defend the wilderness and females of all species. Garou who litter, or otherwise behave carelessly in the wild, will never attract a Gaffling's aid. On rare occasions, a Gaffling will let a Garou bind her into a fetish. The cost for such service is a chant of thanks, a kiss and a promise to use that fetish to whatever purpose the spirit's color foretells. Failure renders the fetish worthless.

The Triptych: Maiden, Mother and Crone

Maiden: Rage 8, Gnosis 4, Willpower 4, Power 30

Mother: Rage 6, Gnosis 6, Willpower 6, Power 30

Crone: Rage 4, Gnosis 8, Willpower 8, Power 30

Charms: Airt Sense, Cleanse the Blight, Create Wind, Create Fires, Flood, Forest Sense, Healing, Lightning Bolt, Open Moon Bridge, Materialize (see below; 12/10/7), Reform, Shapeshift, Tracking, Umbraquake. These spirits may combine their Power to use a single Charm, as they represent three aspects of the same being.

• Materialized Statistics:

Maiden: Str 4, Dex 4, Sta 4, Alertness 3, Athletics 3, Brawl 3, Dodge 3, Empathy 2, Primal Urge 3, Animal Ken 5, Melee 3, Stealth 3, Survival 3, Medicine 2, Rituals 3, 7 Health Levels

Mother: Str 3, Dex 3, Sta 3, Alertness 3, Brawl 2, Dodge 2, Empathy 3, Expression 2, Intimidation 2, Animal Ken 5, Leadership 3, Survival 2, Enigmas 2, Medicine 3, Occult 2, Rituals 4, 7 Health Levels

Crone: Str 2, Dex 2, Sta 2, Alertness 2, Empathy 4, Intimidation 4, Animal Ken 5, Leadership 3, Survival 2, Enigmas 4, Medicine 4, Occult 5, Rituals 5, 7 Health Levels

Image: Three women — a teen, an adult and an elder — of the same ethnic type. The forms they choose depend upon the expectations of the party they appear to; those who view them as the Fates would see a trio of Greek women, while those who trust in the Three Raima would behold three African queens. Sometimes they come nude, in archaic garb, or robes; other witnesses see them in modern clothing. Occasionally they appear as wolves, ravens or cats rather than women.

History: These three aspects of Woman are as old as Woman herself (as the Furies are quick to point out, the concept of Woman predates humanity as well as civilization). These Jagglings incarnate a sliver of their essence, allowing them to walk the Earth. Although they did not spring from Pegasus herself, they often aid the totem's chosen. While the Black Furies seem to be most familiar with these entities, anyone may deal with them.

According to legend, the three midwived Pegasus when she birthed her brood, springing from her teardrops and rising full-formed. This, it is said, forged a bond which has lasted millennia. Despite this tie, the Maiden, Mother and Crone come and go as they will. Pegasus herself has no power over them. True immortals, these aspects are immune to true harm. Their Jaggling-spirits merely reflect a larger whole.

Each spirit embodies a different phase of womanhood. The Maiden is impulsive, fresh and passionate, the hunter-child and wonder-giver. To some, she is a virgin; others regard her as a girl at the birth of her sexuality, playful but not yet responsible. She is enthusiastic, joyful and innocent, yet impulsive, capricious and quick to anger. Of the three, she is the most capable warrior and the harshest judge.

The Mother is fertile, nurturing and balanced, the patron of healers, farmers and mothers. She knows the joy of creation and the responsibility it conveys. While she shares her young sister's vitality, it is tempered with insight and forbearance. While her elder understands the ways of enigmas better, the Mother remembers the frailties of mortality, and forgives them. She is slow to anger, but her rage lasts for centuries.

The Crone seems forbidding at first, but is more than she appears; barren yet wise, harsh yet compassionate. This patron of mystery has seen the foolishness of humanity but still reveres its passion. None may match her insight; the Crone's ties to the Earth are ancient, and her magic is far more potent than her dwindled frame. Still, she can call upon Gaia's own vigor when necessary. Her humor is often sharp and her rage crackles like dry wood, though it quickly subsides if the subject repents.

In the old days, the Triptych walked the Earth freely, dispensing wisdom, blessings, curses and prophecies to all they encountered. As the Gauntlet thickened and humanity lost its wonder, they retreated to secluded corners to watch the parade. Throughout the ages, however, they still appeared when it suited them. Here a prophecy of kingship, there a blessing bestowed upon a dying child. In the modern era, the Three have acquired a fond curiosity for humanity's frantic last gasps. They appear to humans, Garou, mystics and animals whenever it pleases them, sometimes to warn, occasionally to destroy.

The Three always walk together; meet one, and you encounter all. If it pleases them, they may appear completely mortal and mundane. More often than not, they seem engrossed in some other business, even if they only manifested moments ago. Those who meet them should be on their best behavior — these spirits do not take kindly to disrespect!

Habitat: Anywhere they choose, although the Legendary Realm, the Fury homeland and the Seasonal Realms of the Verbena magi are their most common haunts.

Spiritual Correspondences: Passion, nurturing and wisdom

Material Correspondences: The Triptych may only be summoned by women, although men might encounter them in a crisis. Calling them requires a desperate prayer; not urgent, perhaps, but heartfelt. These spirits will not come for trivial reasons.

Gift Lore: The Triptych may teach any Gift they choose, though they seldom instruct higher than the second rank unless they have a compelling reason. They prefer nature-oriented Gifts, but can impart even Glass Walker secrets if necessary.

Taboos: Legend says that the Three cannot interfere directly in any mortal's life, nor attack one unless they're defending another. While their advice can change the future of civilizations, these spirits will not take an active hand in events. They leave deeds to mortals — human, animal and Garou alike.

Attitude: Depends on the situation; often friendly (especially toward female characters), occasionally hostile, rarely neutral. All three tend to be maddeningly enigmatic and talk to each other in riddles.

Chiminage: No matter how friendly they seem, it's always wise to tread lightly when you encounter three women of different ages! Addressing them by their proper names is always a good way to start, especially if they appear to be someone else. To them, recognition shows wisdom.

In bygone days, the Triptych demanded a sacrifice for their aid; occasionally they still do, especially if the one who requests that aid is male. Such tributes might include: a trinket with sentimental value, three drops of blood, a song or poem, a game played and won, a human heart or a single tear.

Trying to bind these spirits is asking for trouble. Although they may infuse an item with their combined essence, this gift must be their idea (and should be handled as a one-shot plot device, not a magic item). Asking for such a favor will earn their contempt — at the very least....

Rat's Brood

*The rat is in the trap; it is in the trap,
And attacking heaven and earth with a mouthful of screeches
like torn tin.*

— Ted Hughes, "The Rat's Dance"

In any human city, there exists a delicate balance between order and chaos. Humans operate under the delusion that their capacity to reason places them above this conflict, but wherever Man builds, chaos watches and waits. Hidden in alleyways and sewer tunnels, skittering under massive structures of concrete and steel, the Wyld thrives. It shivers and twitches, waiting to devour, corrupt and savage. This is the world of the wild incarnate, and this is the realm of the Rat Incarna. There is only one rule here: Survive or die.

The Urban Wylderness promises extremes. While the electric touch of the Weaver brings stasis and conformity, the chaotic influence of the Wyld can drive the tamest of entities to madness. Rat is a Totem of War, and in the war against order, Rat has adopted many spirits into her brood. As the rodent population of a city grows, more energy is available for Rat's brood. The reverse is also true: As the technological aspects of a city increase, the force of the Weaver gives energy to the orphaned Weaver spirits of Cockroach. And as the cities of men grow larger and

larger, the conflict intensifies. If Gaia was whole, there would be balance, but as the Apocalypse draws closer, the spiritual landscape reflects a tortured world.

The Garou are caught in the middle of this spiritual battleground. Knowing the ways of Rat gives any werewolf an edge in surviving the spirit world of a metropolis, but surrendering too much to her bestial ways can erode a Garou's humanity as instincts cloud reason. While many of Rat's brood seem quite charming at first, there is a madness underlying their methods. They quietly understand the power of the Wyld — even in the midst of the cities of men.

Rat Gaffling

Rage 6, Gnosis 7, Willpower 8, Power 30

Charms: Airt Sense, Materialize, Tracking

Image: Rat Gafflings are at home in the Urban Wylderness. Whether carefully groomed or grotesquely disheveled, they are often found as spiritual companions to homeless travelers. The smartest ones are able to sleep in a trench coat pocket or under a hat, while highly esteemed Bone Gnawers have been known to keep Rat-spirits the size of housecats. When materialized, as one would expect, they look like highly intelligent rodentia.

History: Before the dawn of human civilization, the number of spirits subservient to Rat was relatively small. The most complex activity most Rat-spirits had to worry about was watching over her children. Like other animal spirits, many were Animal-spirits and a few were Naturae, but beyond those simple forms, the spirit world to which they were tied was simple.

The first human cities changed all that. Some radical Bone Gnawer mystics attribute the madness of the Weaver to the rapid growth of mankind's urban metropoli. In the earliest cities, granaries and other stores of food provided all the rodent population needed, but as rats became more and more a part of human cities, the spiritual aspects of cities became more complicated. While the mad Weaver reveled in the growth of humanity's cities, Cockroach learned her ways. Rat and her brood fought to keep the force of the Wyld alive despite the encroaching webs of the Weaver. Rat Gafflings have taken on a wider range of responsibilities as their Incarna's influence has spread.

Habitat: Rat Gafflings often frequent the same hang-outs as material rats, with a special penchant for the nastiest, most hideous parts of a city. There are three major varieties of urban Rat Gafflings. Sewer Rat Gafflings inhabit the tunnels and pipes under a city. They often resemble the classic *Rattus norvegicus* and are also the most likely spirits to know if the city has a local gateway into a Ratkin Realm. Tenement Rat Gafflings inhabit the lowest floors of buildings, with a preference for abandoned buildings, sleazy motels and homeless shelters. Roof Rat Gafflings, which emulate the genus *Rattus*



rattus, are the most erudite rodentia and can be found on the rooftops of a city. Some of these children also use the Airt Sense Charm when leaping from rooftop to rooftop.

Spiritual Correspondences: While Rat is a Totem of War, Rat Gafflings are spirits of survival. They are especially good at surviving despite the cold, uncaring world around them. In the material world, they are helpful to Garou seeking warmth and food, but in the Umbral Realms associated with stasis, Rat Gafflings are very wise in the ways of guerrilla warfare and theft.

These spirits also thrive on chaos. Anything that disturbs the order and stability of the city delights them. Sabotaging electrical machinery, monkeywrenching corporations and construction sites, and driving humans out of expensive urban shelters all serve their cause. Garou who try to keep the spirit of the Wyld alive in the urban landscape are viewed favorably by them.

Material Correspondences: Anything worn out, cast off or handed down works well when casting rites before Rat. In Bone Gnawer terms, Junk is preferred, and Stuff is acceptable, but Loot is a bit too much. Fascinating bits of bric-a-brac are sometimes used to build unusual structures or merely hoarded for their curiosity value.

When summoning Rat Gafflings, food is a good choice for an offering. Natural, wholesome foods are respectable, but curiously enough, Rat Gafflings have a strange fascination with mankind's processed and artificial foods. They welcome the chance to investigate anything from cheesy popcorn and sleazy potato chips to sugary children's cereal. However, they detest anything containing caffeine and will reject poisonous foods like chocolate or soda.

Gift Lore: Rat Gafflings can teach Cooking, Attunement, Infest and Riot, as well as Gifts that involve communication with the city or surviving civilization.

Taboos: Just as creating an environment where rats will thrive will attract Rat Gafflings, disturbing such an environment will either drive them away or invite their vengeance. Rat Gafflings cannot disturb poisons or traps without materializing and placing themselves in danger, but they can help their brethren avoid them.

Although tame rats are usually very clean, Sewer Rat Gafflings hate cleanliness. Cleaning up an area frequented by them — both physically and spiritually — will drive them away. Increasing the order and stasis around a Rat-spirit nest will drive it into Slumber; fostering entropy and chaos will attract them.

Forcing a high number of Rat-spirits into a small area is generally regarded as a Very Bad Thing, as such creatures can become exceedingly hostile and begin to assault or even destroy one another. In other words, when binding them, one to a customer will suffice.

Attitude: Rat-spirits are usually neutral, but are extremely wary of strangers. Different types of Gafflings have different personalities that match the sort of environment they live in. Sewer Rat Gafflings tend to

be extremely secretive and shy, but can be quite vicious if cornered. Roof Rat Gafflings are elitist, and the most successful ones regard their lessors with disdain. Tenement Rat Gafflings prefer the lower floors of buildings and are often led by the largest Rat Gaffling in the area. All three species are wary of Garou who are not Bone Gnawers, although they have respect for werewolves who follow their totem.

Chiminage: If a Garou wants to ask a major favor of a Rat Gaffling, such as teaching the art of a particular Gift, the spirit will scam for everything she can get. This is usually much more than the Gaffling can use at the time, and she will most likely snatch the offering away and hoard it for later. If a Theurge wishes to bind the spirit into a fetish, he will have to repeatedly entertain its whims by providing a variety of treats to any rats or rodents encountered thereafter. As a rule of thumb, bribe early and bribe often.

When a pack requires the services of these spirits, they demand solidarity. Bone Gnawers have been known to petition the spirits with a rite of temporary pack binding known as the Rite of the Pizza. Most Theurges will only charge a quarter for the first part of the ritual, and the ceremony, which begins with the use of a pay telephone, usually takes 30 minutes or less to enact. The Rat-spirit will test the solidarity of the pack by seeing how well they negotiate the intricacies of the rite, such as agreeing upon toppings, deciding who gets which slices, and so on. The rite ends with Bone Gnawers dancing in a circle around the pie when it arrives, devouring most of it, and offering the ceremonial last slice to the Rat Gaffling present — after picking off any "offensive" toppings, of course.

Raccoon-spirits

Rage 4, Gnosis 7, Willpower 7, Power 20

Charms: Acquisition*, Airt Sense

Image: These animal spirits are urban bandits. Finding actual raccoons in a city can be difficult, but opportunities to scam valuable trash attract their attention. Their chubby appearance reminds some homid Garou of stuffed toys, but Raccoon-spirits can be exceptionally crafty and resourceful.

History: Raccoon-spirits follow their Animal Father in the wild, but those who live in the city are among the orphaned spirits that are cared for by Rat. Cities offer far more opportunities than the wilderness, and so wasteful men have invited them into their demesnes.

Habitat: Raccoon-spirits seek out trees to climb and soil to dig in, but the presence of a stalking ground for leftover food is far more important in the Urban Wylderness. Trash piles and the demesnes of Heaps (see below) are treasured. In the Umbra, they have been known to assist in guerrilla raids against Weaver Realms.

Material Correspondences: You want to know what they want? What do you have? The easiest way to negotiate with a Raccoon Gaffling is to present him with the stuff you have — your backpack, your friend's suitcase, the trunk of your car — and let him rummage through until he finds something good. Of course, this is risky, but even worse is the fact that it's messy. Once the offer has been made, the Raccoon will scatter everything about until it gets what it wants.

An easier option is to make a straightforward offering of food, trash or cool stuff. Any trash can be a veritable temple, and a really good dumpster can radiate the holiness of a church. Scrounging is a form of worship, so remember that it's the thought that counts.

Spiritual Correspondences: Raccoon-spirits understand that theft is also a survival skill, so they really can't fault werewolves who use it to survive. When the rich have more than they need, skimming a little off the top never hurt anybody. Their scrounging ways torment those who demonstrate wastefulness or gluttony. Raccoon Gafflings also represent resourcefulness and ingenuity.

Gift Lore: Typically, these spirits teach Ragabash and Bone Gnawer Gifts involving "acquisition," such as Blur of the Milky Eye and Open Seal.

Attitude: Friendly, especially since you might have something to offer them.

Taboos: As part of a truce dating back to the end of the Impergium, Rat and Raccoon-spirits spare vermin, but their mortal allies must help Rat's children find what they need. Killing the vermin in an area or cleaning up the habitat of a Raccoon Gaffling will encourage it to seek opportunity elsewhere.

Chiminage: Raccoon-spirits are excellent thieves, but Garou who really wish to gain their favor must impress them by stealing something that is carefully guarded. If a Garou wants to employ one to acquire an item, it will be content to trade for something of equal value. Like many thieves, they value items that are hard to acquire, even the item is valued more for its rarity than its actual monetary value.

Heap Gafflings

Rage 4, Gnosis 3, Willpower 3, Power 20

Charms: Healing, Materialize, Noxious Gas*

Image: The appearance of a Heap can range from a pile of compost in the garden in the backyard of a house to a giant garbacious monstrosity shambling in a suburban landfill. Once roused from their Slumber, Jaggling leviathans appear as animate shoggoths of cardboard and aluminum. Heap Gafflings aspire to such grandeur, but will never attain it. In the last century, the Great Trash Heap has become an Incarna of its own (a god of garbage, if you will). The immense Heap Jagglings have become

part of its collective consciousness, but many of the smaller Heap Gafflings still have an affinity to Rat.

History: Heaps were once the guardians of the wealth scavengers envied. In early Africa, for instance, Ivory Heap Jaggings watched over the fabled elephant graveyards, and Bone Gnawers would undergo epic journeys to find their treasure and vast wisdom. As the Urban Wylderness became more polluted, smaller Heap Gafflings became far more common. They still value their treasures, but the impressive nature of the Heap Jaggings declined as their numbers decreased, and their standards of quality were lowered.

The number of Heap Gafflings has steadily increased over the last century, and their once impressive sagacity has deteriorated into the type of advice one would expect on a Saturday morning cartoon show. It is these lesser spirits that humbly serve as the brood of Rat instead of finding the wisdom to commune with the glory of the Great Trash Heap.

Habitat: The bigger the pile of trash, the more attractive a suitable nesting ground becomes to a Heap Gaffling. Garden compost piles, dumpsters or even messy rooms are all favored by these spirits.

Once settled in, they refuse to move unless they can be promised a more attractive demesne. A homeless shambler who lacks a material trash pile will slowly reduce in size until it can find a good home. If the spot it chooses is free of trash, it will slowly build a hoard, as humans nearby will feel a subconscious urge to litter and give it their Junk.

Spiritual Correspondences: While Heap Gafflings are slothful and egotistical, they are also connected with advice, generosity and material possessions.

Material Correspondences: Heap Gafflings are easy to please. They are quite willing to take any Junk a petitioner has to offer, and they are eager to advise Garou on items that can still be of use to mortal creatures. Bone Gnawers who develop a friendship with these spirits are more likely to find useful Stuff.

Gift Lore: These spirits can teach Gifts involving temporary wealth or prosperity, as well as rites for gathering Stuff, such as the Rite of the Shopping Cart.

Taboos: Anything taken from a Heap must be put to good use. Unlike Heap Jaggings, who like to hoard their wealth, Heap Gafflings are willing to give up their trash. They should, however, be assured they will receive more later. They are saddened to see perfectly good Stuff wasted and will try to recycle truly good Stuff by offering it to any who will treasure it. ("Look at this perfectly good milk carton! How can you not appreciate such a fine specimen of wax and cardboard?") Carrying the Stuff a Heap Gaffling offers you will put you in favor with it. Refusing such a kind gift will earn the spirit's enmity. (This explains why some Bone Gnawers carry vast amounts of garbage for no discernible reason.)



Attitude: Friendly, and somewhat lonely. Smaller Heaps tend to enjoy the company of Garou. The largest Heap Jagglings are known for their epic loneliness and tend to amass a number of Gafflings to entertain them. These attendants will endlessly posture and pose to amuse their benefactor, who in turn watches them like her children. (For more ideas, watch an episode or two of *Fraggle Rock*.) Smaller Heaps are envious of their massive brethren, but lack the ambition required to attain such epic bulk.

Chiminage: It is rather difficult to bind this type of spirit into a fetish, although there are legendary tales of a few being bound into garbage trucks and such. There are also stories of enchanted trash cans, such as the Moldy Grail guarded by the Sept of the Green in New York. Extremely wise Heap Gafflings are even capable of creating chimares around their territories, offering adventurous travelers a place to stay.

If a Garou can sufficiently entertain a Heap or bring her an especially wondrous item, she may in turn ask one of her children to accompany the petitioner. A prolonged friendship may garner greater favors. Bone Gnawers have told tales of being saved by animated trash in the demesne of a favorite Heap.

The demesnes of these entities are sometimes frequented by Urban Englings (see below). Finding them in this environment can be quite difficult, but rewarding. After a prolonged search (and an impressive Scrounging roll), the Bone Gnawer may find a “lost treasure” and gain Gnosis in the process.

Urban Englings

Rage 1, Gnosis 10, Willpower 6, Power 25

Charms: Airt Sense, Shapeshift

Image: Though technically these are Enigmatic spirits, many of them have come to join Rat’s brood. Most Englings are glowing balls of light and energy who occasionally assume human or animal faces for purpose of expression. While Englings in the Wyld have been known to assume animal forms, Urban Englings often prefer more anthropomorphic shapes. As an Engling is wounded, his chosen form will dissipate, but his light and energy will not diminish until it is consumed by a Garou.

History: The Garou have always known about the presence of Englings. These spiritual creatures are composed of pure Gnosis and are typically hunted for their eminent energy. If the proper ritual is performed over one, the Engling will give up her life so that their petitioner can harness the spirit’s Gnosis. In the Urban Wylderness, the rituals for hunting an Urban Engling can become somewhat bizarre. Rat has been known to give some of her eminence to her children by recruiting Urban Englings as intermediaries.

Habitat: Urban Englings fall into two categories: playful and cerebral. Scrounging is the easiest way to find the more cerebral variety, as it will hide in the basement or attic of a house, piles of trash in an alleyway, or even in a garbage dump. Heaps (see above) have been known to gather Urban

Englings around them to provide faithful and respectful urban Garou with the Gnosis they need.

Playful Urban Englings will reside wherever the Wyld is present within a city, showing a preference for city parks, fountains, and other such places. If a rite is used to summon the Engling, it will then taunt its pursuer. Clever Garou outwit them; foolish will quickly get lost.

Spiritual Correspondences: These urban entities are still enigmatic spirits and obey the call of the Wyld more easily than the needs of Rat. Nonetheless, they enjoy Rat's protection, as they both serve a common cause. They represent creativity and nourishment.

Material Correspondences: As these creatures have an affinity for the Wyld, they are especially fond of works of art or other creative applications of trash and other urban detritus. Any fetish used to store such spirits should reflect the ingenuity of the owner.

Gift Lore: None, but Englings will give Gnosis to Garou who capture them.

Taboos: Neglecting the call of the Wyld, or increasing the force of the Weaver, insults an Urban Engling. The killing of creativity or destruction of art — whether eradicating graffiti, dismantling urban sculpture or discouraging street musicians — forces them into Slumber.

Attitude: Friendly, and usually playful. Amuse them and eminent energy is yours.

Chiminage: Playful Englings consider the amusement they gain to be worth their sacrifice. More powerful Urban Englings will require a more epic chase. Cerebral Urban Englings gain pleasure from the resonance of nostalgia or sentimentalism they generate at the end of a Scavenger Hunt.

The more light-hearted spirits are content simply to amuse themselves by making chases entertaining. Some have been known to ride on the backs of bicycles, automobiles and other vehicles so that wolves and dogs can chase them through traffic. To them, wisdom is found through play.

The more cerebral Englings will prefer to lead their pursuers on a quest of sorts. They may take the form of various discarded objects, such as soda pop cans, newspapers, or old clothing. Some have a predilection for taking of the forms forgotten childhood toys or mementos. The Scavenger Hunts they lead not only uncover scads of cool stuff, they are a form of reverent worship to some Garou. Remembrance and nostalgia are very important to these wistful spirits.

Feral Psychagonea

Rage 8, Gnosis 8, Willpower 6, Power 25

Charms: Airt Sense, Possession, Suggestion* (if Wyld) or Corruption (if Wyrmtainted)

Image: Feral Psychagonea appear as vicious, frustrated animals. Their states of frenzy continually invite the corruption of the Wyrmtainted. In fact, the corruption of the Defiler Wyrmtainted can transform them into hideous spirits known as Feral Psychomachiae. The most horrific appear as abused or wild

animals, often with distended jaws or twisted, bloodstained claws. Those who serve Rat appear disheveled and dejected, but are still more civilized than their Wyrmtainted cousins. (The singular form of the name is "Psychagonia.")

History: Humans dangerously close to mental breakdowns or insanity invite the taint of self-destructive spirits known as Psychomachiae, which delight in awakening baser, more bestial impulses. They reawaken primitive urges within humans that were once essential to survival. Similar spirits call to the tame beasts within a city, who sublimate their instincts of survival to coexist in human company. Rat understands the call of the Wyld that still exists hidden in the city. The "purer" varieties of this spirit serve her, but the defiled versions of these spirits can become as dangerous as Psychomachiae.

Wyrmtainted Feral Psychomachiae revel in unrestrained bestial impulses. They encourage neglected animals to lash out at their masters and wallow both in the uncertainty of the tame animals who consider savagery and the suffering of the mortals whom they savage. Wise animals and clever Garou can spot these spirits for what they are and drive them away. Others are not so lucky. Note that, as with many Wyrmtainted spirits, they are not always present when mortal creatures exhibit these emotions, but they can definitely intensify such feelings in creatures who already exhibit the beginnings of such madness.

Although vampires generally do not know of the existence of Psychagonea, the Animalism Discipline can be used to attract or repel them. Under the sway of these occult powers, they can aid in charming, calming or enraging mortal creatures.

Habitat: Feral Psychagonea are drawn to places where animals are neglected or abused. Mortal animals find them extremely unnerving and will react to these spirits, who will reveal themselves to them whispering promises of freedom and joy. Unfortunately, not all animals can distinguish them from their Wyrmtainted cousins. Poorly tended zoos, kennels, parks or even homes where pets are neglected are all suitable stalking grounds.

Spiritual Correspondences: Those who serve Rat glorify freedom. While a tame life of submissiveness may seem suitable, Psychagonea enervate mortal creatures to a point where the thought of breaking free becomes quite exciting. Of course, as spirits, they don't understand the drawbacks of such an existence, such as starvation, cold or fear. As such, Feral Psychagonea are typically reckless.

Material Correspondences: Sabotaging places that contain or restrain animals lessens the affinity of Psychagonea to those locales. They are rarely, if ever, bound into fetishes, as the confinement would actively harm them.

Gift Lore: Gifts taught by Psychagonea typically relate to understanding and working with animals rather than controlling them. They understand the basics of the Spirit Speech Gift, but can only teach how to converse with animal spirits. Gifts taught by Feral Psychomachiae have been known to induce frenzies.

Taboos: Psychagonea detest anything that constrains an animal or denies it its freedom. Treating an animal as anything less than an equal insults them. If an animal is to aid a human of its own free will, it must have the freedom to choose. An eloquent Garou can negotiate a compromise with the spirit, but as reckless entities, they feel no obligation to hold to a bargain.

Feral Psychomachiae, on the other hand, abhor kindness, seeing it as a lie. They fear humans and mistrust them implicitly. Overcoming the mistrust of an animal will force its host Feral Psychomachiae into Slumber.

Attitude: Feral Psychagonea are friendly if treated with respect, while Feral Psychomachiae are hostile in the extreme.

Chiminage: These spirits will consent to working with Garou if they can help improve the situation of domestic animals. Acts of kindness to pets impress them. Feral Psychomachiae who corrupt creatures delight in watching retribution against those who harm or abuse them or even the men who would usually master them.

Lost Dogs

Rage 7, Gnosis 6, Willpower 6, Power 25

Charms: Reform

Image: This animal spirit is usually a shaggy or forlorn dog with a needy expression. Abandoned or feral dogs, slaughtered puppies or other forgotten canines eke out a living not unlike that of an urban Bone Gnawer. When some of these creatures pass on, they become lost spirits in the Umbra.

History: Wild dogs have no trouble adjusting to the transition between life and death. It is a natural adjustment. As the species was domesticated, however, their understanding of the spiritual world was obscured. Rat commiserates with the creatures of the city who fight to survive, and although she is disdainful of dogs who hunt her children, the souls of animals who die in the cities and cross the Gauntlet after death can find communion with her.

They like to keep their freedom, but if a chance to run with a good pack for a little while comes up, they'll take it. If they remain solitary or find companionship with kind mortals, they'll find solace.

If these spirits gather in numbers, however, they become dangerous. A pack of Lost Dogs, especially one under the influence of a Feral Psychomachiae (see above), will slowly begin to raise the rage of the pack members. (Increase the spirit's Rage by up to three points as the pack grows.) Over time, the pack will become a marauding band of wild beasts that inflicts its loneliness and despair on others by spiritual, or even material, assaults. Once the path of rage is chosen, the only escape is oblivion.

Habitat: Wherever the spirit can rest from the madness of the Penumbra, catch some sleep, and watch the life they once knew. Those that succumb to their own rage eventually roam the most dangerous areas of a city in packs.



Spiritual Correspondences: Lost Dogs stand for loneliness and abandonment, but are extremely receptive to companionship.

Material Correspondences: Binding a Lost Dog into a fetish is difficult, as the level of trust required is quite high. They work better as companions than as tools.

Gift Lore: Gifts of companionship and fellowship are known to these spirits.

Taboos: Lost Dogs have forgotten their former lives. If they witness the people or places they knew in mortal life, the pain of remembering what they've lost will force them into Slumber. Once the life once knew is completely gone, they cease to become Lost Dogs and either pass into oblivion or become animal spirits.

Kindness rescues them from their fate, but isolation drives them to seek out others of their kind. Herding them or forcing them to act together is taboo.

Attitude: Friendly when alone; hostile in numbers.

Chiminage: Kindness is remembered; disdain is returned. Respect the freedom of a Lost Dog, and if he finds you suitable, he'll develop a gradual affinity to you. **Shun** him and he may exact revenge later.

Wanderlust-spirits

Rage 1, Gnosis 8, Willpower 8, Power 40

Charms: Airt Sense, Suggestion*

Image: This is a spirit carried on the wind, an elusive bright mixture of light and energy that beckons a Garou or a spirit on to better things. The spirit may suggest aromas and visions from distant lands, whether that's the flashing lights of Las Vegas or the smell of a bowl of borscht from a family restaurant in Minsk. Bone Gnawers who follow these clues get further glimpses of the spirit as they follow it further, along with increased luck.

History: The Bone Gnawer tribe has wandered across the face of the Earth, putting their homeland farther and farther behind them. Rat, and the City Fathers she knows, can usually judge when the Bone Gnawer population of a city should be moving on, but judging exactly where they should go can be difficult. As a result, Rat has gained an alliance with these enigmatic spirits who can reveal wisdom to the Garou who follow them. Questing after a Wanderlust-spirit can be a lengthy and hazardous journey.

Habitat: No permanent habitat whatsoever. Just as rats will abandon a residence that is about to be destroyed or a ship that's about to sink, Wanderlust-spirits will try to lead Garou away from danger and discourage them from "putting down roots" in any one place.

Spiritual Correspondences: Travel broadens the mind, and spirits of Wanderlust teach tolerance, understanding and acceptance.

Material Correspondences: Sacrificing the material possessions one has accumulated may summon this type of

spirit. There are legends of a few being bound into fetishes, such as compasses and shifting road maps that repeatedly lead Garou on bizarre adventures. There are also stories of Umbral entities that lead spiritually questing Garou to the Realms that would best heal their hearts.

Gift Lore: Survivor

Taboos: Once a Bone Gnawer has set down a semipermanent residence, the Wanderlust-spirit will stop calling to him.

Attitude: Friendly and inviting, yet taunting and mysterious.

Chiminage: Confessing feelings of loneliness to one of these spirits will attract its attention. A simple request to "take me away" may be all it takes to start a quest after a Wanderlust-spirit. The spirit will try to figure out why the petitioner is unhappy and present him with clues about where he should be. The Garou then follows a series of clues to figure out the next place the spirit will be. As a side effect, he may find a dedicated item getting warmer or colder as he gets closer to figuring out the mystery. Once the Garou discovers the locale, he will feel a rush of Gnosis. The Wanderlust-spirit, however, may amuse itself by presenting another image later on...

The travels that result will give the Garou wisdom. In game terms, figuring out the next place where the spirit has gone will restore the character's Willpower and grant him three temporary points of Gnosis. Experience gained from these quests are quite suitable for increasing permanent Gnosis as well.

Stag's Brood

Stag has one of the largest and most unified broods of any totem spirit. Stag commands his brood through his own strength and by respecting the abilities of the spirits which serve him. Stag rewards loyalty, and he protects his own kind. Those who dishonorably attack members of Stag's brood must face Stag's vengeance in the form of the Wild Hunt. Despite Stag's large brood, the Incarna wields no more power in the Umbra than other totem spirits; ambition is something that has little appeal to Stag. The Incarna expects members of his brood to attempt to solve their own problems before calling upon him. This expectation extends to the Fianna.

The Stag's brood gathers in the Bright Meadow of his Totem Realm. Favored Garou children of Stag visit the Meadow and serve in his councils. Stag may invite faeries and Verbena or Dreamspeaker mages. None of Stag's children or brood will harm faeries, due to an ancient pact between the Stag and the fey.

Dawn

Rage 3, Gnosis 10, Willpower 7, Power 70

Charms: Airt Sense, Healing, Materialize, Reform

Image: Dawn appears as a bright glowing woman wrapped in veils of reds, oranges, blues and purples with a slightly blurred outline. She radiates an aura of comfort. Dawn offers hope to the unfortunate, and she warns animals of the coming daylight.



History: Dawn was born of the feeling of awe and wonder that came with the first sunrise of the world. No matter what tragedies may come to the lives of Stag's children and their allies, she heralds the new day and illuminates darkened souls. In the Silver Record, there are accounts of the spirit saving Garou from the grip of Harano and warning the Fianna of Black Spiral and Bane ambushes. Dawn has participated in the affairs of humankind, and some ancient peoples worshipped her as a minor deity. She has many names from these times, such as Aurora or Usha. Dawn has a spirit lover, the spirit of sunset and evening, whose name is known only to the wisest elders. She meets with him during the white nights and dark days of the far north and south.

Habitat: Dawn travels across the world with the first light of day. After the sun rises into the heavens, she retires to the Bright Meadow, where she dances with Stag's many attendants and lightly shades the petals of spring flowers with her blessing.

Spiritual Correspondences: Dawn represents the first light of day. She is the spirit of both the false dawn of early morning and the true dawn of day.

Material Correspondences: Flowers, songs, pictures of sunrise

Gift Lore: Dawn teaches Gifts of healing, purification, light and warmth.

Taboos: Dawn must never materialize in the physical world during the bright light of day.

Attitude: Dawn is a pleasant spirit who enjoys visits from the Garou. She answers requests politely, no matter how extreme or ill-conceived. She does not take well to threats or demands, and those who try to coerce her will earn the wrath of Stag himself.

Chiminage: Dawn appreciates entertainment. She especially enjoys music, painting and dance. Garou who perform for Dawn will earn her favor. Dawn has a weakness for the flattery of attractive males of all species, although the spirit of evening keeps her heart. Any Garou who can bring her a bit of the essence of sunset will earn her favor.

Grain

Rage 6, Gnosis 6, Willpower 5, Power 90

Charms: Airt Sense, Break Reality, Disorient, Healing, Incite Frenzy, Reform, Shapeshift

Image: Grain appears as a well-endowed golden brown woman with bright yellow hair, dressed in a long plain gown holding a basket filled with sheaves of wheat and barley. She has dark eyes that sparkle delightfully, and her hips sway suggestively as she walks. Smiles come easily to her. When she speaks she does so with an enticing lilt, and many Fianna swear she has an Irish accent.

History: The Fianna refer to Grain as "the spirit of spirits," and so she is. She was born from the first vat

of alcoholic brew mixed together by the ancients. She is a welcome visitor to any celebration, and she's served Gaia well in the past, by intoxicating Fomori and Bane-spirits so that Gaia's defenders could fall upon them. The Fianna credit Grain for teaching the secrets of their mystical homemade brews. Fianna elders are quick to warn young pups to be wary of Grain, because they know she has potent abilities to alter the senses. Many of the more amusing tales of the Fianna Galliards involve Grain setting a misguided youth straight by getting him to imbibe a bit too much.

Habitat: Grain customarily spends her time sitting in the Bright Meadow of Stag's totem realm, constantly handing out mugs or filling pails with her fine gift. When she is not present in the Bright Meadow, she seeks out wild parties and gatherings. During the winters, she is whispered to spend time among the spirits of the dead in the Dark Umbra, bringing cheer to the gloom below the world.

Spiritual Correspondences: Grain is most famous as the spirit of grain alcohols, but she also holds some sway over the grains in the field. She helps her mother, Gaia, provide bread and sustenance to humans and animals.

Material Correspondences: Beer or alcohol brewed from any grain, sheaves of grain and empty beer mugs.

Gift Lore: Grain teaches any Gifts that might muddy the senses or bring blissful intoxication.

Taboos: She refuses to give aid to the overindulgent, and she may not use her healing during the winter months.

Attitude: Grain is a bright spirit who dispenses kind words and tall tales with her drinks. She is friendly to those who approach her, and enjoys relaxed company.

Chiminage: The best way to approach Grain is with an empty mug. She takes great pleasure in filling mugs, and those who compliment her drinks fare well with her. In order to impress Grain, a Garou will have to sow fields with her plants, or discover a new brew for himself.

The Hind

Rage 3, Gnosis 10, Willpower 8, Power 90

Charms: Airt Sense, Armor, Cleanse the Blight, Healing, Materialize, Reform

Image: The Hind, or Doe, always appears as a lovely snow-white deer with dark, soft eyes.

History: The Hind is Stag's daughter. She is a spirit of mercy, caring and innocence who offers to aid all who are in need. The Red Talons have tales of how she suckled young cubs after hunters slew their parents. The Silver Fangs sing legends of how the Hind guided great heroes to discover lost fetishes. The Hind often manifests to comfort young Garou and lost ones after their First Change. She leads frenzied Garou away from innocents or loved ones averting some of the tragedies of rage.





Habitat: The Hind dwells in her own mini-realm in the Umbra, a place of everlasting spring near Summer Country, where she tends to the demands of young animals and children of Kinfolk. Other times, she spends in the Bright Meadows, bathing in the beauty of her sire's realm. She enjoys visiting the realms of Unicorn and Pegasus, and she has allies among the broods of both Incarna.

Spiritual Correspondences: The Hind is a spirit of peaceful innocence and childhood.

Material Correspondences: Song, tears, ribbons, gifts from the heart, new-fallen snow and spring blossoms.

Gift Lore: The Hind teaches Gifts of healing, concealment and pacification.

Taboos: The Hind will never engage in combat. She will only dodge and flee from attack.

Attitude: The Hind is friendly to those who call her out of a sense of respect or wanting to do good for others. She has little patience for those who desire strength or power, such as Shadow Lords or Get of Fenris. When the Hind does not wish to see such an individual, Stag may send his more violent brood members to intervene.

Chiminage: The Hind requests that those who call upon her return her favors by doing good for the young and innocent. She is a shy spirit, and she takes her time to meet new people. She prefers to deal with individuals who are smaller than she is, either sitting adults or children. Any quick or aggressive actions in her presence will cause her to flee.

Impala

Rage 4, Gnosis 10, Willpower 9, Power 100

Charms: Airt Sense, Armor, Plains Sense (as the Gift Forest Sense), Reform, Tracking

Image: Impala appears as a perfect example of his material species, with a rich coat and spreading horns.

History: Impala leads the spirits of antelope who pay homage to Stag. Impala is a spirit of knowledge, well renowned for his wisdom. Of all of Stag's brood, Impala is his closest advisor. Impala insights have crippled many of the Wyrms' schemes. He takes responsibility for all of Stag's brood that have spiritual ties to Africa. Impala considers himself a spiritual protector of the continent.

Habitat: Impala lives in a Umbral mini-realm, the Vast Savanna. He visits Stag's totem realm to graze with his distant cousins and share his wisdom with any who seek it. Impala has his own small brood, composed of antelope spirits. Impala manifests on earth comforting his children while humans relentlessly steal and destroy their lands.

Spiritual Correspondences: Impala represents Stag's wisdom, intelligence and conscience. He reminds Stag of the consequences of action and inaction.

Material Correspondences: Impala horns, skins of crocodiles or great cats.

Gift Lore: Impala teaches gifts of sensing.

Taboos: Impala may not answer unasked questions, although he tries to circumvent his taboo through implications and leading answers.

Attitude: Impala is initially friendly to all who approach him, seeking counsel. He has little patience for individuals who ask for his advice, but who don't act on it when presented with the opportunity. Impala believes that all beings should be aware of their limitations as well as their abilities.

Chiminage: Impala prefers the direct approach. He dislikes pretentiousness and flattery. When he responds to others, he does so in a blunt and direct manner. If seekers do not like his answers, he advises them not to ask the questions. Impala refuses to speak on matters in which he has no knowledge, such as technological devices.

Rabbit

Rage 4, Gnosis 6, Willpower 5, Power 40

Charms: Airt Sense, Disorient, Materialize, Reform

Image: Rabbit appears as a small white, brown or gray rabbit.

History: Rabbit has a long and colorful history of getting into trouble and hopping out of it. Many folk tales and stories come from Rabbit's exploits. Rabbit takes credit for every piece of fiction with a bunny or hare as long as he gets a little prodding.

Habitat: Rabbit spends most of his time in a warm burrow hidden in the Bright Meadow of Stag's totem realm. When he goes out, he often explores the Penumbra, and he likes to manifest wherever he can find food in the wilderness or rural areas. Rabbit sometimes ventures into a Garou's hunting ground looking for a good chase.

Spiritual Correspondences: Rabbit is the spirit of wilderness survival. He has the quickness to escape from the hunt, and the wits to forage for food.

Material Correspondences: Rabbit's feet, carrots, other vegetables and rabbit stories.

Gift Lore: Rabbit teaches Gifts of hiding and deception, and those that aid in the scrounging of food.

Taboos: Rabbit will never fight an opponent. He goes by the annotated motto, "He who runs away, lives."

Attitude: Rabbit is initially suspicious of anyone who seeks him out or calls upon him, especially wolves and Garou. He likes to form long-term relationships with individuals, but he always takes his time to develop trust.

Chiminage: Rabbit should be approached in as inoffensive and nonthreatening a manner as possible. He prefers to be given food, such as fresh carrots, cabbages, radishes or certain roots. He likes to eat his food in peace before answering the questions of Garou. Sometimes he will give up one of his totem animals to aid a starving predator, as

long as the predator offers to spare another rabbit in the future. Rabbit enjoys having stories involving his totem animals read to him, but he quickly grows bored if the reader doesn't perform the reading well. A well-renowned elder earned Rabbit's eternal friendship with a mesmerizing rendition of *Watership Down*.

The Brook

Rage 4, Gnosis 10, Willpower 10, Power 100

Charms: Cleanse the Blight, Flood, Healing, Materialize, Reform

Image: The Brook spurts up out of the ground when it manifests, usually from a rock, although Bone Gnawers claim that the spirit will appear out of the pavement or spew from a fire hydrant. The Brook always has crystal clear water, which sparkles and bubbles enthusiastically. The Brook washes and purifies all that it touches. Grime, sludge and assorted debris cannot stand before it. All living beings who drink its waters are renewed and refreshed.

History: The Brook is a child of Gaia, a gift of fresh water for all living beings. It takes many forms, from the Fountain of Youth to the cleansing waters of sacred rivers. Stag watches over the Brook for Gaia. The Brook allows anyone to partake of its waters. Despite the reputation that the Brook holds in the mythos of dozens of cultures, it does not have the power to mend corrupted souls. The Brook never takes sides in the conflicts of Gaia. The Brook sees itself as a spirit of peace which offers the gift of life and healing to any who would ask.

Habitat: The Brook flows freely through Stag's totem realm, becoming a babbling creek as it tumbles through the Bright Meadow. Stag and his brood will often drink the waters, and Grain uses its pure liquid as the basis for her brews.

Spiritual Correspondences: The Brook is the spirit of life and health, associated with pure water. It is the provider of water to all creatures of the woodlands.

Material Correspondences: White or clean clothing, wave patterns, smooth stones, fresh water plants and frogs.

Gift Lore: The Brook teaches Gifts of healing, purification and Gifts associated with water.

Taboos: The Brook may never refuse any who wish to drink from its waters. It must defend the safety of any who come to drink, while they are near its waters.

Attitude: The Brook burbles up with an offer of friendship to those who call upon it. Only direct attempts to foul or contaminate its waters can bring its hostility.

Chiminage: The Brook responds to all those who come to drink from its waters. The Brook prefers that those who seek it come first to drink, and then to bathe before moving on to other matters. For special requests, a Garou should work to prevent pollution of fresh water or clean a fresh-water stream.

Squirrel

Rage 4, Gnosis 7, Willpower 6, Power 80

Charms: Airt Sense, Forest Sense, Materialize, Reform

Image: Squirrel's Jaggling avatar appears as a perfect specimen of the animal. He changes colors depending on his appearance, alternating between white, black and gray. He is a lively spirit, constantly swishing his tail back and forth and twitching his whiskers.

History: Squirrel is a consummate trickster and tattletale. He runs through the treetops, waving his bushy tail this way and that, teasing creatures of the Wyrms or spying on those who violate the Ways of Gaia. Most legends about Squirrel tell of him outwitting more powerful spirits, but in certain stories, Squirrel gets caught. Luckily, Stag always arrives to save him after he's learned a good lesson. (In one story, Squirrel outwits Grandfather Thunder himself.) Squirrel, despite his faults, is devotedly loyal to Stag. No matter how much trouble he gets into, Stag always forgives him. Squirrel's favorite hiding place is behind Stag's antlers.

Habitat: Squirrel dwells in the treetops of Umbral forests. He constantly travels from place to place by leaping from tree to tree. When he attends Stag's councils in the Bright Meadow, he sits in Oak's boughs. Squirrel enjoys manifesting on earth, where he does a great deal of spying and scolding.

Spiritual Correspondences: Squirrel is the spirit of careless curiosity which all young animals feel when they first reach adolescence.

Material Correspondences: Nuts, food, squirrel tails, secrets

Gift Lore: Squirrel teaches as many of the same Gifts involving sure-footedness as the Cat-spirits. He also teaches Gifts of spying and hiding.

Taboos: Squirrel never breaks a promise, but he also tries not to make any.

Attitude: Squirrel's primary attribute is his curiosity, followed by his chattiness. He can be a bit annoying, because he's rarely serious. His favorite Garou are all Ragabash. Squirrel is always friendly to anyone who can handle a bit of teasing and climb trees.

Chiminage: The best way to approach Squirrel is to offer him presents, such as nuts in the trees, bits of food or secret information about anything under the sun. Squirrel is a sucker for gossip and rumor. Squirrel hates when someone lies to him. While he doesn't mind being tricked, Squirrel considers lying to be "unfair."

Yale

Rage 7, Gnosis 10, Willpower 5, Power 70

Charms: Airt Sense, Armor, Materialize, Reform

Image: Yale is a buck with a red or brown coat and large antlers. In most respects, he resembles a typical adult male deer. Yale differs from natural deer because he can rotate his horns and even move them independently.

History: Yale first appeared in early medieval times. He served Stag as a protector of spiritual places, defending them

from knights and other forces of civilization. For long centuries, Yale performed his duties, but as the Industrial Revolution swept the world, Yale failed in his tasks. Now, Yale defends a paltry few sites, but the spirit realizes that the Apocalypse draws near. When the Final Day arrives, Yale will need all of his power to try to defend Gaia.

Habitat: Yale spends his time in the Totem realm of Stag. He will travel to earth to visit unclaimed caerns and to watch over Stag's children.

Spiritual Correspondences: Yale represents the mystical aspects of Stag.

Material Correspondences: Twodrawn parallel lines, horns

Gift Lore: Yale teaches gifts involving interaction with the Umbra. He also teaches rites that require contact with the Umbra, such as summonings.

Taboos: Yale may not use his armor against technological attacks.

Attitude: Yale acts neutral to those who seek him, although in truth, he enjoys aiding the Garou. He believes that every being should rely on develop their own spiritual self. For this reason, some of his responses are cryptic, for the spirit believes that lessons are best learned through self-discovery. Yale can be sullen or even depressed at times, and it is best not to approach him in these moods. Yale hates technology.

Chiminage: Yale is not fond of packs who seek him out en masse. He prefers to interact with Garou one on one. Yale has a particular distaste for individuals who have an overinflated sense of self-importance. Yale always requests services as payment for his aid and advice. A typical service would require a Garou to defend an unawakened caern from the Wyrms' minions.

The Black Stags

Rage 9, Gnosis 7, Willpower 10, Power 50

Charms: Airt Sense, Armor, Blast Flame, Materialize, Reform, Tracking

Image: A Black Stag is a large night-black stag, about the size of an elk or a large caribou, with sharp pointed antlers and fiery red eyes.

History: Black Stags are another manifestation of Stag's rage. Many stories tell of these Gafflings crushing serpents beneath their hooves or impaling monsters on their antlers. These manifestations of Stag's fury sometimes lead the Wild Hunt, and woe to any who mistake these forerunners for prey of the Huntsman. When a Black Stag appears to one of Stag's children, it serves as a warning that the child is straying from the proper path.

Habitat: Black Stags dwell in the Totem realm of the Stag in the forest to the far side of the Bright Meadow, opposite the wood where the White Harts live. If they are encountered outside the Totem realm, they will be seeking vengeance for the Stag for an attack on his brood or his children.

Spiritual Correspondences: Black Stags are spirits of vengeance and fury.

Material Correspondences: Antlers, blood and bonfires.

Gift Lore: Black Stags teach no Gifts.

Taboos: Black Stags must always attack enemies of Gaia, wherever they may be found.

Attitude: As manifestations of Stag's anger, Black Stags are only interested in attacking Stag's enemies.

Chiminage: The only entreaties that Black Stags respect are offers of aid in slaying Wyrmspawn. A Garou who calls on a Black Stag should have a strong anger burning inside himself which the Black Stag will share.

Kelpies

Rage 4, Gnosis 4, Willpower 6, Power 30

Charms: Airt Sense, Materialize, Flood

Image: Kelpies are sensual water spirits who attempt to lure males and females into their drowning embrace. They take the form of a naked and perfect male or female of their victims' species.

History: Kelpies are manifestations of the dark side of Stag's nature. Legends throughout the British Isles describe Kelpies luring the unsuspecting to their doom. Kelpies do not prey upon the innocent. Instead, they purposely appear to individuals who have drawn the ire of the Stag and do not deserve the honor of death in combat. Many black-hearted humans have lost their lives to the Kelpies.

Habitat: Kelpies inhabit deep lakes and rivers in the Umbra. They venture out of their lairs only to seduce the deserving and bring them back to a watery grave.

Spiritual Correspondences: The Kelpies represent the dark side of the sexual aspects of the Stag totem.

Material Correspondences: Algae or fresh-water fronds, cloth or rope soaked in fresh water.

Gift Lore: Kelpies only teach gifts of seduction.

Taboos: Kelpies fear flame and will not go near it.

Attitude: Kelpies are generally neutral and detached in their dealings with living beings.

Chiminage: Kelpies are dangerous to approach. Garou should avoid looking into their eyes, lest they decide to follow the Kelpies back to their lair.

White Harts

Rage 6, Gnosis 7, Willpower 10, Power 60

Charms: Airt Sense, Armor, Forest Sense, Materialize, Reform, Tracking

Image: White Harts are youthful stags with a coat the color of new-fallen snow. They have eyes that flicker with a deep intellect and vary in color from black to deep blue to bright green. White Harts have black noses, black hooves and black antlers. When a White Hart manifests, he appears at the edge of his target's vision, more often than not just a flash of white fur in the woods, lingering just long enough to draw chase.



J.D.
'96

History: White Harts are Stag's guides. They lure Gaia's enemies into traps, and they lead Gaia's defenders to their goals. The appearance of a White Hart is always a sign from Stag. Stag protects his Harts and rarely allows them to be slain. When a Hart is slain by an honorable hunter, Stag asks the slayer to serve him in the Hart's stead. Harts may take on human forms to speak with beings who cannot take a hint or to serve Stag in the urban wastelands.

Habitat: White Harts dwell in Stag's Totem realm, where they have mates and families. On special occasions, they present themselves before Stag in the Bright Meadow.

Spiritual Correspondences: The Harts are manifestations of Stag's will. They represent the endless pursuit of physical perfection which inspires many creatures to greatness.

Material Correspondences: Snow, antlers and untanned buckskin.

Gift Lore: The Harts do not teach Gifts, except by special instructions from the Stag, when they may teach any Fianna Gift.

Taboos: White Harts do not directly intervene in conflicts between Stag's children and their enemies.

Attitude: White Harts concern themselves only with the interests of the Stag and Gaia. They have no interest in anything else.

Chiminage: The best way to approach a White Hart is with humility, eyes down at first, slowly rising to meet the eyes of the Hart as the conversation proceeds.

Uktena's Brood

*Speak of snakes in low voices in broad daylight,
Of monster snakes in whispers, saying little,
And never in the dark.*

—Jean Starr, "Uk'ten"

Uktena's spirit brood consists of creatures who share its affinity with water and the search for hidden knowledge. Besides the Native American spirits who acknowledge Uktena as their patron, the spirits of dragons, snakes and snakelike creatures from many cultures have formed alliances with Uktena, drawn to that totem by their desire to maintain their connection to the material world. Uktena's willingness to adopt orphaned or abandoned spirits has served as a model for Garou born into the tribe of the great water-serpent.

Wingless (Oriental) Dragons

Rage 6, Gnosis 9, Willpower 7, Power 45

Charms: Airt Sense, Armor, Reform, and one of the following: Create Fires, Create Wind, Flood, or Quake*

Image: Oriental or wingless dragons come in many sizes, shapes and colors. They combine the body of a serpent with four legs and a long, sinuous tail. Their expressive faces reflect great intelligence and a lively, if sometimes mercu-

rial personality. In color, oriental dragons span the spectrum; they may be red, black, blue, green, yellow or multicolored.

History: Gaia dreamed, and some of her earliest dreams took the form of dragons. These exuberant manifestations of the Wyld played freely in the tempestuous days when the world was young and its surface rapidly changing. In later times, when the great Celestines and their Incarna began to divide up the universe among them, the free-spirited dragons found their exuberance curtailed. Many of them resented the limitations imposed upon them by the great powers who assumed the roles of gods and demigods to the mortals who were quickly populating the surface of Gaia. Others, the descendants of the four Lung Wang dragons of China, accepted a new role, acting as protectors and overseers for both natural and celestial worlds, bridging the gap between the Incarna they served and the mortals who revered them. Each of these spirits assumed responsibility for one of the four metaphysical elements: earth, air, fire or water. After the rise of the Gauntlet, the wingless dragons, like other creatures from mythic times, were cut adrift from their moorings. Recognizing a brother "dragon" in the person of Uktena, these spirits agreed to accept Uktena's patronage.

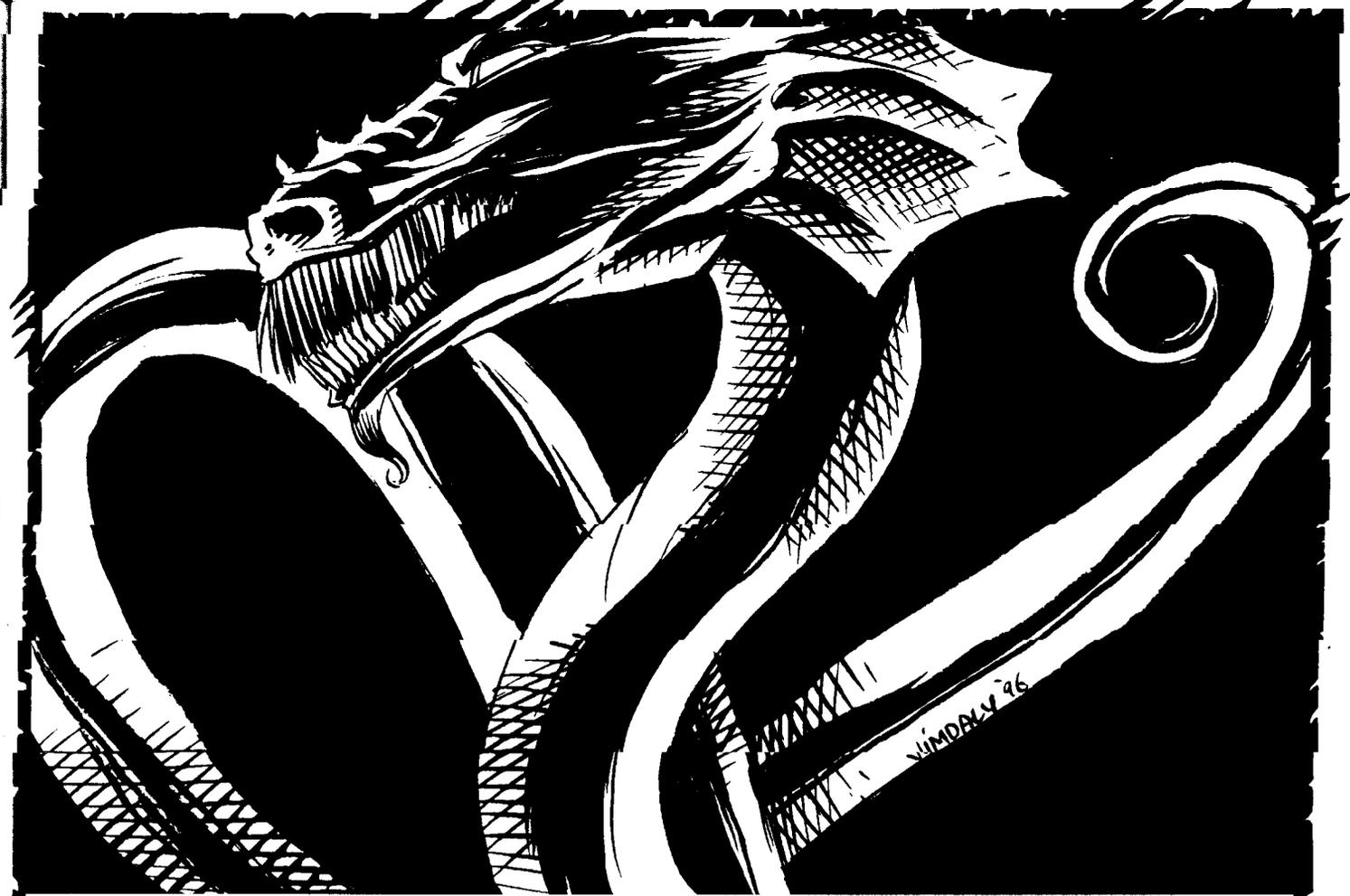
Eastern cultures have continued to revere and celebrate the Lung Wang and their children. These spirits, although rare, are generally eager to respond to those who seek them out. Despite the prohibitions exerted by the Gauntlet, the wingless dragons would like nothing better than to find a way to resume their role as acknowledged links between the world of matter and the realm of the spirit.

Habitat: Wingless dragons most often inhabit the Umbra's Legendary Realm, although some can be found ministering to the Elder Serpent in Pangaea.

Spiritual Correspondences: Wisdom, guardianship

Material Correspondences: Garou wishing to summon one of the wingless dragons must perform a ritual which involves burning aromatic incense and sounding a small brass gong or ringing a string of temple bells. Petitioners should also come prepared with gifts, since these spirits enjoy accumulating valuable and beautiful treasures. Brush paintings, ornamental vases or hand-crafted tea sets are possible offerings to placate wingless dragons.

Somewhat vain by nature, wingless dragons will not suffer themselves to be bound into any common-looking or mundane object. Figurines resembling their mythical form, preferably when made from exotic woods or rare minerals, are their most favored abodes. Garou wishing to create a fetish containing one of these spirits had better have a receptacle made from jade, teakwood or some other appropriate material. Occasionally, wingless dragons may be bound into objects such as bowls or weapons such as daggers, provided such items are decorated with carvings or paintings of oriental dragons.



Gift Lore: A wingless dragon can teach Garou any Gifts involving its chosen elemental correspondence, as well as Gifts pertaining to acquiring knowledge.

Taboos: Because of their legendary role as guardians, wingless dragons may not perform any actions which directly harm mortals. Doing so will force the spirit into Slumber. To awaken a Slumbering wingless dragon, a Garou must perform a compensatory deed in the name of the spirit, restoring the cosmic balance upset by the spirit's actions.

Attitude: Friendly

Chiminage: Wingless dragons welcome the opportunity to further their guardian roles in the physical world, even if only by proxy, so Garou seeking to learn Gifts from these spirits will often be asked to engage in a quest of some sort — usually one which involves rescue or protection. (Example: “There is a woman in the Pacific Northwest who is fighting to preserve the wilderness there. Evil men are trying to kill her. Find her and foil their plots and I will gladly teach you the secret of The Living Wood.”) Success in such a quest will earn the Garou 2 Honor, 2 Wisdom and 3 Glory Renown. In order to bind a wingless dragon into a fetish, a Garou must agree to act as the spirit's agent in the material world and function as a protector or guardian of the spirit's chosen province: forests, rivers, volcanic areas, mountains, etc.

When approaching wingless dragons, Garou should always keep in mind that these spirits do not tolerate rudeness of any sort. Downcast eyes, a respectful posture, soft speech and extreme politeness are mandatory.

Feathered Serpents

Rage 6, Gnosis 7, Willpower 6, Power 40

Charms: Airt Sense, Cut, Materialize (Power Cost 13; Str 2, Dex 4, Sta 2, Brawl 2, Dodge 3, Stealth 3, 7 Health Levels), Updraft

Image: In the Umbra, the feathered serpent (or coatl), manifests as an enormous, snakelike creature with brilliant green or red feathers in place of scales. Unlike a snake, its eyes have rounded pupils, resembling those of a jaguar. Its favorite form for materializing in the physical world resembles the graceful quetzal bird, although sometimes it takes the shape of a snake or a hummingbird.

History: Originally associated with Quetzalcoatl, the Aztec spirit credited with creating humankind, the feathered serpent came to symbolize hidden knowledge as well as fertility to the inhabitants of pre-Colombian Mexico. The rise of the Gauntlet and the death of the Aztec culture at the hands of gold-hungry Spaniards intent on enriching the coffers of Church and State severed the Umbral connection which allowed the minions of Quetzalcoatl to communicate with humankind. Seething with resentment, the feathered serpents retreated into the Umbra, where their anger grew as they saw the destruction of a culture that honored them. Wily Uktena was quick to fill the vacuum, and an uneasy alliance was formed with the servant spirits of Quetzalcoatl. Feathered serpents are rare and generally reclusive. They resent the destruction of the culture which

once considered them messengers of the gods as well as the corruption of their ancestral lands in the physical world.

Habitat: Feathered serpents may be found in the Legendary Realm of the Umbra, or else in Glades corresponding to rainforest and jungle sites in the physical world.

Spiritual Correspondences: Knowledge

Material Correspondences: Offerings of fresh flowers, jade and a few drops of blood must accompany any rite intended to summon a feathered serpent. A mixture of blood and nectar (from flowers) is necessary for binding these spirits. Favored fetish objects include stone daggers, gold objects or items decorated with quetzal feathers or snakeskin.

Gift Lore: Feathered serpents can teach Gifts involving ferreting out hidden information as well as Gifts related to the abilities of snakes or birds.

Taboos: If a feathered serpent interacts with a physical being (Garou or human) without receiving a blood offering of some sort, it will be forced into Slumber. Awakening one of these Slumbering spirits may be accomplished by sprinkling it with a few drops of blood.

Attitude: Neutral to hostile, depending on who they deal with.

Chiminage: Feathered serpents can be demanding in their requirements, since they initially regard most petitioners with suspicion and mistrust. These spirits will teach Gifts or lend assistance only to Garou willing to risk themselves for such knowledge or aid. They may require Garou to retrieve some ancient Aztec artifact from the haven of a vampire, sabotage a deforestation team's efforts in the rainforest, or carry a message to the werejaguars of the Yucatan. Such quests, if successful, will earn Renown for the Garou (Honor 3, Wisdom 1, Glory 3) as well as the trust of the feathered serpent. These spirits will only agree to be bound into a fetish if the binder accepts a ban of some sort — usually a promise never to harm a snake or bird. Sometimes the spirit may require a Garou to protect the few remaining descendants of the Aztecs or to dedicate some of her time to saving the rainforests. Because of their initial hostility, feathered serpents must be approached with caution and respect, rather than fear. Garou with obvious Spanish ancestry should be prepared to make some symbolic atonement for the misdeeds of their human ancestors — either by spilling their own blood or by making some particularly valuable offering to the spirit — in order to even gain the attention of a feathered serpent.

Sea Serpents

Rage 7, Gnosis 6, Willpower 6, Power 40+

Charms: Airt Sense, Flood, Liquefy*, Materialize (Power Cost 30; Str 8, Dex 4, Sta 6, Brawl 4, Swim 4, Bite: Str+1, Squeeze: Str + 3, Health Levels 10), Sap Will, Suggestion*.

Image: These spirits appear either as gigantic aquatic dinosaurs or as monstrously large serpents. Their colors range from gray to brilliant blue or green, but usually correspond to

MONTANA

watery tones. Some sea serpents are horned, while others have spiked heads. Their eyes are large and heavily lidded, but exercise a mesmerizing power when fully opened.

History: Sea serpents were among the first creatures to travel the paths of Gaia's lifeblood — her rivers, lakes and oceans. When humans began to populate the earth's surface, they sometimes encountered these creatures, and these meetings gave birth to legends — of the Loch Ness monster, the giant water serpent in Nevada's Pyramid Lake, the Skirmsl of Iceland and denizens of many other bodies of water. The rise of the Gauntlet affected the sea serpents in different ways. Some were driven entirely from the physical world and can only be contacted through summoning rites. Others, like the Loch Ness monster, occasionally manifest in the world of matter. Uktena, itself a great serpent of the waters, actively sought out these spirits and prevailed on their common affinities to win their allegiance as members of its brood. Sea serpents are fairly common, although usually only one such spirit exists in any particular place. Most sea serpents recoil from prolonged contact with the physical world, since they are extremely susceptible to the toxins that pollute most of the earth's waterways. The poisoning of the waters has induced in them a growing irritability toward the humans who have despoiled their once pristine realms.

Habitat: Sea serpents inhabit the Umbral site which corresponds to their specific lake, ocean or river's earthly manifestation. They can, however, travel freely through the "waters" of the Umbra.

Spiritual Correspondences: Travel by water

Material Correspondences: Sea serpents can only be summoned in the Umbra surrounding their specific lake or waterway. Garou wishing to summon one of these spirits need a vial of pure water and a stone dipped in the spirit's chosen body of water. (If the water from a particular site is polluted, the stone must be purified afterwards.) Acceptable fetish objects include river reeds (for river serpents), shells (for ocean spirits) or lake stones (for lake creatures).

Gift Lore: Sea serpents can teach Gifts relating to water or water travel.

Taboos: If a sea serpent inadvertently touches land or if it is seen by a normal human, it is forced into Slumber for a full cycle of the moon. Garou can awaken Slumbering sea serpents prematurely by performing a Rite of Purification in the Umbra near the spirit's home or — in the physical world — by swimming at least one mile along the course of the sea serpent's specific waters.

Attitude: Neutral

Chiminage: Sea serpents will require that a petitioning Garou pass some sort of test to earn its favor. This may be anything from a series of riddles to a feat of physical exertion. (Example: "Swim three times across the lake and I will teach you what you wish to know.") Sea serpents will rarely allow themselves to be bound into fetishes, although occasionally they will agree to do so for specifically designated periods of time.

In return for entering a fetish object, sea serpents will extract a solemn vow from the Garou to release it after the agreed-upon time has passed. In addition, the Garou must accept a personal taboo or geas from the serpent, such as avoiding the killing of sea creatures, drinking only water or immersing herself in cold water once per day for the duration of the binding. A Garou must stand in water when addressing one of these spirits and must keep her eyes lowered until the spirit agrees to speak with her.

Kolowissi

Rage 6, Gnosis 6, Willpower 7, Power 45

Charms: Airt Sense, Materialize (Power Cost 34; Str 8, Dex 6, Sta 6, Brawl 3, Swim 5, Bite: Str+1, Squeeze: Str +3, Health Levels 10), Flood, Reform, Shapechange, Suggestion*

Image: Kolowissi appears in his true form as a gigantic, coiled serpent with shining scales and a large gaping mouth. He has also been known to assume the form of an infant or a handsome young man in Native American warrior's dress.

History: Known to the Zuni of the American southwest as the Serpent of the Sea, Kolowissi was born from the waters in the first days of the world. One of his homes lay within a sacred spring near a village called Home of the Eagles. The Zuni tell how a maiden once unknowingly defiled the spring's waters. Disguising himself as a foundling babe, Kolowissi insinuated himself into the maiden's household and then, in his true form, trapped her in her room until her father, the priest-chief of the tribe, agreed to give her to the serpent in marriage. Kolowissi took the form of a comely warrior to woo and win his bride, and she returned with him to his home beneath the waters of his sacred spring. The rise of the Gauntlet drove Kolowissi from his earthly abode, but his memory is still preserved in the stories of the Zuni. Because he has known the joys of human love, Kolowissi enjoys meeting and interacting with representatives from the physical world. He has a special affinity for Garou, shapechangers like him, and has readily agreed to act as one of Uktena's chief agents.

Occasionally, Kolowissi materializes in the physical world, seeking out the company of mortals and indulging himself in memories of a time when he was once regarded as one of the children of the gods. Although he is not one of the Incarna, Kolowissi is a singular spirit and one of the more powerful Jagglings in service to Uktena.

Habitat: Kolowissi inhabits a Glade near the earthly site of the spring which was once his sacred preserve.

Spiritual Correspondences: Respect

Material Correspondences: Kolowissi may be summoned by bringing an offering of a sand painting, a kachina doll or a vial of pure water from his sacred spring. If this spirit should agree to be bound into a fetish, the object must be one which meets his approval and must be inscribed with markings that designate it as specifically made to hold his spirit. Kachina dolls, ritual headdresses or fetish sticks are acceptable objects.

Gift Lore: Kolowissi can teach Gifts involving water or shapechanging.

Taboos: Kolowissi cannot come into contact with polluted water. Doing so when Materialized will force him to disappear from the physical world and Reform in his Glade. Exposure to contaminated water in the Umbra will drive Kolowissi into Slumber. To awaken him, a Garou must perform a Rite of Purification upon the sleeping spirit.

Attitude: Friendly

Chiminage: Kolowissi often asks Garou petitioners to make sure that his name is not forgotten among the storytellers and lorekeepers of native peoples in return for teaching them Gifts. On rare occasions, when the demonstrated need is great, Kolowissi will agree to be bound into a fetish, but only if doing so is essential to the success of a particular quest or mission. Even then, he will not tolerate being bound into a fetish for longer than a month. Before he will allow a Garou to bind him, Kolowissi will first extract an oath that he will be released at the end of a month's time, threatening the binder with Uktena's wrath for failure to do so. He is also fond of testing any Garou who seek to bind him by accompanying them on some routine journey and placing obstacles in their way. If they overcome these complications to his satisfaction, Kolowissi will usually agree to place himself in their hands.

Although Kolowissi is generally friendly to visitors, he is also a stickler for proper behavior and insists that Garou seeking his favor acknowledge him as their superior.

Inadu (Snake)

Rage 5, Gnosis 5, Willpower 5, Power 30

Charms: Airt Sense, Materialize (Power Cost 13-18; Str 1-3, Dex 4, Sta 2, Brawl 2, Dodge 4, Swim (water snakes only) 3, Bite: Str +1 or Squeeze Str +1, 7 Health Levels), Reform, Tracking

Image: Snake-spirits have as many forms as there are kinds of snakes. In general, Snake-spirits are idealized versions of their material counterparts, with more vivid coloring, shinier scales and faces that express their intelligent and cunning nature.

History: Snakes are the children of the rain and thunder. Most Native American people consider them to be sacred or supernatural creatures, ancestor spirits or messengers of the gods. The rise of the Gauntlet did not have as devastating an effect on Snake-spirits as on other creatures banished to the realms of myth, but their reputation was tarnished.

Most Snake-spirits have long-standing alliances with Uktena, serving as messengers and information gatherers for the powerful totem spirit. Since the coming of the Gauntlet, their role has become even more important and Uktena has come to rely more and more heavily on the inadu's ability to pass back and forth between the Umbra and the material world with relative ease.

Western culture tends to view snakes as lascivious, deceitful and evil minions of the powers of darkness. Non-western peoples make distinctions between types of snakes; some, like the rattlesnake, are revered, while others, like the copperhead and spreading adder, are hated.

Although the inadu are fairly common Umbral spirits, their presence is not always easily detected due to their excellent powers of camouflage and concealment.

Habitat: Snake-spirits can be found in many places in the Umbra. Some inhabit Pangaea, but most make their homes in Glades or Wyld realms which correspond to their natural habitats in the material world.

Spiritual Correspondences: Cunning, stealth

Material Correspondences: Garou must have a snake's fang, scale, portion of shed skin or some other part of the particular type of spirit they wish to summon. Inadu are most easily bound into jewelry made from non-vital parts of snakes or else decorated with snake images. Natural objects which come from places frequented by snakes are also acceptable.

Gift Lore: Inadu can teach Gifts involving stealth, concealment or subtlety.

Taboos: Each Snake-spirit has its own taboo, according to its type. Water snakes, for example, must never allow their skin to become completely dry. Rattlesnakes, copperheads and other venomous snakes must expel their venom at least once per day. Cobras must avoid allying themselves with associates of mongoose spirits. In general, Snake-spirits' taboos have some correspondence with their habits or habitat. To awaken a Slumbering snake spirit, a Garou must perform a Rite of Atonement in the Umbra on behalf of the spirit. Most Snake-spirits will readily agree to assist Garou who awaken them from a taboo-based Slumber.

Attitude: Neutral

Chiminage: What Snake-spirits require in return for their services may not be as grandiose as the demands made by more powerful Umbral spirits, but their modest requests often lead Garou down strange paths. Rescuing one of its earthly kin from an ophiologist's menagerie or locating a suitable habitat for a colony of endangered rattlesnakes may involve Garou in exploits with far-reaching consequences. Occasionally, snake-spirits will agree to form long-term alliances with individual Garou or packs in return for undertaking a quest such as breaking up a smuggling ring responsible for transporting constrictors out of the rainforest and into the homes of private collectors. Such quests, if successful, earn Renown (Honor 2, Wisdom 1, Glory 2) for Garou in addition to the favor of the spirit. Garou seeking to bind one of the inadu into a fetish must agree to some condition or accept a ban. Promising never to harm a snake or taking on the burden of attempting to improve the public image of snakes are common requests made by Snake-spirits in return for entering a fetish object.

When approaching a Snake-spirit, Garou must be careful not to startle it. The inadu, especially venomous ones, have a "strike first, ask questions later" mentality. Snakes appreciate respectful behavior and respond well to compliments on their beauty and grace.

Dakwa's Children (Fish-spirits)

Rage 5, Gnosis 5, Willpower 5, Power 30

Charms: Airt Sense, Materialize (Power Cost 12; Str 1, Dex 4, Sta 2, Dodge 4, Swim 4, 7 Health Levels), Reform

Image: Like Snake-spirits, Fish-spirits appear as idealized versions of their physical counterparts. Many of them have extremely alert, almost human-looking eyes.

History: In the dawn of time, the rivers, lakes and oceans filled Gaia's veins with joy, and from her laughter the first Fish-spirits were born. Later, the Cherokee of the southeastern woodlands of America would tell of the great Fish-spirit known as Dakwa, and would call him the father of all fish. Before the Gauntlet, Fish-spirits often swam with their matter-bound cousins and the legends of many early people tell of fish who spoke with them and taught them secret lore. After the rise of the Gauntlet, Fish-spirits found it much more difficult to enter the material world and dally with their earthly counterparts or participate in encounters with humans. Dakwa, who was unable to remain in the physical world, grew sullen and retired to his own realm deep in the Umbra, refusing to answer his children when they called for him. Uktena offered to adopt the Fish-spirits as members of its brood.

Fish-spirits now serve Uktena as swift couriers and scouts, traveling through the waterways of the Umbra. They are commonly found throughout the Umbra, wherever there are rivers, lakes, ponds or oceans.

Habitat: Most Fish-spirits inhabit fresh or saltwater Glades in the Umbra, although a few have found their way to Pangaea and have made that prehistoric realm their abode.

Spiritual Correspondences: Cunning, water

Material Correspondences: Fish-spirits must be caught, rather than summoned. Garou planning on finding one of Dakwa's children must count on a sometimes lengthy "fishing expedition" in Umbral waters. Bait which appeals to the particular type of Fish-spirit is, therefore, a necessity. Any object which is meant to serve as a fetish for a Fish-spirit must contain at least a few drops of fresh or salt water and must be made from or decorated with shells, river or lake stones or clay from the bottom of a stream or pond.

Gift Lore: Fish-spirits will teach Gifts pertaining to water as well as low-level Gifts that have to do with acquiring information.

Taboos: Dakwa's children cannot remain active for extended periods of time outside the water (unless they are bound into a fetish). A Fish-spirit separated from its watery environment for more than a minute or so will collapse into a deep Slumber from which it cannot awaken of its own accord. To awaken a Slumbering Fish-spirit, a



Garou must hold it in the water and expend a point of Gnosis to jar it back into consciousness. Such an act will almost certainly win the spirit's favor.

Attitude: Neutral

Chiminage: Fish-spirits rarely require Garou to undertake quests for them. Instead, they merely ask that Garou wishing to learn Gifts promise to abstain from eating fish for a month. If a Garou wishes to bind a fish spirit into a fetish, she must agree to protect endangered species of fish, promise not to eat a particular kind of fish or make some other similar commitment.

Fish-spirits do not come when called. Instead, they prefer the challenge of being "caught." A Garou who takes the time to "fish" the waters of the Umbra will usually end up with a Fish-spirit on the other end of her fishing line. When this happens, the Garou must unhook the Fish-spirit and return it promptly to the water. Only then will the Fish-spirit deign to speak with the Garou.

Unicorn's Brood

Unicorn's large brood embraces the spirits of all peaceful creatures and the joyful parts of nature. She recognizes all Garou as Children of Gaia and therefore her children. Unicorn does recognize that an unjust peace is at least as bad as no peace. She therefore has in her brood spirits who would bring justice and honor to all those of Gaia. Besides the spirits listed here, Unicorn has serving her spirits of babbling brooks, gentle breezes and other spirits of nature. She also has the spirits of those animals that have had responsibility for her myth attributed to them, such as the rhinoceros, the goat and the cow.

Unicorn and her brood are dedicated to teaching and remembering that all living creatures are Gaia's children, even the enemies of Gaia. As a whole, they teach that the artificial divisions between tribes and breeds serve only the Wurm. Unicorn and her brood teach and practice empathy, Gaia's greatest gift. The Children of Gaia believe that empathy with other living beings is the secret to defeating the Wurm. Those who cut themselves off from Gaia's love will only follow the path the Wurm has set.

Dove

Rage 2, Gnosis 9, Willpower 10, Power 70

Charms: Airt Sense, Cleanse the Blight, Healing, Open Moon Bridge, Reform

Image: Dove appears as a perfect specimen of the dove of the physical world.

History: Dove was born in the light of the First Dawn, a creature of the joy and plenty of the Dawn time. Dove tried to mediate the arguments between the spirits during the troubled times that followed, but usually with little success. Nonetheless, Dove caught Unicorn's attention. When Gaia appointed the totem spirits to organize and name the spirits, Unicorn chose Dove first.

In addition to being an independent spirit, Dove is a part of the triune totem spirit New World Trinity. Together with the Turkey and the Eagle, they comprise a spirit of American ideals (see **Children of Gaia Tribebook**).

Habitat: Dove is often found in the peaceful realms of the Umbra, especially the Homeland of the Children of Gaia and Summer Country. Dove also travels to such realms as Battleground and Erebus. There, he may simply observe to remind himself of the tragedies it is his purpose to prevent. He may choose to help guide some who are trapped in these realms to a way out.

Spiritual Correspondences: Dove is the spiritual representation of the Dove of Peace. He is a spirit of respect and negotiation. He represents a hope for the future and a willingness to try to settle differences without violence. As part of the New World Trinity, he represents the concept of having no entangling alliances.

Material Correspondences: Dove's connections to the material world include all symbols of peace. He recognizes many symbols — from the traditional peace sign, to a pen used to sign a peace treaty, to a United Nations flag. Any item that is recognized as a symbol of an attempt for peace can be used to summon Dove.

Gift Lore: Gifts of peace, understanding, empathy and persuasion.

Taboos: Dove will not fight. He settles conflicts by negotiation and passive resistance whenever possible.

Attitude: Dove is a pleasant spirit, though a bit sad. He sees violence and bloodshed increasing in the world, among both Garou and humans, and he knows that the Apocalypse draws nearer. While Dove is aware of the need to fight the Wurm, he believes that the Wurm will never be defeated until the Garou defeat their own lust for blood and violence.

Dove has a special affection for Philodox. He believes that the mediators of the Garou present the best hope for peace between the tribes. Philodox have a -1 difficulty on rites and rituals involving Dove.

Chiminage: For minor requests, Dove merely asks the Garou to try to control her rage and consider solutions other than violence. For greater requests, Dove may require that the Garou successfully mediate between fighting septa or to refrain from engaging in ritual combat for a certain period of time. Dove prefers that Garou approach him in their breed forms, with homids dressed in white.

Black Unicorn

Rage 10, Gnosis 8, Willpower 10, Power 90

Charms: Airt Sense, Armor, Blast Flame, Materialize, Open Moon Bridge, Reform, Tracking, Umbraquake

Image: Black Unicorn thunders majestically through the Umbra. His coat glistens the color of night; a silver mane and tail flow behind him. His deep eyes swirl with starlight and the power of just retribution. When angered, he may breathe goutts of flame from his nostrils or cause the fabric of the Umbra itself to shake beneath the beat of his hooves.



History: During the turbulent times following the First Dawn, at the time of the naming of spirits, Unicorn recognized the need for spirits whose combat abilities could not be questioned. Despite her peaceful nature, she realized that some of the spirits she was gathering needed to be protected from those who had not yet been organized. To meet this need, she created Black Unicorn. Unicorn did not want to create a wild spirit of rage to guard her brood. She could not risk that he might leave her spirits defenseless to get the opportunity to fight. So, she made him noble, just, and chivalrous, dedicated to defend the defenseless and help those in need. Black Unicorn's protection extends to all of her children. Since Unicorn allied with the Children of Gaia, they of course enjoy Black Unicorn's protection and assistance, but all Garou can call upon him, as Unicorn considers all Garou her children.

Habitat: Black Unicorn usually is found in the violent places in the Umbra, trying to defend those who need to be defended. He can often be found in Battleground and the Atrocity Realm. He can also be found fighting on the side of Arthurian knights and other noble and chivalrous mythological characters in the Legendary Realm. Garou will occasionally find him in the Children of Gaia homeland, enjoying the peace for which he fights but rarely knows.

Spiritual Correspondences: Black Unicorn is the chivalrous knight of Unicorn's brood. He is the fierce and proud warrior, fighting the just war. Black Unicorn's noble nature and good heart provide the strength to fight those who perpetuate injustice or foment war and dissent. His strength and ability are enough of a deterrent to conflict that he often does not have to fight. In this, Black Unicorn represents the reality that hostilities can sometimes be prevented by the threat of force.

Material Correspondences: Black Unicorn favors symbols of chivalry and just war.

Gift Lore: Gifts of combat, both physical and spiritual; Gifts of respect and awe

Taboos: Black Unicorn can never attack unjustly. He is the spirit of just cause and defense of the defenseless. He must never fight without reason or to settle a personal score. He must always act with honor.

Attitude: Black Unicorn is a noble spirit who fights so that others need not. He is respectful to petitioners, visiting Garou and other spirits.

Chiminage: Black Unicorn requires that those who would seek his aid defend and assist those who are weaker than they or who are unfairly scorned. This may be as simple as rescuing a kitten from a tree or as difficult as swearing to always champion a metis who is unable to defend himself, or even more difficult tasks,

depending on the magnitude of the request. He may require that Garou who wish his aid accompany him on a quest to defeat a great evil.

Those who approach Black Unicorn should treat him with respect. If Black Unicorn feels a Garou has insulted him, he may transport her to Battleground or to a courtyard in the Legendary Realm where they may have an honorable, but nonlethal, duel.

The Misshapen

Rage 5, Gnosis 7, Willpower 8, Power 45

Charms: Airt Sense, Cleanse the Blight, Forest Sense, Healing, Open Moon Bridge, Reform, Truth of Gaia (as the Gift, Power cost 1)

Image: The Misshapen looms over even Crinos. The mottled colors of its twisted, vaguely humanoid shape change with its background, providing excellent camouflage.

History: The Misshapen first appeared around the time the joy of the First Dawn was giving way to the time of conflict that followed. Perhaps he was the failed experiment of a trickster or simply a sign of the end of the Dawn time. Scorned and mocked by the other spirits, The Misshapen hid in the lush forests of the age. Though the other spirits despised him, he harbored no ill-will toward them. He stayed hidden, and tried to help those who needed assistance, remaining out of sight so that his beneficiaries would not be frightened or angered by his appearance. When the totems began organizing and naming the spirits, The Misshapen sadly watched. He had little hope of being chosen by one of the great spirits. Unicorn knew of his deeds and his heart, however. Unicorn brought him out of the forests to join her other spirits. Though he found acceptance in Unicorn's brood, The Misshapen still prefers to remain in the forests, quietly aiding lost and injured creatures.

Habitat: Atrocity Realm, Erebus, forests in Pangaea and Wolfhome and other lands

Spiritual Correspondences: The Misshapen is a spirit of wisdom. He teaches that appearances can be deceiving and that a gentle soul can live within the most monstrous exterior.

Material Correspondences: Items that are plain or ugly on the outside, but that are beautiful or good on the inside, such as geodes and kiwi fruit.

Gift Lore: Gifts of forgiveness, truth and acceptance

Taboos: The Misshapen will never act out of anger or hatred.

Attitude: The Misshapen is a kind, caring soul whose outward appearance inspires fear and loathing in many who see him. He is a lonely spirit, having chosen solitude. Those who are kind to him despite his appearance will earn his gratitude and friendship, though he is wary of those who wish to befriend him. The Misshapen feels protective of metis, seeing them as his

children. He grieves for those who give themselves over to the hatred and rage they feel because of their deformities, but he aids metis in any way he can.

Chiminage: The Misshapen asks that those who would petition him keep an open mind and look beyond the surface. He asks that they try to refrain from being instantly judgmental on the basis of nothing more than a first appearance or impression. For major requests, he requires the Garou to come to the defense of those who are being unfairly judged. The Misshapen especially appreciates the assistance Garou give to metis.

In order to learn Gifts from the Misshapen, a Garou must first accept him for who he is. She must build a relationship with him and convince him that she really does accept him. The Misshapen will use his Truth of Gaia charm to know when the Garou has truly accepted him. Garou should take care in approaching the Misshapen. Although he is a gentle and compassionate spirit, he can know the secrets of those who approach him. A Garou who seeks to trick the Misshapen will quickly learn that not only will she not receive aid, she will be rapidly deposited in whatever place The Misshapen feels would be most appropriate to teach her a lesson.

Narwhal

Rage 6, Gnosis 8, Willpower 8, Power 60

Charms: Airt Sense, Cleanse the Blight, Flood, Freeze, Frozen Breath, Healing, Ice Shards, Materialize

Image: Narwhal resembles a whale with a long tooth jutting straight out through its lip. This pale tooth spirals, appearing as a unicorn's horn.

History: Narwhal was chosen by Unicorn during the naming of spirits. Narwhal was the seaborne counterpart to Unicorn; his tooth had the appearance of and the same healing properties as Unicorn's horn. When the Gauntlet rose, Unicorn had no earthly children of her own. Narwhal, however, left some children on the other side of the Gauntlet. The female Narwhal lost her jutting tooth in deference to Unicorn, while the male kept his tooth so that he could help keep the memory of Unicorn alive.

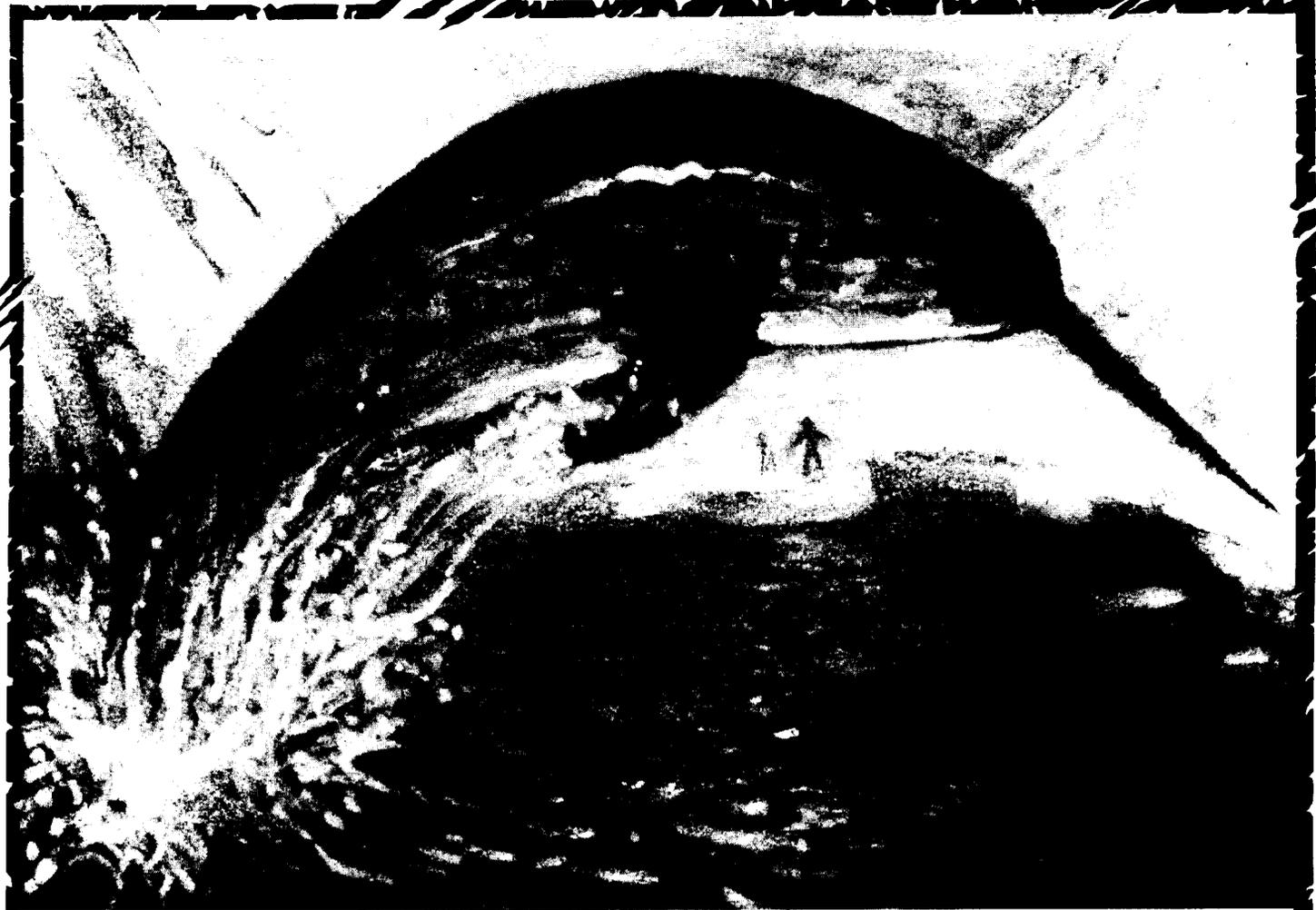
Habitat: The earthly narwhal lives in the North Sea, and like his children, Narwhal inhabits the cold seas of the Umbra. Narwhal will sometimes Materialize in northern waters, especially if the area is affected by an oil spill or otherwise badly polluted.

Spiritual Correspondences: Narwhal represents nature's ability to eventually have its way despite the efforts of man to tame it.

Material Correspondences: Narwhal tooth, ice and pure water

Gift Lore: Narwhal teaches Gifts of healing, the sea, cold and survival.

Taboos: Narwhal may only appear in the sea. He is a spirit of water and must stay in his element.



Attitude: Normally a gentle sea creature, Narwhal can be a bit more savage than most of Unicorn's brood when he feels it is necessary. He will be helpful toward Children of Gaia and others who have taken Unicorn as a totem. However, he is not as accepting as Unicorn, in that he does not recognize those who "do not understand" that they are all Unicorn's children. Narwhal knows and is very proud that his children were responsible for helping to keep Unicorn's legend alive.

Chiminage: Anyone requesting a favor from Narwhal should first do some research. The narwhal of the physical world is no longer well-known, and Narwhal is greatly pleased when Garou know something of his children.

Narwhal prefers to be summoned to cold northern seas. If a Garou summons a Narwhal Jaggling to any other place, she should first have a good explanation ready. She should also be prepared for the possibility of Narwhal using his Freeze power to cool the temperature to one more of his liking.

Well-aware of his age and his role in Unicorn's legend, Narwhal does not long suffer arrogance. Garou who are too wrapped up in their own self-importance will not easily receive either Narwhal's cooperation or his tolerance.

Heart Guides (Unicorn Anamae of the Children of Gaia Homeland)

Rage, Gnosis and Willpower are equal to those of their bonded Garou; Power 30

Charms: Airt Sense, Forest Sense, Healing (may only be used on its bonded Garou), Materialize (x2 Power cost), Open Moon Bridge, Reform, Tracking

Image: The Unicorn Anamae are all different, reflecting their Garou. As an indicator of the spiritual condition of their Garou, the appearance of the anamae will change with the Garou. For instance, a strong and proud Black Fury may have a noble, gleaming black and silver Unicorn, while a reclusive Silent Strider may have a solitary anamae who likes to stand on a cliff under the bright night sky of the homeland.

History: According to the legends of the Children of Gaia, the Unicorn Anamae were created after Gaia took the slain pups of all tribes and made them the pups of the Tribe of All Life. Gaia told the pups that though they were of one tribe, they were also of all tribes, for all tribes are one.

Unicorn created the Unicorn Anamae as a gift to those Garou who did not and still do not recognize that all Garou are Gaia's children, and all of the same tribe. Unicorn offers this gift so that all Garou may know that



she recognizes them as her children. Some Children of Gaia Theurges believe that if other shapeshifters came to the Homeland, they too would find unicorns, as Unicorn recognized them as her own, as well.

Some Children of Gaia call the Unicorn Anamae "Heart Guides," probably because of their ability to show the spiritual health of their Garou. The name may also have come about because many Children of Gaia turn to their Unicorn when they need guidance or solace.

Habitat: Unicorn Anamae live exclusively in the Children of Gaia Homeland.

Spiritual Correspondences: The Unicorn Anamae are spirits of wisdom, representing the unity of all tribes, and Unicorn's belief that all Garou are her children. They also serve as indicators of their Garou's spiritual health after they are bonded.

Material Correspondences: Something belonging to the bonded Garou

Gift Lore: Parting the Velvet Curtain, Part the Veil and any other Gifts that encourage understanding between tribes and species, as well as gifts that appeal to all living creatures' empathy with Gaia, such as Calm and Dazzle.

Taboos: The Unicorn Anamae rarely leave the Children of Gaia Homeland. When they do, it is only to aid their bonded Garou. Unicorn Anamae never attack. They will only fight to defend their bonded, themselves, other Unicorn Anamae or Unicorn herself. They will only fight to defend themselves if they are unable to flee.

Attitude: The Unicorn Anamae tend to have reflections of the positive parts of the personalities of their bonded. They are able to find the good in almost any Garou. In the ancient legends of Children of Gaia who successfully redeemed a Black Spiral Dancer, it was done with the assistance of the Dancer's Unicorn Anamae.

Chiminage: The Unicorn Anamae are devoted to their bonded Garou. They will perform any reasonable request, but will not betray the ideals of peace and unity of the Unicorn.

Myrrhae (Olive Tree Glade Children)

Rage 3, Gnosis 8, Willpower 7, Power variable (see **Werewolf: The Apocalypse**)

Charms: Airt Sense, Cleanse the Blight, Forest Sense, Healing

Image: Many of the Olive Tree Glade Children have been woven into the Pattern Web, as their trees are carefully cultivated so their fruit can be sold. The Glade Children still to be found in the wild look much like other Glade Children, pale luminescent figures curled within their trees.

History: When Gaia sheltered the resurrected slain pups of all tribes, She kept them fed in a time of famine. It is said that the olive tree was one of the sources of food for the pups. When the pups returned to confront the tribes and teach Gaia's love and forgiveness, they gave the leaders of each tribe an olive tree branch. The olive tree branch symbolized

both the peace that briefly came to the tribes and the bounty and plenty of the Mother. Thus, the olive tree came to represent the benefits to be had by setting aside petty differences and instead choosing cooperation.

Some Children of Gaia and the other spirits of Unicorn's brood have begun to be concerned about the Weaver's influence over the olive trees. Modern agricultural methods frequently have more to do with the growth of an olive tree than the nurturing of Gaia. These Children of Gaia believe this is reflected in that modern peace is more often a matter of contractual agreements and technicalities spawned by the Weaver than a reflection of Gaia's bounty and love.

Habitat: The Myrrhae live within their olive trees.

Spiritual Correspondences: In addition to being the spirits of olive trees, these Glade Children symbolize the benefits of peace. Myrrhae are the spiritual representation of the fruit borne by trying to solve disputes rationally and peacefully instead of through violence. They are spirits of plenty and abundance. They represent the long process and great patience which a commitment to peace requires in the 20 years an olive tree needs in which to mature.

Material Correspondences: An olive branch or any item that is intended to be used or has been used as a peace offering.

Gift Lore: Gifts of peace, understanding, empathy and abundance

Taboos: The Myrrhae never leave their olive trees.

Attitude: All of the Olive Tree Glade Children, even those whose trees have been cultivated, are still well aware of their ancient role as a symbol of peace and plenty. Some of the older Myrrhae are concerned that cultivation is making people forget their significance.

Chiminage: The Myrrhae make many varied requests. Usually, they will request that their tree be cared for, or perhaps bought from the person cultivating it and put in a place where it can serve as a symbol once more. If the Myrrha is content with the state of its tree, it may ask that the Garou spread the legend of the role of the olive tree in nurturing the pups and remind others of the benefits that can be had by choosing peace. The Myrrhae may also request that the Garou take a seedling and care for it during the long period required for an olive tree to mature.

Starlight

Rage 4, Gnosis 8, Willpower 8, Power 60

Charms: Airt Sense, Materialize, Open Moon Bridge, Reform, Shapeshift, Tracking

Image: A swirling mass of stars, shifting, coalescing and breaking apart. Starlight will frequently use an image of a translucent, starry woman when speaking with homids, and a similar image of a wolf when dealing with lupus.

History: Though there had been starlight since the Dawn, Starlight acquired her meaning in the legendary times of adventure after the naming of the spirits. It was a time of exploration and adventure, and hope for the

future. Those who journeyed frequently used the stars as a guide, a trend that lasted even into much later times, as sailors used the stars to navigate. With the rise of the Gauntlet and the corruption of the Wyrms, some of Unicorn's children grew disheartened. The times did not encourage peace, and it seemed that they may fail. Unicorn knew that she needed to provide them with some symbol of hope. She asked Starlight, the mythic guide, to join her brood. Starlight, sad at seeing the age of adventure end, gladly allied with Unicorn to provide hope and a spirit of questing and adventure to the world once more.

Habitat: Starlight can be found in the night skies of any Umbral realms, and occasionally will materialize in the night sky of the physical world.

Spiritual Correspondences: Starlight is a spirit of hope, questing, knowledge and discovery. She is the light shining through the darkness to guide those who would follow her.

Material Correspondences: Heavenly, celestial items and items that symbolize hope and discovery (model space shuttles and probes, etc.)

Gift Lore: Gifts bringing hope or aiding in finding answers, the Enigmas ability

Taboos: Starlight will not appear in bright daylight.

Attitude: Starlight is a spirit of hope and discovery, particularly the discovery of self and of new places. She has helped guide Garou out of Harano and through far-off parts of the Umbra.

Starlight's aid is difficult for some Garou to comprehend. Starlight believes that the only way a Garou, or any creature, can discover the answers she seeks is to find them for herself. Starlight usually answers questions cryptically and gives enigmatic clues, in hopes of forcing the Garou to think for herself.

Chiminage: Starlight loves to hear stories about discoveries and adventures, especially if they contain some bit of wisdom she can make into an obscure bit of advice for some later questioner. She will ask that the Garou tell her any stories of adventures that taught the Garou something about herself or her world.

Duck

Rage 4, Gnosis 6, Willpower 10, Power 30

Charms: Airt Sense, Cleanse the Blight, Healing, Materialize

Image: Duck prefers to appear as a wood duck, but may appear in the image of any species of duck.

History: During the First Dawn, few creatures took lifemates. In that time of joy and exultation, all beings rejoiced in life. Few felt the need or the desire to have one lifemate. The duck, however, was different; it mated for life. Ever since, the duck has been a symbol of fidelity, loyalty and love. Unicorn admired the devotion shown by Duck's children, and chose her during the naming of spirits.

Habitat: Duck can be found in many Umbral realms. Duck Gafflings seem to be as comfortable flying over cities as they are at a pond in the wilderness.

Spiritual Correspondences: Duck is a spirit of fidelity, loyalty and love. She represents the joy and devotion of love and commitment.

Material Correspondences: Duck feathers and symbols of eternal devotion, such as wedding rings, make the best items with which to summon or bind Duck.

Gift Lore: Gifts of love and empathy

Taboos: Duck will not honor any request that would result in her breaking apart any who are lifemates.

Attitude: Duck is a friendly, excitable spirit. She is likely to chatter on in friendly conversation with the one who summons her for some time before she actually gets around to hearing why she was summoned. She is likely to quack as she deals with Garou, probably annoying some impatient Garou who have little tolerance for her babbling.

Chiminage: Duck believes that Garou have cut themselves off from too much of Gaia's love. She believes that too many Garou have decided to retreat into their own society, forgetting that most of them were once part of human or wolf society. She does not believe that Garou should cut off their ties to their birth culture just because they discover that Gaia chose them to defend her. Duck is likely to be most cooperative if the request will bring two creatures together in a bond of love.

Wendigo's Brood

The Wendigo is one of the most feared of totems. His bitter rage is so great that it has devoured his own heart, turning it to ice. No emotional appeals can sway him when he hunts for vengeance — and he hunts often.

Many believe the Wendigo is cold because he lives in the north, but that is not so. He lives in the north because he is cold, because his heart died long ago, too mournful from the loss of his children. He was once Sasquatch, guardian of forests, but at the bidding of Gaia, he helped lead his tribe of werewolves to the Pure Lands. It was a hard journey, for the Wyrms' forces pursued them all the way. Wise Sasquatch played many tricks on the evil ones, but could not stop them all the time. He and Uktena were harried on all sides trying to protect their chosen children.

With every wound, with every Garou to fall on the way, Sasquatch's tears flowed greater until they threatened to drown those around him. The Garou cried to him, "Still your tears, Sasquatch! We have lost many, but we will go on, as we must. Gaia will look after the fallen. Hide your sorrow, for it scares the others." Sasquatch listened and took their counsel. He hid the tears deep inside himself, close to his heart, for he could not stop them entirely.

But death after death sorely wore at him. Finally, the tribes reached the land bridge, a great erection of ice raised by Gaia to carry them to the Pure Lands. Here the Wyrms

made its final assault, and here Sasquatch's heart died, mourning for the many who fell before the great evil. Victory was the tribe's however, and they howled into the new land with great joy, singing and dancing for the end of their exodus. But Sasquatch didn't sing or dance. Feeling was dead in him. The tears about his heart had frozen to ice, and this ice grew, reaching chill tendrils throughout him, until Sasquatch was no more. Wendigo stood in his place, and he raged across the Pure Land seeking revenge for his losses, something he still does to this day.

Uktena Garou whisper that Wendigo was wounded in the final battle, that the Eater-of-Souls placed its taint in him, and that is why Wendigo is a cannibal spirit, always hungry for others' hearts since he no longer has one of his own. But the Wendigo Garou scoff at this, claiming that Wendigo only eats the hearts of his enemies. Yet they know that, in the heat of rage, few can tell enemy from friend, and that the furnace of Wendigo's anger, so hot it is, cannot melt the ice around his heart.

Whenever Wendigo or his avatar is abroad in the land (summoned by the Wendigo Garou Gift), an ice storm follows him. Within this storm come many of his followers, such as the Ice Elementals or the atcen cannibals. Sometimes, a wolverine or two follows far behind, looking for easy prey in the path of the beast. After the monster has gone, the land he has trod usually melts, becoming marshy for a time before freezing again. Here there bred mosquitoes, a veritable plague in lands like Labrador and Alaska. And where there are mosquitoes, there are Mosquito-spirits.

All of Wendigo's Brood can be communicated with using the Gifts Spirit Speech or Speak with the Wind-Spirits.

Kwakwadjec (Wolverine)

Rage 9, Gnosis 5, Willpower 7, Power 30

Charms: Airt Sense, Break Wind*, Create Object, Incite Frenzy, Materialize (cost: 18; Str 4, Dx 5, Sta 4, Subterfuge 4, Claws: Str +2, Bite: Str +1)

Image: The Wolverine Gafflings and Jagglings who follow Wendigo are more often tricksters rather than raging beasts. They have short tempers, true, but their antics create many new things. They appear as normal wolverines, except that they may walk on two legs and have loin cloths or bows and arrows.

History: Kwakwadjec is a perverse, bawdy trickster totem whose uncouth attitude toward bodily functions often repulses those around him. He's always trying to stick his, ahem, "member," into people or things, and something new always results when he's successful. He is truly uncivilized. Yet, as a trickster, his pranks helped to create the world, molding the lands of the north. He named many of the things that are (and once were, but which are no longer) and set some of the rules by which others must live (although he can ignore them).

He is a cunning and wily totem whose spirit Gafflings and Jagglings are often encountered in the frozen tundra. He

can be vicious if angered, for he knows Rage like the Wendigo, so it is best to be wary around him or his followers. Although he is a totem, none can ally with him, for he accepts no long-term friendships. The world is his playground, and if he wants something, he'll take it (or trick it out of someone). He has no need for alliances, especially with the younger children of the world (as he sees it, all mortals are babies next to spirits of his antiquity).

(There is a Wolverine totem given in *The Werewolf Players Guide*; this is an Animal Father, as the Red Talons see it, and a more primal, though less amusing, spirit.)

Habitat: Any habitat where real wolverines live, such as Canada.

Spiritual Correspondences: Invention, foolishness, Rage

Material Correspondences: Wolverine-spirits are attracted to food, like all animal spirits. A heaping helping of hot, freshly killed meat is sure to get one's attention. If that doesn't work, try farting very loud.

When binding a Wolverine-spirit into a fetish, the spirit must be convinced that it is a very rich habitat indeed. However, they aren't too clever, and can be tricked into thinking even a pile of dung is a comfy place to reside. They best prefer knives, arrows or hunting gear.

Gift Lore: Wolverine-spirits teach all manner of Gifts involving trickery or ferocity. They make excellent (if obnoxious) teachers for Ragabash.

Taboos: Nothing is taboo to Kwakwadjec's brood, although they may easily offend the summoner by any number of rude or lewd displays.

Attitude: Depending on how one is approached and the mood he or she is in, a Wolverine-spirit can be friendly, neutral or hostile. It may be very hard to tell until it is too late.

Chiminage: Kwakwadjec's brood prefer honest dealing, even though they are likely to practice backstabbing themselves (they see trickery as their province alone). They'll usually ask for food or juicy gossip that they can later use to trick someone else. A Garou should always be wary in dealing with these guys; they are fickle and infinitely resourceful (one harsh winter, Kwakwadjec ate his own ass to survive).

Atcen

Rage 8, Gnosis 5, Willpower 6, Power 35

Charms: Airt Sense, Create Wind, Freeze, Frozen Breath, Materialize (cost: 21; Str 5, Dex 3, Sta 5, Intimidation 4, Claws: Str +2, Bite: Str +2, 9 Health Levels)

Image: Atcen usually appear as tall, thin humans with white hair and extremely pale complexions, along with owl-like eyes. They stink, too. Sometimes, their ribs stick out of their torsos like tree branches, and they can hang strips of flesh from them for curing. They are made of ice, not flesh.

History: Atcen are fearsome ice cannibals, Gafflings who serve Wendigo. It would be nice to say that they only seek out the flesh of those who are evil and have done bad to Gaia, but that's just not the case: They'll eat anyone. They see humans as edible and other animals as inedible.



Atcen are said to be created when a human eats the flesh of his relatives. If this is so, it certainly isn't the only method of creation, for there are surely more Atcen about than would be warranted.

Atcen wander the frozen wilds, seeking humans to eat. They also like to eat homid Garou, but shun lupus or metis as meals. There aren't as many of them as there used to be, since food supplies are a lot better in the frozen north and very few people are forced into cannibalism. However, one atcen can create more, such as the time one ate a boy's father. The boy finally caught the atcen and forced him to vomit his father back up. The atcen said he wouldn't like the results, but did as he was told. He vomited the father back up, but the father was now an atcen himself, and ate his son.

Wendigo Garou can usually talk atcen out of eating them by playing on their fear that the Great Wendigo may not like it. The atcen don't want to be eaten themselves, and so do not usually eat Wendigo's children. But when they are hungry and nothing else is available, they'll go for it.

Non-Wendigo Garou claim that these ice cannibals are servants of the Eater-of-Souls, but Wendigo say they are just trying to survive by eating the only thing they are allowed: humans. (They gain no nourishment from other foods.) They remind the Garou that there was once a need for them, to cull the overly populated human flock. Red Talons heartily cheer the atcen on, knowing that they are safe from their hunger (being lupus, and thus inedible).

Habitat: Lands of ice and snow. They melt if they leave their frozen regions.

Spiritual Correspondences: Ice, snow, winter, hunger, cannibalism.

Material Correspondences: Two materials are required to summon an atcen: enough ice for it to manifest (see Image, above) and human flesh so it can eat once it arrives. When encountered in the spirit world, an offering of human flesh will be enough to stay their hunger for a while (but just a little while).

Gift Lore: All Wendigo Gifts.

Taboos: The atcen honor no taboos. They have no society and thus no sacred cows to violate.

Attitude: Neutral or Hostile, depending on whether you are food or not.

Chiminage: As mentioned above, you'd better be prepared to feed an atcen if you want to ask its aid. The only way around this is to call upon their duty to Wendigo (only a child of Wendigo can do this). This can only be done to send them against a foe, in which case they will hunt him and devour his heart.

Ice Elementals

Rage 6, Gnosis 6, Willpower 7, Power 20

Charms: Airt Sense, Freeze, Ice Shards

Image: Ice elementals appear in various shapes of ice: icicles, ice shards, sheets of ice, etc. They can sometimes be mistaken for glass elementals when they are still and motionless.

History: Some say that ice was the first element born in the primal darkness, before even water. When the Dawn came, the light and heat of the new sun melted the ice and spread it across the world, covering everything. Eventually, earth rose up from the watery mantle. From there, the rest of the world was created as we know it today.

In the far regions of the world, those farthest from the sun, yearning for the dark, are places where the heat of the new light never touched, where the primal ice never melted. These shards of primordial, ancient ice are extremely rare and almost nonexistent in the material world, but they can still be found in parts of the spirit world. And where there is primal ice, there are ice elementals, believed by some to be the oldest of spirits.

These beings are slow, both in motion and thought, sometimes taking years to finish simple actions. But they can explode into moments of incredible speed, shattering outward in action before melting forever.

The Wendigo has ice elementals hanging from his hair, from his eyelashes to his beard and right down to his pubic regions. He snaps these spirits off and hurls them at foes. Few things are as sharp as an ice elemental; even the refined and forged children of earth, the metal knives, cannot match their infinite, piercing sharpness.

When an ice elemental melts, it becomes a water elemental. At this moment of creation, it is the purest water imaginable. It is said that drinking this water will cure all ills, even melancholia.

Habitat: These spirits inhabit the oldest and most barren regions of the spirit world, where primal ice still lies untouched by the sun. These regions are guarded by Luna and her brood from defilement, so sojourners must be wary when gathering ice and frost from here.

Spiritual Correspondences: Ice, cold, sharpness

Material Correspondences: An ice elemental can only manifest through primal ice. Otherwise, it becomes a water elemental (although a water elemental can exist in ice). Primal ice cannot be touched with bare skin, lest the skin stick to the ice; it must then be cut off or the ice melted.

Ice elementals do not care where they are bound for fetishes, for they are distant and noncommunicative beings. However, they make incredible knives or klaives. Any klaive with an ice elemental bound into it will add three dice to its damage and subtract one from its damage difficulty. However, it will become extremely chill to the touch; the owner must wear gloves or risk his skin sticking to the handle. There are taboos concerning these fetishes (see below).

Gift Lore: Gifts of cold and ice.

Taboos: Sunlight, fire or warmth are the main taboos to be aware of when dealing with ice elementals. The very hint of these things may cause the elemental to explode, sending millions of tiny, extremely sharp shards at whomever brings these things (don't even roll for damage; no mortal being can survive this kind of attack). After exploding, the ice elemental's shards melt and it becomes a

water elemental, flowing away from the frozen lands to find a river or stream to take it to the ocean.

Anyone who is trying to destroy primal ice is an enemy; one elemental will sacrifice itself (as above) to defend the dwindling supply of this nonrenewable substance.

An ice elemental fetish must be treated in certain ways lest the spirit melt. While the fetish may be exposed to sunlight or heat for long periods of time, it must also be exposed to cold for at least one day a month (a refrigerator freezer is usually good enough). In addition, it must be allowed to soak in the rays of the new moon (rays invisible to the eye but not to the ice elemental); in other words, it must be left out in the open air for one night during the new moon. If two months pass without this moon bath, the elemental will melt, leaving the fetish.

Attitude: Neutral

Chiminage: To gain an ice elemental's favor, the Garou must promise the spirit a safe haven from melting. These spirits are extremely conservative, being the last of their kind, and their primary concern is survival. Binding one into a fetish will preserve it, although the taboos concerning the fetish (listed above) must be honored.

Windtooth

Rage 8, Willpower 6, Gnosis 4, Power 20

Charms: Airt Sense, Create Wind, Cut, Freeze

Image: Windtooth cannot be seen, only felt. When he bites, the force of his jaws can knock people over, and his breath can freeze limbs into ice. He is the wind itself, but he is an angry wind.

History: Windtooth was born when Wendigo sneezed, blowing three of his teeth out and away across the tundra. These teeth gathered together and became Windtooth, a spirit of frostbite who wanders before Wendigo, tasting all it finds. If the prey is sweet, it runs back to Wendigo and tells him where the delicious food is to be found. Woe be it to those who are tasty to Windtooth. Luckily, Windtooth does not like wolves, which includes Garou.

Whenever someone gets frostbite, the Wendigo Garou say that she has been tasted by Windtooth. For this reason, the Wendigo protect their favorite Kinfolk with certain rituals before they go out into the blowing wind. These rituals are designed to make the Kinfolk taste bad to Windtooth, so that the spirit will not summon the Wendigo. This can include such extreme measures as rubbing garlic all over the Kinfolk, along with other foul-smelling herbs. If the Kinfolk is going out hunting, she cannot accept such protections, for the smell will drive away game. A protected Kinfolk may still get frostbite, but the Garou rest assured that, while Windtooth may have bitten them, it did not like the taste.

Habitat: Windtooth lives in winter storms. Where there is no wind, there is no Windtooth.

Spiritual Correspondences: Frostbite, wind

Material Correspondences: Windtooth can only be summoned in a winter storm, and it will always taste those who summon it (giving them frostbite). The





summoner should thus prepare by rubbing himself with bitter or smelly herbs. Once summoned, it is easy to turn Windtooth against a desired foe simply by suggesting the foe would be a tasty morsel for the Great Cannibal. Off Windtooth will rush to taste the chosen target; if he is indeed tasty (see Taboos, below), Windtooth will summon Great Wendigo to devour the chosen one. This does not always bring Wendigo, however; if he is busy with another meal, he will ignore the pesty wind spirit. Windtooth will forget the target and rush off seeking another choice.

Gift Lore: Cutting Wind and Invoke the Spirits of the Storm

Taboos: Windtooth only likes meals which Great Wendigo would like to feast upon, which includes Wyrms creatures, cannibals, murderers and people consumed with hate or anger. Those who live alone are also tasty.

Attitude: Neutral

Chiminage: Windtooth demands nothing in return for his aid except that he will taste anything he sees. His bite causes frostbite (one Health Level of aggravated damage).

Mosquito-spirits

Rage 8, Willpower 5, Gnosis 5, Power 20

Charms: Airt Sense, Blood Sucking*, Sap Will

Image: Mosquito Gafflings and Jaggings appear as normal mosquitoes, except that they may have a wonderful array of colors.

History: There are many arguments about how mosquitoes were created, usually involving some foolery or idiocy on humanity's part. These bloodsuckers are universally despised, but those who live near them know it is best to remain on good terms with them, to give them a little blood lest they take a lot. Wendigo Theurges know that giving a small sacrifice of blood to a spirit mosquito will usually prevent real mosquitoes from overly bothering the generous Garou (a sort of spirit version of bug repellent). This works on both arctic and jungle versions of the spirit pests.

When Wendigo walks upon the land, his footprints sometimes melt the ice and snow. In these places, days later, mosquito eggs hatch, giving birth to annoying swarms. If Wendigo's anger was particularly high, the heat of it will still infect the mosquitoes, and the traditional blood sacrifice may not be enough to assuage to their bloodlust. Sometimes, these Wendigo-born mosquitoes can grow quite huge and are capable of drinking a prodigious amount of blood.

While they are not picky eaters, they will not eat tainted blood (blood with too many industrial toxins or chemicals, radiated blood, etc.). They prefer vampire blood or that sucked from human cannibals, always choosing these over other victims. They have a duty to devour Wendigo's enemies, although they are not good at discerning who is friend or foe. They must be talked into choosing a Wyrms-creature meal over any other

meal, but once they realize a Wyrms-creature is near, they will search for its blood first.

One thing which will distract them is good gossip. They tend to gather this from whomever they drink, but when particular juicy secrets are offered, they can be persuaded to take them instead of blood. They love to talk, and getting one of them started on a tale can distract it for hours.

Habitat: Mainly in marshy regions or jungles, although they can exist anywhere. Those mosquitoes of Wendigo's brood (described here) only appear in the north, usually after a thaw or following behind Wendigo's train.

Spiritual Correspondences: Blood, disease, gossip.

Material Correspondences: Anyone summoning a Mosquito-spirit must have a source of blood near for them to drink from once they arrive. It must be a living source. If none is available, the mosquitoes will drink from the summoner (causing one Health Level of aggravated damage). It helps to be in a marshy or stagnant location.

Mosquitoes prefer to be bound into fetishes involving communication or travel, such as books, tape players, airplanes, etc. They find it hard to shut up even when bound, and any mosquito fetish will emit a faint buzzing sound when activated.

Gift Lore: Mosquitoes can teach Gifts involving insect control, such as Infest (Bone Gnawer, level

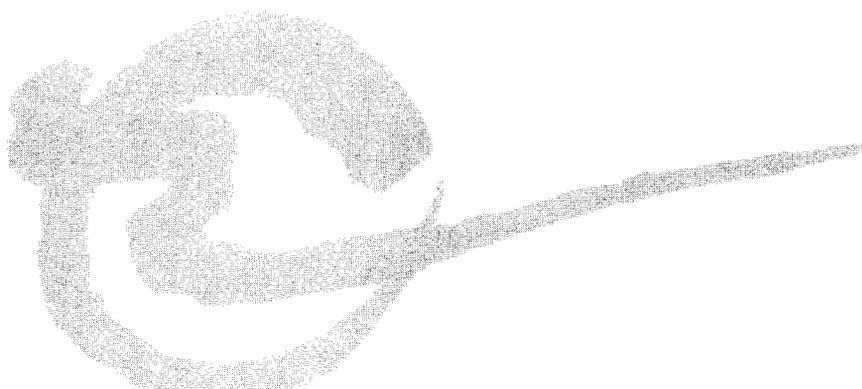
four). Due to their familiarity with the diseases they carry, they can teach Gifts of inoculation (Resist Toxin, Fianna level one). Likewise, they can teach Venom Blood (Get of Fenris, level three). Their affinity and desire for blood allows them to teach Open Wounds (Shadow Lords, level four).

Taboos: As mentioned above, mosquitoes avoid tainted blood (except Wyrms creatures, whom it is their duty to eat). Being shut-mouthed with them about gossip is a bad idea; they may swarm on the offender.

Attitude: Depending on how they are approached, they can be friendly, neutral or hostile.

Chiminage: The supplicant must offer some gossip. The juicier and more current the gossip, the better. One Garou, trying to get a message to her friends, told it in the form of gossip to a Mosquito-spirit. Within hours, the story had travelled across the spirit world, and the Garou's friends, listening in on Mosquito-spirits shooting the breeze, heard the message. (One must understand Spirit Speech to make sense of the buzzing.)

Some mosquitoes will demand an offer of blood. If given, they will take enough to assuage their hunger but not enough to harm the Garou. If the Garou is uncooperative, they may take some anyway and leave a disease behind.



Chapter Four: Mountains and Water (Naturae)

*Blow, winds, and crack your cheeks! rage! blow!
You cataracts and hurricanoes, spout
Till you have drench'd our steeples, drown'd the cocks!
— William Shakespeare, King Lear*

Plant Spirits

*Then cometh spring, which all the land doth nourish;
The fields are beginning to be decked with green.
The trees put forth their buds and the blossoms they do
flourish,
And the tender blades of corn on the earth are to be seen.
— Traditional English ballad*

The spirits of plants, including trees, still maintain close connections to their counterparts in the material world. Usually, a Rite of Awakening performed on a physical plant will awaken the spirit of that plant, enabling Garou to

interact with it. In other words, finding the plant and finding the plant's spirit are one and the same. Not all plants, however, have a resident spirit due to the excessive strength of the Gauntlet in many areas of the modern world.

In general, plant spirits are slow to ally themselves with Garou since these sedentary spirits find the high Rage of Gaia's hunters and warriors to be unsettling. For this reason, plant spirits rarely act as totem spirits for Garou, although they will occasionally agree to teach Gifts and will sometimes allow themselves to be bound into fetishes.

Plant spirits always Slumber in winter, and must be roused with a Rite of Awakening in order to contact them during that season. All plant spirits Awaken for the first day of spring to celebrate the flowering of their children in the material world.

Oak

Rage 3, Gnosis 8, Willpower 9, Power 20-80 (depending on age and other variables)

Charms: Airt Sense, Cleanse the Blight, Forest Sense

Image: An Oak-spirit usually appears as an idealized version of its material form. Sometimes a face can be dimly seen outlined in its bark. Oak's broad branches and full crest of leaves sway slightly as it speaks.

History: Like its brother and sister tree spirits, Oak serves the Incarna known to various cultures as the Cosmic Tree, the Tree of Life, the World Tree, the Tree of Knowledge, the Singing Tree or the Great Wisdom Tree. To the Brehon Celts, the oak was one of the seven Chieftain Trees, known for its magnificence, its awe-inspiring stature and the meatiness of its fruit — the acorn. The Greeks assigned the oak tree to Zeus, while the Romans saw it as symbolic of Jupiter. The Oak of Dodona had oracular properties. During the days when the world was young, Oak and Stag formed an alliance with each other and with the Fianna Garou who held the guardianship of the Celtic lands.

After the rise of the Gauntlet, the lore of trees and religions which honored their spirits faded into obscurity or withered in the face of systematic persecution. Many Oak-spirits were lost with the destruction of forests to make room for the world's expanding population, but others managed to maintain contact with their physical embodiments.

The resurgence of neopagan religions and the revival of interest in folklore and herbal wisdom has made it possible for some Oak-spirits to return to their neglected earthly children. Like most tree spirits, oaks take the long view of things (though not so long as rock spirits). The rise and fall of their sap, the recurring cycle of leaf and flower and fruit, the long alternations between Slumber and Awakening serve as reminders to them that the barrier between the world of matter and spirit may one day diminish, signaling the beginning of a new cycle of union between the worlds.

Habitat: Species of oak are found throughout the world, from the Golden Oak of Cyprus and the Algerian Oak to the Hungarian Oak and the Laurel Oak of the southeastern United States. Many oak forests correspond to Umbral Glades and serve as homes for Oak-spirits. These spirits can also be found in sites once associated with druid or tree-based religions so long as those areas have not been tainted by Wyrms-corruption or taken over by the cities of the Weaver.

Spiritual Correspondences: Strength

Material Correspondences: Because an Oak-spirit does not stray from its chosen site, it does not have to be "summoned." If the spirit is awake, it will be aware of the presence of visitors. Garou wishing to get Oak's attention, however, must make an offering

to the spirit. A few drops of blood (the "sap" of the body) or pure water (the "sap" of the earth) sprinkled at the roots of the tree spirit will serve as a greeting to which the Oak-spirit will usually respond. A small piece of oak bark coated with the Garou's blood is required for those rare occasions when an Oak-spirit will agree to enter a fetish. Most typically, Oak-spirits will accept an acorn as a fetish object.

Gift Lore: Oak-spirits can teach Gifts relating to forests or air.

Taboos: Oak-spirits may not refuse a favor from an ally of a squirrel or bird spirit. Doing so will force the spirit into Slumber. To awaken an Oak-spirit who has broken its taboo, a Garou must perform a Rite of Atonement as well as a Rite of Awakening on the spirit's behalf.

Attitude: Neutral

Chiminage: In return for teaching Gifts, an Oak-spirit will sometimes require a Garou to plant some acorns from its physical manifestation in a spot sacred to Gaia, such as a caern or faerie glen. Occasionally, an Oak-spirit may agree to enter a fetish, provided that the Garou performs some exceptional service for it, such as preventing the destruction of a particular oak forest or locating the last descendant of a line of druid priests. Such a quest, if successful, will gain Renown (Honor 3, Wisdom 3, Glory 2) for the Garou. A Garou who binds an Oak-spirit must agree to always assist efforts to preserve oak forests.

Because of their Rage, Garou must be cautious when approaching an Oak-spirit. Oak-spirits will refuse to communicate in any way with a Garou whose Rage exceeds 4. This is a higher level of tolerance for Rage than most plant spirits have, but Oak-spirits remember the fierce warrior tribes who honored them in legendary times. In addition, Oak-spirits remember their ancient alliance with Stag, and will sometimes extend their patronage to Fianna regardless of their Rage. A Garou carrying a fetish in which an Oak-spirit is bound must keep her Rage below 4 or else the fetish will not work for her until she loses the extra Rage. If her Rage is not brought within acceptable limits within seven days, the Oak-spirit will be freed from the fetish. Oak-spirits will never break an alliance with a Fianna Garou or one whose personal totem is Stag. Instead, they will warn those Garou when their Rage exceeds a tolerable level.

Ginseng

Rage 2, Gnosis 9, Willpower 7, Power 40

Charms: Airt Sense, Cleanse the Blight, Healing, Materialize (Power Cost 10; Str 1, Dex 3, Sta 2, Dodge 3, 7 Health Levels)

Image: A Ginseng-spirit resembles a mature version of its earthly plant, standing 8-24 feet tall. It has a straight stem with three large compound leaves, each of which has five serrated leaflets. In early summer, it bears a crown of tiny white flowers, which produce bright red berries later in the season. Ginseng's fleshy root is vaguely human shaped, with forks that look like arms and legs emerging from its main section. When a Ginseng-spirit materializes, as it occasionally does in order to converse with creatures in the material world, it takes on the form of a light brown homunculus.

History: Legends say that in the earliest days of the world, when plants first blossomed forth on Gaia's surface, they were not fixed to one spot, but roamed freely across the earth until they found the right combination of soil and water for their roots. Once settled, however, they remained in those places, gradually forgetting that they ever possessed the urge to wander. Ginseng, however, never forgot. When humans appeared on the earth, Ginseng-spirits saw their form and took it for its own. Occasionally, a Ginseng-spirit would uproot itself and walk around for short periods of time on its pulpy legs, always returning to its place in the earth. Sometimes, on these brief forays, they would encounter medicine men or wise women of the early human tribes. From these meetings resulted the custom in many cultures of addressing ginseng spirits by names that referred to its humanlike form. To the Chinese, ginseng was *jen-shen* (manlike), while the Cherokee addressed ginseng as *Yunwi Usdi* (Little Man). After the rise of the Gauntlet, most plant spirits found that humans could no longer hear them when they spoke. Ginseng-spirits, however, still retained the ability to communicate with certain sensitive humans and other Awakened creatures, possibly due to its love for the adaptable shape of the human species. For thousands of years, Chinese healers believed that ginseng was a general curative and restorative agent, a belief shared by Native American tribal healers as well.

When Europeans arrived in the Pure Land, the native peoples shared with them much of their knowledge of herbal medicine, including the healing properties of ginseng. Trust in ginseng's medicinal powers has persisted despite modern science's attempt to denaturalize medicine and discredit herbal healing, so much so that traffic in ginseng has greatly depleted the species. Today, many American states protect ginseng, labeling it an endangered plant. Ginseng-spirits are less common than they once were, but they are still relatively easy to find by searchers who know where to look. Most finders of wild growths of ginseng usually guard their secret closely.

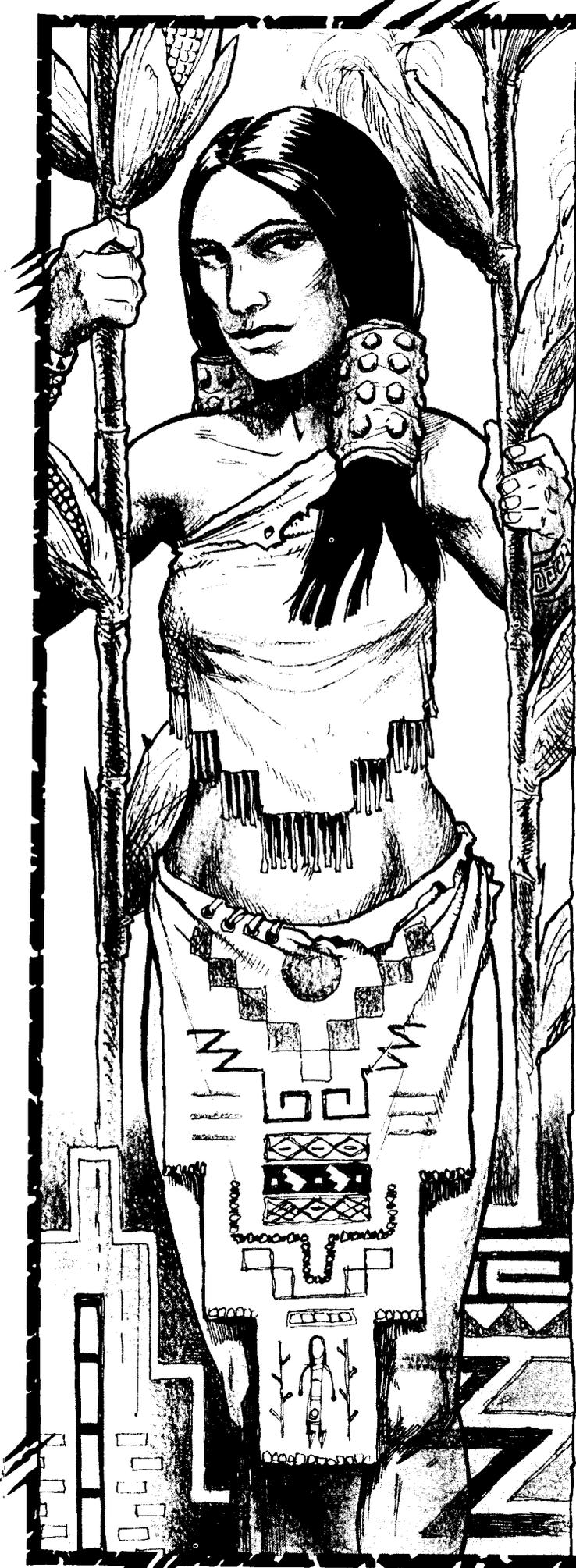
Habitat: Ginseng grows best in the shade of cool hardwood forests, once flourishing in large parts of Canada, Asia and the southeastern United States. Wild patches of ginseng are often the locations for Umbral Glades and are homes for Ginseng-spirits.

Spiritual Correspondences: Health, Regeneration

Material Correspondences: A Garou wishing to summon a Ginseng-spirit must carry a bag with healing herbs, signifying that she is worthy to speak with the spirit. Ginseng-spirits will only enter fetish objects dedicated to healing, such as medicine rattles or pouches. Some daring spirits will deign to be bound into pill bottles or medicinal vials.

Gift Lore: Ginseng can teach Gifts involving healing and spiritual or mental refreshment.





Taboos: A Ginseng-spirit cannot witness injury to living creatures in its Umbral habitat without attempting to heal them. (Banes and Wyrn-tainted beings are exempted from this ban.) Failure to at least try to assist such persons or creatures will drive the spirit into Slumber. Awakening a Slumbering Ginseng-spirit requires a Rite of Atonement as well as a point of Gnosis.

Attitude: Friendly

Chiminage: In return for learning its Gifts, Ginseng-spirits usually require Garou to arrange for the cultivation of a new patch of ginseng plants, either in a caern or in some secluded area. Ginseng does not often require Garou to undertake quests, but sometimes it will insist that it be taken along on a quest as a prerequisite to entering a fetish object. Garou who carry a fetish containing a Ginseng-spirit will often find themselves captive listeners to this communicative creature. Ginseng-spirits cannot tolerate Garou with a Rage greater than 3 and will insist that a Garou bearing a ginseng fetish immediately expend any Rage that exceeds that level.

To properly approach a Ginseng-spirit, a Garou must first locate a wild patch of ginseng. She must ignore the first three plants, stopping only when she reaches the fourth one. That plant will contain a Ginseng-spirit. The Garou must address the plant respectfully as "Little Man" (or by some other honorific referring to its humanlike form) and hold out her collection of healing herbs for the spirit's inspection. If the Garou meets with the spirit's approval, it will materialize and speak with its petitioner.

Corn

Age 2, Gnosis 6, Willpower 7, Power 35

Charms: Airt Sense, Create Wind, Field Sense*, Healing, Materialize (Power Cost 10; Str 2, Dex 3, Sta 2, Brawl 1, Dodge 3, 7 Health Levels)

Image: A Corn-spirit appears as a perfect cornstalk, with multiple ears and silky tassels. She undergoes a transformation from planting season to harvest as firm green husks gradually unfold to reveal the succulent yellow or multicolored kernels within. Occasionally, a Corn-spirit will assume the form of a female human, either a comely young maiden, a mature woman whose body swells with child or a wizened crone.

History: Corn-spirits are the children of Gaia's bounty and the proof of her desire to provide sustenance for her children. In legendary times, corn-spirits moved freely among the early peoples of the world, teaching them the secrets of agriculture. Gaia herself sometimes took the form of a great Corn-spirit, and in this form humans knew and worshipped her as Corn Woman, Ceres, Demeter, Agawe'la (the Old Woman) and other goddesses of the harvest. The rise of the Gauntlet ended the ability of Corn-spirits to communicate with humans. With the rise of modern agricultural methods that demystified the growing of food, planting and harvesting were reduced to a series of chores that were no longer infused with ritual meaning.

Despite the preponderance of vast fields of corn in the American Midwest and in other grain-producing countries, Corn-spirits are relatively uncommon. Agriplexes maintained by the farming industry do not provide suitable environments for corn spirits. Only on small farms and in places where corn grows wild can these fragile spirits still be found.

Habitat: Corn-spirits inhabit Glades which correspond to earthly fields of hand-tended or free-growing corn.

Spiritual Correspondences: Abundance

Material Correspondences: A Garou wishing to summon a Corn-spirit should carry on her person an ear of ripe corn, a bowl of fresh milk and a handful of fertile soil as offerings to the spirit. Binding a Corn-spirit requires a paste made of corn meal, salt and fresh water. Appropriate fetish objects for binding Corn-spirits include corncob pipes, handmade bowls for grinding corn or jewelry made from corn kernels.

Gift Lore: Corn-spirits can teach Gifts having to do with food, natural cycles and the weather.

Taboos: A Corn-spirit must always offer food to her visitors. If this offer is refused, the spirit will be driven into Slumber regardless of the season. To awaken a Slumbering Corn-spirit, a Garou must consume a small portion of corn meal, cornbread or other food containing corn over the sleeping spirit, thanking the spirit for the food as if it had been accepted from the spirit's hand.

Attitude: Friendly

Chiminage: Corn-spirits will teach Gifts to a Garou in return for a service, such as locating a suitable place for planting corn and seeding that place with seeds from the spirit's habitat. Occasionally a Corn-spirit will agree to enter a fetish if the Garou seeking to bind it promises to protect small growers of corn or prevent its home from being taken over by agri-business. To approach a Corn-spirit, a Garou must stand in the middle of a field of corn and address the Corn-spirit three times, calling her by one or more of her ancient names. Corn-spirits cannot tolerate Garou whose current Rage exceeds 3, and will break any alliance with a Garou who allows her Rage to remain at 4 or higher for more than 24 hours.

Psychedelic Plant Totems

Certain plants are home to powerful enigmatic spirits capable of revealing visions of intense beauty or sheer terror to those who partake of their plants. These psychedelic spirits are strange to the Garou; they do not fit into easy classifications or broods. They seem to be connected to dreams and Gnosis, but also to the earth and the stars. Indeed, the farthest reaches and depths of the mind are their purview. Thus, they can bestow great wisdom or damaging neuroses.

To gain converse with these spirits, the Garou must partake of their plants. Some plants are smoked (tobacco), while others are ingested — either chewed or swallowed as a tea (peyote, ayahuasca and mushrooms). In the wrong dose, some can be poisonous; one does not foolishly walk into the realm of the plant spirits without prior knowledge. To do otherwise is to risk their wrath.

The process of communing with these spirits is a sacramental one. The Garou must come to the plant spirit as a supplicant, and in a sacred manner. A Rite of Awakening should be performed on the plant before it is taken in; if not, there is no guarantee the spirit will answer, and the Garou may simply suffer empty and meaningless hallucinations. If the Garou is too cavalier about this drug use, the spirit may not look well upon her, and a "bad trip" can result. These "bad trips" can also result from the impurity of the user, or from the repression of some deep trauma; this may just be the spirit's way of forcing the Garou to deal with such issues.

Bad trips can cause all sorts of nasty things for a Garou. Tripping Garou are quite prone to frenzy (add one to all frenzy difficulties; two if the trip is a bad one). During a trip, things seen may not be real, or they may be all too real, denizens of the spirit world summoned before the Garou. Sometimes, these "figments" may be Wyrms creatures come to take advantage of the Garou; if the Garou is not on good terms with the plant spirit, the spirit may not defend him. However, if the Garou approached the communion properly, the spirit will defend the tripping Garou from all harm — even real spirit threats cannot hurt him. (However, while Father Peyote may protect a Garou from a Nexus Crawler, he will not appreciate the Garou using peyote only as a defense.)

Below are two of the most powerful plant spirits, Father Peyote and Ayahuasca.

Father Peyote (Plant Totem)

Background cost: 7 (4 for Nunnehi changelings)

Traits: Followers of Father Peyote each gain two extra Gnosis points (Glamour for changelings) per story, regardless of their permanent ratings. In addition, they may add one to their Rituals and Enigmas.

Ban: Peyoteists must commune with peyote (take peyote in a sacramental manner) at least once per season, and they must uphold their cultural values.

Image: Father Peyote appears in many forms, often one culturally relevant to the peyote ingestor. To Garou, he often appears as a Nuwisha wearing a tall hat.

History: Revered by many Native Americans, peyote is a powerful sacramental drug, not a recreational toy. Peyote can show the way to a noble and fulfilling life. The Wendigo and Uktena Garou have a special relationship with peyote, known to them as the spirit Father Peyote.

Peyote is a cactus; the "buttons" of the cactus are the psychedelic part, eaten like a radish by peyoteists. The name comes from the Aztec "peyotl" (its Latin name is *lophophora williamsii lemaire*). Peyote is never smoked, although it can be ground into a powder for tea and served to those who can't chew the buttons.

Ingesting a button causes hallucinations (or real spirit world experiences for those who know how to interact with the other side, such as Garou). It can cause nausea, so the peyoteist should fast for 24 hours before eating it.

As the drug takes effect, euphoria sets in. As the night goes on (Father Peyote prefers to work at night), good feelings intensify. Colors become vivid and sounds pleasing. Prayers can gain intense meaning and moral quality. When the euphoria reaches its peak, inner peace and withdrawal from the world set in, and supernatural visions are experienced. To some, Father Peyote himself may appear in any of his numerous guises (a wise but sly old werecoyote is most common for Garou). However, it is at this time that monsters may appear. If the peyoteist has done wrong to them or the people they represent, Father Peyote will not defend him.

Peyote should not be confused with mescal (*sophora secundiflora*, wild or mountain laurel), whose blossoms are poisonous (aerosol and ingestion). However, mescal is said to “point the way to peyote,” for it often grows near the peyote cactus.

Father Peyote is said to be a very old spirit, but no one now knows all the tales of his history. The Uktena say he first showed himself to them when they migrated south from their trek across the land bridge millennia ago. He gifted them with intimate knowledge of the desert regions in which his cacti grew. They passed such knowledge on to their Kinfolk, along with the peyote way, the rules for communing with Father Peyote.

The Dreamspeakers claim Father Peyote tells different secrets to his many children, and that Garou, humans and mages are all given special lore of their own. It is thus useless to argue any doctrine gained from Father Peyote, for he gives each person different insights.

There are some, however, who whisper that Father Peyote has been touched by the Wyrms, and this is the reason for bad trips. They warn that use of peyote could deliver the poor seeker into the lair of the Wyrms if Father Peyote is weak that night. Experienced Theurges scoff at this idea, claiming that Father Peyote has never led anyone wrong who came to him in a sacred and pure manner. If anyone has fallen off the path, they say, it is because of his own will or failing.

Habitat: Father Peyote is anywhere his plants are; he is with those who partake of his gift.

Spiritual Correspondences: Gnosis, enigmas

Material Correspondences: The buttons of the peyote cactus. Father Peyote can only be contacted by those under the influence of the psychedelic plant. Additional aids (helpful, but not necessary) include drums and rattles to call spirit friends during the peyote experience.

Gift Lore: The spirits Father Peyote sends to his children on their peyote journeys can teach Gifts that provide secret knowledge, such as prophecy or clairvoyance. Examples are Sight from Beyond (Theurge, level two) and Wisdom of the Ancient Ways (Philodox, level three).

Taboos: Those who seek to commune with Father Peyote should be pure in mind and body. Impurities may attract evil spirits, even Banes. Impurities can be thoughts of anger or hate, but they can also be toxins in the body (beer, modern food additives, etc.). To cleanse oneself before meeting Father Peyote, a peyoteist can take a sweat bath. Also, tobacco and sage help cleanse oneself and the elements around.

Attitude: Friendly

Chiminage: Father Peyote asks only that his seekers walk on the Earth in a sacred manner. Failure to do so might bring bad trips.

Ayahuasca

Background cost: 8 (4 for Nunnehi)

Traits: Children of Ayahuasca (Ayahuasceros) gain three points of Gnosis per story. They also learn Survival 2 and Occult 3 (they may thus possess more than five dots in Occult).

Ban: An Ayahuascero's Gnosis becomes “delicate.” A botch on a Gnosis roll will cause a loss of one permanent Gnosis point. The Ayahuascero is said to have “lost knowledge” and must work to gain it back.

Image: Ayahuasca is often perceived as a giant snake, usually an anaconda, but some see a female werejaguar in Crinos form (called the Jaguar Mother, initiator of shamans). Multiple snakes encountered during an ayahuasca vision may also be Ayahuasca him/herself.

History: Ayahuasca is also known as Jagé or Jajé. He resides in (“owns”) a hallucinogenic shaman's brew made in South America. Chief ingredients of this brew are the vine of *banisteriopsis caapi*, chacruna leaves and other tree barks (depending on the medicinal properties desired). The bark is scraped from these ingredients and boiled for hours, eventually producing ayahuasca.

The word comes from the Quechua Indians. It is also known as the “vine of the soul,” the “vine of the dead” or the “vine of little death,” for the visionary, mystical “death” a shaman undergoes when being initiated by the drug.

After preparation, the ayahuascero blows tobacco into the bottle the brew has been poured into. This cleanses it of bad spirits, purifying the brew for those who will ingest it. Following ingestion, the foul-tasting brew causes violent vomiting. Once this has passed, the visions begin. Ayahuasca can take the user out of his or her body and travel anywhere in the world with her to look upon (but not interact with) people or places she wishes to see. Sometimes, this out of body experience is done with the aid of real animals, as the ayahuascero shares the body — and thus the senses — of an animal journeying to the desired area, such as a bird or snake.

Ayahuasca also befriends its users to the jungle, matching their rhythms to it. Afterward, travel through the jungle is much easier in little ways: Roots do not seem to

trip, leaves do not need to be hacked aside, and, most importantly, insects do not become a bother. Insects refuse to bite a Garou in the throes of ayahuasca. For these reasons, ayahuasca has become a popular drug among Garou Theurges in the Amazon War.

Little is known to the Garou about the spirit itself. The native Uktena in the Amazon know much they do not tell, saying that Ayahuasca will only reveal as much of himself to his children as he desires. If someone wants to know more, they must ask Ayahuasca, which means taking the drug.

What is known is that the drug is intimately tied to the ecology and mystical power of the jungle. It is thought by some to be the personified manifestation of the jungle itself, a union of all low-level spirit consciousness of the Umbrascap. This would explain the non-local knowledge and travel ability of those who experience the drug.

The werejaguars are said to know the most about Ayahuasca, but since they are on bad terms with the Garou, they do not reveal what they know. Many Garou war leaders in the Amazon have forbidden use of ayahuasca by their troops, fearing that the drug is aligned in some way with the Balam and that they can use it to wreak some form of spiritual revenge on the Garou, perhaps by leading Garou ayahuasceros astray in the deep jungle. There has been no basis for these fears, however.

Habitat: Steamy jungles are preferred, but Ayahuasca is anywhere his children are when they take the heady shaman's brew.

Spiritual Correspondences: Occult, Gnosis, survival (jungle) and jungle lore.

Material Correspondences: The ayahuasca brew, made up of many different jungle vine barks. In addition, tobacco must be used to purify the brew before ingesting; otherwise, Ayahuasca may not be able to protect the ayahuascero from all the bad spirits.

Gift Lore: When on an ayahuasca journey, ayahuasceros will encounter spirits sent by Ayahuasca to perceive the occult world and many secrets of magic. Examples are Sense Magic (Uktena, level one), Preternatural Awareness (Stargazer, level four) and Dreamspeak (Galliard, level two).

Taboos: It is not wise to treat snakes or jaguars badly while on an ayahuasca journey. These animals are considered allies on the path, and they may abandon those who harm or try to harm them.

Attitude: Friendly

Chiminage: Ayahuasca asks nothing in return for his visionary gift. However, after taking ayahuasca multiple times, the ayahuascero will feel a natural inclination to defend the jungle against harm and will not actively attempt to harm it. Cutting down vines or gathering necessary materials does not constitute harm, although building a dam or hydroelectric plant does.



Rock (Mineral) Spirits

Rock remembers every color, animal, light & dark, every shudder unseen yet it

carries no burdens. Every knowing song from another creature-force will also

remember the shape that rock had taken in its vision, its place, how wind

carved it or curved round it, yet the memory is no burden, it is only a song

sung at the right time, forever to be heard. Never to be lost.

— Karoniaktatic, "Stone Song (Zen Rock) The Seer & the Unbeliever"

Rocks are the bones of Gaia, the manifestation of her strength and the underpinning of all that rests on her surface. Rock gives Gaia physical form; its mountainous projections and outcroppings are the gentle undulations of her body. In the Dawn of the world, rock spirits participated in the community of Gaia's children, although their language, slow and dark and full of secrets, was not always understood by any except other rock spirits. At first, early humans saw divinity in the mysterious, impermeable stones and honored the gods by crafting their images from the bones of the earth. Later, however, rocks were perceived as abundant, becoming useful (and easily discarded) tools and weapons in the hands of Stone Age tribes. To counter this gross disrespect, rock spirits made a pact with the Glass Walkers

(then known as Warders), promising assistance in return for continued respect. The *Glass Walkers Tribebook* contains the full story of this alliance between the Garou and the spirits of stone and rock.

The rise of the Gauntlet had a devastating effect on rock spirits. Time seemed to move faster, overwhelming these slow-speaking, slow-thinking spirits and driving them into silence. Geologists came along and reduced rocks to their chemical makeup, although they could not completely deglamorize these oldest of Gaia's manifestations.

Today, most rock spirits exist in perpetual Slumber, requiring special effort to awaken them from their dreams of a past in which they once participated fully, if somewhat distantly, in the joyous dance of being.

Like plant spirits, rock spirits find the high Rage of Garou disturbing and difficult for their lethargic natures to comprehend. Although they will sometimes teach Gifts to Garou who meet with their approval, they will only rarely ally themselves with the warriors of Gaia.

Basalt

Rage 4, Gnosis 6, Willpower 7, Power 40

Charms: Airt Sense, Blast Flame, Umbraquake

Image: Basalt-spirits appear as black or dark gray presences that hover around the rock which serves as their earthly anchor. Some of these spirits seem to burn with an inner fire, a reddish glow that emanates from their interior and manifests as red, glowing eyes or fiery cracks along their forms.



History: Basalt-spirits, along with the spirits of other igneous rocks, were Fire's gift to Gaia in the first days of the world's Dawn. Driven by an inner heat and a fierce desire to know what lay above the surface of the earth, Basalt thrust itself upward to view the sky, expelling great gouts of flame and smoke in its exultant cry of victory. Thus, volcanoes were born, and Basalt-spirits made their homes in these places of rock and fire. Even after people settled the earth, basalt spirits continued to seek new ways to pierce Gaia's outer shell. Humans living near volcanoes saw these fiery mountains as manifestations of the divine and worshipped them as gods of fire. Driven into Slumber by the rise of the Gauntlet, Basalt-spirits still awaken on rare occasions, even bringing forth new volcanic children such as the one that created the island of Surtsey off the coast of Iceland in 1963. These awakenings are usually short-lived, since the Gauntlet (abetted by scientific rationalism) quickly reasserts itself to drive these feisty spirits back into their torpid state. Basalt-spirits are common in volcanic areas, although spirits of long-dormant volcanoes are often very difficult to find.

Habitat: Wherever there are volcanoes, Basalt-spirits can usually be found in the nearby Umbra. Hawaii, Polynesia, Iceland, and the Pacific Northwest (near Mount St. Helens) are examples of places where Basalt-spirits make their homes.

Spiritual Correspondences: War, fire

Material Correspondences: Basalt-spirits like to be reminded of the surface world, so offerings of fresh flowers or ripe fruit are appropriate gifts for summoning them. To bind a Basalt-spirit into a fetish, a Garou must hold a lit torch while performing the binding ritual. Basalt-spirits prefer fetish objects made from pieces of basalt or other igneous rock.

Gift Lore: Basalt-spirits can teach Gifts involving fire, stone and aggression.

Taboos: If an awakened Basalt-spirit fails to assist a fire spirit who requests help, it will be driven into Slumber. To awaken one of these spirits, a Garou must expend a point of Gnosis, which will temporarily rouse the spirit long enough for the Garou to discover why it was forced into Slumber. The Garou must then perform a Rite of Atonement to appease the wronged spirit. Occasionally, both the Garou and the Basalt-spirit may be asked to perform a service for a fire spirit to atone for the breaking of the taboo.

Attitude: Neutral

Chiminage: In return for teaching Gifts, a Basalt-spirit will often require a Garou to describe some recent encounter with the natural world to appease its hunger for contact with the surface. This same desire will sometimes serve to encourage a Basalt-spirit to allow itself to be bound into a fetish. If it does so, the Garou binding it must agree to undergo a "trial by fire," usually involving a visit to the site of an active volcano. This is not as arduous as it seems, since contacting a Basalt-spirit usually means that a Garou must

journey to such a site in the first place. Garou carrying a fetish containing a Basalt-spirit must not go for more than 24 hours without lighting a fire of some kind (striking a match, lighting a candle, building a campfire, etc.).

A Basalt-spirit that has been awakened from Slumber must be approached with respect, since these spirits remember the days when they were worshipped as fire deities. Communicating with these spirits requires patience, for even though they are relatively volatile, they still think and speak much more slowly than most other sentient creatures. Garou with Rage that exceeds 5 will have no luck communicating with Basalt-spirits and may even provoke these fiery spirits to a rare bout of anger.

Crystal (Quartz)

Rage 3, Gnosis 9, Willpower 8, Power 45

Charms: Airt Sense, Cleanse the Blight, Crystallize*, Healing, Open Moon Bridge, Throw Crystal*

Image: Crystal or Quartz-spirits appear as bright, prismatic shapes which emanate from their earthly source. Occasionally, these shapes seem reminiscent of animals or people, but most often they are elaborate geometric constructs. Crystal-spirits glow faintly when they speak, and the variations and intensity of color are often keys to the spirit's emotional temperament.

History: In the beginning of the world, when rocks began to settle beneath the first blankets of vegetation and when the waters of the ocean covered their stony beds, certain rocks captured some of the essence of the light from the sun, moon and stars, carrying their radiance inside them as memories of the time when nothing stood between rock and sky. This combination of light and earth transformed the nature of the rocks into translucent, sometimes colorful crystals. Crystal-spirits interacted with early humans, teaching them how to use their substance as paints or dyes and how to become attuned to their inner song of peace and healing. The cave paintings of Lascaux are enduring examples of Crystal-spirits' gifts of knowledge and inspiration.

Quartz-spirits, in particular, proved especially adept at healing the human body and mind. These spirits sometimes resided within jewelry made from quartz crystals, allowing their wearer to share in the spirit's resonance with the healing rhythms of Gaia. In ancient China, quartz needles were used for acupuncture, while the aborigines of Australia and the tribes of New Guinea employed amulets made from quartz in rainmaking ceremonies. Even after the rise of the Gauntlet, Quartz-spirits still managed to exercise some influence in the material world, largely due to humankind's strong belief in their powers. Medieval scholars, philosophers and alchemists disagreed as to the origin and structure of crystals, but almost all of them attributed some otherworldly aspect to them. Crystal balls (often made from quartz) became the focus for scrying for shamans and mages alike.

The strengthening of the Gauntlet due to the imposition of scientific rationalism reduced the existence of crystals to a curious but explainable geomorphic process, but could not completely obliterate their spirituality. Unlike most rock spirits, Crystal-spirits have never been fully severed from their ability to affect — albeit indirectly — the material world. The growth of modern spirituality and the return to holistic and shamanic forms of healing have made it easier for Crystal-spirits to awaken and interact with Garou and other believing creatures. Quartz-spirits are among the most common Crystal-spirits.

Habitat: Most Quartz-spirits can be found in the Umbra near sites throughout the world where quartz rock is common. Deposits of blue quartz occur throughout the Blue Ridge Mountains of the eastern United States, while smoky quartz is found in Scotland and citrine (or false topaz) is found in Brazil.

Spiritual Correspondences: Healing

Material Correspondences: Quartz and other Crystal-spirits have a natural resonance that reacts to sound, so bells, musical instruments and the human (Garou) voice can be used to summon them. (These spirits respond well to certain howls.) Binding Quartz-spirits requires an object fashioned from quartz, such as an amulet or a piece of jewelry.

Gift Lore: Quartz-spirits can teach Gifts having to do with dreams, healing and prophecy.

Taboos: Once a Quartz-spirit has been exposed to natural light, it cannot be subjected to total darkness without driving it into Slumber. To awaken a Quartz-spirit that has been forced into Slumber, a Garou must bathe the spirit's material embodiment in natural or magical light while expending a point of Gnosis. Most Quartz-spirits will be extremely grateful to Garou who awaken them from a taboo-based Slumber.

Attitude: Friendly

Chiminage: Quartz-spirits will generally teach Gifts to Garou in return for a promise to share the benefits conferred with those who need it. Many Quartz-spirits will willingly enter a fetish object if the Garou seeking to bind it makes a vow to assist healers and others who use crystals for worthy purposes. Often, Garou carrying a fetish containing a Quartz-spirit will also be asked to sing to the fetish, bathe it in light once a day or use it in daily meditations. Sometimes a Quartz-spirit will require a Garou to undertake a specific quest, such as freeing a captive Quartz-spirit from a researcher's laboratory or retrieving a potent artifact containing one of their sister spirits from a museum or a private collector's trove. Such a quest will gain Renown (Honor 2, Wisdom 3, Glory 2) for the Garou as well as the friendship of the Quartz-spirit. Because of their affinity for contemplation and meditation, many Stargazers have an advantage when dealing with the spirits of quartz crystals.

When approaching a Quartz-spirit, Garou should keep in mind the spirit's sensitivity to sound. Voices should be carefully modulated, and sudden or loud noises should be avoided. Quartz-spirits are generally even-tempered, but they have a low tolerance for Rage and can prove to be deadly foes to individuals who upset them (see Charms). Garou whose current Rage exceeds 3 should avoid trying to contact Quartz-spirits. Carriers of fetish objects containing Quartz-spirits must quickly expend any Rage in excess of 3 (preferably not within the hearing of the spirit).

Jade

Rage 2, Gnosis 6, Willpower 7, Power 35

Charms: Airt Sense, Cleanse the Blight, Purify*

Image: Jade-spirits appear as lustrous green, gray, pink or creamy white entities which sometimes assume the forms of carved animals or human figures.

History: While Gaia still dreamed of the lush vegetation with which she would cover herself, Jade-spirits deep within her body caught hints of her visions. Enraptured by these images, Jade-spirits sought to make themselves beautiful by capturing the greens, pinks, grays and delicate cream colors they saw. Early humans found jade (or nephrite) easy to carve, yet tough enough to use as a material for tool making. The beautiful colors found within jade when it was polished led to its use in jewelry and other ornaments. Jade-spirits enjoyed the fact that their material forms were made into things of function and beauty, and bestowed their favors on those who used or wore jade, thus promoting the belief that jade was a lucky rock. The Maori tribes of New Zealand carved their luck-bearing tiki stones from jade, while the Chinese valued jade for its ability to preserve life, even after the death of the physical body. The ruler of the Chinese pantheon of deities was referred to as the August Personage or Supreme Emperor of Jade, and wisdom keepers attributed many virtues to the lustrous rock. The Mayans believed that jade was a curative for kidney ailments, while other early people used it to ease the pains of childbirth and to cleanse impurities from the body.

After the Gauntlet rose, most jade spirits were driven into Slumber. Their material forms, however, continued to enjoy great popularity as ornamental stones. A few holistic or shamanic healers still possess the ancient knowledge of jade's spiritual qualities, although the certainty that those powers will work has diminished in the face of the Gauntlet-ridden body of medical science. Jade-spirits are not rare, though they are only found in areas where jade is common or occasionally near significant objects made from jade (such as ancient idols).

Habitat: Jade-spirits inhabit the Umbra near their material forms. China, Tibet, New Zealand, Australia and the Amazon regions are centers for Jade-spirits.

Spiritual Correspondences: Beauty, luck, purification



Material Correspondences: Jade-spirits must be summoned by burning sticks of jasmine, sandalwood or some other fragrant incense. Binding a Jade-spirit into a fetish requires a vessel of pure water in which a lotus or water lily has been placed along with the intended fetish object. Beautiful items carved from jade are the preferred fetish objects for these spirits.

Gift Lore: Jade-spirits can teach Gifts which involve healing or purification.

Taboos: Jade-spirits cannot pass through a toxic area (either in the Umbra or in the physical world) without attempting to cleanse it. A spirit who ignores this stricture will either be driven into Slumber or will suffer a run of bad luck (-2 dice to all its dice pools) until it (or someone else) rectifies the problem. To awaken a Slumbering Jade-spirit or to free it from its onus of ill luck, a Garou must perform a Rite of Cleansing over the spirit.

Attitude: Neutral

Chiminage: Jade-spirits will teach Gifts in return for a promise from a Garou to rid a certain area of toxic Banes. For greater services, such as entering a fetish object, Jade-spirits may require Garou to fulfill a quest. Shutting down an enterprise that is poisoning an area near a Jade-spirit's habitat, locating a set of tiki figures that has been scattered throughout the world, or retrieving a precious jade statue from a cult in service to a Wyrmspirit are examples of quests Garou must undertake to acquire a jade fetish. Successful endeavors will earn Renown (Honor 3, Wisdom 2, Glory 3) for Garou.

Jade-spirits enjoy compliments and will respond more favorably to Garou who take the time to extol the spirits' beauty. Jade cannot abide the presence of a Garou whose Rage exceeds 3 and will refuse to awaken for any Garou who does not school her mind and temper to tranquillity. A Garou possessing a jade fetish must take steps to expend her excess Rage or else risk driving away the bound spirit.

Limestone

Rage 2, Gnosis 5, Willpower 7, Power 30

Charms: Airt Sense, Hold, Reform

Image: Limestone-spirits appear as shadowy gray, amorphous shapes that constantly undergo a slow metamorphosis. Dark patches in their forms serve as facial features.

History: Limestone-spirits once envied the fiery passions of igneous spirits and the mutability of their metamorphic kin. Amid the songs of joy that filled the air in the Dawn of the world, the lamentations of Limestone-spirits sounded a mournfully discordant undertone. Water-spirits took pity on them, and offered to reshape their earthly form in return for assurance that water would always find a home in places where limestone settled. Thus, the oceans made their beds on shelves of limestone and other sedimentary rocks, and deep within the earth, great caverns of breathtaking beauty were born to house the water that seeped through the world's surface. All over the world, water-sculpted limestone,

forming the graceful stalactites and stalagmites of mountain caverns as well as the magnificent stone forest of Kunming, China. Early people sought these limestone caverns, not only for shelter, but also for their awe-inspiring beauty. Religions that worshipped Gaia, Earth-Mother, as the womb of creation saw caves as symbols of Her life-giving power. Later civilizations discovered the excellent building properties of limestone, and many of the world's ancient cities were constructed from limestone blocks.

The rise of the Gauntlet forced Limestone-spirits into Slumber, distancing them from material existence. Geologists and paleontologists explained away the beauty and mystery of limestone through their descriptions of erosion and calcification. Today, Limestone-spirits, although common — particularly near large bodies of water — linger in near-oblivion. Only in a few places — where humans still gaze in awe at the sculpted results of the marriage of water and rock — can these spirits still hear the distant voices of wonder and wildness calling to them.

Habitat: Limestone-spirits occupy Umbral sites which correspond to ocean beds, limestone caverns and other limestone formations.

Spiritual Correspondences: Endurance, transmutation

Material Correspondences: Water that has been steeped in a stone basin is necessary for summoning a Limestone-spirit. Rituals for binding these spirits must be performed while a Garou is standing in a pool of water. Preferred fetish objects are pieces of limestone or items carved from limestone. The most powerful Limestone-spirits will only enter fetish objects that bear the imprints of fossils.

Gift Lore: Limestone-spirits can teach Gifts relating to water, change or endurance.

Taboos: Limestone-spirits must always aid spirits of water or water creatures or else they will be forced into Slumber. To awaken such a spirit, a Garou must infuse a handful of pure water with a point of Gnosis and pour the water over the Slumbering spirit.

Attitude: Neutral

Chiminage: Limestone-spirits will teach Gifts to Garou who agree to help protect limestone formations in their territory. Garou who wish to bind a Limestone-spirit into a fetish object must accept a ban to punish anyone who intentionally defaces limestone surfaces.

Limestone-spirits should be approached cautiously, since their Slumber is generally so deep that they are apt to be disturbed by attempts to Awaken them. Gifts of water and a humble attitude go a long way toward gaining the favor of Limestone-spirits. The lethargic and generally placid nature of these spirits makes them intolerant of Garou whose Rage exceeds 4. Garou possessing a limestone fetish must guard against letting their Rage rise to unacceptable levels or else the fetish will not function for them until the excess Rage is expended.

Serpentine

Rage 3, Gnosis 8, Willpower 8, Power 40

Charms: Airt Sense, Open Moon Bridge, Suggestion, Umbraquake

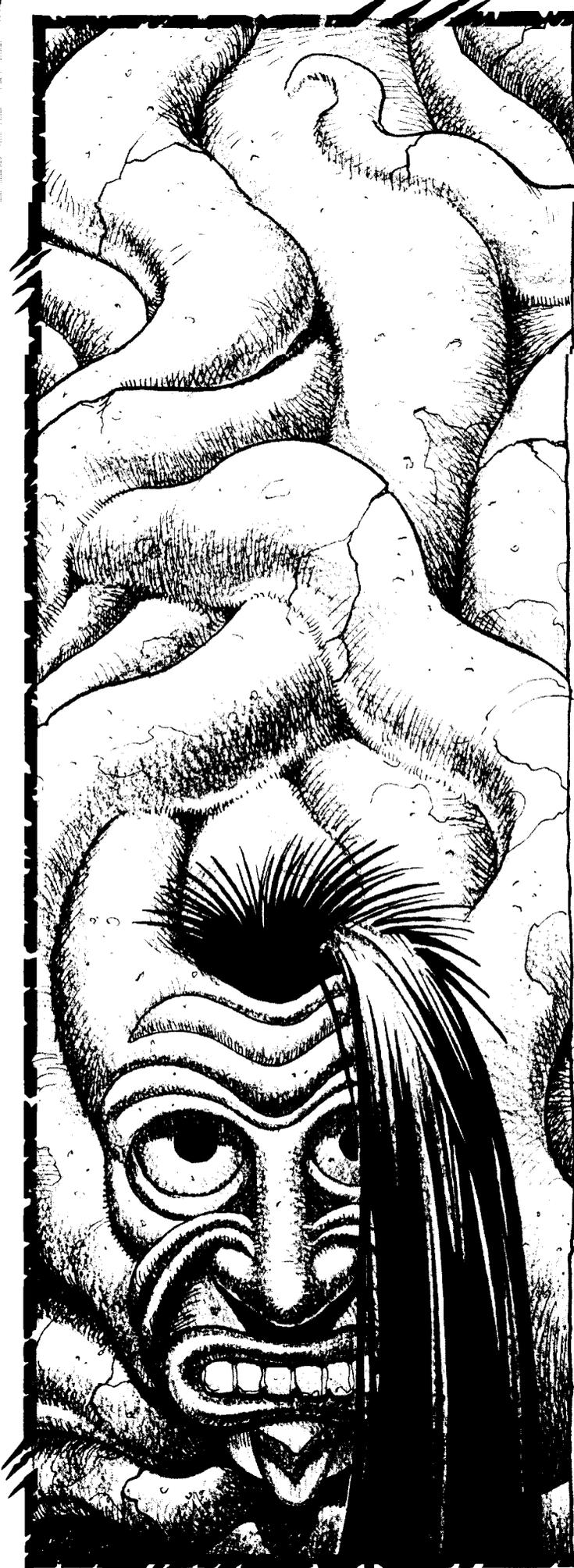
Image: Serpentine-spirits appear as sinuous, snakelike forms of greenish-brown rock. These spirits undulate as they speak, lending a mesmerizing quality to their whispery voices.

History: In the days when the physical world was one with the Umbra, Serpentine-spirits traveled freely beneath Gaia's surface, sometimes colliding with one another in their single-minded pursuit of the joy of movement. From these collisions, mountains were born. Fearful that these nomadic rock spirits would cause inadvertent harm to Gaia's plans for populating the earth with all kinds of life forms, the Incarna Iapetus decreed the formation of a great watery chasm, the ancestor of the Atlantic Ocean, in an attempt to halt the incessant wanderings of the Serpentine-spirits. This action gave birth to the continents.

When humans settled near the flanks of Gaia's mountains, they discovered traces of olive-green serpentine and, mixed with it, deposits of steatite or soapstone (talc). Although the nearby land was not particularly conducive to lush plant growth, the soft rocks it contained were ideal for carving. The Mound People, early Inuit tribes and many other ancient cultures made bowls, amulets and tools from these malleable stones, directed by the guidance of serpentine spirits, who saw a new way to gain mobility and indulge their wanderlust.

The rise of the Gauntlet trapped many Serpentine-spirits in their mountainous prisons, driving them into frustrated Slumber. But even dormant, these spirits exercised a lengthy revenge as geologists found their neat hypotheses concerning the origins of mountains stymied by the existence of serpentine in widely disparate places. Finally, the theory of plate tectonics seemed to present a logical solution to the problem of serpentine. Serpentine-spirits awoke briefly at that time to chuckle over the fact that disbelieving mortals had merely acknowledged the spirits' wanderings and confirmed the intervention of Iapetus. Another moral victory came when, in 1964, an archaeological excavation team in L'Anse aux Meadows, Newfoundland, discovered a piece of soapstone carved with a Viking whorl, indicating that Norsemen had once crossed the Atlantic and settled, if only briefly, in the American continent. Despite the Gauntlet, Serpentine-spirits had managed to forge a spiritual link connecting them to their kindred spirits across the sea.

Serpentine spirits are relatively rare, tied as they are to the mountains they helped to form. These enigmatic spirits would like nothing better than to resume their travels and carve new signatures across the surface of Gaia.



Habitat: Serpentine-spirits inhabit Umbral sites near mountains containing serpentinite rock such as the Appalachian chain that stretches from northern Georgia to Nova Scotia and its sister mountains in Ireland, the Scottish Highlands and Scandinavia.

Spiritual Correspondences: Enigmas, spanning distances

Material Correspondences: Serpentine-spirits respond to vibrations and can be summoned by drums or dances that involve stamping or clogging. To bind a Serpentine-spirit, a Garou must have on her person a bit of talc or soapstone. Serpentine-spirits prefer fetish objects made from serpentinite, although items carved from soapstone or steatite are also acceptable.

Gift Lore: Serpentine-spirits can teach Gifts having to do with unearthing secrets or forming connections between persons, places or things.

Taboos: Serpentine-spirits must always answer questions in an indirect manner, using hints, riddles and clues rather than straightforward statements of fact. Failure to do this will result in the spirit's inability to move from the spot where it broke its taboo. To free a spirit trapped by its own forthrightness, a Garou must spend a point of Gnosis and perform a Rite of Contrition on behalf of the spirit.

Attitude: Neutral

Chiminage: Serpentine-spirits will teach Gifts (albeit indirectly) to Garou who submit to a riddle contest. The Garou does not have to win the contest to win the favor of the spirit, but she does have to make a sincere effort to solve the riddles. To entice a Serpentine-spirit to enter a fetish object, a Garou must promise to make at least one trip across the ocean while carrying the fetish. Serpentine-spirits can also open Moon Bridges between sites where traces of serpentinite rock exist.

Serpentine-spirits enjoy mysteries and riddles. A Garou should come to one of these spirits prepared to engage in a series of verbal jousts and guessing games. Garou whose Rage exceeds 4 will get no response from a Serpentine-spirit.

Moon Spirits

The spirits of Luna possess different sets of values, motivations and perspectives from most spirits of Gaia. For these spirits, permanence is a meaningless concept. Like ancient followers of Heraclitus, they see reality as ever-changing. Nothing remains constant in their world view, and events of the past have only a tenuous connection to the present. Most members of the brood don't see happenings in terms of causes and effects. They just accept that things happen and don't waste energy pondering why. Members of Luna's brood rarely have tangible forms, and even the most lucid among them suffer from bouts of temporary insanity.

The phases of Luna affect Her brood, driving them to rage when the moon is full and into hiding when the moon is new. No lunar spirit will physically manifest unless the moon is in the sky. Luna sees the Changing Breed as Her adopted children, and Her brood will always attempt to aid Garou when possible. The most prevalent Moon-spirits are Lunes, detailed in the *Werewolf: The Apocalypse* rulebook.

Moira

Moira is an Incarna, and defies definition in terms of Rage, Gnosis, Willpower and Power.

Charms: Any that the Storyteller feels appropriate.

Images: Moira is a timeless, ageless woman cloaked in dark blue with soft, pale light glowing from her flesh. Her face stays hidden in shadow, and she speaks softly with an echoing voice reminiscent of distant chime. Faint silvery spiderweb and spindle designs grace her thick cloak and robes. She moves with a dreamlike delicacy, and most visitors feel like they can't remember details of their meetings with her.

History: Moira stepped from the mists of creation as time began. From that point, she wove her tapestries of creation. She is part of Luna, and as Luna shapes the tides and seasons, so does Moira control the inner tides that guide the actions of all living beings. Some Garou have sought Moira for prophecies, but her answers are more thought-provoking than direct.

Habitat: Moira lives in the tallest spire of Luna's palace. She never leaves her moonlit tower, watching the threads of past, present and future and weaving Luna's designs into the tapestry of reality. Fireflies and phosphorescent plants illuminate her darkened chambers. The interior contains elements of architecture from all time periods, somehow seamlessly placed together in a decorator's fantasy. She keeps a spindle and a loom in different rooms.

Spiritual Correspondences: Moira is the spirit of fate and destiny. She watches the passage of time and events, and when she sees fit, adds her own threads to the tapestry of time. Spiritualists may represent her with three images, one for the past, the present and the future.

Material Correspondences: The spindle, a triad of women, spiderwebs, stone calendars

Gift Lore: Moira teaches sensing and lunar Gifts.

Taboos: Moira never directly answers questions about the future or the past. She may not leave her tower.

Attitude: Moira always seems detached and neutral to those who seek her. She never raises her voice or speaks excitedly. No efforts to impress or flatter her have succeeded.

Chiminage: Long ceremonies demonstrating the changing seasons and the cycles of nature have the greatest success in drawing Moira's attention. True stories about precious memories sometimes please her, and she reacts most kindly to the innocent and naive, hinting far more about the truth to those who seem least likely to discover it.

Jagglings

Blood Warrior

Rage 10, Gnosis 10, Willpower 10, Power 60

Charms: Armor, Materialize, Reform, Tracking

Image: The Blood Warrior is a muscular woman drenched in crimson gore with homicidal madness shining brightly in her black eyes. She has disheveled dark hair, long sharp black nails and a deep-red aura which surrounds her. The Blood Warrior uses any weapons which she finds available. She doesn't speak except to laugh maniacally or scream with rage.

History: Luna's Rage and madness created the Blood Warrior. During a lunar eclipse, the Blood Warrior stalks the earth, slaying Luna's enemies and anything else she encounters. A host of blood-red Lunes attend her. The Uktena say that the Blood Warrior haunted one of their ancient heroes, always appearing to battle him during lunar eclipses after a chance encounter proved inconclusive. Finally, after age had weakened him, the Blood Warrior ultimately triumphed and stole his body into the crimson moonlight, weeping tears of joy and agony. The Uktena believe the ancient one will return to fight in Luna's armies during the Final Days.

Habitat: The Blood Warrior lives in caves beneath Luna's palace until a lunar eclipse occurs. Her continual howls of rage and shrieks of insanity echo in the courts, only interrupted by occasional sounds of visceral fighting. Bones and flayed bodies lie in the caverns.

Spiritual Correspondences: The Blood Warrior represents the darkest aspects of Luna. She is the Moon as destroyer, raiser of floods and harbinger of the Apocalypse.

Material Correspondences: The Blood Warrior always responds to summons during the lunar eclipse. Blood and violent ritual combat may also draw her attention.

Gift Lore: The Blood Warrior teaches Gifts of violence; however, she grants understanding with a single crazed glance and example rather than merely over time.

Taboos: The Blood Warrior never attacks females or children of any species, unless they first attack her.

Attitude: The Blood Warrior kills first... and never bothers asking questions.

Chiminage: The Blood Warrior reacts well to sacrifices of Luna's and Gaea's enemies, such as Black Spiral Dancers or fomori. She exists to visit carnage and terror on such beings.

Great Green Cheese-spirit

Rage 4, Gnosis 6, Willpower 5, Power 30

Charms: Airt Sense, Armor, Shapeshift

Image: The Great Green Cheese-spirit appears as a large chunky humanoid composed of hole-marked green cheese and surrounded by a halo of moonlight.

History: Shortly after the first myths about the moon being made of green cheese began, the Great Green Cheese-spirit appeared. He is not a serious spirit, and he enjoys tricking adversaries. He survives off the few tall tales still told about the green cheese moon. Bone Gnawers revere him.

Habitat: The Great Green Cheese-spirit dwells in a realm in the Umbra where the moon really is made of green cheese. There he tries to scare off hungry Mouse-spirits.

Spiritual Correspondences: The Great Green Cheese Spirit represents two things: First, he is the aspect of Luna's sense of humor; second, he provides food and comfort for the downtrodden.

Material Correspondences: Moldy green cheese, tall tales and late night philosophizing.

Gift Lore: The Great Green Cheese-spirit teaches urban survival Gifts.

Taboos: The Great Green Cheese-spirit fears Mouse-spirits.

Attitude: The Great Green Cheese-spirit tends to lumber around and make strange noises. He laughs a great deal and tries to befriend Garou.

Chiminage: The only individuals who manage to draw the ire of the Great Green Cheese-spirit are those who take life and the universe too seriously. He has little patience for Glass Walkers and Shadow Lords. When the Great Green Cheese-spirit becomes upset, he retires to his realm.

The Harvester

Rage 6, Gnosis 8, Willpower 8, Power 50

Charms: Airt Sense, Forest Lore, Healing, Materialize, Open Moon Bridge

Image: The Harvester is a weathered, leather-skinned old man dressed in orange and brown overalls holding a large scythe. His yellow eyes glow with soft moonlight. He resembles a traditional scarecrow.

History: The Harvester appears during the end of the Harvest season to inspire farmers in clearing out the remainder of their fields. He aids animals in securing stores of foodstuffs for the winter. In tales, the Harvester defends peasants attacked in the fields by enemies of their lord. The Harvester only manifests on earth under an orange moon unless Luna makes a special request of him. He carves crop circles so that Luna can give messages to Garou on Earth.

Habitat: The Harvester spends his time away from Earth slumbering in a half-lit corner of Luna's court.

Spiritual Correspondences: The Harvester represents the Harvest Moon and the preparations for winter all living creatures endure. He is the aspect of Luna which makes certain that Gaia's children will survive the winters.

Material Correspondences: Harvester spiders, dry wheat and corn husks

Gift Lore: The Harvester teaches survival, intimidation and lunar Gifts.





Taboos: The Harvester may not stand fire of any sort. He takes double damage from fire, and will go into Slumber if the flames grow too fierce.

Attitude: The Harvester is gruff and direct. He's neutral to Garou whom he encounters, but will give aid if properly approached. The Harvester bears no love for Gaia's enemies.

Chiminage: Garou should aid the Harvester in his appointed task, if they seek his help.

Selene

Rage 10, Gnosis 6, Willpower 7, Power 120

Charms: Airt Sense, Disorient, Materialize, Open Moon Gate, Reform, Shapeshift, Tracking

Image: Selene is Luna's huntress. She takes many forms, but always wears blue and silver. Her eyes glow with pale moonlight. In human form, she wears blue and silver garb and carries a bow with arrows made of shafts of moonlight. Her hair is long and dark, the deep blue-black color of the midnight sky. When she takes the form of a wolf, she has silver-gray fur with blue-black markings.

History: Luna's passion for life birthed Selene. Before Selene, Luna looked down on Gaia's children, always watching, but never feeling the passions involved in their life and death struggles. Selene came from Luna's unmet desires to join that drama. Although Selene pleased Luna, the huntress herself became bored over the centuries. She pleaded with her mother for the chance to hunt larger game. Now, Selene hunts Luna's supernatural enemies as well as more mundane prey.

Habitat: Selene haunts moonlit wildlands in the Umbra and on earth. She travels through many realms, such as Wolfhome, the Legendary Realm and Pangaea. She makes a point of visiting Luna's court when the Celestine has visitors from earth.

Spiritual Correspondences: Selene represents the moon's affect on the hunt. She embodies Luna's desire to experience the passions of life.

Material Correspondences: The Ahroun symbol surrounded by a circle, bow and arrows, blue-white body paint in lunar symbols

Gift Lore: Selene teaches Gifts of moon spirits and the hunt.

Taboos: Selene must always stalk her prey until midnight before going in for the kill. She may only have one prey a night. If she tries to slay her victim and fails, she may never try to kill that victim again.

Attitude: Selene is aloof, viewing everything she encounters as potential game.

Chiminage: Selene respects skill in battle and in the hunt. Legends tell of a Silver Fang who bested her in a hunting contest and became her lover. Banes poisoned the Garou's heart and turned him against her. This experience has left Selene with a burning hatred of the Wym, but a special affection for the Garou. Any Garou who demonstrates a healthy personal hatred of the Wym may find an ally in Selene.

Tythus

Rage 5, Gnosis 9, Willpower 8, Power 70

Charms: Airt Sense, Flood, Materialize

Image: Tythus appears as a lithe, attractive young man with dark hair and a coppery complexion. His eyes are sea-green.

History: Tythus was a devout young shaman, beloved of the moon-goddess during the First Times. An older shaman grew jealous of the youth's relationship with the goddess and during a new moon, he slew Tythus. The young shaman's body was abandoned on the beach. As the tides rose, they washed away the evidence of the crime.

When Luna discovered the spirit of Tythus floating in the surf, she was enraged. However, the spirit of Tythus defended his slayer, explaining to Luna that his killer's jealous love of the goddess drove the man to murder. Tythus told Luna that he would rather have a chance to serve her in the spirit world than be avenged. Luna transformed him into the spirit of the tides. And so Tythus remains, his soft voice easing pain and the waves he guides washing the shores clean.

Habitat: Tythus lives in the Penumbra, traveling around the world with the tides.

Spiritual Correspondences: Tythus is part of the tides. He washes the beaches for each new day, leaving signs and symbols of his wisdom in the patterns on the sand for those who look.

Material Correspondences: Sea water (especially sea foam), wave patterns or symbols, seashells and starfish

Gift Lore: Tythus teaches Gifts associated with water and lunar Gifts.

Taboos: Tythus will not leave the seas.

Attitude: Tythus is a spirit of forgiveness and renewal. He has great patience with all of those who speak with him. He is a caring spirit who offers comfort and forgetfulness to those who seek it.

Chiminage: Garou who wish to communicate with Tythus need only write **their words in the sands** of an Umbral shoreline and **wait for the tides to wash them clean**. Tythus requests **that Garou help those** suffering from grief and pain. **He is far more concerned** than most lunar spirits with living **creatures**, and he will go to great lengths to aid those who **seek knowledge**.

Gafflings

Falling Stars

Rage 2, Gnosis 10, Willpower 3, Power 20

Charms: Airt Sense, Materialize, Reform

Image: **Falling Stars appear** as flashing streaks of light across the sky. **They are virtually indistinguishable** from their physical namesakes, **except that they may** have any number of colors.

History: Ages **past**, a **fomor Enticer** seduced a young Queen of the Silver **Fangs beneath the light** of a lover's moon. Before the Queen of the **Fangs realized** the true nature of her paramour, she agreed to share her authority with him until the star above them fell from the heavens.

When the queen opened her eyes to the truth, she prepared to dash herself from a high cliff. Her Seneschal, a wise Philodox, called upon **Luna to set right this wrong**, arguing that Luna's light **clouded the young queen with thoughts of love**. So, as the young queen **stood on the edge of the precipice**, **Luna sent the star falling from the sky**. Before night ended, the **Silver Fangs had their vengeance**. Luna dispatches **Falling Stars as omens and signs to right** any foul deeds that **transpire beneath her light**.

Habitat: **Falling stars live in the Aetherial Realm**, flying high **in the firmament**. While they Slumber, the spirits gleam **and twinkle like** other stars in the heavens.

Spiritual Correspondences: Falling Stars serve as omens and signs of **luck**. A Garou who beholds one has the favor of the **Celestines**.

Material Correspondences: Falling Stars are represented by a standard **five-pointed star with a streaking trail** behind it. They are associated **with the constellation Perseus**.

Gift Lore: Falling Stars may **grant** understanding of any lunar or sensing Gifts.

Taboos: Falling Stars may not appear in the daylight, even if the moon is visible.

Attitude: Falling Stars are only concerned with doing Luna's bidding, and react to Garou with Her current orders in mind.

Chiminage: Humility is the best approach when calling for a Falling Star to appear. They are more likely to come when the caller has a heavy heart and tears in his eyes. They only request that their aid be used to set right offenses against Gaia or Luna performed in the moonlight.

Strangelings

Rage 9, Gnosis 4, Willpower 3, Power 30

Charms: Airt Sense, Break Reality, Disorient, Materialize, Possession, Shapeshift, Reform

Image: Strangelings are distorted moonlight monstrosities. They resemble goblins, childhood horrors and simply bizarre combinations of animals and humans. Some Theurges believe that they compete amongst themselves to create the oddest images.

History: Strangelings are manifestations of moonlight's madness. When the moon is full, they are more active, terrorizing small children, insomniacs and the mentally ill. They are wild spirits which bring delusion and paranoia.

Habitat: Strangelings dwell in the wilderness surrounding Luna's Umbral court. They have their own holdings and courts which pay homage to Luna, even though they are unwelcome visitors to Luna's court.

Spiritual Correspondences: Strangelings are spirits of moonstruck madness.

Material Correspondences: Moonstone, belladonna and psychologically disturbing art.

Gift Lore: Strangelings know lunar and madness-inducing Gifts, but, except in rare instances, Garou must force the knowledge from them.

Taboos: Strangelings cannot stand to see their own images.

Attitude: Strangelings are almost always hostile. They like pushing others to the brink of insanity.

Chiminage: Volunteering to allow a Strangeling to possess an individual for a time, often appeases them. If the Strangeling tries to keep his hold on the volunteer, mirrors can frighten the spirit into leaving. Strangelings enjoy becoming fetishes if they can infect others with their madness.

Moonshadows

Age 3 (7 if the moon is full), Gnosis 3 (7 at the half moon), Willpower 3 (7 during the new moon), Power 30

Charms: Airt Sense, Armor, Shapeshift

Image: Moonshadows appear as dark blue silhouettes of creatures. They can form shadow shapes of any creature that lives beneath the moon's light.

History: Every creature with a spiritual connection to Luna has a Moonshadow spirit which watches over him. All Garou have Moonshadows who remain secret and silent unless their subject calls upon Luna for aid.

Habitat: Moonshadows dwell on the dark side of the Umbral moon. The few Stargazers who have ventured into their domain describe it as a quiet place of blue shadows.

Spiritual Correspondences: Moonshadows associate themselves with all beings tied to Luna. Only moonlight is needed to draw them.

Material Correspondences: Blue and black thick cloth and shadows from natural phosphorescent light.

Gift Lore: Moonshadows teach lunar Gifts and Gifts associated with darkness.

Taboos: Bright light intense enough to drive away shadows sends Moonshadows into Slumber.

Attitude: Moonshadows are always friendly to the Garou. They communicate empathically. A Moonshadow will never directly address another being, only gesture and share emotions.

Chiminage: The appropriate way to approach a Moonshadow is simply to call upon Luna to awaken the spirit. Moonshadows will aid and support a Garou, however, they will not allow themselves to be compelled or bound into fetishes. Luna will mark a Garou who forces a Moonshadow into a fetish as her enemy.

Elementals

The Silver Record explains that elementals are the first children of Gaia. These primal spirits provide the material foundation of the world. During the First Times, four types of elementals — air, earth, fire and water — composed all things. During this time of the Apocalypse, other elementals, spirits of electricity, glass, metal and plastic respond to summons and guard their own domains. To many elder Garou, these “new” elementals are harbingers of the End Times, spirits born to reshape Gaia's living

earth in a nightmare of lifeless technology. Many modern Garou, especially the Glass Walkers and Homid breed, believe that these non-classical elementals were ever-present but unnoticed. Stargazers in the Orient have long had dealings with elementals of metal, but as a tribe, they do not embrace the elementals of artificial compounds, such as plastic. The elementals have little interest in the opinions of the Garou, and so they tell nothing of their origins.

The four primordial elementals — fire, air, earth and water — have their own courts and a hierarchy of spirits. Outsiders find the courts of the elements barely comprehensible. Communication and interaction between elementals can involve the spirits devouring one another or dividing themselves into multiple essences, with the mighty serving the weak and numerous other activities which defy a consistent understanding of the behavior. A few Theurges maintain that the elemental courts don't exist. They theorize that the elementals provide seekers with images and facades drawn from the thoughts of the seekers. If even the pretension of a social structure exists among the technological elementals, it has yet to be discovered.

Traditional Elementals

Each elemental type in this section includes a detailed write-up of the standard lesser elementals and a more powerful elemental spirit. Storytellers may use these spirits as guidelines to create their own unique elementals.

Air

Age 8, Gnosis 7, Willpower 3, Power 40

Charms: Airt Sense, Create Wind, Reform, Updraft

Image: Spirits of the air appear as sky-blue or mist-colored birds, clouds or whirlwinds. Many air elementals use their Create Wind Charms to whip up strong winds as they manifest. When air elementals take a human or lupine shape, they try to appear stunningly attractive. Angry air elementals swirl to howling with their misty forms boiling like rising thunderclouds.

History: Air elementals have a limited understanding of time as a concept. They tell epic stories punctuated by dramatic gusts which credit themselves with the carving of mountains and the sweeping of seas into place. Air elementals believe they are the firstborn children of Gaia and the Wyld. Although some air elementals have great wisdom, due to their loquacious nature and lack of time sense, they are apt to give advice in the form of analogies which may not be understood by a questioner.

Habitat: In physical world, air elementals dwell in the upper atmosphere and mountaintop clouds. They dip into the mists and fogs over nighttime waters for enigmatic meetings with their water elemental cousins.



In the Umbrascap, air elementals dance in the high reaches of the Aetherial Realm or race along with the Umbral Wind. Rumors persist that the Umbral Wind is the gate to the Courts of the Winds. No Garou has satisfactorily proved a visit to the Courts of the Winds at a Grand Moot, and so the legend continues.

Spiritual Correspondences: Air elementals are the spirits of the winds, breezes and storms.

Material Correspondences: Circles, silver, wind-based music such as piping

Gift Lore: Air elementals teach Gifts relating to their element.

Taboos: Air elementals may not violate the domains of the other traditional elementals. No air elemental will venture below the ocean waves or travel into the molten magma of a volcano. One ancient story purports that if an air elemental violates the taboo, it will dissolve into ephemera.

Attitude: Air elementals despise being disturbed and pulled down from their lofty vistas. At best, they are mildly interested in speaking to a summoner. At worst, they will attack at the slightest provocation. Air elementals who accidentally encounter a Garou may stop to tease or play, but more likely will ruffle her and be on their way.

Chiminage: Air elementals generally enjoy flattery. Long flowery statements about their grandeur and the lowly station of the ground dwellers almost guarantee a

positive reaction. Using archaic language with the accompaniment of flute or pipe music or wolf howls pleases the wind spirits. Air elementals prefer petitioners to dress in white or blue clothing and wear feathers. Although most air elementals are poorly disposed to a summons, they come around quickly with the proper deference.

Zephyra

Age 10, Gnosis 9, Willpower 5, Power 90

Charms: Airt Sense, Create Wind, Lightning Bolts, Reform, Shapeshift, Updraft

Image: Zephyra appears as a female, sometimes human or wolf, often a bird of prey, sculpted of cloud and silhouetted by morning sunlight in the day and gentle moonlight at night. A low mist covers the ground around her. She never touches the dirt but glides gently just above its surface. Her eyes shine with sparks of lightning, burning brightly when she is angry and glowing warmly when she is pleased. When she takes a human shape, she drapes herself in a translucent gown of rainmist or wet snow. Her body coloration is white with blue shading. Any hair, fur or feathers are a deeper shade of blue, tending towards indigo.

History: Zephyra is a powerful spirit of the west wind. In her long existence, she has taken many names and forms. She sometimes frequents the Umbra around the Pacific coast of North America. Zephyra is a lady of the Court of

Winds but, in the nobility of elementals, she is removed from the mighty lords who possess Incarnalike power. Banes of the air have fouled the western winds, weakening her over the last few centuries.

Habitat: Zephyra constantly flies through the Umbra, traveling to different realms and domains. She explores always yearning for new horizons.

Spiritual Correspondences: Zephyra represents sea breezes which blow from the Pacific Ocean.

Material Correspondences: Leaves or pine needles arranged with their stems pointing west and high sea cliffs.

Gift Lore: Zephyra teaches many of the elemental Gifts of air. She knows secret Gifts of the water elementals and the bird spirits. The Wendigo and Uktena know Zephyra as a patient teacher of young pups.

Taboos: Zephyra will not knowingly aid faeries or their kin, including the Fianna. Whether this is a true taboo or merely a preference of Zephyra's (due to some imagined slight or careless trick), the elemental will not state. She will not violate the domain of a water spirit or a bird spirit under any circumstances.

Attitude: Any being who seeks Zephyra draws her curiosity. She is patient with potential students, but she has little interest in direct involvement in conflicts.

Chiminage: Zephyra prefers dealing with individuals who paint their bodies with wind symbols and adorn their clothing with feathers. She does not take offense

easily, but considers quick words a sign of stupidity. She almost always requires Garou who wish to learn from her to leap off of a high object and trust her to save them from the fall.

Earth

Rage 4, Gnosis 5, Willpower 10, Power 40

Charms: Airt Sense, Armor, Materialize, Umbraquake

Image: Earth elementals take large, massive shapes made of rock, soil or a mix of the two. They speak with rumbling or gravelly voices and loom over the individual they are addressing. Some earth elementals only communicate with gestures or make signs by shifting minerals in their bodies.

History: The oldest tales say that the earth elementals are the closest spirits to Gaia, making up Her body and bones. Many earth elementals are venerable beyond reckoning and carry memories of the time before life awoke.

Habitat: Earth elementals dwell in untainted rock or soil in the Penumbra. Once many earth elementals inhabited the upper rocks and soils of the world, but they now have delved away from the noise and wastes of humanity. A Garou seeking the rock spirits has to trek a great distance from the cities of man or travel deep beneath the surface of the world to find them. Earth elementals almost never roam freely in the Umbra.



Spiritual Correspondences: Earth elementals represent the physical land. They imprison the fire spirits in Gaia's heart, keeping them from destroying the world with Gaia's pent-up anger and rage. When the elementals war, natural disasters occur. Earth elementals also create gemstones and tend crystals, but their greatest duty is providing nourishment for plants.

Material Correspondences: Jewels, stones, bones, pure soil and fruits of harvests.

Gift Lore: Earth elementals teach all Gifts associated with their element.

Taboos: Earth elementals must always touch their natural element. If an earth elemental leaves the ground, he loses 10 Power per turn.

Attitude: The affairs of living animals do not interest earth elementals. They have their own battles, a continual wrestling match with the spirits of fire to keep them buried within the world and a struggle to hold their continents above the oceans of the water elementals. Even the wind wears down their mountains and canyons, reducing the mighty rock to sand. They consider all of these things more important than the foretold Apocalypse.

Chiminage: The best way to approach earth elementals is to point out the similarities between their endless struggles and Garou attempts to prevent the Apocalypse. The earth spirits may help those who ask for aid in defeating their enemies. Offers from Garou to purify land may also stir the earth spirits to grant favors.

Gortak

Rage 8, Gnosis 9, Willpower 10, Power 160

Charms: Airt Sense, Armor, Materialize, Shapeshift, Umbraquake

Image: Gortak takes many forms, but it always has a large star emerald visible on its body. Gortak chooses shapes meant to frighten the weak, such as golems or dragons. Gortak is a sexless entity.

History: Gortak was one of Gaia's first children, rich and strong. It was one of the ribs of Gaia, born from Her love and blessing to protect Her heart, just as the ribs of Gaia's living children guard their hearts. Gortak was stalwart and unflinching, able to withstand any malicious spirit that would try to penetrate the heart of the Great Mother. Then, Gaia birthed the fire elementals from Her anger and passions. The task fell to Gortak to hold them inside the Mother's heart. If Gortak failed, the fire children would consume and destroy Her body.

Mighty Gortak held, giving no spirit the chance to leave or enter. When the Wyrms came, sending Thunderwyrms to bore through the heart of the world, Gortak fought those as well. Gortak had not the strength to perform both tasks. As he struggled against the Thunderwyrms, poisonous banes seeped deep into Gaia's flesh. Fire spirits burst out, shaking the world and sending pillars of fire and ash from volcanoes. Gaia might have fallen, but other spirits of rock and earth

rose to aid Gortak. Since that time of failure, Gortak has sought redemption. It wishes to defeat Gaia's foul attackers forever.

Habitat: Gortak dwells in natural caverns deep below the surface of the world. Gortak wanders through the underlands of the Penumbra more than most earth elementals, ever-vigilant against threats to the Mother.

Spiritual Correspondences: Gortak represents the defense of Gaia's rocks and soil against despoilers.

Material Correspondences: The symbol for Gortak is a line with an upside-down "V" beneath it. Hard rocks, such as corundum and marble, may aid in summoning Gortak.

Gift Lore: Gortak teaches Gifts of Gaia and of earth.

Taboos: Gortak will never emerge into the light of day.

Attitude: Gortak is an ally of the Wyrms' enemies. A hater of the Wyrms will receive a positive reaction from Gortak.

Chiminage: Gortak only answers calls to aid in the binding of fire elementals or to destroy the Wyrms. Gortak ignores or destroys those who seek it for other reasons.

Fire

Rage 10, Gnosis 5, Willpower 5, Power 30

Charms: Airt Sense, Blast Flame, Create Fires

Image: Fire elementals appear as either a flame or a creature made of fire. Powerful fire elementals have the Shapeshift Charm. They may change their forms continuously during a manifestation. The colors of a fire elemental's flame will vary with its moods. Each individual elemental has its own coloration and emotional shades.

History: Fire elementals consider themselves the shapers of the world. They are passions of Gaia given life. They bring life and death. Fire elementals heat the air and raise land out of the seas. They burn away the dead growth in forests, so that new life can form. Fire elementals took pity on humans in the First Times, and gave the gift of flame to humankind. Ever since that event, the fire elementals have had poor relations with their elemental cousins, who blame them for these Final Days.

Habitat: Theurges say that if there is a flame beyond the Velvet Curtain, it hides a fire elemental. The spirits of flame travel throughout the Umbrascapes. The most powerful of their number lie trapped beneath the Penumbra landscape, guarded by the earth elementals in a place called the Heart of Gaia. Glass Walkers believe this refers to the earth's molten core.

Spiritual Correspondences: Every fire elemental represents a flame from a spark to a raging bonfire.

Material Correspondences: Flames of any sort, volcanic rock, smoke, ash or embers, brass, diamonds and other precious gems, highly flammable objects or liquids

Gift Lore: Fire elementals teach Gifts associated with their element.

Taboos: Fire elementals will never face water elementals or trespass in their domains.

Attitude: Fire elementals are intense, passionate beings who are driven by a desire to ignite the world around them. They enjoy summons and are friendly to those who approach them. Fire elementals will accept almost any opportunity to interact with the world.

Chiminage: Fire elementals demand consumables. The better an offering burns, the more approachable a fire elemental will become.

The Salamander

Rage 10, Gnosis 6, Willpower 7, Power 150 (great amounts of stored energy)

Charms: Airt Sense, Blast Flame, Create Fires

Image: The Salamander appears as a red or black lizard, serpent or salamander bathed in flame. A forked tongue of blue fire constantly flickers from his mouth.

History: The Salamander is an old disreputable fire elemental, half-corrupted by the Wyrms and the Weaver. He does not care who or what burns as long as his hunger is appeased. Like many of Gaia's spirits who have fallen to the Urge-Wyrms, he pays homage to Gaia but reluctantly. Hunger gnaws at the Salamander unceasingly, driving him to madness. Many spirits suspect Salamander's taint. Most recently, Salamander gained great power while the oil fires of the Gulf War burned. He has stored this energy deep within his lair, jealously guarding his power and tapping it when the hunger grows too great to resist.

Habitat: The Salamander dwells in a pool of oil and pitch in the Umbra, a small mini-realm which he has claimed. In his lair, he hisses, boils and babbles to himself about his hunger and his plans.

Spiritual Correspondences: The Salamander represents oil fires. He manifests with legions of lesser fire elementals when an oil fire burns.

Material Correspondences: Burning oil or pitch.

Gift Lore: The Salamander may teach any Gifts of fire; he also knows Gifts of deception.

Taboos: The Salamander may never directly attack a being unless attacked first.

Attitude: The Salamander hates all living things that he cannot burn. He will tempt and use the living, so that he can burn them or others. His greed and hunger make him easier to manipulate than many of Gaia's spirits.

Chiminage: Offerings to the Salamander should be soaked in oil and ignited. The Salamander will listen to anyone and anything as long as he has something to consume.

Water

Rage 4, Gnosis 10, Willpower 6, Power 30

Charms: Airt Sense, Cleanse the Blight, Flood, Healing

Image: Water elementals appear as either waves, springs or currents or as animals or humans composed of water.

History: Water elementals have existed since the first days. They share their precious liquid with Gaia's children. Since humans started polluting the waters, many water elementals have grown violent and aggressive.

Habitat: Water elementals dwell in bodies of water throughout the Umbrascap. They cluster together in large volumes of liquid, enjoying the company of their fellows.

Spiritual Correspondences: Water elementals represent their element.

Material Correspondences: Water, coral, mollusk shells (fresh or salt), water plants

Gift Lore: Water elementals teach the Gifts associated with their element.

Taboos: Water elementals will not leave their life-giving element.

Attitude: The basic attitudes of water elementals vary tremendously from individual to individual. If the particular body of water they are associated with has been fouled, they will be initially hostile. However, water elementals who have had their domains sullied are more likely to aid Garou against the Wyrms.

Chiminage: Water elementals enjoy dances and tribute, but they have a greater appreciation for individuals who speak plainly and look them in the eye (or at least make an attempt). Water elementals have a sense of humor; however, it can be difficult for material beings to grasp.

Ushas

Rage 5, Gnosis 10, Willpower 7, Power 50

Charms: Airt Sense, Cleanse the Blight, Flood, Healing

Image: Ushas appear as horses with blue or green bodies of water and foaming manes and tails.

History: Ushas are spirits of the waves. Their beauty tore at the hearts of the spirits of the land so greatly that Gaia created the land horses in their image. In tales, Ushas carry heroes to lands beneath the waves or across the oceans.

Habitat: Ushas play and frolic near the seacoasts of the Umbrascap. They can be found in almost any realm. Those who cannot naturally see spirits believe that they are only strong waves.

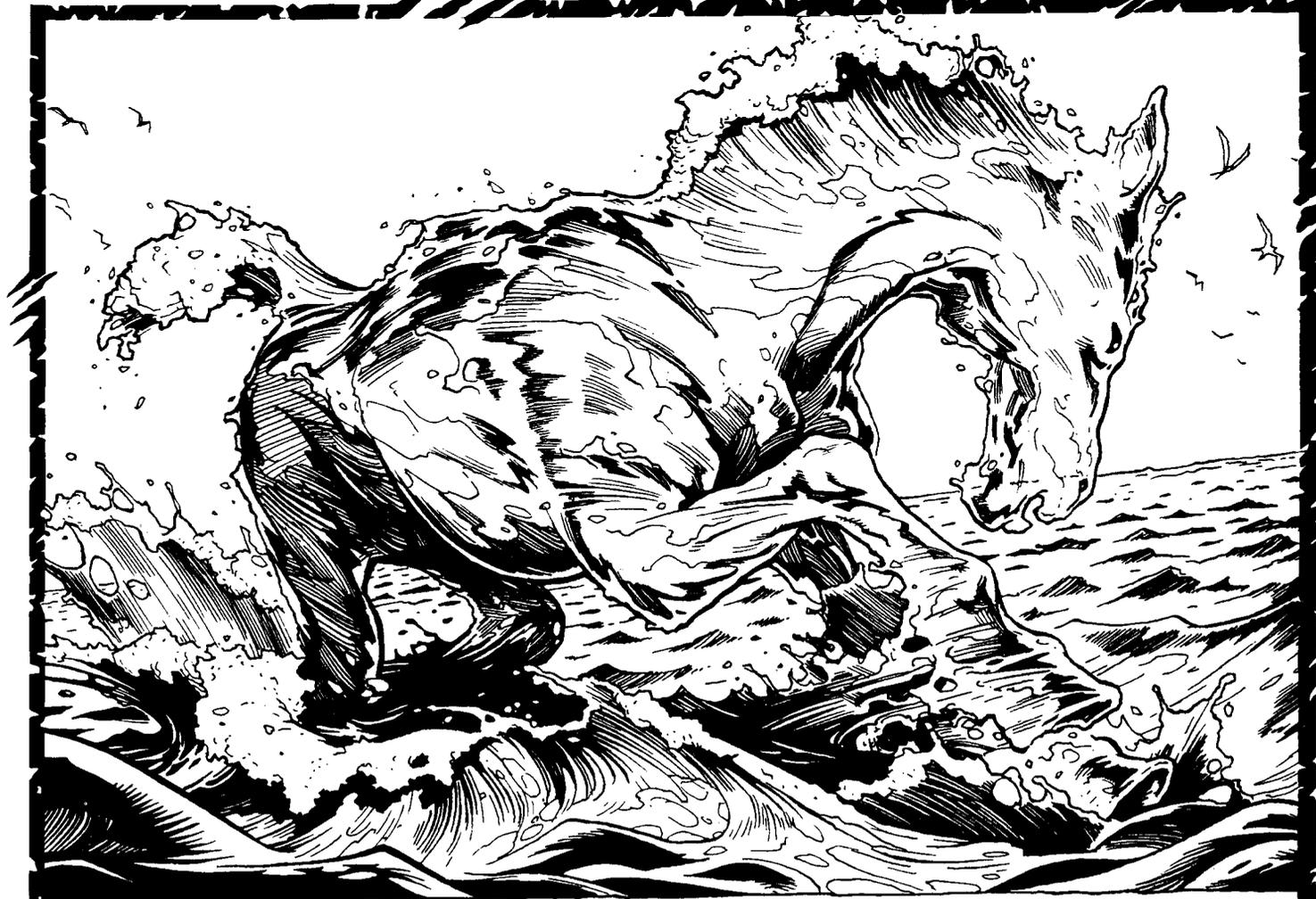
Spiritual Correspondences: The Ushas are spirits of the crashing, foaming waves of the oceans or the rapids of mighty rivers. They are not spirits of tidal waves.

Material Correspondences: Dried seahorses, paintings of blue or green and white horses in beach sand.

Gift Lore: Ushas rarely teach Gifts, although they are able to teach all of the Gifts associated with water.

Taboos: Like other water elementals, Ushas will not leave the water.

Attitude: Ushas are playful spirits, and they are initially friendly to all of Gaia.



Chiminage: A Garou who spends time playing with Ushas will have an easy time dealing with them. Ushas like surfboards, and have great fun dragging them along or toppling them into the waves.

Other Elementals

The only tribe of Garou that has regular dealings with non-classical elementals are the Glass Walkers. Modern elementals allow themselves to be bonded into fetishes more easily than the classical elementals.

Electricity

Rage 7, Gnosis 5, Willpower 6, Power 40

Charms: Airt Sense, Control Electrical Systems, Lightning Bolts, Short Out

Image: Electricity elementals prefer to take forms of fields or arcs of electrical energy dangerously throwing off sparks and standing hair on end.

History: The electricity elementals first appeared after humans harnessed electrical energy for their machinery. Although lightning spirits exist, they have only a tenuous relationship with the electricity elementals. Electrical elementals have no care for the past, only for the future.

Habitat: Electricity elementals dwell in numerous places in the Umbra, such as the Cyberrealm, Scar and the Glass Walkers' homeland. Many electricity elementals lair in the

Digital Web (see the **Digital Web** product for **Mage: The Ascension** for more details), a virtual reality playland connected to the Cyberrealm.

Spiritual Correspondences: Electricity elementals represent the energy that humans harness to power their modern machinery.

Material Correspondences: Wiring, dynamos, generators and electrical appliances.

Gift Lore: Electricity elementals may teach any Gift associated with their element.

Taboos: Electricity elementals must stay in the vicinity of wiring.

Attitude: Electricity elementals are virtually unreadable. They spend little time communicating and many are considered insane. Dealing with electricity elementals is highly dangerous.

Chiminage: Electricity elementals appreciate sacrifices of conductive materials. They are also receptive to offers of being made into fetishes.

Glass

Rage 7, Gnosis 7, Willpower 4, Power 45

Charms: Materialize, Shatter Glass, Throw Glass

Image: Glass elementals take forms of glass sculpture or golems made of shards of shattered glass. The forms vary depending on the elemental; some are beautiful pieces of stained artwork, while others are sharp-edged, scratched monstrosities.



History: In previous centuries, rumors persisted of glass elementals, but the majority of Garou did not take them seriously until the past century. Glass elementals have no legendary history, although Glass Walker Galliards tell a dark version of Tennessee Williams' *The Glass Menagerie* in which glass elementals figure prominently.

Habitat: Glass elementals, like other elementals, dwell in the Umbral versions of their elements.

Spiritual Correspondences: Glass elementals represent the artificial glass of the world. They also represent invisible barriers and reflections of the mind's eye.

Material Correspondences: Glass sculptures of extreme value

Gift Lore: Glass elementals teach the Gifts associated with their element, and many of them also know Gifts associated with mirrors or windows.

Taboos: Glass elementals will not attack Glass Walkers for any reason.

Attitude: Glass elementals are always friendly to the Glass Walker Garou. To other beings, they are neutral, except for children of bird spirits, whom they hate for marring their surfaces with excrement. They are wary of earth elementals.

Chiminage: Glass elementals prefer Gifts of stained glass panes, sculptures or mirrors. They appreciate unusual lighting. Garou should speak slowly to glass elementals and carefully gauge their reactions to statements. Threats almost always result in attacks from glass elementals.

Metal

Rage 5, Gnosis 4, Willpower 10, Power 30

Charms: Armor, Materialize

Image: Metal elementals appear as humanoids composed of alloyed metal. Their bodies are held together by rivets, screws, welded joints or gears and chains. When metal elementals move, they make metal-on-metal screeching noises. These elementals have the same structure as the metal they represent.

History: Oriental philosophers first recognized the existence of metal elementals millennia ago. Metal elementals think of themselves as the lords of iron and the hard elements of the world. Earth elementals dispute their cousins' domain.

Metal elementals work with humans to increase their own influence. They see themselves as the leaders of the elements of civilization and future masters of the world. Metal elementals maintain that civilization is a natural result of Gaia's design.

Habitat: Metal elementals dwell in worked and alloyed metals in the Umbrascape.

Spiritual Correspondences: Metal elementals represent the worked metal and metal alloys of the world. They also represent the veins of copper, iron and other metals occurring in nature.

Material Correspondences: Quantities of the metal that composes the elemental, industrial music.

Gift Lore: Metal elementals teach the Gifts associated with their element.

Taboos: Metal elementals will not directly confront classical elementals, even if the metal elemental has a decided advantage.

Attitude: Metal elementals tend to be overconfident in their own abilities. They want to cover the world in a shell of steel and concrete.

Chiminage: Metal elementals like loud noises, multi-colored lights and praise. Garou should speak quickly and directly with metal elementals, since these testy spirits have little patience.

Plastic

Rage 6, Gnosis 5, Willpower 8, Power 35

Charms: Armor, Materialize, Reform, Spirit Static

Image: Mismatched and ill-colored collaborations of plastic products make up the forms of plastic elementals. Since plastic is used for so many products, the only thing certain about a plastic elemental is that it will be a collage of plastic products in a roughly humanoid form.

History: Plastic elementals are the most recent of the modern elementals. They became prevalent in the 1950s, when plastics exploded across worldwide markets and plastic manufacturing skyrocketed. Plastic elementals claim that Gaia created them to meet the needs of the expanding human population.

Habitat: Plastic elementals lair in plastics in the Umbrascape. They can be found in any urban environment in the Umbra, especially junkyards.

Spiritual Correspondences: Plastic elementals represent their element.

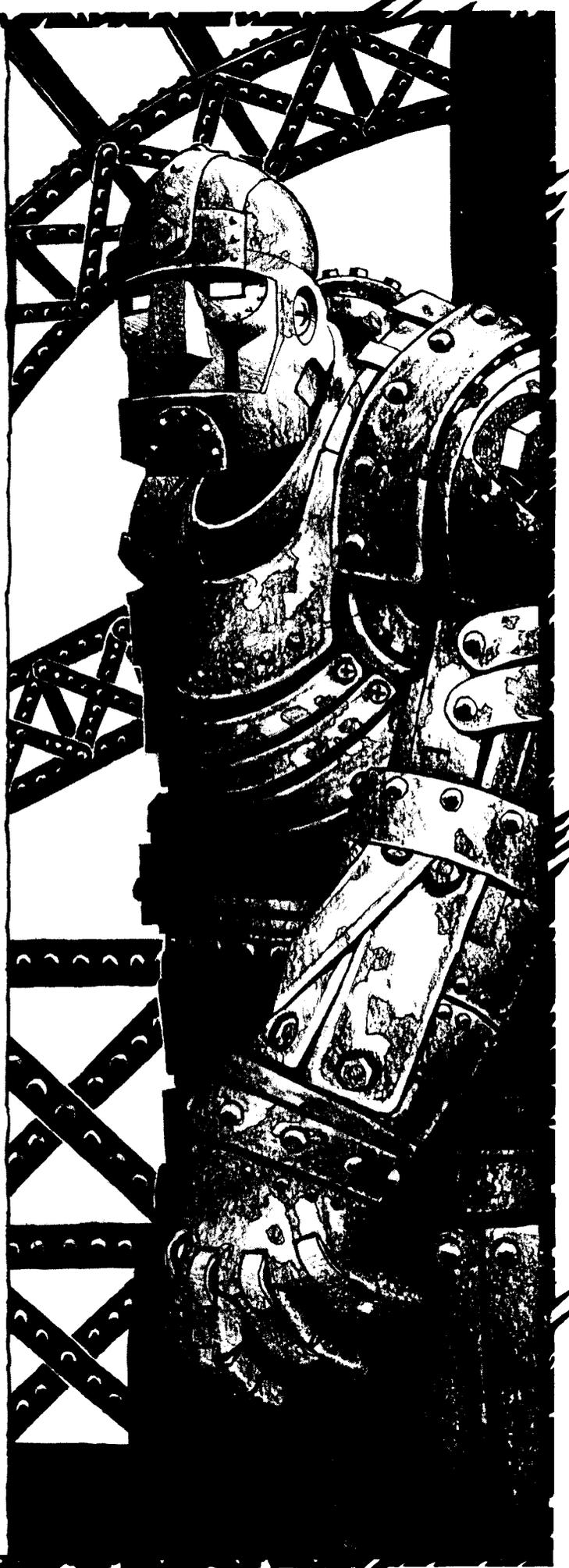
Material Correspondences: Any item made of plastic, from clear plastic cups to hard plastic computer covers, can aid in summoning a plastic elemental.

Gift Lore: Plastic elementals teach any Gifts relating to their element.

Taboos: Plastic elementals refuse to confront any minions of the Weaver.

Attitude: Plastic elementals try to ignore the spiritual struggles of the world. They are more interested in technological advances.

Chiminage: Plastic elementals want to expand their domain and influence. They react well to supplicants wearing plastic ponchos or raincoats. They agree to almost anything if an individual can create or find a new use for plastic in the world.



Chapter Five: The Others

Ancestor-spirits

*Gladhome is high the fifth where golden shimm'ring
Valholl is widely spread out;
here Othin chooses every day weapon-slain warriors.*

—*The Lay of Gímnir* (translated by Lee M. Hollander in
The Poetic Edda)

Garou can connect with their ancestors' spirits through the Past Life Background. They can also encounter them in their abodes in the Umbra. The locations of some of these places are secrets well-guarded by the spirits' living kin or by select members of a caern. Newly initiated Garou, after undergoing The Rite of Passage, are often sent to an Ancestor-spirit to learn history and partake of the gifts the spirit can teach. There are two schools of thought on Ancestor-spirits. One contends that they are the full spirits of the dead, watching over the tribe. The second school holds that they are ephemera covering the memories of the dead whose spirits have moved on to await their rebirth.

The one point of reference common to all Ancestor-spirits is that they are cultural heroes. In life, they went on quests to bring gifts back to share with the tribe. In one sense they are Promethean figures, bringing knowledge at great cost. They are also very active in Garou culture; to speak of them as spirits has a different quality to Garou than the term does for many people. Garou interact with their Ancestor-spirits, who are still accessible. There is a great difference between active Ancestor-spirits and those Garou spirits who have succumbed to bitterness and despair, called Harano-spirits. Harano-spirits may appear to a werewolf, offering to teach Gifts and lore. Yet after prolonged exposure to the living, they seek to draw their pupils into their own despair. The difference between them and true Ancestor-spirits is subtle at first, but eventually becomes as distinct as night from day.

The Ancestor-spirits of a tribe are active, and keep a vigorous interest in their living kin. They are almost certain to answer the proper rituals performed in their

Umbral homes, but the ritual (unless otherwise noted) must be effected by a member of their tribe. While in the spirit's dwelling, the difficulty of any Past Life Background roll is lowered by one. The Ancestor-spirits know both tribal Gifts and spirit Charms; they remember their skills from life, and some have learned more tricks since their deaths. The more venerated spirits still have the desire to learn.

Ragnor Red Axe of the Get of Fenris

Range 10, Gnosis 8, Willpower 6, Power 75

Charms: Airt Sense, Armor, Forest Sense, Materialize, Open Moon Bridge, Tracking, Updraft

History: Ragnor Thorvaldson was born near Trondheim, Norway around A.D. 1012. The Get looked upon the youth with promise, for he was a strong lad, displaying courage to the point of recklessness. His uncle, King Geirolf of the Get of Fenris, was pleased when the Change came upon Ragnor. Soon after his Rite of Passage, Ragnor took to sea in a Viking ship.

He and his crew plundered the coasts of England, Aquitaine and Cordoba. He gained Renown by aiding the exiled Silver Fang princess Blanchefleur, and helping the Silent Strider Yusaf ben Matin regain the Eye of Kadir from the Nephandus mage Marid abd Shunnar. The Saga of Ragnor Red Axe tells that Ragnor slew the mage, but was cursed. The dying Nephandi foretold, "Doomed is the wyrd on which you walk, brave wolf of the bleak north."

Returning to Geirolf's Hall with honor, he incurred the jealousy of Geirolf's heir and grandson, Hafnar the White. That winter one of Jormangundr's brood descended upon the north: Nidhug the Dark, a black dragon of great power. Nidhug made his way toward Geirolf's Hall, sweeping all the Get warriors before his flame and wrath. Ragnor vowed to battle the dragon unaided and left wearing a robe of runes and carrying his great axe. On the winter solstice he slew Nidhug the Dark, driving his axe in the soft spot below the serpent's throat. The dragon's blood flowed into his wounds, and he suddenly understood the speech of the birds and beasts. His axe was red ever after, and from the dragon's scales he made invincible armor.

Returning with the dragon's head to Geirolf's Hall, he was waylaid by Hafnar and his warriors. Falling into a rage, Ragnor tore Hafnar the White to pieces. Hafnar's companions fled before Ragnor to Geirolf's Hall and reported that it was Ragnor who had ambushed Hafnar and slew him unjustly. When Ragnor reached the Hall King Geirolf called the Hunt down upon him, but gave him a day's lead for the service he did by slaying Nidhug.

Ragnor fled the north. Other castoff Get sought him out and soon he was the leader of a pack of outlaws: Ragnor's Brotherhood. For a time they were the guests of Thorald Bone-Crusher in Iceland. There they heard tales of Vinland beyond the western sea. Tired of battling their kin, they took ship for a new life in Vinland.

Landing upon Vinland's shores, they pitched camp. The native Skraelings did not bother them, but in the spring, Geirolf's hunting party found them and attacked the camp by surprise. Here the outlaws were slain. Ragnor gave his mail to his pregnant wife, Rana the Brave, and bade her find safety with Kinfolk in Norway. He slew eight members of the pursuing party but was finally pinned to a pine by a great spear and left for dead. The survivors of the Brotherhood honored Rana and took ship back to Iceland.

Tukcha, a Wendigo warrior, found Ragnor. Ragnor instructed him to carve in runes above him, "Here died unjustly Ragnor Red Axe." He then exchanged blood with the Wendigo and perished.

King Geirolf wept tears of shame when he heard of his noble nephew's death. The Get of Fenris look to him as a spirit of unyielding principle and courage in dark times.

Image: Ragnor Red Axe in Crinos form is attired in Viking warrior garb, complete with helmet and mail. He carries a great red axe in his left hand. In Homid form he is a tall man with long blond hair and an unsettling gaze. In both Lupus and Crinos form his fur is white.

Habitat: The spirit of Ragnor Red Axe can be found in a pocket realm beyond the Get of Fenris homeland, along with other Get of Fenris heroes. The realm is filled with harsh snows, deep woods and high mountains. In a valley of pines, marked by Nordic runes carved into tree trunks, the spirit of Ragnor can be summoned. Performing the proper ritual ensures success.

Note: When the need is extreme Ragnor will loan his dragonskin mail to the summoner. Nothing short of Ragnarok will cause him to give it up, so great bargaining and persuasion is called for here. The mail carries no penalty and has an Armor Rating of 7.

Spirit Correspondences: Ragnor is a spirit of war and Renown, having purview over those unjustly wronged. The Ronin claim him as one of their own. Those who suffer The Hunt call upon him for guidance and aid. Naturally the Get resent this, claiming he was never expelled from the tribe. They send those who have just passed through the Rite of Passage to him to learn tales of hardship and strategy.

Material Correspondence: The summoner must produce a bowl of blood taken from her oath arm (the right) and an artifact from a slain foe. A bone of Ragnor's is also needed to summon him. (The Wendigo also possess one of these rarities, much to the Gets' sorrow.) Nordic runes painted in a circle about the summoning spot ensure his eventual arrival.

Gift Lore: Troll Skin, Strength of the Einhejar, Might of Thor, Snarl of the Predator and Wisdom of the Ancient Ways.

Taboos: Ragnor will not aid anyone seeking to cause injury to his own tribe, although he will aid in evasive maneuvers if a petitioner is being hunted by Get. If Ragnor is placed into Slumber, he can be awakened by the summoner's blood and the recital of personal bravery.

Attitude: Friendly to Get of Fenris, Silver Fangs, Silent Striders, Wendigo, Ronin and those being pursued by The Hunt. He is neutral to all other tribes, save the hated Black Spiral Dancers.

Chiminage: Ragnor demands the singing of the great deeds of those who seek him. He also demands that the Carou aid a certain Get or Ronin being unjustly hunted. Ragnor is moved by tales of those who have endured hardship and false accusations. One must approach him in a straightforward manner; he detests inflated speech. Supplicants must look him in the eye and state their desire; it would be foolish to mock his honor or the honor of the Get of Fenris.

Testy about his reputation, he looks favorably upon those who give ear to the saga of his life. Ragnor may lend his axe to a kinsman. The red axe does aggravated damage.

Tukcha of the Wendigo, Wolf Who Runs With The West.

Rage 4, Gnosis 8, Willpower 9, Power 45

Charms: Airt Sense, Camouflage, Forest Sense, Healing, Invoke the Spirits of the Storm

Image: Tukcha is a calm, dignified spirit. In human form he is tall and reflective, wearing the traditional attire of the Northwest Tlinglit nation. Changing to

Crinos form, he becomes huge and black. A fire dances in his eyes when he touches upon the memory of an old trick or joke which served him well.

History: Tukcha was born to Wendigo Kinfolk of the Raven clan of the Tlinglit people. His father gave him the name Deki-Nachet, prophesying "To the west you will look first and last in this world."

In those days the Wendigo were a happier people, for the Europeans had not come and their great sorrows lay ahead of them. Not all the tribes then followed the Wendigo spirit. Some followed Tschak the Eagle or Jelcha the Raven. It was Raven who had destroyed the Wyrmonsters of the north and given the people skills and laws.

One day Raven told Deki-Nachet that a giant fomor had awakened and was coming to his village. Deki-Nachet was new to the wolf blood then. He ran and warned his people just in time. The giant came upon an empty village. The only thing he found worth eating was a wolf pelt, and he popped it in his mouth. But Deki-Nachet had filled the pelt with sharp knives, and as blood flowed from the giant's mouth, the Wendigo attacked the Wyrmspawn.

The giant changed form into a giant bat and barely escaped to the east. Understanding came on Deki-Nachet then. "I have defeated the enemy of our past," he thought. "If I follow the bat east, I will meet the present and future foes of the Pure Land."



Alone, he tracked the bat west and came upon some people, the Dakota, dwelling by a great lake. They welcomed him and named him Tukcha. He stayed, forgetting his quest and marrying a maid of the tribe. Meanwhile, the bat befriended the Ojibwa tribe, eventually stirring them to war against the Dakota.

The Dakota village was attacked, but the valor of Tukcha and the Dakota warriors won the day. Tukcha in Crinos form tore the bat in half, but from its blood came a mosquito the size of an owl, which flew east. Tukcha followed. "I have seen the foe of the present, which is war between the tribes," he thought, vowing to seek the path of peace ever after.

At last he came to the great eastern sea. He found his foe and smashed it with a rock. From the body of the great insect rose a thousand small mosquitoes, all thirsty. Following the cloud of insects, Tukcha came to a place by the shore where dead warriors and Garou lay. He had not seen ones like these before. They were white skinned with strange weapons. One, pinned to a tree by a spear, still lived. Tukcha tried to aid the dying Garou warrior, who instructed him to draw certain signs in the tree above him. The two warriors shared blood, and the pale-skinned Garou died. Ever after Tukcha knew the speech of birds and beasts.

Tukcha watched as the cloud of mosquitoes drained the last Garou's body of blood. Understanding came upon him a third time. "This is the foe of tomorrow, the white men who will conquer this land. They shall come in swarms like the mosquitoes, and like the mosquitoes they shall be thirsty for our blood." He returned to his tribe, and spent the rest of his life on the path of peace, explaining his vision and halting tribal wars.

Habitat: Tukcha dwells in the Legendary Realm of the Umbra. His spirit is on the continent of the Pure Ones, and not in the Wendigo homeland, as is generally thought. It is said that he did not want to rest among spirits who would be defeated and embittered by the pale conqueror. Tukcha's spirit resides in a wood called At-Kaschi. Strange pipe and wind music plays constantly in the mysterious forest.

Spiritual Correspondences: Tukcha is a spirit dedicated to wisdom, peace and cunning. He also holds the secrets which lead down tomorrow's pathways and keeps watch on the enemies of the Wendigo.

Material Correspondences: To summon Tukcha's spirit, a Garou needs a handful of earth, pine needles and a raven feather. She must fast for two days before the ritual. The summoner must wear a raven mask of Tlinglit design during the rite. The offerings are burnt while the seeker dances and watches the fire.

Gift Lore: Tukcha can teach Call the Cannibal Spirit, Invoke the Spirits of the Storm, Spirit Speech and Smell of Man.

Taboos: Raven mocked Tukcha for not leading his people over the eastern sea to destroy the white men who knew the secret of the Pure Land. But the way looked long and filled with ice, so Tukcha let the Snow People be. He learned the bitterness of Raven's lesson when the Wendigo told him what transpired after the Europeans came. Now Tukcha can only aid the Wendigo and Uktena. When he Slumbers, he can be awakened by a cleansing ritual similar to the sweat lodges or healing rituals of the Navajo, although this must be done in the Legendary Realm.

Attitude: Tukcha is friendly to Wendigo, Uktena and Red Talons. He dislikes Shadow Lords, Get of Fenris, Glass Walkers, Silver Fangs and Black Spiral Dancers, and is neutral to all others.

Chiminage: Tukcha must be addressed with respect, although he does have a sense of humor and is relaxed around others. He will counter verbal jabs with great wit. He should always stand west of the summoner.

Tukcha requires one to help the Wendigo in return for his aid. He will hand the summoner a raven feather to present to the Wendigo, who will recognize it as his token. This quest does not always entail aid in battle; often Tukcha wants to establish peace between quarrelling Wendigo factions or between the Wendigo and Uktena. The Garou fulfilling this request will gain 2 in Wisdom, 1 in Glory and 2 in Honor.

A gateway to Tukcha's forest is found near the Wendigo Caern of the Painted Sands in Arizona, on Navajo territory. The wise among the Wendigo elders send the young to learn from Tukcha.

Brenna Storm Queen of the Fianna

Willpower 6, Rage 9, Gnosis 6, Power 50

Charms: Blast Flame, Healing, Ice Shards, Tracking

Image: Brenna Storm Queen is a raven-haired woman of indeterminate age. Standing at average height, she has a cold look in her eyes. In Crinos form she is ocher colored and carries a sword. Her wolf form's coat is brown.

History: Brenna Ni Ainmin was born near Lough Gara in Ireland. She ran with the Fianna and only came into her own during the Irish Peasant Revolt of 1641, which pitched the native Catholic population against their English landlords. Brenna swiftly became a leader in the rebellion, eventually marrying a Kinfolk rebel leader, Keegan O'Brien.

When the English Civil War struck Ireland, she agreed to support the Irish and Royalists (always an uneasy alliance) against the Parliamentarians. Cromwell landed in Ireland with fresh English forces in 1649 and took Drogheda, sacking the town's populace. Brenna's husband was slain seeking sanctuary in the church. This event enraged Brenna to the point of fury. Ever after she was named Storm Queen.

From her base near Lough Ree she lead the Fianna against the English forces again and again. So destructive were her raids into Ulster and Dublin that a price was placed on her head. Cromwell's lieutenants feared her. Brenna was finally slain by another Fianna, Fallon Moon Dreamer, who had Kinfolk in the pale near Dublin. His treachery is a reminder that not all the Fianna fought the English. Some thought of their families or were kin to the recent Scottish or Welsh immigrants. Fallon lured her into Dundalk for talks and slew her with his pack. The Fianna of Ireland to this day hold her up as an example of extreme heroism.

Habitat: The Fianna Homeland near the Arcadia gateway holds the abode of the Fianna Ancestor-spirits. Brenna dwells in a glen near the resting place of the great Fianna lords. Rocks set in a curious design lead down into the valley. Brenna will caution her Fianna kin in the Homeland not to revel too hard, but to aid in guarding the gates to Arcadia, lest the minions of the Wym approach.

Spiritual Correspondences: Brenna is a spirit of war. If a seeker calls her down to briefly embody herself in the seeker's body, he will learn many strategies useful in the modern world.

Material Correspondences: The grass or earth of Ireland, a lock of Brenna's hair and a poem or song composed by the seeker about the glory of the Fianna. If a Galliard seeks her company, she will arrive all the swifter, especially if she hears the strumming of a harp.

Gift Lore: Gifts that involve war, strategy, concealment and information gathering fall within Brenna's knowledge, although she is best at guerilla warfare. She can teach the following: Faerie Kin, Howl of the Banshee, Howl of the Unseen, Luck of the Irish and Persuasion.

Taboos: Brenna will not aid any of the Brotherhood of Herne, those Fianna who hold with British rule in Northern Ireland. Since not all the Welsh Garou, the Dyn a drowyd yn flaid, are pro-British, she judges them individually. The Brotherhood of Herne say that her wild raids did not distinguish between friend and foe. She had to be stopped. If her spirit is cast into Slumber it can be awakened by the song of a Fianna minstrel (who will gain three points of Glory).

Attitude: Brenna prefers the company of Fianna, but tolerates all other tribes of Gaia.

Chiminage: For a small request, Brenna will ask that a song of her deeds be performed at the next Fianna moot. In return for a major call for aid, she will demand that the recipient help the Fianna in Ireland. This quest will bring 2 Glory and 1 Honor to the successful.

The camp of Fianna known as the Grandchildren of Fionn hold her most in honor. They seek her out in the Homeland and are in frequent communication with her. There is a gateway to her glen found near the Brugh Na Boinne Caern in County Meath, Ireland. Only the Keeper of the Song can lead initiates to the passage.





When encountered Brenna does not require formalities. At first reserved and quiet, she will gradually grow more animated until her speech dominates the encounter. One of the pleasures of her company is her assessment of other historic Garou leaders and fighters, some of whom she encountered on the continent drumming up support for the Irish cause. "They all said that King Glorieux of the Fang was wise, but he was a total idiot. His brother, Roland, bless his heart, made all the decisions."

Natifa Wheel-Dreamer and Sekhet Wheel-Dancer of the Silent Striders

Natifa: Rage 5, Gnosis 9, Willpower 8, Power 40

Sekhet: Rage 7, Gnosis 7, Willpower 7, Power 45

Charms: *Natifa:* Airt Sense, Materialize, Cleanse the Blight

Sekhet: Airt Sense, Break Reality, Open Moon Bridge, Reform

Image: Natifa is a tall, slender woman with long white hair. In Crinos form she is white, save for a dark patch on her left arm. She remains white in wolf form. Sekhet is also tall, with waist-length dark hair. In Crinos form she is dark except for a white patch on her left arm. She is black in Lupus form, save for the brightness in her eyes.

History: The two sisters, Natifa and Sekhet, were twins born of Egyptian Kinfolk who resided in Cordoba, Spain. Their Arabic birth names were Safa and Cantara, but after their Rite of Passage they received the ancient tribal names of the Striders. Natifa absorbed all classical knowledge while Sekhet mastered geography. The two took to wandering the Islamic and Christian worlds, offering themselves as tutors to great Garou families. Since women did not wander alone, they excelled at disguise as well as Umbra travel.

While in Baghdad they learned that the ancient artifact of the Silent Striders, the Eye of Kadir, had been seized by the *hashashiyyin*. Alone the two sisters infiltrated the order and recovered the Eye. Sekhet wore the fabulous jewel it while she lived.

In 1256, the Mongols lay siege to Baghdad. The sisters saved their Kinfolk from the doomed city when the Abased Dynasty fell. This experience marked Natifa. She felt that no place on earth was safe from chaotic destruction and pondered how to save the cultural artifacts of her people as well as the great records of others. Sekhet offered the rumor of the Wheel of Ptah in North Africa, which was guarded by the Silent Striders and said to lead to paths throughout the myriad realms in the Umbra and beyond.

Arriving there, Sekhet eventually learned all the ways of the Wheel, and with the Eye of Kadir, great knowledge became hers. Sekhet invented the Dance of Ptah, and in a dervish state of ecstasy vanished into the Wheel, never to return. Natifa soon followed.

Habitat: Their abode is found by following the River of Life and Death beyond the Silent Strider homeland. In an area reminiscent of Alexandria of the Ptolemies, there is a replica of the Library of Alexandria. Here Sekhet and Natifa can be found. The building contains vast amounts of knowledge and is sought by Garou scholars. The pursuit of arcane lore draws some to them.

Spiritual Correspondence: Natifa aids in knowledge and wisdom, while Sekhet aids in Umbral travel and all pathways. Sekhet can bear messages to the dead in the Shadowlands.

Material Correspondences: To play host to one of the sisters, one must burn a papyrus roll which contains hard-sought wisdom on the night of the new moon. She must also possess the enigmatic sign of the sister painted on her face. To summon the sisters in their home, one should recite the legend of Shu Horus. If the recital is successful, the sisters will appear, descending a marble staircase.

Gift Lore: *Natifa:* Disquiet, Messenger's Fortitude, Sense Wyrms, The Great Leap

Sekhet: Assimilation, Gate of the Moon, Reach the Umbra, Speed Beyond Thought

Note: Sekhet teaches Reach the Umbra with her own interpretation. She performed a dervish dance to start this effect and teaches this dance to others. It is also rumored that some of the artifacts of the Silent Striders lie in their keeping, including the Eye of Kadir.

Taboos: While they possess great amounts of knowledge (including the Silver Record) and know much of the Moonpaths and Umbra ways, they are ignorant of events in Egypt and cannot open gateways there. If their spirits are cast into Slumber they can be awakened by sprinkling water from a container which has been placed under an eclipse of the sun. Garou gain 3 in Honor by doing so.

Attitude: Friendly to Silent Striders, Silver Fangs and Stargazers; neutral to all other tribes save the Black Spiral Dancers.

Chiminage: The two sisters must be approached with respect. Natifa is very formal and reserved, while Sekhet is more outspoken and vivacious. Their demand for teaching Gifts is never too great, only an order to aid a Silent Strider on her quest. When asked to deliver a message to the Shadowlands or consult records in Natifa's collection, then the sisters will request more of the summoner. The Garou must tend a place in the Penumbra, making it a pleasant place for Umbral travelers (including the Striders) to rest.

Enigmatic Spirits

Still she haunts me, phantomwise

Alice moving under skies

Never seen by waking eyes.

— Lewis Carroll, *Through the Looking Glass*

The Garou know little about the Enigmatic spirits. Some of these spirits are simply indescribable to any earthly reference. Others constantly shift form and have no consistency. However, the Garou have devised at least two classifications within the Enigmatic Spirits. The Chimerlings are spirits of ephemeral material who visit the Garou in dreams and are associated with the totem Chimera. Englings are spirits of Gaia that are sacramental. Whole septs can renew their Gnosis by devouring sacrificial Englings.

Some unique Enigmatic spirits do not fall into either category and lie on the periphery of classification. The Garou have allied with these Enigmatics, and consider them beneficial at times, if a bit unusual and unsettling.

Chimerlings

Shiafleanax

Rage 3, Gnosis 10, Willpower 5, Power 40

Charms: Airt Sense, Break Reality, Reform, Shapeshift

Image: Shiafleanax's shape is constantly shifting. She stands below average height and has white flowing hair. Her skin alternates between blue and green. She skims the currents of dreams on the changing wing patterns of a swallowtail butterfly, gossamer dragonfly and proud turquoise hawk. The three-wing patterns unfold in cycles which seem to take seconds.

Two translucent faces are superimposed to the left and right of her natural one. They are slightly askew, constantly rippling in and out of visibility. This rippling effect eventually gives full life to each of the three faces while the exiled two wait their turn in phantom proximity. The sound of Shiafleanax's voice comes from three sources at once, one louder and two echoing. While speaking she plants her feet in the earth and roots herself to the ground. Some Garou have mistaken her for a changeling.

History: Shiafleanax was the dream of the first dawn reflected on the cool waters of desire. Emerging from the waters in silent song, she struck the first musical note ever to vibrate in the still morning air of the New World. Playing upon a three-stringed lute, she sent vibrations through the flushed air of the early sunrise, laughing as she shattered the eternal stillness. The vibrations from the strings created infinite reflections of Shiafleanax throughout the kingdom of sleep. The sea fell in love with her song and voice, and she fell in love with the deep stillness and unclouded reflection that the ocean provided her. But the sea could not speak.

Finally weary of playing alone, she flew to greet the sun. She left the lute beside still waters. It lay forgotten until the First People — a race so ancient only their name is remembered — found it. Taking it to their strange and forgotten city, they gave it to their king. He plucked the first string, and Shiafleenax vanished forever from waking reality, dwelling ever after in sleep. Great clouds rose from the ocean and the first rain wept the sea's silent tears. As he plucked the second string, her voice, clear and soft, became ever muted and strained. In sorrow the sea withdrew into itself, causing the first tide. Then, with the sound of the third string, doom fell on the First People. The sea rose in silent anger, burying the king and his people in their forgotten city, unnamed forevermore. The instrument gave sound to the waves on the shore, so that the first song has continued to this day in the eternal crashing of the waves. It is a sad song, drawn from eternal sorrow and loss. Only Shiafleenax remembers the First People and their city of shells and shadows.

Shiafleenax began to fade until Chimera took her as a fosterling, granting her life in the ephemeral realm of sleep. No two Garou will exactly agree as to her appearance. She is found at the end of dreamquests, where she bequeaths strange gifts of Gnosis. Formerly she was seldom encountered, but with the nearing of the Apocalypse, she has appeared frequently in the troubled sleep of the Garou.

The Wendigo know her as Susbehcha and the Shadow Lords as Danika.

Habitat: Shiafleenax's portion of the Dream Zone is a place of ever-changing seasons in a shadowed forest. The transparent trees give off the scent of lazy pollen. Strange spotted beasts, half glimpsed at the edge of sight, dart between the undergrowth while enigmatic laughter rises and falls. The airy conversation of leaves and murmuring of distant waters distort the visitor. It is a maddening area of rapid motion, but also one of haunting beauty and the feel of lost childhood. Shiafleenax can be found near still water, flying in solitude until she spots the dreamer and approaches. This is the signal that the dream is soon to end, and the approach of wakefulness arrives with her presence.

Spiritual Correspondences: Shiafleenax is a spirit of Gnosis and wisdom.

Material Correspondences: Shiafleenax appears at the end of dreamquests, or comes unexpectedly into the Garou's sleep. She can sometimes be found in the Umbra near the Legendary Realm. To summon Shiafleenax, it is best to sleep under the light of the new moon and muse over unanswerable riddles. She will never willingly enter a fetish.

Gift Lore: All Gifts taught by a Dream-spirit; knowledge or Gnosis Gifts

Taboos: Shiafleenax cannot answer questions of prophecy; this power lay in the secret of her lute. When the First People took her instrument, she lost this gift forever. She can see the future but cannot speak it.

She had attempted in vain to save the First People before the third string was struck. Banished to the realm of sleep and her speech in disarray, she appeared in the sleep of the entire race, pointing in dread to the sea. Upon waking the First People went out and beheld a beautiful sunrise over the silent waters, a sign they took as a good omen. The king struck the third string and the First City was swallowed forever. One of her faces looks behind to the vanished city in sorrow and one looks ahead to the unnameable future. The hopes of childhood awaken her.

Attitude: Friendly to all tribes save Black Spiral Dancers.

Chiminage: It is best to request her aid at the end of a dreamquest. After conversing in a disjointed fashion she will slit her arms and green liquid will sputter out. Upon drinking it the Garou will regain two temporary Gnosis. After the Garou has taken from her dream essence she will break from her feet and fly off, bursting into a blue fire and falling as dying sparks from the air.

In return for her dream blood Shiafleenax will request that the Garou sacrifice a dream to Gaia. Due to her unique nature, it is difficult to state whether she is a single spirit or a class of spirits. She always appears as a solitary figure, yet two may dream of encountering her simultaneously.

The Sekrana

Rage 3, Gnosis 9, Willpower 7, Power 25

Charms: Airt Sense, Armor, Healing

Image: The Sekrana spirits resemble praying mantises of human size garbed in flowing robes. Their head pieces match the red hats of cardinals.

History: It is unknown exactly what created the Sekrana, and they are somewhat embarrassed to explain their origins, finding the question rude.

"Must an origin be postulated?" one told Medea Moon-Daughter of the Black Furies. "Very well, we are the splinter of a splinter of the great trickster's nightmare, when he contemplated religion and rationality. And your own line of descent, evolution-wise? No doubt related to the canines of the Miocene Epoch, with a dash of Sapiens thrown in? Family reunions must be quite trying." The Sekrana very much resent the rumor that they are products of a delusional Stargazer's vision granted life in the ephemeral domains of the Umbra.

At one time many Sekrana were destroyed by the Ananasi, who warred with them when the Weaver went mad. Many of The Ananasi now serve the Wyld and the Wyrn, but the Sekrana do not forget the destruction done to their original home, closer to the Dream Zone.

Habitat: The habitat of the Sekrana is a small domain found off the moon paths leading toward the Flux Realm. They describe it as "The last safe place." They tend to a great garden maze in the midst of their domain while the outer borders resemble a chaotic changing landscape reminiscent of a Surrealist's painting. Tears drip from trees and great shapes fold and unfold.

Within the garden — named Gwerronage — all is order. Here Sekrana walk about musing over mathematical and philosophical quandaries. (“If an intelligent insect race encountered a small mammal, would their imaginations postulate the existence of Garou?”) Within the vast mazes are fountains, places to sit and chessboards set on tables, where Sekrana wait for a challenge. At certain times, known only to the Sekrana, they leave their small domain and go to a destination known only to themselves. Occasionally they can be spotted in other areas of the Umbra, but they never visit the Weaver realms.

Spiritual Correspondences: The Sekrana do not easily fall into any category but do possess wisdom, cunning and Gnosis.

Material Correspondences: To invoke or bind the Sekrana, one must create a chess board from stones and pieces from wood. This should be done when the moon paths are strongest. The Sekrana are addicted to chess, although nobody knows who taught them this game. They can be bound into the wooden chess pieces, but the Rite of the Fetish must be followed. They avoid technological fetishes.

Gift Lore: All Gifts that involve spirit communication, Gnosis and wisdom; also insect Gifts.

Taboos: The Sekrana do not fear the Wyrms, as they believe entropy is the natural order of things. They will not serve the Weaver and they are wary of her servants. They dread that knowledge and philosophy may become artificially bound up and paralyzed in her webs of madness. They fear becoming trapped in Weaver-fetishes.

If a Sekrana is trapped in a technology fetish, it can be released, with considerable embarrassment to the enigmatic spirit. The liberating Garou must follow the laws of formal logic, presenting an explanation why it is impossible to be in the fetish. A simple version might run, “The Sekrana do not serve the Weaver. The Weaver can make Weaver fetishes, but a Sekrana would not be bound in a Weaver fetish.” Informal logic can do also, as long as the explanation sounds plausible.

Attitude: Friendly to Stargazers, Neutral to other tribes (including Black Spiral Dancers) but Neutral to Hostile to Glass Walkers and Bone Gnawers, judging them on an individual basis.

Chiminage: The Sekrana require that those who gather Gnosis or learn Gifts from them actively preserve their own cultural traditions for the future. “It is apparent that you Lupines need culture,” they will say. “Your crude tales and songs are barbaric, but ah, it’s a start... Homer before Tolstoy and all that.” They are kind but patronizing, tending toward an elitist view of themselves.

The Sekrana will respectfully ask the Garou to play a game with them (chess, riddle games, games of odd chance and strategy). If the Garou wins (questioner’s Wits + Enigmas resisted by the Sekrana’s Gnosis), the spirit will teach the Garou a Gift. In the rarest of instances one will allow the

Garou to devour one of its arms or even its entire spirit to gain a point of Intelligence and two Gnosis. The taste of a Sekrana is somewhat acidic, but they go down well.

Garou should be respectful to the Sekrana. Even if the Sekrana are not helpful, meditating in the garden for an hour can bring back a Gnosis point by rolling Wits + Enigmas (difficulty 7). Spirit Speech is useful in gaining the favor of the Sekrana, but they will deign to talk down to visitors in a common tongue.

Releasing a Sekrana from a fetish brings 2 Honor.

Englings

The Deer of Cernunnos

Rage 5, Gnosis 8, Willpower 7, Power 20

Charms: Airt Sense, Break Reality, Forest Sense, Healing, Reform

Image: The Deer of Cernunnos are noble spirits, white as the first snow upon the earth. A faint light glows about them. There are about a half-dozen in a herd. The eyes of these spirits are sensitive and betray a great intelligence.

History: The Deer of Cernunnos were created by Gaia as a gift to the Garou. They are known to the Wendigo and Uktena as the Jek-Kookan and to the Get of Fenris as the Kerdh-Dhue.

It is told that Aghwilkwo Wind-Moon, one of the earliest Garou, was hungry during a fierce winter. Aghwilkwo spotted two fawns and slaughtered them, stripping their hides off and taking their bodies to his hungry tribe. In his haste to get food for his people he forgot to thank Gaia for the gift. He left their hides in the reddened snow. After sharing his meal Aghwilkwo returned to the spot where he had brought the deer low, hoping to find more hoofprints to follow. Instead he found a spirit in the shape of a horned man, carrying the hides of the two fawn. The hides cried out that Aghwilkwo had slaughtered them without thanks to Gaia. The horned man halted the Garou.

“Is it true that you did not offer thanks for their gift of food?” the man asked.

“It is true,” Aghwilkwo said ashamedly. “In my hunger I forgot.”

“Fawns are no challenge to such a hunter as you” the horned man replied. Before Aghwilkwo, the horned man became a great stag and gouged Aghwilkwo with his antlers. Again the snow became red. Then with a swift bound, the stag was off with Aghwilkwo following. For three nights the great stag outran him. Finally, under the light of the full moon, Aghwilkwo brought the stag low. This time he thanked Gaia and stripped the hide off the meat. The discarded hide took the form of the horned spirit.

“Remember always to thank those you bring low,” warned the spirit. “If you pledge this, Aghwilkwo, I will allow you at times to chase my herd, the spirit deer who run between the worlds.” Three times Aghwilkwo thanked the spirit (which some name Kergeist and the Fianna

now call Cernunnos). Ever after the Garou were allowed to hunt the spirit deer on ceremonial occasions. But Aghwilkwo's wounds never healed, that the pain would be a reminder always that he broke faith with Gaia.

Habitat: These spirit deer roam the night glens and woods of the Legendary Realm and the Ancestral Homelands of the Umbra. Some believe they originate from a pocket domain near the Summer Country, where they are often found. In ancient times the Fianna and Sidhe hunted the deer together.

They are called at times of great ceremony. After a moot, the hunt will begin. The spirit deer will be given a set time for a head start. Then the Garou will follow, reveling in the primal chase. The hunt can last hours into the night. An entire sept can regain all lost Gnosis by partaking of the sacrificial meal afterward.

Spiritual Correspondence: The Deer of Cernunnos are sacramental spirits of Gnosis.

Material Correspondence: Usually these spirits are called down by a Theurge or Philodox after a moot near the caern. Fresh water from the first snow of winter is sprinkled, and songs of thanks are offered to Gaia. The spirits appear after a successful Wits + Rituals roll (difficulty 9 on earth, 7 in various Umbral Realms). It is possible to place one in a fetish, but the spirit will resist and attack if the ritemaster botches the Rite of the Fetish.

Gift Lore: Gifts of camouflage and tracking

Taboos: These spirits cannot be hunted in Bane-infected areas or Weaver regions. If a Deer leaves a Wyld area during the hunt, it will fall into Slumber or even perish. Purified water can awaken them. The chase must occur during the full moon. If one is brought down and no thanks are given, the spirit may perish permanently. In such a case, the hunter loses 2 Gnosis.

Attitude: Friendly to all tribes save Bone Gnawers and Glass Walkers, with whom they are neutral.

Chiminage: These spirits can be actively summoned only by offering thanks to Gaia. When one of the deer teaches a Gift, she will demand that the Garou actively do something in defense of Gaia. It is believed that the deer reform in the Umbra after a ritual feast.

Epiphings

So we find, in certain cases like these, that the name of the Form is eternally applicable not only to the Form itself, but also to something else, which is not the Form but invariably possesses its distinguishing characteristic.

— Socrates, as written by Plato in *Phaedo*

Epiphings are spirits which embody philosophical ideas, such as Courage, War, Death, Love, Pain and so on. The history of the Epiphings is shrouded in legend. Most Garou think that speculation on these spirits is useless, so most Epiphing lore comes from the Stargazers and human mage Traditions.

Oral tradition states that the Epiphings, in their pristine form, dwell in the Middle Umbra. Most Stargazers hold that the Epiphings were ideas which fell or emanated down from The Astral Umbra, with some claiming that they were the pure thought of Gaia or the Triat before Corruption began. Others say that the Epiphings are the offspring of Garou thought and feeling, slowly gathering in the Middle Umbra from individual Garou emanations. Like smoke formed from a thousand individual fires, these spirits grew from the conceptions of many Garou. Finally they were powerful enough to form into individualized spirits embodying various ideas.

Garou society is still extremely tradition oriented. A belief in undying and unchanging concepts such as Honor, Courage and War permeated Garou thought on such matters (Glass Walker thought, influenced by the human environment of the city, being a notable exception). These conceptions go beyond the world of mutable speech and into a realm of unchanging Truth, where the summation of all these conceptions lie. Thus, Courage as an Epiphing incorporates many ideas of Courage.

The Epiphings that most Garou encounter are, some hold, mere shadowy reflections of some great powers so mighty that they subvert all nearby emotions with their very presence. These theoretical Great Epiphings have never been seen the Middle Umbra. Some say the Garou meeting one would temporarily lose any sense of individual identity and be infused and consumed by the pure idea.

It is said that a few Stargazers have entered the Epiphing Domains of the Middle Umbra after years of study and purification exercises, but these stories are no more than legends. Only one Stargazer, Siva River-Crosser, is said to have returned. The other Garou sought to merge with the higher ideas out of devotional acts of love, and to thereby end their individual existence.

The following Epiphings are more specialized than most. Generally, an Epiphing has no sense of personal identity over and above the concept which they represent. These, however, have a strong individuality and are therefore noteworthy as examples of how specific a concept's offspring can become. (An example of general Epiphings, the Pain-spirits, are found in Chapter Three, in the brood of Grandfather Thunder.)

Death

The Maidens of Styx

Rage 4, Gnosis 17, Willpower 7, Power 40

Charms: Airt Sense, Armor, Freeze, Shapeshift, Tracking

Image: In Death's pocket domain in the Near Umbra the Maidens of Styx are attired in long rich robes with hoods. All are masked; many prefer crow, jackal and skull masks. Their specific appearance depends on the cultural traditions of the viewer. The more powerful among them resemble Renaissance princesses in manners and dress, holding a carnival black wolf mask which conceals their faces. While the masks appear to be in use for festive

occasions, and their attire suggests carnival, the Maidens of Styx are solemn spirits. They use words sparingly, and when together speak as one. Their love of carnival does not open them up to long conversation.

History: Death awoke in the Dawn Time. Some claim Death was the gift of Gaia to life, lest her children grow weary. Others state that Death was given by the original uncorrupted Wyrn. Whatever the source, its duty was to check the designs of the Weaver and the Wyld and hold all things in balance.

Death was not corrupted when the Wyrn fell into Weaver's madness (some use this as evidence that Death was not from the Wyrn but Gaia). Also, Death was present before the Gauntlet, although its nature was more understood in the Legendary Time.

The Silent Striders maintain that the one of the first servants of Death was Meskhenet, a female Silent Strider. So beloved was she by the Great Epiphling that he called her to him and she willingly came, merging her essence into his. The Wendigo mention the spirits called the Crows of Woyahcho, who left when they heard of a land where Death did not dwell and never returned. The Maidens of Styx came in the time between legendary and recorded history. They built their Umbral keep over the adobe necropolis of the Crows. The Maidens are more social than their predecessors, who kept things simple and formal.

Some Theurges and Silent Striders hold that the gateways to Death are many and that there is constant traffic to and from this Epiph Domain. "In my father's house are many sepulchers," runs one Strider saying.

Habitat: The domain of the Maidens of Styx can be reached through the cave labyrinths in the Near Realm of the Abyss. Their domain is a tetrahedral planetoid. A river divides the misted half from the visible half. On the visible half are desert lands where an intense necropolis looms. The foundation layer of the city is reminiscent of ancient Egypt. Grafted above these stone works are silent adobe buildings. Towering over them is a mighty Gothic fortress, Melha Medhyo, where strange statues stare gloomily. All is silent; the smell and feel of death permeates everything.

Perception twists within the massive keep of Melha Medhyo. Stairways lead up into ceilings and the law of gravity favors all locations, so that there is no center. A black and white checkerboard pattern covers all angles until maddening shapes spiral into infinity. The Maidens of Styx approach from all directions, descending or ascending stairways to welcome visitors.

Nearby, a narrow spot exists across the River of Life and Death. Here the spirits of the recently dead can be called and talk to the living, although neither living nor dead can cross the river. Many a departed packmate has revealed important information to the living here.

Spiritual Correspondences: The Maidens of Styx are spirits of Death.





Material Correspondences: The Maidens of Styx can be summoned by the proper incantations, known only to a few Silent Striders and Theurges. The summoner must place coins from a dead person's eyes (or some similar possession of the dead) and the ground bones of an ancestor in a circle while intoning the litany. This process takes the better part of a day. The Maidens can be bound into Death Dust, as well as war fetishes.

Gift Lore: All Gifts that involve tracking, spirit communication and injury to enemies.

Taboos: The bearer of a fetish containing a Maiden cannot aid in the healing of any of the Garou or their allies. Legends tell of the Fianna Ragabash, Ragnall Dream Rhymer, who used a death fetish to summon his kinfolk lover, Eavan the Fair, back to life. The fetish broke and a dark doom was placed on Eavan — some say she became the first Styx Maiden. Since then the Maidens have gone hooded and masked to hide their shame. They may never let the waters of life flow in reverse. To awaken a Maiden from Slumber, one must sprinkle the hopes of the living upon her.

Attitude: Friendly to Silent Striders; strictly neutral to all other Garou.

Chiminage: The Maidens of Styx will require a major quest from anyone who requests their services or places them in a fetish. This quest usually entails freeing a being who is "trapped" when they should be allowed to pass on to the next realm. This can mean anything from releasing a spirit from bondage to tracking down and slaying a Gangrel vampire who defies nature's cycle. These missions are never arbitrary, and they always serve a greater purpose.

Upon approaching the Maidens of Styx, one must look down and not meet their gaze. They require respect and deference. Veiled threats will only ensure that they will not aid the supplicant.

War

Dogs of War

Rage 9, Gnosis 5, Willpower 9, Power 50

Charms: Airt Sense, Armor, Lightning Bolts, Materialize (Power cost 21, Str 5, Dex 4, Sta 5, Brawl 3, Str + 2 Weaponry [Bite or Silver Sword], 8 Health Levels)†, Tracking, Updraft

†When Materialized, these spirits can attack with the maneuvers Fur Gnarl and Jaw Lock (*Werewolf*, pages 233-234).

Image: The Dogs of War are both Dog-spirits (resembling Irish wolfhounds) clad in protective plate armor and human-shaped spirits wearing plate and chain mail, bearing double-edged swords and wearing visors cast in fierce canine visage. Both types travel together in parties of about a dozen or two, with equal numbers of both forms.

History: The Dogs of War originated after strife was first unleashed in the world, long before the Gauntlet split the spirit and physical worlds asunder. It is said that Strife came before War, and that the spirits which comprise the Dogs of War had previously served Strife in individual capacities. War, being a communal affair, brought these spirits under one banner. Ironically, it was an early Stargazer, Lakbyt East Wind, who first called upon War-spirits to give aid to the Garou. After a life of promoting unity and contemplation, Lakbyt saw the necessity and change involved in conflict. He called upon the War-spirits, crying, "Your spirit aid is needed, although we only war when we go mad, and then come tears for fallen comrades."

The Dogs of War serve a mighty Jaggling named Wersda. Wersda wears a horned iron helmet overlaid with engraved bronze, and his body is covered in chain mail. He possesses all the Charms above with the addition of Create Fires, Frozen Breath and Incite Frenzy. Wersda has a Power of 90, and is only encountered in his Umbral abode.

Habitat: The Dogs live in a small domain in the Near Umbra, accessible through the Flux Realm. It is a dim place, lit only by raging fires. Wersda's tower stands here, overlooking a desolate moor. Here spirits emerge from ephemeral lakes and do battle, returning in death to the waters which created them. Garou are not encouraged to stay long; the War-spirits of the realm look for any excuse to battle. Garou may parley with Wersda or summon the Dogs of War with greater success here. On earth, they are often summoned near caerns in times of strife.

Spiritual Correspondences: The Dogs of War are servants of war and all manner of bloodshed.

Material Correspondences: The supplicant must grind an enemy's bones into fine dust, then sacrifice the dust to the west wind during a night of the full moon. Only then will the Dogs of War come. A Dog of War can be bound into a fetish such as a Fang Dagger, klaive or Bane Arrow.

Gift Lore: All Gifts that increase the chances of victory in battle.

Taboos: The Dogs of War cannot attack any Gurahl. They aided the Garou with devastating effect against the werebears during the War of Rage. At this time, agents of the Wyrn attempted to sway the Gurahl against Gaia and the Garou. The Gurahl refused, and Gaia blessed their loyalty by ordering the Garou's War-spirit allies to abandon the war. If the Dogs of War break this ancient vow, they and their entire pack are forced into immediate Slumber.

A Slumbering War-spirit can be released by tales of ancestral valor.

Attitude: Friendly to Get of Fenris, Wendigo, Shadow Lords, Silver Fangs, Black Furies and Bone Gnawers; neutral to all other tribes.

Chiminage: The Dogs of War should be approached without fear, and told what is required of them in plain speech. About one in 10 Dogs can speak the Garou tongue. These spirits will request that the Garou aid another pack or tribe in a struggle or bring a powerful weapon to a weak sept. Those who successfully complete the task gain 2 temporary Honor. If bound into a fetish, a Dog will request that the individual Garou aid the Gurahl always.

Courage

The Bhelwer (Singular: Bhelwi)

Rage 10, Gnosis 7, Willpower 5, Power 40

Charms: Airt Sense, Armor, Blast Flame, Cleanse the Blight, Create Wind, Materialize, Open Moon Bridge, Shapeshift, Tracking

Image: The Bhelwer appear most often as noble wolves and Garou, prepared for battle. Their eyes show no fear. Those who have encountered the Bhelwer say that they resemble the primal Garou before the tribes split, such as are only found in ancestral memory or the Umbra realm of Pangea. The Bhelwer may carry weapons, preferring swords, bows and spears. At times they have been known to take the shape of eagles.

History: Some argue that the Bhelwer are the oldest of the Epiphings to encounter the Garou. Others maintain that they dwelled in all Garou hearts until the Gauntlet separated the physical world from the spiritual one. The Uktena hold that Coyote gave them to the Garou after giving the other shapeshifters many gifts. "You can give the Garou one gift," the other shapeshifters said, jealous of the power of the Garou. When Coyote gave them the Bhelwer to guide them to courage, the other skinchangers scattered, realizing that courage was the most potent gift of all. Without fear, the Garou were invincible.

Called upon frequently, the Bhelwer aid individual Garou or small groups against overwhelming odds. They are common spirits, even in the modern day.

Habitat: The pocket realm of the Bhelwer can be accessed through the Umbra realm of Pangea, where an ancient redwood stands. Lightning has hollowed the base of the tree, and entering the hollow leads to the Bhelwer. Their realm is filled with craggy mountains and deep forests, surrounded by waters which flow reverse in the east and down in the west. The spirits who dwell here encourage combat; curiously, this is also a place of reflection where one can face past fears calmly. The Bhelwer can bring give a Garou's fears material form here when they feel it will help her overcome a character flaw.

Spiritual Correspondences: The Bhelwer are Courage-spirits.

Material Correspondences: The summoner must find a secluded place near a river or large body of water and place various artifacts from a recent victory facing the water. If the rite is successful, a Bhelwi will gradually take shape out of the water. These spirits often demand a blood oath with the summoner, binding cut arms or drinking each other's blood from a chalice. Like the Englings, something is passed from the spirit in the exchange. (The Garou may, at the Storyteller's option, recover lost Willpower from the Bhelwi's blood.)

Gift Lore: All Gifts taught by Wolf-spirits, as well as Gifts of tracking and war.

Taboos: The Bhelwer will intentionally not aid in any situation where an attack on a lone and weak foe is contemplated. They have been tricked before, but never twice. (A Shadow Lord Ahroun once called on Bhelwer aid to break into a Black Spiral Dancer Hive. When there, he slew defenseless prisoners in a rage. Naturally, the Bhelwer fell into Slumber, abandoning him.) Awakening these spirits from Slumber involves the offering of one's blood to the earth.

Attitude: Friendly to all tribes.

Chiminage: A Bhelwi will request a point of Gnosis for being placed into a fetish. After teaching Gifts, it will demand that the student aid the weak in their tribe and perform a brave deed worthy of song.

A summoner must boldly confront these spirits with what is needed, looking them in the eye. They use words sparingly and dislike verbosity, unless encountered in the Umbra.

The Swarm of Envy

Rage 10, Gnosis 6, Willpower 7, Power 25

Note: The Swarm is not always obvious, and attacked victims must roll Perception to even hear the wings. Those stung by Envy must roll their Willpower. Failing this roll, the Garou will experience a flood of envy toward others. After five or more successful stings, the Garou will openly insult, attack or take the object of her envy. The object may not be what the summoner wants. Hoping for two enemies to fall into battle, he may find instead an attack to get his klaive. The swarm leaves after an initial attack.

Charms: Airt Sense, Materialize, Open Moon Bridge, Reform, Shatter Glass, Tracking

Image: The Swarm of Envy is invisible, except when struck by moonlight. They are large, wasp-shaped spirits with huge stingers. They travel in swarms of 15-20. In the Umbra they have been encountered in clouds of up to 100.

History: Envy is older even than Strife and War. Legends hold that the Dawn Garou gathered in council under their leader. A great bird, the color of midnight, came and landed, changing into a Celestine in wolf form. "I have two gifts for you," she said and handed the leader a klaive fetish which bound a spirit of the hunt. All admired the klaive.

Next, she tossed a bee hive into their midst and a cloud of stinging wasp spirits emerged. All were stung save the leader. Then the Garou looked on his gift with envy and muttered among themselves. "The second gift is a perilous one," he told the Celestine, and then called to his people. "At the next moot I shall give the klaive to the one who performs the bravest deed." This was a wise move, for out of envy the Garou engaged in competition.

Envy was always seen as a strange gift. It could spur some on to do better in the highly competitive Garou society. Others fell to backbiting and murder under the sting's influence. The Swarm of Envy has remained with the Garou to this day. Not always controlled, they appear quite frequently. Although Epiphings, they share an affinity with earthly wasps and bees.

Habitat: Their queen hive borders the Epiph Domain of War. Swarms of these spirits have found their way to other Umbral realms. Uncontrolled, they have migrated to the Legendary Realm and various Wyrms and Weaver domains. They are not to be found in the Summer Country and few reports of them come from Pangea. All reports of them confirm that they arrive at times unexpectedly, spreading havoc. Once summoned, the results of their stings are not always predictable, making them a dangerous tool indeed.

Spiritual Correspondences: The Swarm are spirits of Envy.

Material Correspondences: A litany of abuses suffered by the individual or tribe must be shouted down an empty ravine or canyon until the echoes return the cry. A small object representing the target of the swarm should also be present. When the echoes reach a loud pitch, the Swarm is not far off.

Note: Garou hate to admit that they call upon these spirits. It is something to be done alone unless in a grave situation. It is genuinely felt that the Swarm is the plaything of petty Garou. One's Renown suffers if summoning the Swarm is discovered. At times of tribal war, however, the situation may call for their use.

Gift Lore: The Swarm can teach lore involving trickery, harm and insect Gifts.

Taboos: They will not attack during the full moon. Luna hates the Swarm, and Her full light weakens them. The Swarm tried to stir up discord between Gaia and Luna in the ancient times to no avail, and in response Luna caused Her light to display envy visibly. Under the full moon, they will burn up into nonexistence if they actively seek to answer a summons.

Attitude: Friendly to Shadow Lords and Bone Gnawers, hostile to all others.

Chiminage: A Garou who calls upon the Swarm will be asked to compose a satirical tale or song deflating a friendly ally of the tribe and tell it once. From there it will take on a life of its own. If asked to enter a fetish, they will request that one aid the machinations of a lesser pack member. They can be placed in war fetishes but will actively resist other kinds. Garou should tell the Swarm what they desire but keep a respectful distance; these spirits attack when one gets too close. Although Gafflings, they understand orders.

Appendix: New Charms

- **Access Caern:** Spirits may usually not access caerns from the Umbra. This Charm allows the spirit to access the fundamental nature of the caern (e.g., Wisdom, Enigmas, etc.) to facilitate other Charms. The Firebirds (see Falcon's Brood) use this Charm to remotely access their Light Web through Wisdom and Enigma caerns. Power cost is six.

- **Acquisition:** This Charm allows a spirit to "borrow" a small item from the material world. If the spirit successfully rolls her Gnosis, she may choose to acquire an item near her. The object disappears from the material world and appears fully in the Umbra. At the end of the scene, the object returns to the physical world. If the object is moved (or hidden) in the Penumbra while the Charm is in effect, it will reappear in the corresponding place in the physical world. (Note that the spirit might be able to Reform somewhere else and take the object far away!) The ability only works on inanimate objects no larger than a suitcase. The Power cost depends on the size of the object acquired: A handful of coins or a stack of dollar bills costs one Power, anything the size of a hat costs two and a suitcase costs three.

- **Agony:** The spirit can attempt to incapacitate a creature by magnifying its pain. The creature incurs double the Dice Pool penalties from its wounds. If the target attempts to take an action with a Dice Pool smaller than this penalty, he or she must burn a Willpower point to make the attempt. Even simple actions can take great effort while this Charm is in effect. Since this is a combat ability, the duration is one round. The Power cost is three.

- **Appear:** With this Charm, a spirit may manifest in front of a mortal observer without assuming material form. The spirit cannot, however, affect the material world in any way while using this Charm. Each use costs five Power.

- **Assess Character:** This Charm allows the spirit to evaluate the general strength of character in an individual. The spirit rolls Gnosis (difficulty 7); the number of successes indicates how accurately it may evaluate a subject. A Garou's moral character might be reflected in his Nature or Renown; Storytellers should have a fairly good feel for how noble or base any given character (player or not) is.

• **Blood Sucking:** This Charm allows a spirit to suck blood from a target and gain Power from it. The spirit must enter combat with its victim, and gains one Power point per five points of damage inflicted. If the victim is a vampire, this damage is subtracted from Blood Points instead of Health Levels. This Charm costs three Power.

• **Break Wind:** This Charm allows a spirit to release a rich, pungent gas from an orifice (usually the rear one). All who smell this (it's thick enough to be visible as a floating cloud of roiling, greenish gas) must make a Willpower roll or choke on it, falling to the ground or running away, desperate for fresh air. The radius is initially 3 yards around the spirit, and then the cloud travels windward for three turns. If the victim is a Garou who cannot escape the area of effect, she must roll to resist frenzy. This costs five Power.

• **Call for Aid:** This Charm grants the spirit the ability to call for the aid of like spirits. The spirit makes a Willpower roll versus a difficulty based on the likelihood of fellow spirits being nearby (3 when spirits are within sight, 8 for common spirits in their habitat, 10 for rare spirits or those outside their habitat). This Charm costs five Power.

• **Cling:** The spirit may attach itself to any target. Only successful grappling, reducing the spirit's Power to zero, or forcing the spirit into Slumber can remove the clinging spirit. In order to cling to an opponent, the spirit must make a successful attack roll. Once successful, the spirit acts at Willpower + 5 for grappling purposes. This Charm costs one Power.

• **Crystallize:** This Charm is possessed only by Crystal-spirits. The spirit is able to transform part of a creature's substance into crystallized matter. The spirit makes a Rage roll against a target's Willpower. Each success inflicts one Health Level of aggravated damage as a portion of the target's body becomes crystalline and brittle. Garou can attempt to soak this damage by rolling Gnosis (difficulty 6). Only the Gift: Mother's Touch or some other form of magical healing will restore the crystallized portion of a creature's body to its original form. If a target loses all of its Health Levels to this form of attack, it becomes a crystal statue of itself and dies unless it can be healed of at least three Health Levels within 24 hours. Power cost is four.

• **Disable:** With this Charm, a spirit can temporarily paralyze its target. The target is paralyzed for a number of rounds equal to the successes on a roll of the spirit's Rage the target's Stamina + 3. This Charm costs one point of Power per a target's remaining Health Level or Power point; the spirit must spend a minimum of 10 points.

• **Dream Journey:** While the target is asleep, the spirit can intrude on his dreams. Nothing the spirit does will carry over into the waking world, but its actions will hurt, arouse or comfort for as long as its subject slumbers. Although such dreams are really vivid, the sleeper may or may not remember the visitation in the morning. Mortal creatures may only touch the spirit by crossing into the Dream Zone while awake. Each visitation costs 10 Power.

• **Ease Pain:** This Charm allows a spirit to ease a material creature's pain for a scene; it heals no damage, but soothes even the most terrible wounds. When the Charm fades, the spirit can use it again, spending one Power each hour or so. If the spirit departs, the pain returns. Power cost is one.

• **Field Sense:** Like Forest Sense, except that the spirit can sense all that transpires in the earthly field(s) which make up its domain. Power cost is 10.

• **Flee:** This Charm effectively gives the spirit a Willpower of 15 for use in escaping a foe; this includes any rolls that actively give the spirit a chance to avoid the presence of others through pacific means. This Charm costs two points of Power per round.

• **Hide:** The spirit has the ability to conceal itself. An opponent wishing to find the spirit must roll Intelligence + Wits versus the spirit's Willpower + 5. This Charm costs 5 Power.

• **Inner Pain:** The spirit may cause a living being intense pain. For each two points of Power spent, the target loses one die from her Dice Pools for a turn. While the Charm cannot inflict lasting damage, the victim will not be able to tell the difference. If the Power spent exceeds the victim's Stamina, she must make a Willpower roll (difficulty 7) or fall unconscious for a turn. Even when she awakens, she will lose two dice from all actions for the scene's duration.

• **Insight:** Through this Charm, a spirit can gain insight into any one hidden aspect of the target's self. If the spirit chooses a specific aspect upon which to gain insight, this ability costs 10 Power. If the spirit merely searches for the easiest piece of insight, the Charm costs only five Power.

• **Iron Will:** The spirit can lock its mind upon certain goals from which the spirit cannot stray (i.e., guard a location, hunt down a target or remain unpossessed.) This Charm costs one point of Power per hour.

• **Kindle:** This Charm gives the spirit the ability to kindle life's fragile spark wherever that potential exists. Thus, spirits with this ability may cause seeds to germinate, fertilization to occur or fruit to grow on trees. This Charm also allows a spirit to kindle powerful emotions in other beings. At their most powerful, these emotions can blot out any other emotions in the target for the duration of the Charm. Kindle costs five Power.

• **Liquefy:** The spirit, even when Materialized, may merge its form with water, blood, oil or any other liquid substance. This is often used if a spirit wishes to disengage from a losing battle and does not have the Power to Reform. The Power cost is five.

• **Noxious Gas:** The spirit can produce a malodorous cloud that will linger for one scene. The size of the cloud depends on the number of Power points spent. Anyone breathing the fumes of the cloud must soak the damage each turn. If the amount of damage taken is higher than the target's Stamina, she passes out. Of course, the victim can also resist damage by holding her breath or by using winds to dissipate the cloud. The Power cost is one per die of damage.



- **Open Sky Bridge:** Like the Charm: Open Moon Bridge, except that it opens portals in the sky. There does not have to be a caern present. The total distance covered is 1000 miles. This Charm is used to travel along either solar "roads" in the realms of the Celestine Helios, or lunar roads in the realms overseen by the Celestine Luna. Only those spirits associated with Helios or Luna may use this Charm. Power cost is five.

- **Purify:** The spirit can remove toxins from physical beings (such as Garou). The spirit spends one Power point per Health Level to heal damage from poisons. An additional expenditure of three Power flushes the poison from the being's system.

- **Quake:** The spirit can cause the ground in the physical world which corresponds to its current Penumbra location to rumble and shake. The Power cost is five per one-mile radius; additionally, the spirit can increase the intensity of the quake by spending more Power per mile.

- **Scale:** This Charm allows a spirit to climb on the Pattern Web without becoming stuck, calcified or alerting Net or Pattern Spiders to their presence. This Charm costs two Power.

- **Scent of Safety:** This Charm allows the spirit to instinctively home in on the best path to the nearest safe haven. This costs six Power.

- **Suggestion:** This is a lesser form of the Charm: Corruption. The spirit can convey a sensory image and suggest that the target pursue it. If the target resists, the spirit rolls its Gnosis against a resisted roll of the target's Willpower. Any sense can be used, so the target could be asked to seek out a flashing light, a cold place, a cup of warm tea, a patch of rabbit fur or a bottle of perfume. Although the involuntary effect of the Charm lasts for one scene, the target can still hold the image in his mind if he wants to pursue it further. The Power cost is one.

- **Throw Crystal:** This charm is similar to Throw Glass, except that the shards directed by the spirit are made of crystal. Power cost is five.

- **Umbrastorm:** The spirit can cause a great downpour in the surrounding Umbra. Due to the strange nature of the Umbra, it is not always just water that falls from the sky. The Power cost is five for a storm one mile in diameter, with 40 m.p.h. winds. The size of the storm increases by 10 percent, or the wind by 10 m.p.h. for each additional two points of Power. Storms created by this Charm last until they die down naturally.