

Second Edition

TRIPLEX

Player's Handbook



The Past is Dead
Your Future Begins Now



Dream Pod 9

Second Edition

TRIBE 8

Player's Handbook

We are the dispossessed, the Children of Hom, the Fallen, we are the Eighth Tribe and we stand alone. We are those who walk away, those who turn our backs on the Seven Sisters, on our mothers and fathers, and venture into the wastelands around us to find our destiny, to find our calling. Some of us are rebels or outlaws, others malcontents and lunatics, victims and terrorists, but we are one; we are the Children of the Fall. Listen to me, my brothers and sisters, we must no longer stand idle and silent; our time has come. The ashes are vanishing and in their wake a new world is dawning, a world that is our destiny to discover and to reclaim. The past, the camps, the Z'bri, they are all just that — the past. The future is dark and unknown; the future belongs to us.

— Altara Ven, "The Manifesto of the Fallen"

Tribe 8 is a roleplaying game set in a tribal future where Players are blessed with mystical insight and marked by destiny. This book features:

- A detailed world background, with history, meta plots explained and revised Capal setting.
- Extensive Player Character creation guidelines, along with weapons and equipment to use.
- Z'bri and Fatima creation guidelines along with tons of nasty beasts to fight.
- Clarification and expansion of the Synthesis magic system, as well as guideline for updating first edition characters to second edition.
- Dual-stats for the powerful Silhouette CORE rule system, a highly acclaimed game engine that uses classic six-sided dice, and the widely popular d20-based rules placed under the Open Gaming License.

Requires the use of the Silhouette CORE rulebook™ published by Dream Pod 9, Inc., or a Roleplaying Game Core Book published by Wizards of the Coast(r), Inc. You will also need a few six-sided dice, pen, and paper. Suitable for 2-6 players, aged 12 and above.

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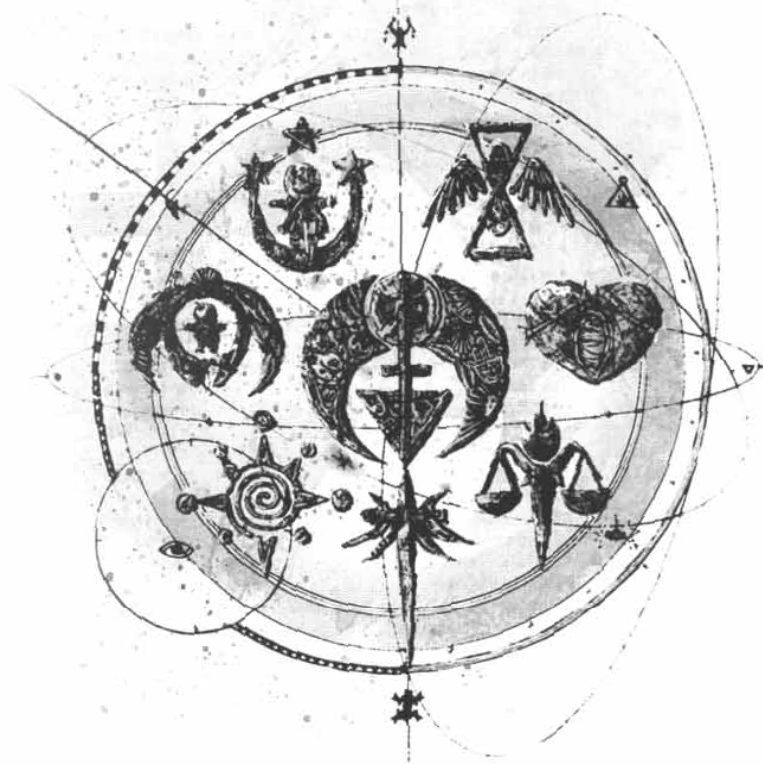


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Chapter one: Introduction

As recounted by Veruka the Wraith, Outcast and Fallen Listen to the words the Ravager, Joshua, spoke as He bled into the soil of Vimary. Wounded and dying, His mighty heart growing cold, He was granted a clarity that comes only with death. His words speak of our future, our destiny and our folly. They will come to pass.

At first, Joshua's voice was still strong. He saw images of vengeance and exclaimed: "My killers will be brought to task! Decapitated, sacrificed, transformed and destroyed!"

Then His mighty voice faltered as He saw the future. He whispered: "My vengeance and salvation will come from the wretches. My tribe, the Eighth, will come from the outcasts. They will be dirty, alone and powerful, tied to the Goddess as only they can be. They will be spat upon and tricked, tried and killed. But they shall be the future.

"They will be sorely tested. By their enemies and allies. They will free the dagger that killed me and guide it to cut through the land like fire. Blood will cover their homes and they will emerge strong and feared. In the second city, they will find failure in success, hubris in pride, and distraction in victory.

"They will be blind until I come to tell them truth. They will fear the wrath of wisdom and learn the wisdom of wrath. They will see the young grow and know their destiny.

"They will live in dreams and see ghosts die. They will find the barrier to truth and heal it with a wound.

"In the third city, they will battle what is foretold and forge what must be. They will create freedom for all, but it will be born of blood and sacrifice."

In His last gasp, he saw pain and cried: "Blood and sacrifice!"



Tribe 8. The Story Of Humanity

Welcome to the new edition of **Tribe 8**, the spiritual post-apocalyptic fantasy roleplaying game from **Dream Pod 9**. A lot has changed since 1998 when the first edition of this book appeared in stores. There has been twenty-three books and one package of maps worth of change, in fact. The new edition uses the Silhouette Core rules, and has conversion rules for two other popular systems. The **Tribe 8** world has been cleaned up, the presentation has changed, and the default setting moved from the ruins of **Vimary** to **Capal**, the vibrant center of the new **Nation of Man**.

Despite this, the core of the game remains the same. **Tribe 8** is still about the human condition, about how humans live together and treat one another and the world around them. On Vimary the **Fatimas**, humanoid golems possessed by a spiritual spark of the divine Goddess, taught that there is no history worthy of being remembered, that theirs was the pinnacle of human civilization, and that there was nothing of value beyond their borders. The **Fallen**, those outcast from that supposedly perfect society saw things differently. They saw a fascist society, in which humanity had been enslaved by seven uncaring, alien tyrants. These tyrants felt no compassion for their subjects and fed them lies in order to keep them frightened, loyal, and submissive. Now things have changed - or so the **Eighth Tribe** tells itself. The history of Vimary is unworthy of being remembered, and this new nation is the pinnacle of human civilization, or close enough to it. There is nothing beyond the border that will not slowly be liberated by the simple existence of the Nation itself.

Some elements of the game have changed. The first thing you are likely to notice is how much freedom has been given to both players and **Weavers**. Any type of human character is now playable, with full rules support. The rules for **Technosmithing**, **Keeper** skills, ritual magic, and **Guides** are now streamlined, standardized, or presented for the first time. For Weavers, we have included more support for devising **Tribe 8** cycles and quests, reintroduced the old **Silhouette Chess Pieces** system for managing non-player characters, and revealed the whole **Tribe 8** metaplot. We answer many outstanding questions, including what really happened to **Mary**, who killed **Joshua**, and what the real deal is with the **Fatimas**, the **Z'bri**, the **Nomads**, and the **Guides**.

With all the changes, there is still some old information. We have provided as enhanced web content, in abbreviated format, the old Vimary setting, pre-metaplot, for those groups who want to continue playing in that setting or who want to use a city other than Capal. It is available for download at the official **Tribe 8** website from **Dream Pod 9**, <http://www.dp9.com/worlds/t8.htm>. For players of the first edition, we've included conversion resources to make the transition from 1st edition **Tribe 8** to the **SilCORE** mechanics easier.

We all hope you enjoy the book. It was a monster of a task to put this all together but we hope you love the result!

1. Introduction

Quickstart Ahead!

If you want to skip this part and head straight into the **Tribe 8** game the Quickstart begins on the next page and continues in Quickstart Character Creation in Chapter 6.



1. Introduction

Second Edition: What Has Changed?

The main changes have been made to the default setting and adapting **Tribe 8** to the new **SilCORE** rules. We have moved the setting forward a few years, past the date of **Capal: Book of Days** (DP9-822), to make the generational break more concrete. We have also included rules for playing all the types of characters found within the setting, including the mysterious Guides.

The mechanics have been overhauled, and we have incorporated the new elements from the latest edition of the Silhouette system. Skill Complexity is used to further distinguish levels of dedication and skill mastery. Detailed rules for socio-political combat have presented, joined the default physical action rules and the spiritual rules from the first edition of **Tribe 8**, and provide a system for managing socio-political conflict. Included also are updated versions of some rules from the old **Tribe 8 Player's Handbook** (DP9-825), like the Mass Combat rules.

For the OGL conversion we decided to use the Modern version of the Standard Reference Document (available for free at <http://www.wizards.com/d20>) because we feel it offers the most flexibility with regards to the particulars of the **Tribe 8** mechanics. The previous edition of the conversion rules used the traditional Fantasy SRD OGL as their basis.

Tribe 8 Quickstart

The Setting

Tribe 8 is set in a distant future. In the years between now and then, humanity grew ever more obsessed with the material world, abandoning its counterpart, the spirit world. To reconcile this imbalance, the Z'bri, whose name is half-way between a whispered moan and a scream, traveled across the River of Dream to help teach us about the world we had ignored for so long. The Z'bri grew corrupt and jealous of humanity, so they destroyed human civilization and enslaved mankind in a hell on earth, known as the Camps. The Goddess, one half of the supreme power in Creation, finally could not bear to see humanity suffer any more. She sent through her servants, the Eight Fatimas, animated heaps of debris infused with a shard of Her own being.

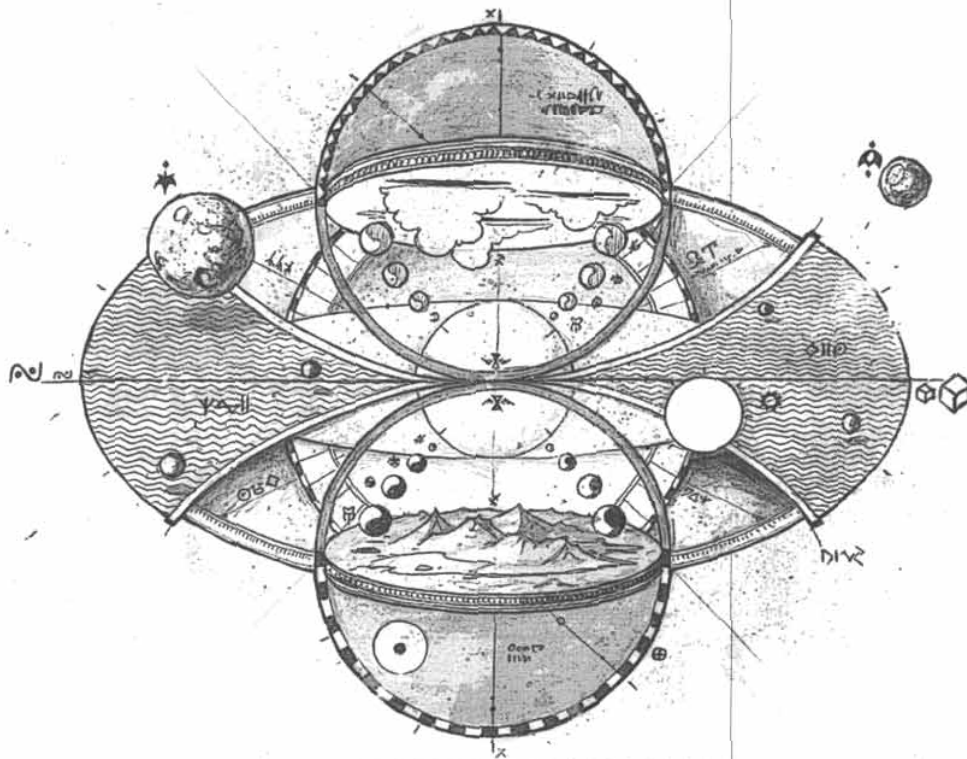
The Fatimas liberated a small fraction of humanity, but not before treachery led to the death of the only male Fatima, Joshua the Ravager. The Fatimas took their Tribes and created a closed society on the island of Vimary, in the ruins of a large city of the World Before. As their rule tightened, those who did not conform, who asked too many questions, who challenged the word of the Fatimas were cast out and forced to live in abject poverty and oppression at the edge of Vimary. These exiles, called the Fallen, believed in a prophecy said to have been spoken by Joshua as he lay dying: that the outcasts of his Sisters' society would avenge his death and lead a revolution that would truly liberate all of humanity and restore balance to Creation. The Fallen suffered many trials, but did eventually lead an army against the remaining Z'bri, shattering their kingdoms and scattering them to the ends of the earth. The Fallen took the former Z'bri capital of Capal as the heart of their new Nation of Man. Now called the Eighth Tribe, the Fallen have ruled over this Nation with their human allies for almost a generation.

Humanity has become divided over the course of history since the End. There are the Dreamers - the Eighth Tribe and the surviving tribes of Vimary, who are known as Fatimals for their worship of the Fatimas instead of direct worship of the One Goddess. Another group is the Keepers, those who hid from the Z'bri and have retained some of the knowledge of the World Before. The Squats are those who fled into the wilderness and are, in many cases, only now being rediscovered and brought into the fold of human society once more. The last group is the Serfs, pitiable beings who remain slaves to the Z'bri, being used as everything from pets and servants to raw building material for their buildings, or even their masters' own bodies. The Serfs of Capal and the H'l'kar were liberated by the Eighth Tribe but still live as a sort of underclass of the new society, untrusted and treated as children.

L Introduction

Magic and spirits fill the world of **Tribe 8**. Magic is dreamlike, performed by way of trances, where the Dreamer imagines the outcome they desire and makes that dream real by force of will. The magic of the Eighth Tribe and their Fatimal cousins is called Synthesis, for it brings the spiritual and material realities together. Other forms of magic include rituals for conjuring spirits, the Technosmithing of the Keepers that connects them to the unconscious memory of the past, and the horrible Sundering used by the Z'bri and a few "blessed" Serfs. Sundering is the polar opposite of Synthesis, destroying the connection of flesh and spirit, and choking off the vitality of both.

The world of **Tribe 8** now stands at a crossroads. As the Eighth rule their nation, new threats emerge. The Z'bri still lurk in dark places, vowing revenge, but they are far less dangerous than the more immediate threats: the mysterious human empire of Hattan, roving bands of Squats testing their new freedom from the shadow of the Z'bri, and the lost souls who walk the earth as a plague of undead. In addition to these external threats, the Eighth Tribe faces problems within the Nation: old animosities are emerging again, discrimination against certain 'castes' of humanity is becoming an issue, and the Eighth Tribe's own attitude towards its allies is causing troubles. A new generation, the first to grow up alongside other humans from other cultures, is coming of age. Will they be able to complete the tasks set for them in the prophecy of Joshua? Will they be able to bring balance between the Flesh and Spirit where so many others, including their own parents, failed? These are the questions that await the player characters as they begin their **Tribe 8** experience.



Game Elements

Object of the Game

Tribe 8 is about the rebuilding of human society and trying to reach a balance between the material world and the world of spirit. Player characters can have a key role in the recovering of lost knowledge, exploring old ruins, protecting innocents, or making the Nation of Man a better place for all.

1. Introduction

Default PCs

As the name of the game implies, the default role for player characters is as members of the Eighth Tribe, the children of Joshua's prophecy. The ideal character for new players is one of the new generation of the Eighth Tribe, an adolescent or young adult, who grew up in the heart of the new nation. Mechanics-wise, they are standard characters, purchased at the "Adventurous" level, according to the **SilCORE** rulebook (DP9-909), page 31. Quickstart character creation begins on page 29 of this book, and is recommended for those new to *Silhouette*.

Advanced Character Types

The **Tribe 8** universe is a diverse one. Alongside the Eighth Tribe, there are (from most similar to least) the Fatimals, the Tribals who retain their traditional relationship with their patron Fatima; Keepers, lorekeepers, tinkers and users of lost technologies; Liberated Serfs, freed slaves of the Z'bri, some who are horribly deformed and still bear the taint of the Seed; and Squats, nomadic and semi-nomadic wilderness survivalists. Another character option is the Guides, mysterious humans who are the keepers of powerful magics but suffer from visions of the future.

Default Bad Guys

The Z'bri, spirits who possess and warp human bodies to suit their twisted tastes are the primary antagonists in the game. While they no longer dominate the world from their colossal organic fortresses, they still haunt in the ruins of the world, looking for revenge on humanity, especially the Eighth Tribe. They come in a staggering variety of shapes and sizes. Some are bound into the bodies of animals, warping them into great monsters known as the Chained. The very presence of the Z'bri is enough to corrupt the human soul, and only those with a strong will can face down these abominations without becoming enthralled and lost to the Beasts.

Advanced Bad Guys

Beyond the Z'bri, there are rogue Guides, hostile Squats, Hattan, and Serfs who still serve the Z'bri to threaten the player characters. The spirit world is far from benign, and many spirits do not like humans. The souls of the unquiet dead linger on, seeking to doom others and drag them into the Sea of the Lost. The society of the Eighth Tribe is far from perfect, and injustice or other social issues can make excellent adversaries.

Themes

The world of **Tribe 8** is built around a few central themes that can be found throughout the setting. These themes can be used to add depth and breadth to an adventure, or help the Weaver tie together the elements of a campaign.

Wonder: The Nation has many strange secrets to discover, and these are nothing compared to what can possibly lay beyond the borders, in the wilds of the Outlands. Only a fraction of humanity survived the fall of civilization, and those that managed to evade the Z'bri are far-flung, isolated, and often exotic. Rediscover your hometown as intrepid explorers! What relics from the past remain there and what dangers await?

Horror: The Z'bri are only the beginning of horror to be found in **Tribe 8**. For physical horror there are depraved Serfs or the gruesome amoral experiments of deranged Keepers or dreamers. Horror in **Tribe 8** can also simply mean the unknown, the hidden, the inevitable, and the sheer hostility of the natural world and the toll it can take on people when they cannot easily leave it behind.

Dark Fantasy: You are a hero, but not the perfect and flawless kind that always knows what to do and never fails. Your world isn't safe or perfect - there are many problems with it. But you are driven to make that world a better place. You can make a difference in the world, carrying hope in your heart and determination on your brow, no matter how dangerous it may be.

Genre Effects

Tribe 8 is a setting that can be played a variety of ways. Even beyond the selection of gritty, adventurous, or cinematic for Character Generation, the game can be tailored by the selection of Genre Effects, based on the rules from Section 6.4.6 of the main Silhouette Core rules. Generally, it is recommended that you select 3-5 of the following Genre Effects that best embodies the style of Cycle you wish to play.

Recommended:

Blessed Unconsciousness: For 1 Genre Point, the character blacks out and is ignored by the opponents as dead. All attacks against him cease. He wakes up automatically at the end of the fight.

Burst of Anger: Witnessing a traumatic event unleashes a berserk rage in the character. Each Genre Point spent allows one Attribute Point to be moved from Psyche to any other Attribute except Build. Psyche cannot go below -5. This lasts until the end of the current scene or combat.

Creative Stunt: (Keepers Only) By spending 1-3 Genre Points (based on how powerful the stunt is), a character gets to use a Skill, Perk, Special Ability or piece of equipment in a new and creative way, once. For example, the firing spring in the character's handgun just happens to match the broken part in the control panel.

Escape Impending Death: For 3 points, Wound Degeneration stops (see Section 3.5.3). The wound(s) remain, but the character is in no danger of dying unless he receives more damage. He will still need healing or medical attention.

Fortune Favors the Bold: At the end of a session, characters may convert unused Genre Points into Emergency Dice on a one-for-one basis.

Inner Well of Strength: The character can tap his willpower to temporarily fuel his flagging strength. For one Point, the Action Penalty of a Flesh Wound is ignored for the rest of the crises. Three points overcomes a Deep Wound. This may be used multiple times, but only on one wound's AP per round (it is possible to return to full "health" after several rounds). The wounds themselves still exist, and still need healing or medical attention.

Opportunity Seized: For 1 Genre Point the character may take an additional Action at any time without incurring the multiple Actions penalty. This Action can be used to interrupt other characters or NPCs.

New Genre Effects

Power Eminence: character can use her Eminence again to gain +2 or reroll a Fumble, even though it has been used before this session. Cost: 1 GP.

Survive: Ignore all Environmental Effects, Fatigue and Wound penalties incurred by specific Environmental Hazard for a given scene. Cost: 1 GP.

Open River (or Seed): allows a character without the skill a momentary burst of Synthesis, Sundering, Technosmithing, or Ritual (based on the character's background). GP cost based on level of Complexity of the action. The test is made unskilled unless the character either spends Emergency Dice, or Genre Points (max of 2) as Emergency Dice. Example: a Keeper without Ignition can spend 2 Genre Points to start a broken engine.

Chapter two: History of Tribe 8

Voice of Abia the Reborn, Priestess of the One Goddess, on the Night of the Beginnings, Festival of Liberation, Capal:

Come and hear the voice of the Goddess, of Her Memory, of what has come to pass. We gather in the dark of the new moon, as was set down by our elders. In the dark of the month we, the True Children of the Joshuan Prophecy, were made outcast for the sins of the Fatimas, by the Fatimas and for the perverse continuity of Fatimal order. We became the living dead, dead to our false lives, dead to our false families, dead to their false words. In the dark of the moon we were saved, we were reborn and brought together. We learned of our true life, our true family and our true destiny. As it was by the name of Barber. So it is now and forever. We are the Children of Prophecy, rightful inheritors of the Goddess and rulers of Man.



The Tale Of Ashes

Spoken by a Masker, taking up the Mask of Akasha, Memory of the Goddess:

Know that the world around us is both visible and hidden. The world we dream in our sleep, the world of spirits, is also only part of the whole. We live within the Great Architecture - two worlds, Flesh and Spirit, two shores bordering the River of our Dreams. Such has been the nature of creation for all time, in harmony between the Goddess and her consort the Seed, and it so it was good. The Goddess is the mother of life, the quiet and the joyous, the quiet and the thought. The Seed is the birth and the death, the moment, the impulse, the need. Together they give life, measure time, give space and breathe into all things in both worlds, and so it was good.

But then, in the World Before, humanity, men, lost themselves to the world of the flesh. They betrayed the Goddess, turned their backs on the River of Dream, to the spirits and to their dead. They refused to see what truly was, and made gods in their own image, gods which deceived them, encouraged their blindness. This was the sin of the past, and sins that even the Goddess could tolerate no longer. The time had come to punish humanity, to punish and to teach. The Goddess turned to the spirits and set into motion the ending of the world. This is the Tale of Ashes, such is the word of the Goddess.



Wither the Goddess?

*spoken by a hooded figure near
you in the crowd, his voice as dark
as the grave:*

Do you not wonder why the
Goddess failed to protect us, Her
children? Why did our teachers
become our destroyers?

Think of what our abandonment
meant to Her. For generations we
ignored the River, and the World of
Spirit. We forgot about her. Our
world was one without Goddess or
Seed, only empty words long since
washed of all power. She knew we
would not learn easily Her lesson,
and so, could it be that She turned
her back on us and in her absence,
the Z'bri, drunk on the treasures of
this world, took advantage and
made themselves our new Gods?
Could it be that we are still learning
Her lesson?

Or perhaps the truth is far darker...

Perhaps Her love is not infinite,
perhaps the Z'bri were always
meant to be our destroyers. For if
all things are born of the Goddess,
then would the weakness of the
Z'bri not be a fault created by the
Goddess? Perhaps the One
Goddess is far less worthy of our
worship than Her new champions
would like us to believe? Remem-
ber that the Keepers tell us that the
religions of the World Before spoke
of a male God, not of the Goddess.

Perhaps this was Her way of
destroying that God - instead of
reunion with Mother we have the
tyranny of the Usurper?

It Wasn't Always Ruins

Another Masker, bearing the Mask of Those Who Keep The Past, speaks

The wastes you see stretching out towards the end of darkness were not always so. It was once a place of mechanical marvels where the streets flowed with life and hummed with progress. Here, all about us, stood a city; tall buildings rose into the sky, illuminated not by the reddish anger of the sun, but by electrical lights that glittered like stars. Food was bountiful, harvested and sold in gigantic cooled bazaars; small light-boxes glowed with life, and mechanical chariots called "autos" traveled the black-tops. And there were books. Every subject had its book, and there, yes there, lies the real history of humanity. Now, nothing exists except echoes, fading words spoken by monstrosities that claim to love their followers, "their children," and the howls of beasts that roam the ruins. We live in an endless winter of ignorance, but things were not always so.

How the End happened, nobody knows. Was it some sort of biblical apocalypse, a natural calamity, who knows? And yet, things fell apart. Some say that one morning humanity awoke and thought it was alone: no vengeful god to punish us, no divine judgment day; just the weight of reality and the banality of existence. Alone in an endless universe, the hubris of it all!

In truth, I think humanity died long before that fateful morning, like some rough beast forever slouching towards its death, carried by the inertia and momentum of pride and folly. The only sin we committed was thinking that all this, all the machines and lights were going to last forever. In our foolishness we forgot that the darkness in our hearts would never be extinguished. So when the clocks stopped that morning, and the lights flickered and then vanished forever, humanity lashed out against itself and gave birth to an evil that made our ancestors worst fears come to life.



The Coming Of The Adversary

The Mask of the Lost Souls speaks

There is a war raging across the night sky, terrible demons pouring forth from the abyss of darkness. What and who are these creatures, none dare say, but one thing is for certain: no prophesy, no dogma, nothing prepared us for their arrival. They came when we had lost it all: our cities in ruins, our churches burning, hundreds of generations of humanity consumed in a matter of years. In the end it did not matter what God you prayed to, it was too late for that. So I write, in hopes that this record shall somehow outlast the Beasts' scourge, and so that a chronicle of their horrors survives if we don't.

They came from nowhere, at first only a few — the Nomads is what we called them. It was they who came to aid us, to show us the true way, to finally piece together the fragments of our existence and show us the true mosaic of the cosmos. Messiahs of spirit and flesh, some called them angels, some say our Lost Twins or visitors from Beyond. And like the mythical Prometheus, they laid bare secrets that we were never meant to know. In their wake, however, the Takers came. Beasts and carrion, they saw our weakness and devoured us. The Nomads, weak and frail, vanished and slowly the Beasts came to rule over us. The Z'bri, for this is their name, spoken in their tongue, claimed to be gods, and we followed.

Now we stand in rags and ruins at the edge of oblivion. Cacophonies of moans and screams fill the night, a night I fear will never see the light of dawn

So I write and offer a prayer to a God who no longer is, and hope that this is not the end.

The End Times, the Nomads and the Takers

Isa, the Seed Dreamer, steps forward wearing no mask, the scars of her tainted flesh marking her as the Serf:

So it came, the End Times. The Z'bri, who came to teach, were seduced by our own vices and so they lost their true way. The Goddess had turned her back to humanity, unable to bear what must be. In her absence, the Z'bri grew resentful, envious of what we had enjoyed for so long. They still taught, but every lesson became more punishment than wisdom. Humans, who once welcomed the Z'bri, grew afraid, and their fear turned to hate. Soon humans fought Z'bri, hoping to protect their world. The Z'bri saw this as betrayal, and saw humanity as a creature too sick to be nursed back to health. Filled with false reason, the Z'bri and their followers turned on humanity, and so began the true end times, with Z'bri warring against humanity for dominion over the world.

The tribes of the world did not trust one another, for their leaders believed all others to be slaves to the Z'bri. The Z'bri convinced their followers that their tribal leaders were insane, fat and greedy. The nations of the world fell first, as warriors trained to protect the tribe killed the tribe in fear and paranoia. Being spirit, the Z'bri could not be killed, and so they roamed from place to place, directing their followers to strike down others, to betray secrets and to use the weapons of the tribes against each other. The sky burned and the waters bled. Air became poison. Without their machines and their secrets, the cities of man died, and humans, who had long forgotten how to live without, died. The immortal Z'bri, without flesh to burn, bone to break, or breath to steal, laughed as humanity wiped itself out.

Z'bri Names, Apostrophe Or Not?

Over the course of many books there have been a wide variety of names for Z'bri, from the common hard-consonant-apostrophe combination (Eth'ian, Si'Onis) and more normal names (Tibor, The Baron, Deacon Vytor). For the purposes of unifying things from a historical perspective we have decided that prior to the fall of the World Before the Z'bri used their more alien names. As time moved on their slaves adopted softer pronunciations that were actually possible to speak with a human voice. For this history chapter you will see many of their original names at least in the beginning. The shift towards the apostrophe-less name shows the passage of time. Some Z'bri, especially Tibor-traditionalists like Prince Thak'ikch'at of Capal, retained their name as a political statement - a rejection of The Baron's softer approach to the 'human issue'. Non-Serf humans will usually only know their more human names, while Serfs may know both but will use one or the other depending on whether their masters have blessed them or not with an altered set of vocal chords.

Conversations With A Shade

"... Yes, yes, it's as I said, little by little I saw how it happened — don't mock me. Yes, I am one of those, gone, gone for many a year, but my voice still echoes. I see more and more lost souls... no, listen to me! The dead walk the land, hear their voices. The Fold, the barrier between life and death and dreams, yes, yes, it's closed now. I saw it happen, a coldness swept across the land, the air was dark. I saw it — my father was one of them. He and the others lived with the Nomads, gentle... I remember their words, their faces sad, carrying the weight of the destruction they saw.

"For weeks before that night we walked, through empty cities, looking for relics — books, religious artifacts, a painting of twelve men eating. I was still a child; the dust was everywhere. I can still see it falling. The rain was dust, sweeping through the valleys between buildings. Now I know what the wind was saying. It was crying.

"For weeks we walked, through cathedrals and glass temples, looking for stuff. The taste of rust was always strong in the water.

"What? Don't go, please, I'm not finished... Stay a while longer, it's been too long since I've spoken to anyone. The wind is coming anyway... Not much longer...

"The Nomads, yes, tall beings, their limbs frail, I saw them. One touched me, once. Its arm was frail, pale flesh wrapped tightly around impossible bones... Its eyes dark and fragmented, like broken glass, but deep and infinite

"That night, yes, I was there, it's when it happened..."

"No dad, don't go!"

"I must, it all depends on this. You'll understand in time, my son..."

"But, but I'll be alone, don't leave me."

"I'll always be with you. Listen to the wind and hear my voice."

"Dad..."

"The screams were the worst. At that moment, I felt a pain fill the land, a scream that carried the pain of countless voices, as if all at once millions screamed out in agony and then nothing but silence. And then I was alone... We've been alone ever since. "Listen to the wind. A storm is coming."

The Closing

Book III, Chapter VIII

And yet, some still dared to hope, some Z'bri — Nomads — saw in the physical the potential that was forever denied to them as creatures of inhuman spirit. Outcasts, these Nomads rebelled against their lecherous brethren. For one brief moment the battered remnants of humanity knew peace as Z'bri fought Z'bri, Nomad fought Taker. Eventually, though, the Takers and their followers devoured all but twelve of the Nomads, who concealed themselves in the wastelands of humanity. Hiding within the crumbling foundations of the past, these Nomads taught their human acolytes the truth, about the One Goddess and the devouring Seed. They spoke of the Fold that separates the lands of death from living, of the River of Dream, and of the inhuman origins of the Z'bri. In time, the Nomads recovered from their wounds, but all across the land they saw the effect their brethren had on the Goddess' paradise.

One night soon after, the Twelve and their mortal followers gave their lives to forever close the Fold, ensnaring the Z'bri in a prison of flesh — returning Balance to creation, or so they thought. What once had been a Heaven to the Z'bri, an Eden, had now turned into a Hell. With the Fold closing, your ancestors huddled in their cities and dreamt their last dream. A dream forgotten until the coming of my sisters, the Fatimas.

The Children of the End, your foremothers and fathers, became lost souls and the Z'bri a forsaken race.

— Baba Yaga, The Ashen Tale

The Takers and the Nomads fought one another. The Takers drew on more and more power, given to them by enslavement to the Seed. The Nomads, far less numerous and lacking the blessings of the Seed, fled into the Outlands, but not before uttering a horrendous curse. The Nomads cried out: "Dearest Goddess, Mother of Life, return to see what your twin children have wrought! Help us protect what we can and heal what can be healed. Punish your forsaken servants, those who turned teachings into executions." The Goddess looked again at the world and saw the evil of the Takers. The Goddess warned the Z'bri to return to their own world, to undo the damage they had done in their greed and addiction. When the Takers would not listen, She gave the Nomads the secrets of Her creation.

The last of the Nomads gathered in a hidden place and used the secrets of the Goddess. No one knows for sure what rites they used, or what horrible words they invoked, but their work gave birth to the Fold, a barrier which cut the Great Architecture in two, forever locking the world of the Flesh away from the World of Spirit. The Z'bri were cut off from their own home, and their enslavement to the Seed bound them to bodies of mortal flesh, were unable to be as spirits without blood or bone. Even today, the Fold also prevents the spirits of the dead from reaching the Goddess without help.



The Age of Beasts

Isa the Seed Dreamer, speaks on the second night of the Festival of Liberation:

On this, the second night of celebration, we speak of the dark times, when the Hell spoken of in the Keeper texts was made of our world. Of the Age of the Seed, when the Z'bri ruled as gods. We also speak of those who escaped from the scourge - those who became the Tribes of Olympus and Sanjon, and those who lived free, living in the Outlands and building the Squat Nations we know today.

Life in The Camps

Barred from their homeland, the Z'bri lashed out against humanity, intent on killing until the last living person succumbed to their murderous rage. Horrors walked the earth clothed in the very flesh and bones of the dead, scouring the land of all life. They sought out the Nomads in particular for their 'betrayal,' but no one was spared their anger. Funeral pyres burned ceaselessly, flooding the lands with thick ash that carried with it the screams of writhing victims as flames seared flesh from bone. But this was only the beginning.

Until now, the Z'bri had only a few leaders, those who had been given respect for their wisdom or particular strengths. One of these was a Beast called T'Bor. Tibor, as the Fatimals twisted his name, realized that only structure would stave off the madness the Z'bri found themselves succumbing to. He called himself Lord, and sought out those whose power equaled his own and who had been able to throw off, at least in part, the curse of the Nomads. Those who would pledge allegiance to him were spared and given dominion over others, those he felt were a threat or those who refused to accept his leadership were destroyed. From these skirmishes, he founded the Four Great Houses of the Z'bri.

The most powerful Z'bri, T'Bor summoned to his court: Deacon V'Tor of the Melanis, Prince Thak'ikch'at of the Koleris, the slug who came to be known as the Baron, and Lady Gek'roh, who would become the first of the Chained.. Without the humans, T'Bor taught, the mortal frames of the Z'bri would rot and die and they would be no more. He ordered the establishment of the camps, to teach mortals through pain as well as sate the murderous desires of the Z'bri. This could have been the last glimmer of the original purpose of the Z'bri, but more likely was a desire born from the madness of the Seed. All across the land, the Z'bri herded the survivors into their Camps, building grotesque temples and palaces of depravity and violence designed to alleviate the Beasts' hungers with the cartilage and despair of their earthly thralls.

Thus, the Camps were born, and the Age of the Beasts began.

Within the Camps, our ancestors were raped by the Z'bri, our flesh stolen to preserve their perfect forms, our waters shed to feed their thirst. Our forefathers were butchered and twisted into forms into heinous creations needed for the insane purposes of the Z'bri. Death was no salvation. The Fold prevented our souls from traveling beyond to the Goddess. The Z'bri, perhaps fearing the extinction of their slaves, gave us a most perverse gift by forcing the departing souls into newborn bodies. This perversion gave us immortality of a sort to match their own, but it was also another form of torture. Slowly, over the generations of stolen life and horrifying death, the light faded from our ancestors' eyes. Hope and dreams became vague glimmers in the vacant faces of the emaciated corpse of humanity. We were dead. And for us all, the generations of horror continued, the fires of the Camps burned on. Generations of nothing but death and ashes.

The Chaining

Before the Fold, the Z'bri were free spirits, able to possess multiple bodies simultaneously, remain discorporated without problem and perform other such feats. When the Curse took hold, it deeply affected the spiritual nature of the Z'bri and exacerbated their growing vulnerability to the Seed. The Seed represents the material world, things of the mortal flesh, whereas the eternal spirit is a gift of the Goddess. The Z'bri, by succumbing to the Seed, lost their ability to live as pure spirits. They became prisoners in the bodies they inhabited. Some were powerful enough to retain control over multiple bodies, but on a much more humble scale than was once possible.

As time passed, the Z'bri of House Melanis learned how to harness this new reality. They adapted their prior knowledge of souls to create new forms of Sundering. They learned to bind and split spirits of mortals to create bizarre human/animal hybrids, living buildings and other abominations. They also learned how to bind lesser spirits to inanimate things, creating more slaves, albeit more focused or limited ones. By the end of the Age of Beasts, the Melanis had finally achieved mastery over the Z'bri soul itself, devising the art of Chaining and creating the ultimate form of punishment for the once-free spirits of the Z'bri.

Another house interested in the nature of the soul was the Flemis. The Flemis sought to replicate the ambient nature of the incorporeal spirit, particularly the innate collectivity of some types of spirits. The result was the creation of the Hive Mind, a pseudo-spirit housed within the Flemis' collective physical mass.

What is particularly interesting is that a sort of Chaining was known prior to the creation of the Fold. In the Old Arts, the most common application of this was the creation of a heartstone. By trapping the soul of a sentient in a physical vessel, it would remain locked in a reverie, unable to interact with the outside worlds on its own. This raises the question: were the Z'bri learning new powers, or were they simply corrupting existing knowledge, dedicating the Old Arts to the corrupt worship of the Seed?

Those Who Hid

Two figures step forward. One wears the mask of the Keeper, the other is a witch-woman from the Boarhead Confederacy, a deeply textured face testament to a long life devoted to survival

Two figures step forward. One wears the mask of the Keeper, the other is a witch-woman from the Boarhead Confederacy, a deeply textured face testament to a long life devoted to survival:

Not all were made slaves to the Beasts. Not everyone was killed either. And sometimes, just sometimes, people did escape from those Camps in ones and twos, too few for the Beasts to care. During the End of the World, not everyone trusted our new "gods" or the old order. Some trusted no one, others trusted the wisdom that had been long forgotten by our civilized ancestors. They lived far underground, in the ruins of abandoned cities, or in the deep wilderness. It was not an easy life. They were hunted by Beasts or their slave-monsters, hunted by each other, hunted by wild animals, trying to survive as the food disappeared and the fallout from the war poisoned the land and made what food remained deadly. But some survived. The Fatimals and our new allies, the Eighth Tribe, call us Keepers and Squats. The distinction is their own, not something we really worry about. The difference lies in how and where we survived.

Those in the wilderness tended to learn the ways of the land, and eventually rediscovered the wisdom of the spirits of the beasts, the waters, the winds and the land. These were the "Squats." Life for them was hard, but was not always a crushing struggle. The further away from the Camps you lived, the stronger and easier your tribe grew. You hunted the bear and the deer, thanking their spirits for the sacrifice of their flesh. You competed with the Ontos and the Egle, and you moved with the wild animals. Tribes grew around families and were led by those who had the strength and the wisdom to do so. Some, like the tribes of the Confederacy, relied on traditions older than the World Before, others learned by surviving their own mistakes.

The Keepers are the descendants of those who hid in the cities, or near places of great knowledge or caches of technology from the World Before. The Squats did a little hunting and fishing and farming wherever they could, but the places where the Keepers sought shelter often were not fertile. Some lived in the secret places our ancestors had built for great wars and relied on the food and water stored there.

Together we hid - you now call that cowardice but think, our ancestors knew nothing about the Beasts. Nothing we had could kill them, so hiding only made sense. And when the Beasts made their Camps, we saw what giving up meant. What we did do is teach our children, tried to keep as much of the science, the achievements of our ancestors, alive as possible. It wasn't easy. Those that first ran for the shelters didn't have the time to collect this knowledge, and much of it was destroyed. The Fatimals dubbed us 'Keepers' because we keep the knowledge alive. We don't destroy what we fear, we don't live in ignorance. We have our disagreements about how to use our knowledge, but we respect each other for what we have kept, if not what we do.

Strangers

Abia the Reborn, wearing the Mask of Akasha, reads from the Book of Hector, a heretical Sheban text of the Fatimal Age

So much happened during the final days of the Camps that it is as if some unseen wheel began to turn, throwing everything into chaos. Much was gained, but also lost. I still remember the Traveler, although I have no idea what happened to him after the revolts. I guess he slipped through the cracks, gone. He came seemingly out of nowhere; no one recognized him, but he seemed to have always been with us. He'd spend most of his days alone, looking beyond the gates to the horizon, as if he was expecting something. When he spoke, he did so in a manner that struck deep, almost as if he was reaching into you. I still remember the last time I saw him. It was shortly before Tera Sheba was born and news of the other Fatimas had reached our camp. He wandered about the camp, his countenance forlorn, as if he knew that something was about to happen and he wouldn't be there to experience it.

That was the last time I saw him, and it wasn't until years after Liberation, during a sermon of Tera Sheba, that my memory crossed his path again. I wonder whatever happened to him?

— Hector, Judge of Tera Sheba

The Wanderer's Pilgrimage

Abia the Reborn, wearing the Mask of Akasha, Memory of the Goddess, speaks, bearing the skin of Lyian the Fallen:

From beyond the ruins, from beyond the Camps, the Wanderer came. The Wanderer hid among the bodies, the Wanderer spoke in the restless sleep of the Serfs, and told them that the Goddess had forgiven them, that She would bear children who would in turn help birth a generation free of the Z'bri, free of the death, free to be at peace, free to Dream. The births would require help, he told them, rituals and things cleansed of the Z'bri taint.

Through the camps of H'l'Kar the Wanderer traveled. In each of the six camps, the Wanderer whispered his prophecy to any who would listen. In all six camps, in secret, the preparations were made. Here, written upon the skin of Lyian Doomseer, falseborn Yeth, of the Tribe of the Crone, are the words of her forefather:

"Papa Yeth, tell me about Baba Yaga," I said, "when you found her?"

"Very well," he answered with a heavy sigh, after a long silence, "if I must. It was night, quiet, still, the moon shone down on us... the hut was silent and dark; only the outlines of the others were visible. We each had come to the mortuary alone, seemingly pulled, called, by something from beyond. It was as if the chill of winter bayed us there. We gathered, each expecting to meet our deaths, to join those who rotted in the pits below.

"In shadows, surrounded by death, we waited, we waited for death to be born. At first the moon went dark, drowned by the black gulf surrounding it. Then the wind howled — no it screamed as if in pain, like nails ripping through steel and flesh. The ground began to shake and some who had gathered fell into the pits, but none turned to run.

"The wind gathered snow, dust and the remains of the dead below into a whirling mass from which two orbs began to glow. We began chanting, the words coming to our mouths like forgotten memories. Soon a skull emerged, ephemeral and beautiful; suspended in the winds, Her orbs glowed even more brightly. From that She began forming herself, drawing bones and flesh from the dead to make Her body. Bones twisted and grafted themselves into shape, and though She was made of death She was beautiful, Her limbs perfect. She was living death: magical and sensual. She pointed to the leather flaps of the hut, and without saying a word I tore them and clothed Her. Immediately, the leather began forming itself around her bones, joined by the nails and screws that held the hut together. When She finally rose, a mass of bone, steel, flesh and leather, She glided over to me. She opened Her many arms, and for the first time I saw Her fully. Bones, flesh and metal floated in mid-air, wrapped in a shroud of shadows and flies. I'd never thought death could be so beautiful, so alluring. I looked into Her eyes, two inky orbs, and in the darkness I saw everything: the wisdom of fate and the tug of death. I saw my death and understood."

Papa Yeth turned away from me then and closed his eyes. Alone in the sepulcher, I pictured the Fatima and compared the image to what Baba Yaga looked like now. Her snaking body made of countless mementos and the bones of Her tribe. Her eyes ancient, as if they could suck our soul right into their fragmented void. "Magical, sensual?" Strange words, I thought. I turned around and blew out the candles.

One by one the Eight Children of the Goddess, the Fatimas, were born, their births sparking rebellion amongst the Serfs. The Z'bri felt the strength of the Goddess within the Eight and they knew fear. T'Bor called his lords together and made war against these beings of spirit and trash, born of bone and metal and still things.

Forgotten But Not Gone, the Wanderer's Pilgrimage

The Nomads were not destroyed by the creation of the Fold, although they too were greatly weakened by the curse they placed on their fellow Z'bri, nor did their survivors sacrifice themselves totally. Instead, the Nomads traveled far from the roving gangs of enraged Z'bri.

In the furthest corners of the world they and their followers turned inward to study the effects of the Fold and to better resist the Seed's siren call. They were horrified by the crimes of their cousins, even more than they had been before they created the Fold. Their despair turned to prayer and they pleaded with the Goddess to help them see this through. They cast their consciousness deep into the River, seeking the wisdom of the Goddess. In the River, they realized the extent of their error. The Fold they had created to protect humanity was instead destroying creation itself, accelerating the collapse that began when the balance between the Flesh and the Spirit was lost. The spirit world had condemned the Nomads for their short-sighted actions and damned their good intentions. The Song of Stars, a spirit of highest order, conveyed the word of the Goddess to the penitent Nomads. The solution, he said, lay with the humans themselves. The Nomads were given a fragment of the Eternal Goddess' vision and then withdrew from the River and sought to fulfill that vision and begin to undo the mistake they had made. The Nomads took the children of their human followers into their innermost sanctums. There, they taught the children every last one of their secrets. They opened the children's minds to the River, forcibly returning them to a state of equilibrium. These children developed the gift of Synthesis and learned the skills of the Nomads themselves. In turn, they were told to teach others, but only those who could grasp the nature of these truths. As the Nomads finally died out, they taught still greater secrets to their 'Guides', such as the rituals needed to bind spirits, and opened their eyes to the plan of the Goddess. When their training was finally completed, they walked out of their teachers' sanctuaries to fulfill their first task: to liberate humanity and stop the Seed-driven annihilation of the world. They would travel alone or in pairs, each with the weight of destiny upon them.

Texts of the Past

In general, the people of the Nation are interested in history, especially rewriting history to suit the philosophy of the Eighth Tribe, revising history to better reflect the Word of the Goddess as spoken by Joshua in His Prophecy, and (outside Capal) meshing the frayed narratives into a unified history of the Nation. The most common source of history is oral tradition - stories passed down from elders to children about the family, tribe, or nation. Many Squat tribes supplement their oral tradition with artifacts associated with significant events, important weapons, spirit fetishes, carved totems and sacred dances. Serfs were forbidden any form of memory by their Z'bri lords. However, one mutation allowed some Serfs to remember their previous lives and recognize the reborn souls in others. These Serfs, called Namers, were the secret historians and still maintain that tradition, despite their liberation. They simply do not feel that their words would be understood by the Eighth Tribe and would be stamped out. It is better, they think, to hide and continue to advise those Serfs that seek them out in the work farms and in the Ark.

Written history is restricted to the Fatimals and the Keepers. Keepers make excessive use of written and recorded oral tradition and are fascinated by the histories of others. The bulk of the unified history movement comes from their need to understand what happened to the various subcultures of humanity. Fatimals have long held a tradition of shunning the written word in the forms of books (a taboo only the Tera Shebans were allowed to violate), instead writing their history on their own flesh. Each Fatimal, by tradition, is marked with brands, piercings and tattoos identifying who they are, the history of their family, clan and Tribe, as well as marking important aspects of their own personal lives such as births, marriage, or rewards. Many among the Eighth Tribe, who were outcast from the Fatimal society, still bear these marks in addition to those that mark their banishment and those that record their lives after joining the Eighth Tribe. These marks of their second life are very individualistic and difficult for non-members of the Eighth Tribe to interpret.

The Great Event, The Fatimal Version

The Fatimals, those who were once the Seven Tribes of Vimary, obviously hold the birth of the Fatimas with more reverence than the Eighth Tribe or their Outlander allies. For their view of the event here is a historic telling of the tale by Beth Harhakin Kell'on, Yagan skinkeeper:

So, you want to know how the Fatimas came to be, what magics gave birth to them, do you? Listen and learn, for although each tribe has its own version, we Yagans know the whole truth, written down by the first Mordred-Witches who were there during the Great Event.

It began with simple signs and omens. Children being born in the camps, sightless but speaking of truths beyond their years, or marked with strange runes. Signs also came from above, as stars would burn bright in the night and fall to the cold Earth, unsettling even our Z'bri masters. Soon, some of the oldest survivors began to speak of a strange visitor coming to them at night and whispering to them. They would remember fleeting details, for dreaming was a lost art, but slowly fate took shape.

It was during the dead of winter, when snow covered all, even the moon high above, that She came. It is said that the moon grew black that night, plunging the land into cold darkness. But this did not matter, for in the camp below, a new light began to shine. The Old Ones, driven by dreams and vision, found Her and knew it was She, Baba Yaga, born from the death and despair of Her future children.

And so She came, cloaked by the light of the moon and made from the darkness of beyond, and She embraced Her children. That night, She spoke of the Great Event and planted the seeds of Her other Sisters, beginning with the other Fates, Magdalen and Eva, the purest aspects of the One Goddess.

Her followers took this knowledge and traveled the long lost byways of dreams to the other camps. Through them, Baba Yaga, Fatima of Fate and Death, instructed the lost how to summon their saviors and how to give them shape and being. And so, one by one the Fatimas were born, fueled with the pain and despair of the camps and the rituals of their followers.

Eva came second with the birth cry of an infant, and She gazed around Her and saw that life was good. She felt not only for Her children, but for the animals and plants that existed and made them Hers as well. Her tribe came to see Her in everything that was natural and understood.

Magdalen, passionate and alluring, took shape and felt all that Her children had been denied for generations. She touched them, not with inhuman cruelty, but with passionate intensity. And the final Fate was born, and then they said the time had come for their other Sisters to come. The wheels were set in motion.

And so the Fates gathered and Tera Sheba was born. Her tribe given to Her, the Fates instructed Tera Sheba to prepare for victory and to lead the victors, Her words the tenants of tradition and law. It was upon Her shoulders that the future was placed.

Dahlia saw this from the shadows and said it was time to join Her Sisters. She came like a whirling storm, feeding off the chaos and upheaval of the coming times, and claimed Her tribe.

Texts of the Past (Cont...)

Since the Second Liberation, many members of the Eighth Tribe have taken up the journal writing as practiced by the Keepers and become interested in discovering the history of other cultures.

The Tera Shebars and the Yagans kept a secret library of these skins along with selected texts from the World Before and other writings. This forbidden library was called the One Hundred Books, and it was lost early in the Second Liberation, during the burning of Vimary. Adventurous and scholarly members of the Eighth Tribe hunt for these apocryphal books, as do embittered Shebars and acquisitive Keepers.

Falseborn?

When a Tribal was banished and came to live among the Fallen, they were no longer considered to have been born by their former society.

For many, their clan and family names were simply too painful to keep, so they discarded them, taking up new names or descriptive nicknames. Among the most evangelical of the Eighth Tribe, their old Tribal names are now considered to be lies, "falseborn" names, especially for particularly important Fallen. The term 'falseborn' comes from the ritual de-birthing that the Fallen went through during their Banishment, and implies that only after joining the Eighth Tribe was the individual truly "born".

The Forgiver, Mary, came to heal, although Her time was short. Born from sadness and pain, She stood to ease the torment of years under chains. In the end, though, the suffering became too much and She sacrificed herself in hopes of a brighter future.

And finally, Joshua and Joan, brother and sister, Ravager and Warrior came, filled with righteous anger. The Z'bri had taken too much and the punishers needed to be punished. Where one went the other followed, Joshua's rage balancing Joan's fears. And so the liberators began the revolts.

So there were Eight, and not since has there been Eight again.

That's the story of the Great Event, for I was there and when I die my flesh, old and haggard, will be taken by the other Skin-Keepers and never forgotten.

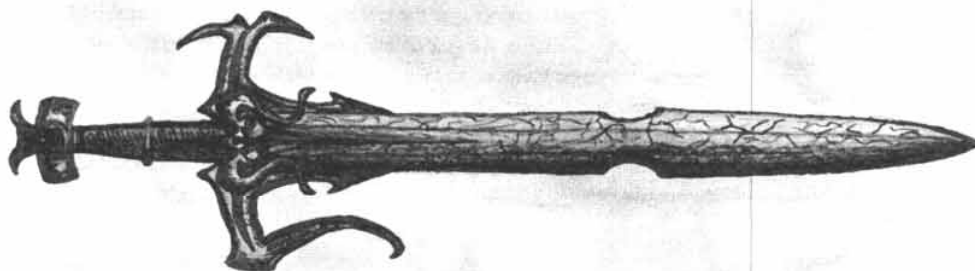
— Beth Harhakin Kell'on, Yagan Skinn-Keeper

The First Liberation

Emulaan the Poet, the historian of the Eighth, stands on the stage, dawn's first promises beginning in the sky:

We know of what followed the birth of the Fatimas as the First Liberation, when the Eight led a rebellion in the camps of H'I Kar. Men, women and children threw themselves, often using their own broken bodies as weapons, against the Z'bri. We are told that the war lasted for 7 days, and ended with the Fatimas betraying Joshua and allowing the Ravager and T'Bor to kill one another on the final day. Their death sealed the unholy peace between the conspirators on both sides. Now seven, the Fatimas promised to withdraw from the Camps, to build a land for their people and to forsake the notion of further Liberation. In return, the Z'bri Lords promised a measure of protection for the Seven Tribes if they remained on their island. This betrayal was threefold: it was a betrayal of the Goddess, it was a betrayal of Joshua and it was a betrayal of our destiny. For this, the first of their crimes, the Fatimas are to forever be scorned. They are failed servants of the Goddess, cowards, feeble in the moment of our truest need.

But Joshua was not alone. In his death, as his false-sister Joan held him in her arms, the Goddess spoke through her only begotten son, and gave us the prophecy which unites us to this day.



The Great Event, The Eighth Tribe Version

The Fallen, and the Eighth Tribe they became, also note a great event in this era: the death of Joshua the Ravager, twin brother of Joan the Protector and the avenger of humanity. The degree to which Emulaan's sentiment is shared among the Eighth Tribe varies from person to person, but it underlies their whole society. They are the children of Joshua's Prophecy, and so feel justified, at least to some degree, in treating the Fatimals - especially the Shebans - with prejudice and contempt. The personal nature of this feeling is slowly fading as generations of Eighth Tribe members are born beyond Hom and Haven, lacking any direct memory of Fatimal oppression.

The Eighth have reinterpreted the actual events of Joshua's death, making it seem like his murder was the whole point of the Pact of the Dome when in fact it was merely a necessary part of sealing the pact. Joshua would have never accepted the truce, and so it was necessary for him to die. The Eighth Tribe also believe that the Fatimas do not suffer guilt for their actions, something that only the closest members of the Sisterhoods would be able to testify for or against. Joan, according to the Eighth Tribe, played only a peripheral role in the plot, and was not told the whole truth. This, Shebans and Yagans bitterly mutter, is because it was Joan who first showed the Fallen any friendship, and so they rewrite history for their own self-serving purposes, a crime the Eighth Tribe themselves commit despite condemning the Fatimals for the

The Age Of The Fatimas

The third night of the Festival of Liberation begins with a solemn ceremony, the grave recitation of Joshua's Prophecy by a chanter from the Church of the One Goddess. Maskers and puppeteers mimic the movements of the Fatimas, happy in the death of their brother. The scene changes and becomes the two islands. The Map of Hombor serves as a backdrop, illustrating the Nation of Vimary, the Fallen island of Hom, the lands of H'l Kar and the outlands beyond.

A masker steps forward, wearing the mask of Tera Sheba. In deep, regal tones they take up the story:

Behold our island, our promise, our destiny. Behold Vimary, island and nation of the Seven. Born of the blood of liberation, this is our holy land, our sacred island, our true world. Come my sisters, let our children cleanse this place and make it ours now and forever! Joan, our Shield, drive out the Beasts from our land! Eva, gentle Mother of All Things, make the land green and fertile once more. Baba Yaga, quiet the spirits of those who died before our time, without your mercy. Let us build for ourselves the land of the Goddess amidst the ruins of the old world, and let them remind us of the folly of our ancestors, let them remind us of what shall never come to pass again.

Nation of the Goddess

United But Separate

In the beginning, the Seven Tribes were frightened, uncertain - Serfs tasting freedom for the very first time, a terrible and frightening freedom. A Tribal barely knew the others of his own tribe, let alone those who had been liberated from another camp in the H'l Kar. The Seven Fatimas knew it would take a great deal of time to unite their children, so they decided to separate the Tribes into Tribal homelands. The seven homelands would share a central meeting area in common, the space of urban ruin that would become the Bazaar, but would otherwise be distinct. The Tribes would work together as necessary, but would always be able to return to a place of familiarity and comfort.

Within these homelands, distinct families and power structures emerged. The Fatimas and their Sisterhoods encouraged the creation of clan and family structures to manage these groups. Over time, the goal of integrating the Tribes fell by the wayside. Separation became tradition, and interrelations became a minor taboo. The Sisterhoods preached different interpretations of the Goddess, each designed to emphasize the importance of their particular Fatima and the necessity of their Tribe. This isolationism would not change substantially until the Second Liberation and the destruction of Vimary by the Z'bri.

Les Chasses des Grands Flaux

In the early days, the Joanites repeatedly made war against the Z'bri of H'l Kar. These seasonal campaigns honed the Joanite skill with war and provided a measure of protection for Vimary from the Beasts. What was not so well known was that the campaigns were directed against enemies of The Baron and his court, who were using the Fatimas to solidify their claim to the H'l Kar. It was a mutually beneficial arrangement, and one that ended after open dissent against the Baron was stamped out. With the end of the crusades, Joan, taciturn, explained that her Children would turn their attention to the passive defense of the Nation - the building of the Great Wall and the Seven Fingers. Despite this, the ritual of 'La Chasse' lingered on and was at the core of the crusader heresy that sprang up within the Joanites shortly before the Second Liberation.

Boarheads Liberation

Years after the settling of Vimary, another rebellion took place south of C'Pal, where a tribe of subjugated Squats rose up under the banner of a particularly hot-headed warrior to throw off the Joh'an warlords who had been acting as living gods to the tribe. Luther Boarhead's defiance unified his nation, the Irinakoiv. With the local Z'bri still reeling from the shock, the Irinakoiv pressed the advantage. Through conquest, diplomacy and trickery Luther conquered the Nodagga, Mowak, Tuscarora and Kayoo and formed the Boarhead Confederacy, the largest human-only nation in the area. The Fatimas of Vimary grew concerned about Boarhead, but dealing with the warlord would raise too many issues among them, reminding them too much of their forgotten purpose. They were secretly ashamed that a human had succeeded at their task to a greater extent than they had. Better to ignore him, live in denial and secretly send lone scouts to investigate the advance of this human conqueror-king than aid him or attempt to crush him.

Ravagers in the Outlands, the True Children of Joshua and their Fate

"Just because we no longer live among the tribes does not mean we've become savages. After Joshua's death we were lost, but in time we found our way. With pride we took the mantle of Protectors of the Tribes, and began to scour the Outlands for Z'bri and other threats.

"Who do you think keeps the Squat war bands from storming Vimary? For summers we have battled the Warlord Boarhead, while the tribes live ignorant of the threat just beyond the River. What of the Outlander Z'bri? Do you think that all the Beasts agreed to surrender when Tibor, the Z'bri Overlord, died?

"No, my Dahlian friend, the dark woods of the Outlands hide dangers that even the Fatimas cannot fathom. And so, to this day we remain faithful to our duties. We will look over Vimary until the last Joshuan dies, battling the Z'bri and Squats as is our calling. But our most sacred task is protecting the roads that will one day lead the tribes beyond the island. As Joshua lay dying, before uttering His Prophecy, He turned to us, pointed to the Outlands and spoke:

H'Tan and the Dark Liberation

The Wanderers who reached H'Tan saw a land of pure nightmare, with Z'bri living among the shards of the mightiest city from the World Before. Even the lowliest Z'bri had thousands of Serfs, who toiled away at bone-breaking labor. The Wanderers knew that despite their great power, they were no match for the evil here. Instead of passing along the rituals and giving birth to a handful of Fatimas, the Wanderers instead entered the camps in secret and taught the Serfs as the Nomads had taught the Wanderers themselves. The Wanderers hoped that, if they could raise an army of Dreamers gifted with the knowledge of the Nomads, the overthrow of the Z'bri would be assured and their task would succeed.

It did succeed, but not in the way they had imagined. The Liberation did take place, and it was complete - no Z'bri survived the uprising - but it was not a holy thing. The Serfs rose up without any connection to the Goddess, but instead drew on the only thing they knew: the Seed. The Wanderers, those who were not ripped apart, their flesh devoured by those eager for their wisdom, lived to see a nation of man devoted to the extinction of the Goddess, an army of Guides enslaved to the Seed. A Dark Liberation had taken place, and the Mistresses of the liberated 'Hattan' turned their attention southwards, preferring to avoid the attention of the H'l Kar and C'Pal until they felt it was time to destroy these nests of Z'bri and claim the power of their heartstones to serve their own desires.

2. History

Walk away from here,
But remember the paths, for in time others will follow.
Keep these trails open and safe,
For those who will take them will be inheritors of the future.
When they have left,
And silence returns to Vimary
So shall your task be done, and rest your reward.

"So, from the woods we watch, like guardians we protect as it was meant to be."

First Contact, the Rust Plague

Two maskers step forward - the Crone and the Keeper

I've angered Baba Yaga with my defection, but I still hide some of her secrets behind these lips. The Keepers would pay dearly for this particular fact, and if Baba Yaga found out I said anything about it, then so would I. Still, if just for the sheer pleasure of seeing their faces, I'd love to tell the Keepers that the Yagans are responsible for the Rust Wastes. As a Mordred, I know this to be true.

Following the camps, the eastern portion of Vimary had survived the End the best. Huge metallic structures hid functioning artifacts, the tools to rebuild damaged items and the means to understand the past. The Fatimas feared this place, for a new civilization could grow from here and reclaim the legacy of our ancestors, a new civilization that did not need their help. So the Fatimas gathered and debated on ways to deal with the area. Joan, in typical warrior fashion, argued for complete destruction; Eva wanted to reclaim it as she was doing with Lai; Agnes wanted to explore the area; the rest were unsure. Finally, the Crone decided that as Keeper of mysteries, it was her responsibility to deal with this threat. She unleashed death's touch upon the buildings, accelerating their decay and turning them into dunes of metal flakes. Eva cried when the rust poisoned the beautiful forest around Olympus, but then everyone knew there was a price to pay for this level of destruction. Unfortunately, the disintegration is taking longer than anticipated, and the Keepers are uncovering items the Fatimas preferred they didn't. Baba Yaga has accelerated decay's influence even more.

We started teaching the Tribals about their birthright — we wanted to share with them everything we'd struggled so hard to preserve. We should have known better. The Fatimas put an end to that dream soon enough. The Tribals have enslaved themselves to these monsters. They no longer dream of freedom, but rather, they pray for continued servitude. Salvation was within their grasp, but at the last moment they failed to seize it.

After only a few months, the Fatimas ordered an inquisition. We were driven from the Western end of Vimary and the Tribals who had learned the most from us were either exiled (many of whom came to live among us) or placed under house arrest. We were saddened, but we were used to being alone. Then something happened to our home. We still don't know what it was, but we suspect that the Fatimas caused it.

Everything died. Our gardens suddenly withered. The factories and machines began to crumble. Now nothing grows and the eastern end of Vimary is a wasteland of rust and decay. Our best chance to recover the knowledge of our ancestors was lost, destroyed before our very eyes.

Some say it was Technosmithing which caused the Fatimas to hate us. They taught their people that the ability to use the power of dream to shape reality was a gift they alone could give, but there we were using it to restore the works of man, works which predated their existence. After they expelled us, attitudes changed. Some Tribals, stronger-willed or more sensible than others, remembered our aid; some still do, and seek out our help and knowledge — often at great risk to themselves. But most simply bent to the will of their new masters and learned to despise us. Never mind that if more people had listened to us, the camps would never have happened in the first place. Then we saw the first outcasts, and at last we understood.

Mary's Sacrifice

The Crone and Keeper withdraw, the others stand apart. In the center stage, all alone, looking at frozen scenes, the murder of Joshua, the Serf wearing a mask of The Baron, playing with a Tera Sheba marionette and Keepers falling dead from the Rust Plague, the mask of Mary sings:

Why must this world suffer? What has gone wrong? I came to heal and to forgive, and yet, I cannot turn a blind eye to the evil my sisters cause. Why can I not heal their wounds, forgive their sins? What good is forgiveness if the evil never ends? Words cannot wash the pain away when the wound is inflicted anew. Oh Mother, our creator, why do you not answer my prayers? Why do you no longer speak to me? My world grows dark, I cannot feel anymore. Oh Goddess, oh Mother, I have failed you. I cannot forgive, I cannot bear this pain anymore. I have done all that you have asked, please release me from this pain!

An ethereal mask, representing the One Goddess appears before Mary, tears roll down the mask's face. Mary pantomimes a conversation, her arms gesturing in supplication, pleading, begging. The Goddess appears unmoved. Mary quiets her sobs. She leans in close, as if listening to a whisper. Dancers representing the Marians draw close, watching Mary with great concern, oblivious to the ghost mask of the Goddess. Two Maskers emerge from the Marians, they bear no mask, only staves of wood and bone, each bearing the sigil of the Guides. The Goddess-mask fades into smoke, Mary collapses onto a pallet. The Marians surround her.:

Learn to Forgive, as I forgive,
Be not angry with me for leaving you.
But know that you, my children, have a role to play.
And when the signs are clear you will know
Your time has come and a new memory will be born.

— From the Omens of Mary



2. History

To Be a Keeper

At the end of time,
Only a few remember the past,
Of the world before the Darkness
Of a world long forgotten.

— Keeper's Call

Do you remember when the sky
cried blood?

Do you remember when the fires
raged?

Do you remember the warnings?

Do you know your past?

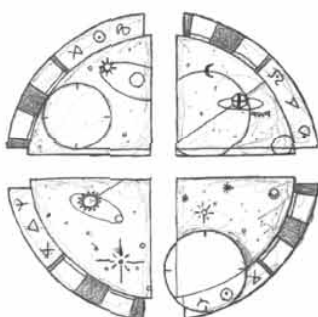
We do.

— The Keeper's Questions

What about us?

It is outside the scope of this book
to include the actions of every
played Tribe & campaign. In your
words, should you desire, read
these passages with an eye to what
your characters accomplished.

Attribute the fulfillment of
prophecy to their actions.



The Creation of the Ritual of Banishment

The stage is cleared and becomes a courtroom. The mask of Tera Sheba sits in judgment, the Fates surround her:

Our leadership is challenged daily by acts of defiance and heresy. Too many question the will of the Goddess, too many defy our words. The forbidden teachings of Joshua still find voice on the lips of our children, a memory stolen from time and erased from our own teachings. But what to do about them?

Guards enter with a resisting captive, it wears the mask of a Magdalite:

We cannot kill you - you were born of the Goddess and to the Goddess we must return you. We cannot keep you - such weakness would spread your "truths" like a plague. No Fatima will have you, willful and defiant, like a child indulged for too long. And here I sit, before a criminal who cannot be punished.

Baba Yaga leans forward and whispers into Tera Sheba's deafened mask:

Of course! If you were never born, you'd have no claim to the Goddess' salvation. If you never were, then your words would be empty wind. If you vanished, there would be no need to listen to your speeches! Then, let us begin this un-birthing. The Mother and the Crone will aid us in this perversion. to others offstage Bring forth the non-parents of this thing! Let them renounce its birth, let the Seven unmake your name, your face, your life. Your words shall be unspoken, your sight be unseen, your existence unmade. Fleshers! Remove these marks from its skin, for these are the marks of a person, not a thing. Guards! Beat it with sticks, break it, and leave it beyond our walls. It is not one of us and is unworthy of our protection. Take your pleasure from its flesh, make it scream if you will, for it is nothing to us. Return it to the Beasts. It is not worthy of liberation, so let it be imprisoned.

The curtain falls as the various Tribals throw themselves on the Magdalite. The Banished Magdalite screams. A disembodied voice intones the prophecy of Joshua, ending with the line 'But they shall be the future'

Hom. Land of the Fallen

Altara Ven steps forward, wearing rags like the ones she once wore. She wears no mask. A number of Clarion members grumble under their breath at such an overtly political act. She speaks, holding the Word of Deus in proclamation:

Deny us the future
and we'll take it anyway.
Deny us our secrets
and we'll steal them from you.
We are your future uncertain,
your fears uncovered,
your knowledge unbeknownst.
We are the Fallen.

Oath of Affirmation of the Eighth Tribe, known as the Fallen.

The First Fallen

We were once the Fallen, the outcasts from the Seven Tribes of the Goddess. We were uncounted and without unity in the beginning. We were still clinging to the shadows of the Fatimas, shocked by the reality of our exile. We heard the Word of Joshua, but we did not know it, we did not live it. The first of us was a memory, a faded name upon the Gate of the Banished: Sinead Baal. No one knows her Tribe, the crimes she was accused of, or the nature of her Banishment. What we do know is what strength she drew on to survive, for it was the same strength we all drew on. It was the Goddess, the Word of Joshua, the promise of this place, of our destiny. Sinead's name still lingers on the Gate, at the shrine of the Fallen, on the island of Hom beside distant, dead Vimary.

We of the second generation, those who became the Word, the Children of Prophecy, we who are now the Eighth Tribe, the Nation of Man, we are now and forever in the debt of that first of us, and to all those who fell before our destiny was realized. We stand now in silence to mark their sacrifice. Their names are countless, so we must each remember those we knew personally. We thank them now: Sinead Baal, Veruka the Doomsayer, Troy Fenys, Kymber Reva, smiling Barber, Kyrt the Free, Raven, Kara the Hunter, Ardatli the First Child of Lilith and Mek the Ravager Reborn. Let their names remind us of where we came, of the price we paid and of the destiny we fulfill in their honor. They are the chosen of the Goddess and live on in our hearts still.

The Children of Prophecy

The Word of Joshua foretold the tests and trials we faced. We learned that the Fatimals would never let us live in peace. Their spies set us against one another. Their agents came in the night and took the lives of many who would lead us. So scared of us they were that they made deals with the Beasts to hunt us and torment us. We would bear their punishments, their false accusations. We endured.

Then came the word from beyond, and we were reunited with the descendants of Joshua. So began the trial of Lilith. Born from the bones of Joshua, she would come to us as our companion and protector, and those who witnessed her birth would be her Voice. When the Seven discovered her presence, it was Lilith who fought back, pushed back the assault. It was Lilith who would raise the island of Haven from the Great River, giving us food to eat and a fortress to defend us, giving us our Second City as Joshua prophesied. Lilith would defy her Aunts and make war on the Z'bri. In the end, she was struck down by Tera Sheba as she sought to avenge her father. We learned the wisdom of unity during her trial. We allowed ourselves to be deceived into following another Fatima, rather than following the Goddess directly. And yet, she was part of the Word, and so she is holy. Now her legacy lives on in the Church of the Liberator, the Children of Lilith form the shield and the arm of the Eighth Tribe.

Heeding the wisdom of Lilith's reign, we sought out our future in the Outlands. We met many of our allies in that time. We looked to the survivors, Keeper and Squat, to show us in how to live without the Fatimas. We learned of the promise broken by the Fatimas, of liberation not yet realized. We would become that promise in the Second Liberation. We would become the Children of Prophecy, but we faced our greatest test yet: the year of fire.

The Seven were trapped in their own web of deceit, and lost one of their own. Agnes the eternal child, daughter of Mary, was stolen, and we were blamed for this crime. With all their false righteousness, the remaining Six fell on us like a storm. They burned Hom, they destroyed Haven. They broke the forge of Lilith, and spilled the blood of Her First Child. That year, we were like vermin, living like animals, hunted like animals. We learned humility and the defeat in our Second City - the Word speaks of wisdom of rage and rage within wisdom - but through our suffering the Goddess judged the Seven for their crimes. At long last the Goddess cried out. The Seven could not hear but their children could, and the prophecy of Joshua was heard, and our true birth was announced. We would fulfill Joshua's destiny, and become the Goddess' true champions. We were no longer Fallen, for we fell from nothing and rose to become the Eighth Tribe.

The Second Liberation

After the year of fire, we strengthened as the Seven weakened. They turned on one another, each blaming our ascent on the failure of the other Tribes to effectively crush us. For those who feared us most - the Shebans and the Yagans - proof that the Goddess favored them was denied. The Evans feared the growing independence of Agnes, who had indeed learned first hand about the betrayal of her Six sisters. But it was against Joan that the next attack would come, with the Shebans claiming the right to place a Fatima herself on trial for disobeying the word of Tera Sheba! While Joan faced her crisis, the Nation was without protection and an enemy struck, attempting to kill the Protector. It was the perceptive eyes of the Eighth that uncovered the enemy and vanquished the attack.

Joan emerged from her trial stronger than before, strong enough to admit her wrong in the death of Joshua and in the crimes against the Eighth Tribe. She took her position beside the Eighth Tribe, and together with the Agnites we began the first skirmishes that would grow into the Second Liberation. Those first battles were scattered, for the Eighth Tribe and the Fatimals had problems working together and operated without the support of others. The Child's Crusade led to the destruction of Abonom. The Crusade of the Heart attempted to recover Joshua's heart from the Baron's very throneroom in the center of the H'I Kar. The third crusade was the Crusade of Truth against the Shebans themselves to destroy the heart of Tibor, and forever break the false peace with the Z'bri.

The following autumn, we felt the power of the Z'bri. They came in three large armies to attack and destroy Vimary. Like all true monsters, they attacked one another as much as they attacked the Seven. It was in this battle that the true face of the three-fold deceiver was uncovered. Tera Sheba, the "pillar" of the Nation, buried herself, her Tribe and the Tribe of Eva deep within in the Firmament of the Earth, a great green shield. There they hid from the Beasts, betraying the other Tribes for the final time. It was the Eighth who rescued the other Fatimas, and the Eighth who pushed the Z'bri armies back across the spine-bridge of H'I Kar. The Baron was dead, and like crows, the other Lords fell on the carcass of the Ziggurat, each desiring to hold the throne of rot and sin. It would be the first true battle of the Second Liberation, but the Goddess would wait no longer for the true liberation of humanity to begin. So in the last snows of winter, we went to war against the remaining lords of H'I Kar, and by autumn we would be victorious - pulling down the Ziggurat, liberating the Serfs and foreshadowing our true battle here in Capal.

The Alliance of Man and The Second Liberation

Upon the liberation of H'I Kar, we recognized the need to continue forward, driving the Z'bri back to Capal, which would become our Third City as Joshua had foretold. To this end, the Alliance of Man was forged. It was an army of men led by a human, Mek the Jacker, who is now called the Ravager Reborn. Fatima and Tribal alike recognized this as inevitable fate. Emissaries were sent to rally the Keepers of Olympus and the River Squats. Then the great spirit totems of the Boarhead Confederacy spoke and, following their counsel, King Boarhead and the Keepers of Sanjon marched on Capal, meeting the Army of the Fall on the road. Together Keeper, Squat and Dreamer faced the stark evil of Capal.

There are a million stories from that battle: the tireless devotion of the Dreamers, the stoic determination of the Squat, the miracles wrought by the Keepers. Even the selfish Fatimas sacrificed themselves for the greater good when it was necessary. The Z'bri poisoned our souls and the Marians, long forgotten by all, emerged from their hiding to save us and keep our feet on our path. Our losses were many, but our victories did come. We fought for every inch of this city, and every lesson, every trial we had ever faced prepared us for this moment. In the end, with winter at our backs, Mek launched the Forlorn Hope, making the promise that fulfilled our destiny. We, from that time on, would no longer be Keeper, Squat, Serf or Dreamer. We would be one blood, one heart, one Nation. No longer would spirit or Fatima or Z'bri rule our destiny. We would serve the Goddess directly, we would write our own fate in the stars. Ours is not a nation of anything but Man.

Tonight, we celebrate that promise and that victory. Tonight we end the Festival of Liberation with this message: that we are indeed free.

The Nation of Man

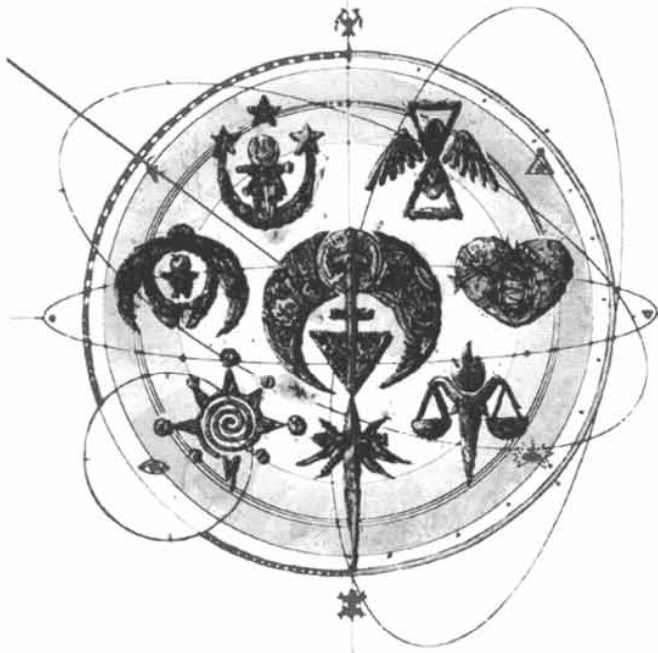
The thoughts of a rogue Guide

I walked away from the pageantry, bile rising in my throat. Altara continued to speak, and received several standing ovations. The Synthesis of the Eighth Tribe would make sure no one spoke against them tonight. History is nothing more than the self-justification of the winners. How Tera Sheba must love the irony of these Festivals.

The Eighth believe that the story is finished, the great victory won and history over. Mek's promise was a rallying cry that has become political rhetoric. The promise has not yet been fulfilled. Capal is not the Third City of Joshua's Prophecy. He foresaw this moment, the very same moment of weakness and hubris that damned his sisters, and the Z'bri before them. History does not end, and no victory earns the victor the right to stop caring.

"They will find failure in success, hubris in pride and defeat in victory."

The mistakes the others feared have come to pass. The storm is upon us. The past is indeed dead. The future is now.



The Second Liberation: Myths and Realities

The Eighth Tribe cast themselves as the true heroes of the Second Liberation. While that is true, they are not the only heroes of that war, nor did they win without help from their old enemies.

The destruction of Vimary was not the intention of the Baron. It was the result of Capal's meddling in the affairs of H'l Kar, a failed coup on the Baron's throne, and the first act of alliance between Capal and the elusive Oneida servants of Hattan.

Two of the three armies that destroyed Vimary were allied with Capal or the Capal-supported H'l Kar rebels. This is the true reason for the infighting Altara mentioned - these armies fought against the Baron's loyalists. By the time the coup's leaders were destroyed by the Baron, who was in turn lured into a trap and killed by Magdalen and Agnes, things had fallen apart into a general melee. The various Z'bri forces withdrew to H'l Kar to resolve the question of succession. With the Baron destroyed and the Melanis of Rhantoh having relinquished their claim to Tibor's throne, Prince Thak'ikch'at was left as the last survivor. His forces withdrew as he made his claim known and demanded that the remaining Lords of the Z'bri recognize his claim by pledging allegiance.

Likewise, the destruction of H'l Kar was possible because the careful balance of power maintained by the Baron fell apart after his death. The Melanis and Koleris abandoned the Sangis and the Skkr Flemis collective in favor of Capal. Altara is also downplaying the help the Eighth had from the remaining Tribes of Vimary, including 5 of the Fatimas themselves. But such is the nature of history written by those seeking to justify their past and present actions.

Chapter three: The Nation of the fall

For the first time since the Ending of the World Before, there no stands a single, united nation of free humanity, dedicated to the liberation of all and to the One Goddess and her salvation. United by sisterhood in the face of the Z'bri threat, the Nation is a symbol of the rebirth of humanity. The Nation of the Goddess, Vimary, was a closed society, only a chosen few were considered "free", but this new Nation unites all mankind - Fatimal and Fallen, Keeper and Squat, and embraces the Liberated Serfs for the first time ever. This is not the end of the story of the Eighth Tribe, merely the background against which the next cycle of their story takes place.



Humanity in the Age of Man

The events since the End have divided humankind into three distinct groups. For much of recorded history, these groups developed separately and their meetings were hostile ones. Conflicts over food, land, and religion between the groups were common, and the differences seemed insurmountable.

The burning of Vimary and the liberation of Capal provided the spark needed for mankind to lay aside its conflicts and unite against a common foe. In the years since unification, they have seen what can be accomplished if they work together instead of fighting among themselves. Not everyone likes the new social order, and there are those that seek to break it apart for their own ends.

The Dreamers

The Dreamers are made up of those who were liberated from the Camps of the Z'bri by the Fatimas. The Fatimas reconnected their followers to the River of Dream, granting them the power of Synthesis. These scrap goddesses forged the pitiful shells of humanity they found in the Camps into humans, and lead them to build a new society on the island of Vimary.

While once they were united under their Fatimas, those same Fatimas were responsible for dividing the Tribes. Each Tribe withdrew into their own, separate, homeland, with only limited interaction between them. The Fatimas also Banished those who displeased them or disagreed with them to the near-barren island of Hom. This gave birth to the Fallen, who in time became the Eighth Tribe of Joshua's prophecy.



Hooks & Tips: Fatimal Naming Conventions

The traditionalists among the Fatimal Tribes - the Yagans, Evans, Joanites, Magdalites, and Shebans - still use a naming convention among the Fatimal Tribes - the Yagans, Evans, Joanites, Magdalites, and Shebans - still use a naming convention that originated soon after their liberation from the Camps.

A Tribal has three names. The first is chosen for them when they are accepted into the Tribe shortly after their birth. The second name is their family name, the name of the head of the family with the "-kin" or "-ith" suffix attached. When the head of a family changes, or a new family splits off, the Tribals in that family keep their family names, but any newborns will have the new family name. The third name is their clan name, which is a shortened form of the name of the clan's founder with the "-on" suffix attached. Every family is part of a clan, and all the clans were founded during the First Liberation by those especially close to the Fatimas.

Most Fatimals will use only two of their three names unless they are being extremely formal. Which two varies from Tribe to Tribe. The Yagans and Magdalites give their family name, while the Evans, Joanites, and Shebans give their clan name.

The Dahlians and Agnites have no real naming conventions. Members of those Tribes take (or are given) names that fit their personalities, and even change names when they feel the need to do so. This annoys the more traditional Tribes to no end.

The Seven Fatimal Tribes



The Seven Tribes of Vimary were the Tribes of the seven Fatimas that survived the First Liberation. Once they ruled the plentiful island of Vimary, and set themselves above the rest of mankind. As the followers of the Fatimas, they proclaimed themselves the chosen of the One Goddess, unable to do wrong. Those that questioned or offended the Fatimas were sacrificed to keep the Z'bri appeased or banished. Their arrogance proved to be their downfall, and they are now subordinate to those they once banished and scorned.

The Fatimal Tribes no longer present a united face to the outside world. The Tribes of Agnes, Dahlia, Joan, and Magadalen threw their lot in with the Eighth Tribe when the Pact of the Dome was broken and the Z'bri armies swept into Vimary. They were rewarded when the Eighth conquered Capal, and are second in status only to the Eighth Tribe itself. These Tribes are still permitted to practice their customs and many of their institutions have survived. Some changes have been made to accommodate the realities of the new Nation and the sensibilities of the Eighth Tribe. Members of the High Tribes now freely intermingle and intermarry, and banishment from a Tribe is now used for only the most serious crimes.

The Tribes of Tera Sheba, Eva, and Baba Yaga, who were antagonistic towards the Eighth Tribe in the past, have been split from their fellows and reduced in status. Once the paragons of the Seven Tribes, these three Tribes are now impoverished and barely higher in station than Serfs. Two of their Fatimas, Eva and Baba Yaga, lie comatose on Vimary. Tera Sheba is the only Fatima they have left, and the Eighth Tribe wants nothing to do with the Fatima who betrayed the Tribes to the Z'bri and sought their destruction. Their social structures have largely been broken down, through poverty, their desperate flight from the ruins of Vimary and the meddling of the Eighth Tribe.

Joanites



Jheena Uhan'on speaks of the Tribe of Joan:

"We are, and always have been, the Shield of the Nation, those that fight until the last to protect it against threats from the outside... And from the inside. Tera Sheba's treachery showed us that we have to be loyal first and foremost to the Nation and what it represents. We will not be tricked again. Of course, that means we have to keep a close eye on the Luther'ons and others that went along with Sheba, watching for signs of weakness or betrayal. They faltered before, and could do so again. And we must keep an even closer watch on the Eighth Tribe. They seem to be serving the Nation well, but so did Tera Sheba, once.

Joan? Of course she did the right thing by becoming a Hermit Blade. She had dishonored herself, and had no other choice. Our lives are harder without her, of course, but its better than having our Fatima tearing herself apart inside. I just hope she can one day come to terms with what she has done and return to us."

The Joanites are the most militant of the Fatimal Tribes. The stereotypical Joanite is focused on, if not obsessed with, strength and honor. Their concept of honor revolves around loyalty to a higher ideal and protection of those placed in their charge. Joanites are loyal almost to a fault, and will make great sacrifices to defend

those under their protection. Likewise, their fury towards those who have betrayed, hurt, or dishonored them or those under their protection knows no bounds.

Many Joanites are found in the Capal Guard or the Army of the Nation, especially the Home Army or Blacktop Watchers, and are known among the Joanites as **Blades**. Extremely skilled and experienced warriors, wise in the ways of battle and Dream, can become **Templars**, the sacred warriors of Joan. The Templars once fought at Joan's side, but they now form elite units or lead groups of Blades. Older Blades generally become **Teachers**, training the next generation in the art of war. A Joanite who feels she has dishonored herself or failed in her duties will usually choose to become a **Hermit Blade**. The Hermit Blades travel the Outlands, avoiding contact with other people and hunting threats to the Nation.

The Templars and Blades are supported by the **Weaponshapers**, smiths and craftsmen who build weapons, armor, fortifications, and other engines of war for the Nation. Some of Capal's best smiths, stonemasons, and carpenters are **Weaponshapers**, and they apply their skills to creating things other than weapons of war.

The Tribe of Joan has Eminence over **Fury** and **Devotion**.

Magdalites



Johon Armakin describes the Magdalites:

"By the Goddess, we must be the most misunderstood Tribe of them all. No, we're not all sex-mad. We simply appreciate and seek to create beauty and pleasure in all their varied forms. The world is a cruel and dark place, and we seek to bring some light into it, to let others relax and enjoy themselves. Magdalen's one boundary is that our work must be welcome, and children are strictly off-limits."

The Tribe of Magdalen is centered on beauty and pleasure, and, behind the smiling faces and in the shadows, secrets and conflict. Most Magdalites are outwardly open, friendly, and social, bordering on flirtatious. They are also free with gifts, whether the gift be love, friendship, drugs, or some trinket. Inside, they are detached and calculating. They will rarely allow themselves to get close to anyone, and use the gifts they give and their harmless, disarming demeanor to worm favors and secrets out of others. Magdalites delight in using these favors and secrets to sow dissent and confusion among their enemies, and generally have some secret agenda of their own. Whether these agendas are individual things or part of a bigger plan by Magdalen, not even the Magdalites know for sure.

Concubines are what Magdalites call those of their Tribe that work at the House of Masks. They are skilled socialites and lovers, adept at keeping their patrons entertained and fulfilling their appetites. Designing and making clothes and jewelry has become a popular occupation among Magdalites since the Tribe came to Capal, and those that work in this field are known as **Adorners**. The **Ecstatics** work at the creation of potions and elixirs of all sorts. From hazers and other recreational drugs to healers and medicines of all sorts, the Ecstatics produce it all.

The Magdalite **Diplomats** are, perhaps, the face of the Tribe least often recognized by outsiders but with the most influence on the outside world. The Diplomats are masters of negotiation, persuasion, and compromise. Young and less-experienced Diplomats work as middlemen, hiring out their services to those who need to resolve disputes or negotiate deals. Those who have proven themselves are given tasks by Magdalen herself, and are sent long distances or into great danger to negotiate deals or alliances to further Magdalen's agendas.

The Magdalites have Eminence over **Sensuality** and **Conflict**.

Dahlions



The Trickster speaks of her Tribe:

"You've got to have some fun and laughter, or what's the point of it all? That's what my Tribe's all about. Fun and laughter and the delight in someone's eyes as she watches one of our performances or our pranks, or marvels at something we've sold them. Though just as often, it's us having a laugh at the foolishness of others who have fallen prey to our pranks or buy something that isn't quite what it appears to be."

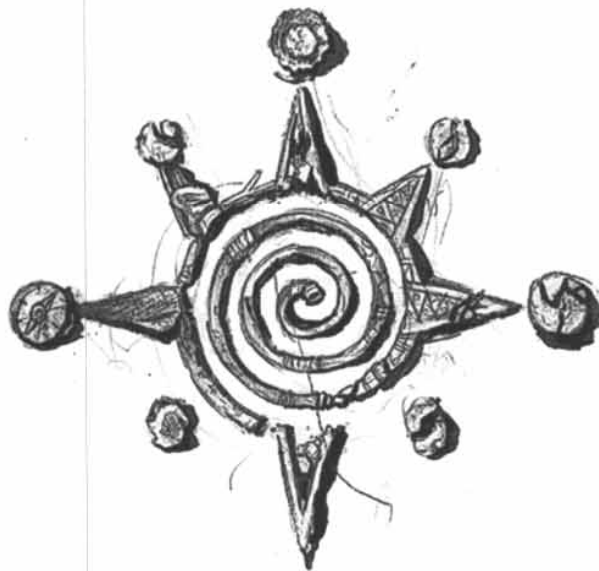
Dahlions are seen as being carefree and whimsical, enjoying themselves and others, without a care in the world. They're also famous tricksters, liars, and cheats, so most people will think twice before dealing with a Dahlian. Of course, they might not know that they're dealing with one, or might have no other choice. A Dahlian's pranks are usually chosen to teach some sort of lesson, though since some take such great delight in simply causing chaos and humiliating fools, this isn't always true.

The mercurial Dahlions are known for their highly skilled performers and artists. Dahlia herself serves as a source inspiration for many, a sort of muse who brings them images and ideas that they then feel compelled to give form or voice to. Dahlions are also known as travelers and shrewd traders, though some would call them swindlers or con-men. Many of those that travel with Capal's caravans, especially the land caravans, are from Dahlia's Tribe.

Perhaps more important are the **Arrangers**. The Arrangers are simply people who know people. While not that famous yet, they are superb middlemen and sell their services to those looking to trade by finding someone who has what they want and wants what they have. Naturally, Arrangers also make the match-ups that benefit their own agendas, whatever those may be.

Dahlia is a great believer in change. She associates stagnation with death, and believe that for anything to survive, it must constantly change and develop. Dahlia and her children do their best to encourage change and growth in others, using their unique position as traders and entertainers to expand the minds of their customers and audiences.

Dahlia's children have Eminence over the domains of **Illusion** and **Motion**.



Agnites



Vee Key, Agnite Runner, talks about her Tribe:

"We're the best, and that's all there is to it! Of all the good Fatimas, ours is the only one that lives with her Tribe instead of ruling them from on high. Agnes isn't just our leader, she's our friend. And she's going through a rough time right now, so we all need to do our best to support her. So while I wish I could be out there with her, I'm happy working here in the city to support my friends in their great experiment.

Oh yeah, you don't know about the great experiment! Its only the biggest game ever! We're growing up now, and Agnes says that means we've got to find a society of our own instead of just using the one her aunts gave to us. Part of finding our own identity, whatever that means."

Agnites are, as a rule, cheerful, optimistic and friendly. They seem to have boundless reserves of energy, and are very enthusiastic. They're eager to explore and learn, and aren't afraid to speak their minds or offend people. The more serious outsiders hate Agnites, but the young at heart love to have them around. Those outside of the Tribe who anger an Agnite or prevent her from doing what she wants to will be met with sullen disrespect and rebellious misbehavior from her and her close friends until they make amends.

Once the Child Fatima, Agnes has grown up during the Second Liberation, and her Tribe has grown with her. They've moved beyond the simple, childish games they once played to amuse Agnes. Now they play at being adults in different kinds of societies, trying them on for size for the time when Agnes and her Tribe move into adulthood. They call this their great experiment. Agnites tend to be a creative bunch, with fertile imaginations and few preconceptions, a combination that allows them to come up with a remarkable number of new ideas. Those that participate in these experiments are called **Companions**.

Not everyone can participate in Agnes' experiment. The Agnites cannot get everything they need to survive in the Spires and so cannot afford to cut themselves off from the outside world. Those that venture outside to explore, experiment with the society of the Nation, or support their fellows are known as **Runners**. Runners can be found doing practically anything, though they especially enjoy working as couriers and with caravans.

Agnites hold Eminence over **Capriciousness** and **Inspiration**.



3. The Nation

Inter-Tribal Relations: Highs and Lows

The Burning of Vimary and the choices made during the Second Liberation have deeply divided the remaining five Fatimas. Relations between Tera Sheba and her Sisters are icy. Tera Sheba is deeply resentful of the fact that her Sisters, who all supported her decisions on Vimary, now denounce and demonize her. She feels a deep sense of pain and betrayal that compounds her feelings of guilt over the mistakes she made. She resents how easily those who participated in the oppression of the Fallen became the friends of the Eighth Tribe. For their part, Agnes, Dahlia, and Magdalen try their best to ignore Tera Sheba and the uncomfortable history she represents. With the dead Fatimas, Eva and Baba Yaga, they are slightly more charitable, giving them a measure of respect and dignity for their sacrifice - they were wrong but their intentions were pure.

The most dire relationship is the one between the former Pillars of the Nation - Joan and Tera Sheba. Here no words, no acts, no thoughts can bridge the gulf. Joan and Tera Sheba both made war against the Fallen, both played their parts in the death of Joshua, in the Pact of the Dome and the uncounted lesser evils and moral compromises that kept the old Nation together. Now Joan's guilt is tearing her apart inside, and she wanders the Outlands as a Hermit Blade.

Shebans



Grigor Seth'on explains his Tribe:

"When I look back at our behavior in Vimary, it shames me. We were arrogant beyond belief, convinced of our own superiority and the rightness of our cause. We thought we knew justice because we knew the law. What fools we were!

Not that the so-called Eighth Tribe is any better. Look at them, with their pride and presumption. Watch them make the same mistakes we did. They don't know what justice or truth are any more than we do. No, we don't know either, but we're the ones that are trying to find them. Mark my words, we'll be back on top someday, and things will be different then. We'll do it right this time!"

Shebans are regarded as conceited and arrogant. The belief that they are the rightful leaders of the Nation and their position was stolen by the upstart Eighth Tribe is widespread amongst their tribe. The collapse of their government and their subsequent reduction in status has shaken the iron confidence of the Shebans. Their position near the bottom of the new social ladder has given them a new perspective on what life was like for others during their rule. This has challenged their understanding of justice and truth, and forced them to examine themselves instead of judging others. Despite this, many Sheban clans and families survived the exodus to Capal, and have been driven even closer by the hardships suffered since.

Knowing that they must do what they must to survive, most Shebans labor away at low-paying, menial jobs. Outside of their jobs, they congregate in groups and try to puzzle out what justice and truth really are, so that they don't make the same mistakes again. These discussions have lead them into other areas of philosophy, and resulted in the Shebans acquiring a reputation as underground intellectuals. This reputation, and their still-active Fatima, has made the Shebans the unofficial leaders of the Low Tribes. They are still confident that they're the only ones that can understand justice.

Not every Sheban is willing to follow the will of their Fatima and quietly accept their reduced station, contemplating their mistakes, and waiting for a second chance. Most dissatisfied Shebans merely seek to increase their own personal power, or even become members of the Eighth Tribe. They typically turn to crime, try and build power bases for themselves among the Low Tribes, or curry favor with the Eighth Tribe. A few go even further and seek the total destruction of the Eighth Tribe and the Nation, either out of some misguided loyalty to their Fatima or for revenge for what the Eighth Tribe has done to them.

The Shebans hold Eminence over Truth and Wisdom.

Yagans



Andrea Sarakin gives voice to her pain:

"What is there left for us in this world? Our Fatima is dead, our most sacred secret truths nothing but lies, the skins that hold our ancient histories lost, our wise old leaders gone to the grave. There's nothing but purposeless emptiness and pain left for us here. But even death is no escape, as with Baba Yaga gone, who will guide our souls to the Goddess? Who will keep us from the Sea of the Lost? Who will show us how to live our lives, and tell us when it is our time to die? Can we do nothing but suffer in silence?"

Once we thought the Fallen, and even the other Tribes, were nothing more than unruly, ignorant children. Perhaps, looking back, we were the ones who were blind. But something inside me says that there's still hope. After all, were not the Fallen like this once?"

Yagans tend to be nihilistic and uncertain. Once known for their self-confidence and wisdom, the death of their Fatima has thrown them into confusion and disorder. Many of their treasured histories were lost during the burning of Vimary, and the ascent of the Eighth Tribe has cast many of their precious secret truths into doubt. The foundations their society was built on have been pulled out from under them, their assumptions about the world have been shattered, and many of their rites outlawed by the new rulers. That Baba Yaga can no longer help souls to the Orb of Spirit is an especially painful blow.

Many Yagans are left adrift and purposeless, wallowing in misery. They work at mind-numbing, difficult jobs without complaint and spend their nights mourning Baba Yaga and seeking guidance. Some, who have discovered a purpose of their own have rapidly developed into leaders among the Yagans. Most choose to explore the River of Dream, trying to find guidance and answers to their questions in its depths. Others have turned to crime, using the gifts given to them by their Fatima to spy on and harm others.

The old Yagan clans and families of Vimary were broken apart by their flight to Capal. New families and clans have grown up in the new city. One tradition that has survived is that the head of a family is the oldest woman in that family, who is known as the Little Crone. While many truly ancient Yagans perished during the hard times after the burning of Vimary, these women still possess substantial wisdom and are seen almost as surrogate Fatimas. Most have found some kind of purpose for their life, even if its only ensuring the survival of their new family.

The Yagans hold Eminence over Death and Fate.



3. The Nation

Evans



Robert Aria'on describes his Tribe:

"Our lot in life has definitely changed. Once we were the mother-figures of the Seven Tribes. We knew better than all of them, and it was our duty to keep them from hurting themselves. Everyone looked up to us. Now we're the ones being lectured to and told how to live our lives, and everyone looks down at us.

We were saddened at Eva's death. Who wouldn't be sad to lose their mother? But as Eva herself taught us, all life must move on eventually. With her gone, its even more important than ever that we work hard to bring about her dream of bringing our dead world to life once more."

The Evans are a determined people, compassionate and caring but thoroughly dedicated to their cause. Eva's death has saddened them, and they grieve for their lost Fatima, but it has also filled them with determination to continue her work and once again fill the world with life. Despite being poor and powerless, they put a lot of time and effort into helping other living things. They work as healers and grow food for the Low Tribes, or, when allowed, the higher castes. Of course, any help from an Evan will involve a sizable amount of motherly advice. They do their best to tend the wild plants and animals in the Outlands near the city, and try to encourage them to spread into the still-desolate areas of the ruins.

The Evans try to be motherly to all things, caring and nurturing, but there is still a small judgmental edge left in them. It is hard for them to see others as anything but children in need of guidance, and while they try their best to let others be, most cannot resist offering good advice. Not all Evans accept the new direction of their Tribe. Shaken by Eva's death, desperate to regain lost rank, or resentful of the success of those they once scorned, they seek other paths. Crime is a common choice, and more than a few high-ranking members of criminal organizations are Evans, who usually act as mother-figures to the criminals who serve them.

Eva's children hold Eminence over **Life** and **Empathy**.

The Lost Tribes



Two Tribes out of the original eight were lost during or shortly after their Liberation from the Camps. The death of the Fatima Joshua the Ravager during the final battle against T'bor caused his Tribe to flee or be exiled into the Outlands. Soon after the remaining seven Fatimas settled their Tribes on Vimary, Mary, the Forgiver, sickened and died and then was reborn as Agnes the Child.

Joshuans



During the Liberation, the Joshuans were the sword of the eighth Tribes, and the Joanites the shield. Their rage and hatred for the Z'bri that had tortured them for so many generations forged them into the perfect weapon, and they inflicted horrendous losses on the Z'bri. Then their Fatima fell in battle with T'bor, betrayed by one of his sisters. Fearing that whoever betrayed their Fatima would turn on them next, with Joshua's prophetic last words hanging in their ears, they fled into the Outlands.

For years, the Joshuans protected the Tribes of their sisters from afar, battling beasts and horrors in the Outlands to keep Vimary safe. The Seven Tribes believed them to be long-dead, and were quite shocked when the Joshuans revealed themselves during the Second Liberation. Now the Joshuans have again distanced themselves from the society of the Nation, vanishing into the depths of the Outlands.

Joshuan society is totally focused on martial pursuits. Most Joshuans are trained to fight from their first steps onwards, practicing with their fists, minds, and a great variety of weapons. Even those who decide to work at more peaceful pursuits

and support for their fellows are still trained in combat. Joshuans organize themselves into small **Sword**, which operate independently of each other, only coordinating when it becomes necessary. Members of a Sword are very close, and many view their Sword as their family.

Marians



After the death of their Fatima, the Marians were split. Some stayed with Agnes to try and help her, while others agreed to be welcomed into other Tribes. Others committed suicide, seeking to follow their Fatima to the Goddess' arms. The Marians went along with this peacefully, even though it meant the dissolution of their Tribe and death of their customs.

While they faded from the minds of the Seven Tribes, the Marians worked in the shadows to prepare for what was to come. They met and worshiped Mary in secret, and revealed themselves only when the Eighth Tribe launched their Second Liberation. They worked with the Eighth Tribe, protecting them from the effects of exposure to Z'bri Atmospheres and Sundering, and helped with the cleansing of Capal. Then they vanished as mysteriously as they had come. The Marians now want nothing more than to be left alone. They have had to carry the hardest burden of all the Tribes, and now believe that their work is complete.

Mary's Tribe are the purifiers, the forgivers, the healers of mind and soul. Always a very close-knit Tribe, the experiences since Mary's death have only made them more so. They are naturally sensitive to the emotions of others, and seek to live in harmony and peace. The entire Tribe is treated as one family, without the internal divisions employed by the other Fatimal Tribes. This is also why they isolate themselves from the outside world, seeking to avoid the conflict and corruption of the outside world.

Marians have Eminence over **Recognition** and **Purity**.

The Eighth Tribe



The Eighth Tribe was once the Fallen, those Banished from the Seven Tribes of Vimary for heresy or looking too closely for things the Fatimas wanted to keep hidden. With their connection to their Fatima, the center of their lives, and the River of Dream severed, many Fallen simply gave up on life. Others found the courage and determination needed to carry on and found that they could still touch the River. They are free Dreamers, able to work the River on their own without any connection to a Fatima or any other master, and have great potential to change the world, even if they still do not realize it.

The Eighth Tribe is very much a loose collection of individuals. Every member has their own views, opinions, and beliefs. On any issue, no matter how small or large, it is almost guaranteed that the Eighth Tribe will somehow be divided. Even such seemingly fundamental issues to the philosophy of the Eighth Tribe, such as the worship of the One Goddess or the meaning of Joshua's Prophecy, can provoke huge arguments, and even those who share the same general viewpoint have wildly different opinions about the specifics. Unsurprisingly, the question of how exactly the Eighth Tribe should use its power is one of the most hotly contested topics. The purpose of the governing body of the Eighth Tribe, the Clarion of Destiny, often seems to be to find the course of action that causes the least outrage among the Tribe's members, which usually means allowing these members to do their own thing. This emphasis on individual freedom of action is one of the many factors that has allowed such a divided and fractious people to reach such heights of greatness.

The Eighth Tribe is roughly divided into four **Outlooks** based on personality, philosophy, politics, and Eminence. A person's Outlook can change over the course of their life as they grow and develop; although this often represents a fundamental change in personality or worldview. Outlooks are very loose and informal groupings, lacking any sort of internal organization, and are definitely not uniform. There is substantial variation within each Outlook, as they are ultimately made up of individuals with their own personalities and defining experiences. The least variation lies in the way the members of an Outlook manipulate Dream. Those who see themselves as members of an Outlook tend to have at least one of the two Eminences associated with that Outlook.

3. The Nation

Herites



Herites are those that feel the need to be free of shackles and see things for what they are. To them, nothing is more important than freedom. Any measures are justified to preserve their freedom, or take action against those who try to deprive them of it. Many Herites have a distrust of authority figures that borders on paranoia, and their hatred for the Fatimas is still as intense as ever. Despite this, many Herites are devout followers or even priests of the Church of the One Goddess and almost all are somehow involved in the politics of the Clarion of Destiny. Herites also tend to be the most strict about maintaining the division between the Eighth Tribe and the other castes, and are the most reluctant to recognize new members into the Eighth Tribe.

Herites hold Eminence over **Freedom** and **Recognition**.

Doomsayers



Doomsayers seek to understand. How they find understanding and exactly what they seek to understand depends on the individual. Some journey deep into the River of Dream, searching for the fundamental secrets of Creation or to try to puzzle out the meaning of a dream or vision. Others seek to understand human nature through everything from poetry to simple personal interaction, or to understand history or any number of other things. Doomsayers tend to have very strong opinions about their areas of interest, which they defend most fervently no matter how little real evidence they have. They tend to work in artistic, intellectual, or mystic professions, and many poets, painters, historians, archaeologists, fortune-tellers, and professional Dreamers count themselves among the Doomsayers.

Doomsayers hold Eminence over **Mystery** and **Shadow**.

Jackers



The Jackers are driven by the need to take action. While others may pause to discuss or consider, a Jacker will jump right in. They tend to be very emotional, and have a reputation for having hair-trigger tempers. This impulsiveness is balanced by a very strict code of honor, which each Jacker determines for themselves. Most people remember the Jackers for taking the fight to the Z'bri and leading the Second Liberation under the command of Mek. With the Z'bri driven back, many have since turned their attention to things other than warfare. Most prefer physical pursuits, or occupations where they can compete against others. While they are best known for their proficiency as fighters or soldiers, there are also many Jacker smiths, butchers, stone carvers, and the like.

Jackers hold Eminence over **Vengeance** and **Bravery**.

Lightbringers



The Lightbringers strive for progress. They are typically great organizers, who work to unite people into groups that can, together, build something greater than the sum of its parts. They often wind up mediating between others and resolving disputes, though each has her own preferred method. Some like to deal with things in the open, while others employ backroom deals and under-the-table pressure. Lightbringers generally have a vision of some sort that they're working to bring about. Some have a small vision, like keeping their friends happy or their family safe. Others have a larger vision, one that encompasses the entire Nation, or even the entire world. Lightbringers are generally drawn to pursuits that allow them to work as organizers, negotiators, or mediators.

Lightbringers hold Eminence over **Unity** and **Conviction**.

The Survivors

The survivors are those that were not captured by the Z'Bri and herded into the Camps. Some fled into the wilderness and did their best to build a new life for themselves there. Others hid in bomb shelters, basements, and subway stations, preserving as much knowledge of the World Before as they could. All those who escaped from the Camps spent generations hiding or fleeing from the Z'Bri, who sought to capture them or kill them for sport. When the Eighth Tribe began the Second Liberation, many survivors jumped at the chance to turn the tables on the Beasts.

Squats

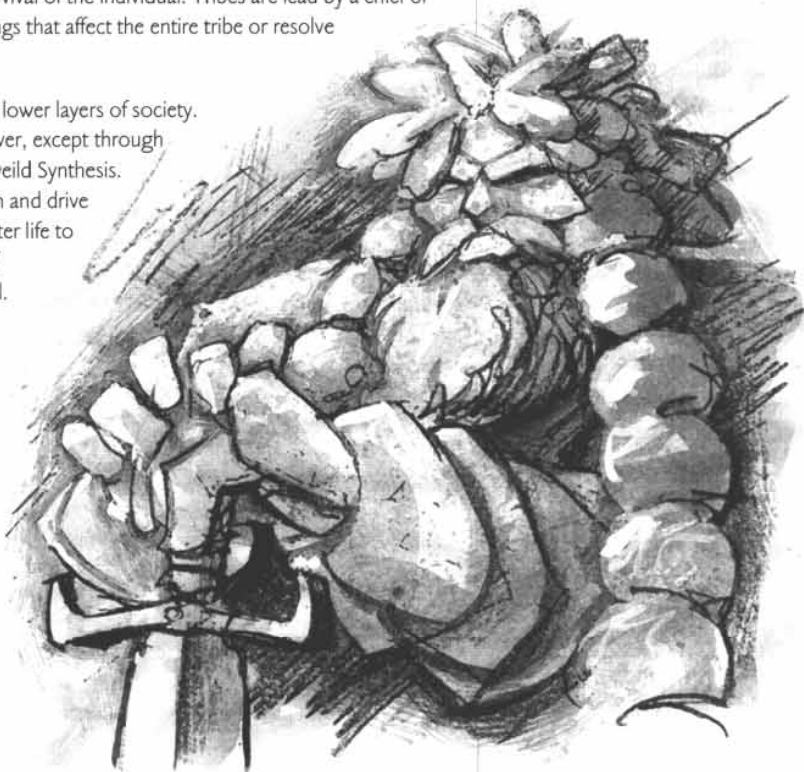
Those who fled into the wilderness and abandoned their old ways are known as Squats. While the Serfs and the ancestors of the Dreamers suffered in the Camps, the Squats fought to survive in the deep wilderness. Over time, they relearned the survival skills their ancestors had lost and banded together into tribes. Some became nomadic, wandering in search of food. Others settled down in one place, trying to eke out a living by farming the land, which was often badly damaged. Many died, to starvation, plague, exposure, and warfare, but they persevered.

There is remarkable variety of culture between Squat tribes. Each has developed its own customs and ways, though there are broad similarities between them. Most place the survival of the tribe over the survival of the individual. Tribes are lead by a chief or a council of elders, who decide things that affect the entire tribe or resolve disputes.

In Capal, they fit into the middle or lower layers of society. They have no connection to the River, except through their spirit totems, and so cannot wield Synthesis. What they do have is determination and drive in abundance, and the lure of a better life to inspire them to make something of themselves and contribute to Capal. Unfortunately, not everyone succeeds. Those that don't become laborers or farmhands to survive, or return to their homelands, the Squats are the primary inhabitants of the Outlands. They farm or forage for food, having long ago learned to live with the land.

The Fifth Outlook: The Children of Lilith

There is a fifth Outlook beyond the four listed above, but it is not usually counted as such. The Children of Lilith were the followers of the Liberator during her reign over Hom and Haven. They have emerged from the fires of the Second Liberation with new purpose and determination. The Children have reformed themselves into a militant religious order of the Church of the One Goddess, based out of the city of Capal. See their writeup in Chapter 5 for more details.



3. The Nation



Hooks & Tips: Doyles

Life on Fonland is not easy. Even with all their technology from the World Before and their knowledge of the sea, many lives are still lost every year to the ocean, above those lost to the usual dangers of exposure, disease, and wild animals. Regrettably, this leaves many orphans and children abandoned by now-single parents who cannot support them. These children, both the boys and the girls, are referred to as Doyles. They remain a Doyle until they marry, at which point they take their spouse's last name but keep Doyle as their first name.

While the entire settlement does pitch in and help care for the Doyles, they definitely don't get the best. They're like the kid brothers and sisters of the entire settlement, making do with cast-offs, hand-me-downs, and charity. Most Doyles never become anything special, but some are inspired by their lowly condition to make a name for themselves, and some of Sanjon's greatest heroes bear the name "Doyle."

Keepers



Those that hid in shelters and underground and tried to keep the ways and knowledge of the World Before alive are known as Keepers. They took as much as they could with them when they hid, and fought to keep the knowledge alive in the years since. Much has been forgotten, as there was only so much the first Keepers could take with them, and only so much they could teach. While they lost much knowledge, the Keepers gained a unique connection to the River of Dream: Technosmithing.

Like the Squats, the society of the Keepers is very diverse. Each of the enclaves was, for the most part, isolated from the others, so they developed independently. Most have preserved much of the culture of their founders, though it has been changed and distorted with the passing of time. One thing all Keepers have in common is a desire to acquire lost knowledge and technology. They do differ on what should be done with it. Some believe that it should be studied and put to use to help the societies that have developed from the carcass of the old world grow and prosper. Others believe that their knowledge and technology should be used to rebuild the World Before, and that the societies that have developed since must be pushed aside in favor of the true way.

The Keepers of **Sanjon**, on the remote island of Fonland, are the most involved with the Nation. They were among the first to break down the walls dividing them from the new peoples that had sprung up since the end, first with their alliance to the Boarhead Confederacy, and then by joining the armies of the Eighth Tribe during the Second Liberation. Now they are prominent, valued members of the Nation, with settlements in and near Capal. Their strange customs and near-impenetrable dialect still set them apart from other members of the Nation, and lend them an aura of mystery, but they are as much a part of it as anyone else.

The Sanjon Keepers believe that their technology should be used to help the people of the Nation, though they still jealously guard the secrets of their technology and Technosmithing. Their people had to sacrifice much to hang on to what they have, and have many old stories about outsiders stealing and abusing their treasures. They take quite a bit of quiet satisfaction from the fact that they survived in a harsh land while those who exploited and mocked them were destroyed. The Sanjon Keepers rarely fully accept outsiders. While they are open to them, and famed for their hospitality, even those that marry into a Sanjon family and learn their customs and dialect will never really be seen as one of them, nor will they ever have access to their secrets.

Unlike even most other Keepers, the Sanjon Keepers are filled with a passion for exploration. Located on the edge of the Lannic, they are always looking out over its seemingly limitless expanse and wondering what's on the other side. Their massive sailing ships constantly test those horizons, while other Keepers explore inland or search for secrets among the remains of the World Before.

The other major Keeper faction are those who live in or follow the dictates of the Ancients of Olympus. Known as the **Olympians**, they seek to use their knowledge and powers to restore the World Before. While they bear no ill will towards those who have struggled upwards from the ashes of the old world, they do believe that their societies are only pale shadows of what once stood, and those that will not step aside for the rebuilding of the old world will have to be removed violently.

The Olympians have great respect for the accomplishments of the World Before, almost, but not quite, to the point of venerating them. To further their goal of rebuilding what was lost, they try to gather as much knowledge and as many relics from before the End as possible, to study, analyze, and repair. While they will not trade away any artifacts they still have a use for, they will trade almost anything else for things they want that others have found. If the outsider is not willing to trade their junk or scrap of information, only the rare principled individual will not try to take it by force.

The **Machine Monks** are a bizarre sect of Keepers that wholeheartedly embrace the mechanical and the technological. Their origins lie in the Rust Wastes of Vimary, but since the burning of Vimary and the Second Liberation, small hives of them have spread throughout throughout the Outlands. Inside these hives, they keep bizarre collections of technological knick-knacks, patched together into a mass of blinking lights and humming parts whose function is a total mystery to all outsiders. Their obsessive attempts to add to this stockpile make them nuisances to nearby settlements of the Nation. Most are relatively harmless, but some seek to purge the lands near their hive of all "unclean" humans.

The Monks believe that the mechanical nature of technology is the ultimate purity, and seek to become as much like machines as possible. Those that join the Monks give up their names and are identified by a numerical designation, such as "Cog 1" or "Lever 5." They study machines to try and understand their nature better, and seek to emulate them in all ways. Some even go so far as to try to integrate machines with their bodies, so as to replace as much of their impure flesh with perfect machinery as possible.



3. The Nation

The Liberated and the Subjugated

After the End, most of mankind was imprisoned in the Camps by the Z'Bri. There they suffered for generations until the Wanderers came and showed them how to the Fatimas. But the Wanderers only visited so many camps, and the Fatimas could only liberate a small portion of the Serfs. When they sealed the Pact of the Dome to ensure the freedom of their Tribes, many were left in thrall to the Beasts. Called Serfs by those lucky enough to have escaped the Camps, they lived in horrible conditions, toiling away for their inhuman masters or satisfying their perverse appetites. Even in the H'I kar, on the north shore of Vimary and on the very threshold of the Fatimas' lands, there were untold thousands of Serfs left under the rule of their inhuman masters.

The burning of Vimary and the Second Liberation of the Eighth Tribe killed or drove away the Z'Bri of the H'I kar, finally liberating the Serfs left there. Still more were freed when the Eighth Tribe took Capal, forming a sizable population of liberated Serfs. Without a doubt, there are still more masses of Serfs in slavery in the Z'Bri city of Rhanto and other strongholds beyond it. *What the Nation of the Fall will do about them remains to be seen.*

Liberated Serfs

Used to hard work and constant oppression at the hands of their inhuman masters, the Serfs liberated from the H'I kar and Capal are having a hard time fitting in to their new lives. Some have welcomed their liberators enthusiastically, and become devout members of the Church of the One Goddess and work happily at any task given to them, no matter how dull or difficult. At the other extreme, some Serfs feel intense dislike for their new lives. They would like nothing better than to return to their old lives. Most fall somewhere between the two extremes. While glad to be free of the Z'Bri, they wonder if anything's really changed, or if they've just exchanged their old oppressors for new ones.

Unfortunately, bias against Serfs is common among higher castes. Many have visible deformities that mark them as former Serfs and make them look ugly or hideous to the eyes of others. Others avoid them or hate them because of the taint of the Seed still hanging about them from their extended contact with the Z'Bri. This taint makes others, especially Dreamers, very uncomfortable. Because of this, Serfs tend to associate with their own kind, and are very hesitant towards non-Serfs. *Most are quite loyal to their masters or employers, though some resent their wealth and status and seek to humiliate or destroy them.*

Serfs

Serfs live at the mercy of their masters, and exist to serve them. Their lives are even poorer than those of the liberated Serfs. They live in simple mud huts and eat whatever they can find, grow, or are given. Their masters abuse them most horrifically, forcing them to perform tasks that are *disgusting, dangerous, and dehumanizing*. *The typical Serf's life is miserable, difficult, and, above all, short.* Few have ever heard anything more than the occasional story about the outside world, if that, and cannot imagine a life other than the one they live. This makes escape attempts very rare indeed, and escaped Serfs are even rarer, though not entirely unknown.

Some Serfs are transformed and merged into foul creatures known as Monstrosities by the Z'bri. While less powerful than a Gek'roh Z'bri, the Monstrosities are still formidable creatures in combat. While not very intelligent or cunning and lacking the Sundering powers of a full Z'bri, they make up for it with a combination of raw fury and animal brutality.

Life Within The Nation

The Nation of the Fall grew out of the alliances made by the Eighth Tribe during the Second Liberation. What started out as a purely military alliance has grown into something more, as those joined together in battle against a common foe saw what they could accomplish together. The allies set aside their old grudges and differences and united together under the banner of the Eighth Tribe to build something together.

For the most part, this is only true in Capal, the capital of the Nation, and the nearby Outlands. Much of the Nation is still in transition, and many are not happy with the new way of things. It is taking time for the authority of the Eighth Tribe and the elements of the new social order, such as the caste system (detailed in Chapter 5), to take hold throughout the Nation.

Survival Seasons and Timekeeping

The skills needed to survive in a harsh, unforgiving world are learned early in the Nation. Even within Capal, survival is a constant struggle, even with all the aid that can be rendered by ones' neighbors. In the Outlands, survival is even more difficult, as there are fewer others that one can depend upon and more dangers lying in wait to snuff out the lives of the unprepared. The most obvious of these dangers is also the hardest to avoid. Wild animals, Z'bri, raiders from beyond the nation, and other predators seek to kill for food, slaves, other things they desire, or even just sport. While the armies of the Eighth Tribe can protect the lands near Capal from such dangers, armed detachments are few and far between in the further reaches of the Nation.

The seasons are among the most subtle dangers and the easiest to defend against. The lands of the Nation experience extreme changes in weather and temperature between the seasons.

Summer in the Nation is short, compared to the other seasons, but very intense. The weather is very hot and humid, with very high temperatures during the daytime dropping slightly at night. The high humidity makes drought quite rare even at the height of summer, but leads to unpredictable rainstorms and thunderstorms that tend to be quite fierce. These storms are usually accompanied by high winds, which can do substantial damage to unprepared structures or vegetation.

The winters of the Nation are longer than its summers but equally difficult. Temperatures drop to dangerous lows, making heavy clothing absolutely vital for those venturing outside. All dwellings are built with thick walls and equipped with large fireplaces to disperse the chill, and even then, heavy clothing is still a necessity, though it doesn't have to be as heavy as that worn outdoors. The main danger of winter is lack of food.

Crops cannot be grown during the winter, and so food for both humans and animals must be stockpiled well beforehand. Those settlements that haven't stockpiled enough or those individuals who find themselves without the means to trade for food are at great risk of having people die of starvation. This is, unfortunately, especially common shortly before spring, especially during unexpectedly long winters. Food is preserved in simple ways - smoking, pickling, salting, or drying - and then stored in a cold, dry place. Some communities have managed to salvage working cold boxes from the World Before, or had them fixed by Keepers, and use them to preserve emergency supplies of food.



3. The Nation

Compared to summer and winter, spring and fall are mild and pleasant seasons. The Nation's climate allows for crops to be grown in these seasons, and Squats, especially, rely heavily on food grown in the fall and carefully preserved for the hard times of winter. Both are characterized by mild weather, with light rain, windstorms, and a gradually warming or cooling as they lead from one season into the next.

Skill at scavenging and foraging is a necessity in most places in the Nation. Foraging in the wilderness of the Outlands, or even the wilderness near larger settlements like Capal, can help supplement the food stocks harvested from the fields, or help provisions stretch further while traveling. Many useful artifacts from the World Before are buried within the old ruins or wrecked autos. While most are useful only to Keepers, almost anything can be pressed into service by the sufficiently inventive somehow. Ancient bits of junk can be found throughout the Nation being used as clothing, furniture, jewelry, or even weapons. Knowing how to scavenge, what dangers one might encounter and how to avoid them, and how to find creative uses for what seems like junk.

Family Structure

Family is very important to the people of the Nation. Having a family for support and assistance is almost essential for survival. A family can work together to accomplish more than a single individual can, making surviving the rigors and dangers of life in the Nation that much easier. Family also provides companionship and emotional support, both vital for those growing up. The exact family structure varies greatly throughout the Nation, having adapted as necessary to different circumstances.

At one extreme are the extremely regimented and orderly families of the Fatimal Tribes. These families tend to be very large, made up of all the children of the head of the family and all their children and so on. Families are matriarchal, with the oldest female leading the family and membership in the family passing down through the female line. When a family grows too large, branches of it tend to separate and form their own families, though they still retain ties with the original. Members of the family tend to be quite close, helping each other with their work, caring for each other's children, and following the dictates of the head of the family.

Above the family is the clan, a family of families founded by one of the original followers of the Tribe's Fatima. The heads of that clan's families consult with the Tribe's Sisterhood to choose the leader of the clan, who manages relations between the families of the clan, recognizes new families, and deals with other clans. Marriages are typically between families within a clan, though inter-clan marriages aren't uncommon.

At the other extreme, the Keepers and the Eighth Tribe have very small, very loose families composed of a married couple and their children. Sometimes the children of a couple stay close to their parents when they marry and have children of their own, but such groupings usually break up after the death of the grandparents. Especially close members of a Cell of the Eighth Tribe also sometimes decide to merge their families together, but this is also rare. Parents have authority over their children, but rarely answer to anyone else within the family.

Squat families are almost always large, though each tribe has their own structure. Some tribes see the entire tribe as a single family. This is especially common among small or nomadic tribes. The entire tribe shares in the work, caring for young, and ensuring the welfare of its members. Other, larger tribes tend to separate into smaller families, either the children of an elder or siblings and their mates. Even then, the tribe is seen as a common 'over-family' that everyone in the tribe belongs to.

Serfs do not generally have families. Liberated Serfs are now just beginning to adapt to life inside Capal and the few with children are basing their new families on what they see around them.

Birth

The birth of a new child in the Nation is an event worthy of great rejoicing. While conditions are better for most in Capal than they were on Vimary or still are in many parts of the Outlands, there are still a great many things that can abruptly terminate a pregnancy or kill a child soon after birth. A midwife or healer, if one is available, will be called to assist with the delivery. Evans are still popular choices for this duty among the poor and less-influential, especially the Squats, thanks to that Tribe's association with life and motherhood. The Eighth Tribe and High Tribals do not trust the Evans to deliver their precious children, and midwives from the Eighth Tribe or one of the High Tribes are traditionally chosen. In recent seasons, there has been a rise in popularity of Keeper midwives among the higher castes.

Among the Eighth Tribe, the birth of a new child is treasured. During their exile on Hom, the Fallen had few children, and had little means to support them. The ability to start and maintain a family of their own is an important symbol of their freedom, and one to cherish and celebrate. After a respectable interval, a small celebration is held to welcome the child to the Eighth Tribe. Exactly what sort of celebration depends on the parents. Some will want a jubilant feast, others will want a quiet gathering to contemplate the changes to come. If the child dies during this week, it is treated as if it was never born at all.

The Fatimal Tribes hold feast to welcome a newborn to the Tribe, again, a respectable time after its birth. This feast serves as payment to all the Tribals that helped the pregnant mother and the midwife. On the first new moon after its birth, those Tribes that still have Fatimas present the child to the Fatima to receive a blessing and establish a link to that Fatima. Those that no longer have a Fatima instead present the child to one of their priestesses, who performs the necessary rituals.

Keepers simply present the child to their Elders to be entered into the appropriate records, and Squats practice customs too numerous to name. The Serfs have the simplest and least forgiving practices of any of the groups that make up the Nation. Serf children are simply born to their mother, without ceremony or fanfare. It left is up to the mother to provide for the child as best she can.



Childhood

Children spend most of their time with their parents, helping out around the house or workplace. They are taught the simple skills they'll need to survive in the world by their parents and other family members or cellmates. The basics of skills like cooking, bartering, some simple first aid, and common-sense survival techniques are taught at an early age and are ingrained by the time the child reaches adulthood.

In Capal, parents who can afford to do so will hire a tutor to teach their child more about the world. These tutors usually teach a group of five to twelve children of varying age. The lessons are mostly memorization of facts and basic truths. While some discussion and questioning is encouraged, those who doubt basic truths, such as the authority of the Eighth Tribe or the existence of the Goddess, too strongly are often punished. Tutors are rarer in the Outlands, and knowledge about the world tends to be passed on by word of mouth, with a much more casual attitude towards the "truth."

Children being children, they also seek out others their own age to befriend and play with and spend much of their time playing games and exercising their imaginations. Children with the ability to Dream also tend to experiment with their powers, testing their abilities and the limits of those abilities. As pushing themselves too far can place them in danger, most are instructed in how to avoid these dangers early in life. In the Outlands, careless play can be very dangerous, so childhood games are usually focused on honing basic survival skills and wilderness lore.

Passage into Adulthood

In their early teen years, children begin training for the job they will work at as adults. The profession is chosen by the parents and child together, though some parents will choose for their offspring, and some children will rebel and choose without consulting their parents, or choose against their parents' wishes. Professional education usually takes the form of an apprenticeship, with the apprentice learning by working with their master and paying off the cost of their education with their work. As the lower castes of Capal are expected to work as unskilled laborers, their children start working as soon as they are able, to better provide for their family. Among the Fatimath Tribes, a child's choice of profession is guided by the Tribal elders and Sisterhoods, but it is ultimately their choice (and their parents'). Children of the Eighth Tribe tend to receive a broader education, which gives them more flexibility later in life.

In the Outlands, children often travel away from their home village to find a master to apprentice to. Some choose to return to their homes after their apprenticeship, while others stay in their master's village or travel even further afield. This helps bring new blood into communities, and slowly spreads new knowledge throughout the Nation.

The age at which children are considered to be adults varies widely. Among the lower castes, it is quite early - no more than fourteen. At this age, the child is expected to have a job of some kind and contribute to the welfare of their family, or at the very least, provide for themselves and stop acting as a drain on the family's limited resources. Squats, Keepers, and High Tribals are recognized as adults when their training or apprenticeship is complete. They are expected to be able to contribute to the welfare of their Tribe and clan, and are allowed to own property and given greater independence.

Children of the Eighth Tribe are deemed adults and full members when their elders feel they are mature and experienced enough to shoulder the responsibility. Even once they have finished their education and are able to support themselves, this recognition can be a long time in coming. Until they are recognized, they are members of the Eighth Tribe in name only, which severely limits the options available to them.



Marriage

Marriage customs vary dramatically between the different societies mixed together in the Nation. Among the Fatimal Tribes, it is nothing more than a mutual contract to ensure the support of children. Some Tribes attach more meaning to the bond, such as the Joanites, while others, such as the Magdalites make it even more casual. The male half of a pairing will usually join his wife's family, though he remains a member his own Tribe if he comes from a different Tribe than his wife does. Marriages are arranged by clan or Tribal elders, and while the consent of the pair to the match is considered important, it is not vital.

To the Eighth Tribe, arranged or forced pairings have unpleasant overtones and violate their belief in the rights of the individual. Members of the Eighth Tribe are free to marry whomever they want, though they can experience pressure from friends and family who want them to make a "good" match. Married pairs generally live on their own, instead of with their Cellmates, as they can (and often do) belong to different Cells. The Eighth Tribe takes marriage slightly more seriously than the Fatimal Tribes, and while the primary purpose of the union is still to care for children, the couple are expected to, at the very least, be close friends.

The Squats have many different marriage customs, and practically every possible arrangement is practiced by a Squat tribe *somewhere*. Some simply accept those who sleep together as being married, others conduct elaborate life bonding rituals.

Serfs are very animal-like when it comes to mating. They have no taboos, and the concept of monogamy, or even polygamy, is completely foreign to them. They mate with who they want, when they want, regardless of the recipient of their lust's wishes, and are usually only deterred by force.



The Exceptions: Keepers and Agnites

Agnites, with their unique social structure, have very different lives from their fellow Fatimal Tribals.

Marriages tend to be flexible, changing as the Agnites experiment with different social organizations.

Adults tend to be less involved in the central work of the Tribe, and instead take part in the main society of the Nation to provide for their fellows or work as guards, searching for and exterminating particularly dangerous threats.

Education, like so much else in that Tribe, is very casual, with young Agnites learning from their fellows and their own experiences. Young children are cared for by groups of older Agnites until they learn enough to take care of themselves. (which do not necessarily include their parents)

Keepers have a much more regimented system for educating and raising children, passed down from their distant ancestors. Children are organized into groups and taught Keeper lore and the basics of the Keeper skills. As they grow older, the material grows more specialized, teaching them more about their chosen field. Once this education is completed, they are apprenticed to an adult Keeper in their field to learn practical knowledge to go with the theory.

Marriage is left up to the individual, though producing more children is always a high priority of any Keeper settlement.

Old Age and Death

Age is associated with great experience. Those who have made it to old age in such a dangerous world have to have learned much, and are respected and treated as valuable sources of wisdom. Whether they want to or not, they tend to be pushed towards positions as teachers, leaders, or advisers. The Eighth Tribe treats its elders slightly differently, with what they like to think of as a "healthy disrespect". They do acknowledge that great age comes with great experience and skill, but they also tend to think of the older generations as out of date, stuck in their ways, and overly cautious. Old, or even middle-aged, Eighth Tribals are still respected, but they must prove that they're still adaptable and relevant or they'll be pushed to the sidelines. Squats and Keepers honor and respect those who have survived so long and accumulated so much knowledge. Squat tribes and Keeper settlements are usually lead by these elders.

Death can come unexpectedly, in many ways. Disease and exposure to the elements (especially the long, cold winters) are the most common causes of death in the Nation. Death among infants and young children is, unfortunately, common. There are many dangers they just do not have the experience to escape or the strength to fight off. Those that die during the first week after birth or so are seen as being too weak to survive, and are not mourned.

Funeral rites among the Eighth Tribe are simple, developed during a time when they could not afford to spend long dealing with their dead. The dead are simply buried in an area set aside for that purpose, with a short service known as a Remembrance, where the deceased's friends and Cellmates share their memories of their departed companion and wish her a safe trip across the River to the arms of the Goddess. Keepers have a similar ritual, but, if possible, they cremate their dead in an elaborate ceremony. Squats, as usual, have a bewildering variety of rituals, but many are not overly emotional about death. Mortality has always been a fact of life in the Outlands, and Squat cultures developed to compensate for this.

The Yagans once managed the funeral rites of the Fatimal Tribes, which involved skinning and then burying the corpse and rituals to send the soul of the deceased to Baba Yaga to carry to the Goddess. The Church of the One Goddess sees these rituals as a heretical abomination designed to steal souls from the Goddess and has banned them in Capal. Each of the Fatimal Tribes has since developed their own means of burial. Dahlians and Joanites set their dead afloat on the Great River, to be carried where the Goddess wills. Magdalites and Agnites have taken up the practices of the Eighth Tribe, and bury their dead. The Low Tribes do whatever they can, employing the old Yagan rites in secret if possible and burying or cremating their dead if not.

Once, when they were hiding in their bunkers and shelters from the monsters that were ravaging their world, the Keepers cremated their dead. Some groups still maintain that tradition, while others have taken to burying their dead. Most Keepers are quite apprehensive about death, as even their science cannot tell them what waits for, and they are loathe to believe the explanations of Dreamers without proof. The fact that they have proof of the existence of ghosts and spirits helps somewhat, but there's still the lingering question of what happens to those that don't become ghosts.

Serfs are much more casual about death. They've dealt with it intimately for many years, and have become totally numb to it. They don't seek death, but are instead completely passive about it. Even Serfs born into freedom quickly pick up this attitude from their peers. They also have no particular attachment to the mortal remains left behind by others of their kind. In Capal, they usually bury the bodies to keep the Eighth Tribe happy, but in the Outlands, they tend to leave the bodies somewhere convenient and carry on.

Power and Politics

The currents of power within the Nation are a very complicated matter. The Nation is not the sort of monolithic political entity that the people of the World Before might have thought of as a 'nation'. It is a loose collection of allies, a meeting of equals made stronger by the distinctiveness of its parts. Very few people recognize this, and most of those that make the Nation believe themselves to be the most important part or, at the very least, the glue that holds it all together.

The Clarion of Destiny, the governing body of the Eighth Tribe and the city of Capal, is nominally in charge of the entire Nation. In practice, their influence outside of Capal is limited by the difficulties of travel and communication over long

distances. The Clarion mainly serves as a gathering point for all the disparate factions of the Nation, a body they can air their grievances to and turn to for mediation, guidance, or aid when necessary. The Nation also looks to the Clarion when dealing with issues relating to Dream or the Z'bri.

The Keepers are ruled by those they call Ancients. Ancients are chosen from among the oldest and wisest Keepers, those who have learned the most about the World Before and the strange new world they find themselves in now. Each enclave of Keepers has its own Ancients. These Ancients tend to have substantial influence over the Keepers of th, though those that make too many unpopular decisions or seek to impose their will too strictly will find themselves ignored or replaced. Outside of their enclave, they have some influence among other Keepers and little beyond that, except on matters relating to the World Before, on which they are usually the undisputed authority.

The Fatimal Tribes are lead by their religious Sisterhoods in most things. The Sisterhoods manage the day-to-day affairs of the Tribe and care for their bond with the rest of the Nation. Outsiders tend to consult with them, or the High Tribes, at least, on topics that traditionally fall within their Tribe's domain. Joanites are consulted about warfare and battle, Dahlians about travel and deception, and Magdalites about entertainment and pleasure. The leaders of the Tribe's clans also wield great influence internally, and are often members of the Sisterhoods. They do, however leave inter-Tribe relations to the Sisterhoods.

The Fatimas themselves tend to stay out of the affairs of the Nation unless they feel they absolutely must intervene. Their allies tend to be wary of them, for they proved on Vimary that they were not entirely trustworthy nor were they above manipulating humanity for their own gain. While their word still has weight, they prefer to not use that weight unless absolutely necessary. Instead, they use their Sisterhoods as intermediaries and seek to conceal the extent of their own involvement as much as possible.

Every Squat tribe has its own form of leadership. Many are lead by their shamans or wise women, who have the experience needed to guide the tribe and negotiate with their allies. Others, like the Boarhead Confederacy, have younger leaders who rose to prominence through charisma or sheer strength. Squat leaders rarely have much influence outside their tribe, though some wield considerable influence over entire regions or even throughout the Nation.

Trade and Craft

The Nation's economy is based around barter. While the Fatimals of Vimary flirted briefly with the concept of money, it never really caught on outside of the Seven Tribes. The Nation of the Fall has returned to a barter system to manage its trade. Of course, getting what you want in a barter system depends on knowing people who have what you want and having things they want. Not everyone can manage this; some craftsmen produce very specialized goods that are not in wide demand, and some people just aren't good at dealing with others.

Traders and Arrangers help overcome these problems and keep the wheels of trade running smoothly. Arrangers help bring people with things to trade together. They make a business of knowing people and matching them up, and good ones can usually name their price. Traders deal in speculation. They trade things of value for things they have no use for, but which they believe others will want. Some will acquire lots of a good and travel, trading off small amounts of it all along their route.

Foodstuffs and other necessities of survival are the most common trade items by far. These are often exchanged for less essential goods or other things needed for survival. Its common for skills and services to be traded for goods, or even other skills and services. A person experienced in a rare skill or capable of providing an unusual service can demand quite a lot in exchange for their help.

Shops in the Nation tend to be simple, family- or Cell-operated affairs. There is no concept of a low-ranking 'clerk' who handles all the details of customer interaction. As all exchanges are made through barter, the people dealing with the customers must know what the store's owners need or what the store itself needs more of. They must also be good at bartering, and trusted to barter in the store's best interests. Because of this, larger trading operations choose their negotiators with great care.

3. The Nation

Hooks & Tips: Dead Fatimas

Recent events have introduced a problem for the Fatimals even more troubling than the Eighth Tribe: how to fit dead Fatimas and their Tribes into their religion. The Tribes of Eva and Baba Yaga have recently lost their Fatimas, and the tribes of Joshua and Mary, thought to have been absorbed into other Tribes or to have died in the wilderness long ago, were found to be thriving in hiding. And Joan has abandoned her Tribe to wander the Outlands for mysterious purposes of her own.

The generally accepted explanation is that a fallen Fatima's soul moves across the River into the Spiritual Orb, and continues to guide her Tribe from there, even though she can no longer interact with them directly in the Physical Orb. Most importantly, she can still open new Fatimals of her Tribe to the River of Dream, to grant them the gift of Synthesis. Those more learned in the ways of Dream have their doubts about this explanation, and are beginning to doubt this theory, but they are still searching for alternate explanations that do not shake the very foundations of their theology.

Craftsmen, such as blacksmiths, carpenters, or pharmacists, are very specialized. They train long and hard to master their art, and the practice of it leaves them with little time for anything else. It is rare for most communities to have more than one practitioner of a craft, and most must rely on craftsmen in nearby communities. While a craftsman might not have work all the time, her community will generally support her with food and the other things she needs, so that she's still available when they do need her. A skilled craftsman can also bring trade and traffic to the settlement from others nearby, making one's presence even more desirable.

Religion and Spirituality

Religion and spirituality are important things to humanity in the world of Tribe 8. Unlike those poor people who lived before the End, they *know* that the spiritual is real. Many of them can travel into the River of Dream and immerse themselves in the spiritual, or bring things of spirit into the real world, or even talk to spiritual beings both incorporeal and substantial. Religion is very important to the people of the Nation, as it gives them a way to understand and deal with the spiritual.

Fatimal Religion

The Seven Tribes, and the two lost tribes of Mary and Joshua, are the Fatimal Tribes. They believe that the One Goddess created and rules over the world, but that the Fatimas are the only true conduit to her. Instead of worshiping the One Goddess directly, they devote themselves to the service and veneration of their Tribe's Fatima. The love of their Fatima is central to their existence and beliefs, and they pity those who have to struggle through life without it. Invoking Fatimas other than one's own is acceptable when one needs something that falls in another Fatima's domain, but it is frowned upon. If a Fatimal does so too often, she will be seen as not having enough love for her own Fatima.

The Fatimals believe that a Dreamer's connection to the River is only possible as a gift of a Fatima to her most followers. They aren't quite sure how to explain the Eighth Tribe's strong connection to the River, though some claim that it is a gift from Joshua, to help them fulfill his prophecy.

The Fatimal priesthoods are known as Sisterhoods. Most members of a Sisterhood are female, and while there are some male members, they are very rare. The Sisters are believed to be the closest to their Fatima of all members of their Tribe, sharing an especially strong bond with her. The Sisterhoods act as intermediaries between the Tribe and their Fatima and preside over ceremonies and rituals. These roles grant them substantial influence and station within their Tribe, and even outside it. The day-to-day affairs of the Tribe are handled by their Sisterhoods, while the Fatima handles the long-term. Some Sisterhoods join their Fatima in this, either by acting as advisers or by providing long-term direction in a specific area. The Sisterhoods of those Tribes that no longer have a Fatima have had to assume this responsibility themselves.

Fatimal ceremonies vary in form and theme according to the nature of the Fatima. For example, Joanite rituals resemble a pitched melee or disciplined kata, while Magdalite ceremonies are more like fevered orgies. All the Fatimal Tribes celebrate the turnings of the seasons and important historical events, like their Fatima's birth or their Liberation from the Camps.

The Church of the One Goddess

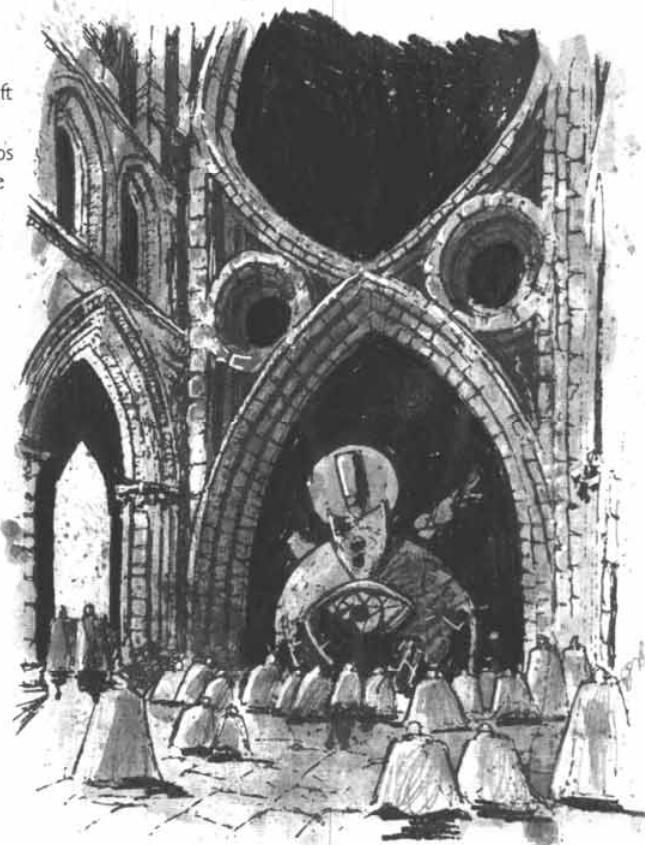
The Church of the One Goddess is the official religion of the Eighth Tribe. Like the Fatimals, members of the Church believe in and worship the One Goddess. They believe that she is infallible, all-knowing, and the ultimate unifying force, the embodiment of love and acceptance, who joins all things together to create everything from the smallest pebble to all life to the universe itself. Unlike the Fatimals, the Church believes that the One Goddess can be understood and worshiped directly by her human followers without an intermediary, like a Fatima or even a priest. Most accept that some sort of intermediary is helpful, especially a priest, but a few go so far as to claim that worship of the Goddess with the help of any intermediary is heretical.

The doctrines of the Church place great importance on the individual and self-determination. They teach that the rights of the individual are paramount, especially the right of self-determination, and any attempt to curtail or infringe upon them is a sin against the Goddess herself. Where exactly the line is drawn varies widely. Some believe that each person must be allowed to find their own way through life and into the arms of the Goddess. Others believe that only members of the Eighth Tribe can handle true freedom and that outsiders must be guided and shepherded, by force if necessary, until they are mature enough to accept true freedom and the associated responsibilities.

Fatimas are somewhat reluctantly accepted by the Church as servants of the Goddess. The Church teaches that they were sent by the Goddess to liberate humanity and lead them into her arms. Unfortunately, they proved to be fallible, unlike their mother, and were corrupted by the lure of power and lead astray by Tera Sheba. Because of this fallibility, the Fatimas are seen as unworthy of worship. The Church teaches that Z'bri are abominations, an affront to the Goddess and all she stands for. Their reign over humanity must be broken and every last one of the beasts must be exterminated.

The bond of Dreamers with the River is seen as a gift from the Goddess to her children. They believe it places them closer to her and her creation, and helps them to better understand the world and their place in it. Even the Fatimals have the potential to do so, but only those who have seen the truth and thrown away the crutch of a Fatima can realize that potential.

The membership of the Church of the One Goddess is very diverse. Most of the Church's followers are members of the Eighth Tribe, but the Goddess also has worshipers among the Squats, Keepers, and even the Serfs. How many actually believe and how many just go through the motions because of the Church's association with the Eighth Tribe is uncertain. Few Fatimals worship the One Goddess through the Church, though select teachings of the One Goddess have gained some hold among the Tribes who have lost their Fatimas, as these Tribes search for a way to survive without a Fatima.



Squat Beliefs

Squats worship the totemic spirits of the natural world. These spirits were the only things the Squats had to turn to for aid during the long, dark days after the End. Most worship the spirit of a major landmark near their homeland and the spirits of things they depend on, fear, or embody virtues they prize. The spirits of major mountains and rivers are common, as are those of game animals like deer, fierce hunters like wolves, or cunning creatures like foxes. Most tribes worship more than one spirit, building an entire pantheon out of the totems of those things important to them. The Squats give worship and offerings appropriate to the nature of the spirit. In return, the spirit is expected to teach the tribe, provide guidance and direction, and lend their powers when called upon through ritual.

Each tribe has a shaman to manage its relationship with these spirits. Even those the tribe does not worship must be kept well-disposed towards the tribe, or they might become angry with the tribe and use their powers to make life difficult. Squat lore is full of imaginative tales of the fates that befell individuals, or even entire tribes, who were foolish enough to slight spirits minor and great. These range from inventive tortures to simply being denied aid by a spirit in a time of need.

Squats are tolerant of the gods and beliefs of others, for the most part. When two tribes meet, each recognizes and pays their respects to the spirits the other worships, as much to appease the spirits as their fellow Squats. Likewise, they recognize the power and divinity of the Fatimas and One Goddess, even if they do not worship them. They consider those who ignore or cross such beings to be fools who invite misfortune and harm upon themselves and those around them.

Conflict over religion among the Squats is not, however, entirely unknown. Conflict between spirits can happen, and often results in war between these spirits' worshipers. Conflict within a tribe's pantheon can also occur, which often leads to a bloody civil war that can fracture the tribe or destroy it entirely. War can also erupt between tribes who worship the same spirits over how those spirits should be worshiped, what exactly their nature is, or how to interpret their teachings. Disputes between spirits tend to occur between spirits of natural competitors, like Den Mother and Talespinner, or between spirits whose natures are in opposition, such as Phoenix and the Great River.

Beliefs of the Sanjon Keepers

Keepers in general tend to be atheists. Their technology and science provide a substitute for what they deride as primitive superstition. While they are forced to acknowledge the existence of the River of Dream, spirits, ghosts, and such, they see no reason to worship them. They're simply another part of the natural world, no more worthy of worship than a shoe or a tree.

The Sanjon Keepers are something of an exception. Although they still lack any sort of organized religion, they do have a number of informal customs and rituals developed from generations of life near the ocean. The ocean can provide food and other necessities of life, but it is also dangerous and fickle and can snuff out a life in an instant.

While the Keepers of Sanjon are too sophisticated to outright worship the sea, they do have a healthy fear and respect for it. They speak of the ocean as if it were a cold, manipulative shrew, who greedily takes as much as she can and only reluctantly yields up her treasures, though they will insist that its nothing more than a metaphor. Despite this, they have a number of little rituals and superstitions that they follow to ensure good luck and safe journeys. These include performances by maskers on a ship's deck before it leaves for a journey and after it returns, and more private rituals that serve as prayers for safe journeys or the safe return of loved ones. Most Sanjon Keepers will openly scoff at the suggestion that these rituals have any real effect, calling them mere superstition and those that put trust in them fools. But even the most staunch atheist, when faced with high seas and an oncoming storm, will find the time to whisper a few choice words, just to be sure.

Among outsiders, one of the most famous rituals of the Sanjon Keepers is the kissing of the cod. This ritual is used to take the measure of outsiders who wish to deal with them. Sanjon alcohol, a potent beverage, is poured into the mouth of a dead codfish, which the visitor must then drink from. Their reaction, both to the idea of the ritual and the drink itself, determine how the people of Sanjon welcome them. Those who flinch are treated with courtesy but kept at a distance, while those that drink without pause are accepted warmly, though still treated with caution.

Lands of the Nation

The vast majority of the territory claimed by the Nation of the Fall lies along the banks of the Great River. The River provides them with water, food, and reasonably fast and safe travel along its length.

Capal and Vimary

Capal is the capital of the Nation of the Fall and the center of political and economic power. From here, the Clarion of Destiny rules the nation, and the allies of the Eighth Tribe send their representatives to make their voices heard. Deals are made, trade agreements and rights of passage negotiated, disputes mediated, and conflicts averted. Capal's large and diverse population gives it a great deal of economic strength. The city has a far larger demand for goods than any other settlement, and demands a wider variety of goods. The large number of skilled workers in close proximity also means that Capal has large quantities of valuable goods to trade for what it needs.

The city is built on the north shore of the Great River, near the end of the Grandally blacktop. Inland from the city, ruins of ancient structures stretch for miles. Far from Capal itself, wildlife has long since reclaimed the land, growing over and living in the ruins. The smaller buildings look like nothing more than oddly-shaped hills. Closer to the city, the wildlife lives in the cracks and spaces between the decaying hulks, the shining towers of glass and steel stand free of overgrowth. Capal proper occupies only a relatively small area near the river, and so has quite a high population density. The banks of the river near the city have been cleared and converted into farmland, though the city still must import food to stockpile enough to survive through the long, cold winter.

Vimary is an island in the Great River several days travel downriver from Capal. Once the home of the Seven Tribes and one of the most prosperous settlements of mankind, it is now all but deserted. The western half of the island has been consumed by out-of-control vegetation spreading outwards from Firmament, the fortress built by Eva to hold off the Z'bri hordes. Fast-growing, and in some cases outright hostile, the vegetation has quickly crushed any competitors. Most of the island's population fled to Capal in the seasons after the Second Liberation, leaving only scattered bands of nomads, scavengers, and a few die-hard Fatimals to battle the fauna.



Hooks & Tips: Joshuans and Marians

Where did the Joshuans and Marians go? Large numbers, more than anyone on Vimary thought still lived, swelled the ranks of the Eighth Tribe's armies during the Second Liberation. Soon after Capal was conquered, most of them vanished again into the Outlands and none have been able to find them since. One possibility is that they traveled to Vimary, to build something in the paradise they were denied. The powerful Synthesis of the Marians and Joshuans would probably have no trouble at all keeping the vegetation at bay or preventing curious or hostile outsiders from wandering into their lands.



Sanjon and Olympus

The eastern half of Vimary is claimed by the rust wastes. The rust wastes are a barren desert of ancient metal and concrete structures. Some stalwart complexes have stood strong against the ravages of time, while others have fallen to decay and disrepair. Fine particles of rust from the ruins fill the air and settle over everything like sand in a desert. This makes breather masks of some kind essential for long trips into the wastes. Heavy winds whip the rust up into poisonous ruststorms, or bloodstorms when the rust mixes with rain. The only inhabitants of the rust wastes are the Keepers, who seek caches of artifacts and relics within the ruins. Since the Second Liberation, the ruststorms have grown less poisonous, though they still remain deadly. Some Keepers claim that Baba Yaga was behind the storms, and they ceased with her death, others claim that she lifted them to bring the Keepers into the alliance. The younger generations of Olympians seem largely immune, and can occasionally be seen wandering the Rust Wastes without breath-masks or respirators.

Beyond the rust wastes lies Olympus, home of the Olympian Keepers. Once a huge, domed amphitheater, the roof fell in long ago, leaving an open space surrounded by rubble. Thirty-eight metal fingers reach upwards to the sky and then turn inwards as if grasping at something. A thirty-ninth, the Thumb, rises high above all the others, and has rooms inside that are occupied by the Olympians. The open space is filled with "Eighteen Wheelers", strange vehicles from the World Before that have been converted into makeshift shelters. Keeper technology is used liberally throughout Olympus for security, comfort, and survival, with little effort made to conceal it.

Sanjon, the home of the Sanjon Keepers, is located far to the east of Vimary, on the easternmost point of the island of Fonland. The heart of Sanjon is its massive harbor, which is usually full of wooden sailing ships. The harbor-front is busy during the day, full of fishmongers, sea captains and crews, shopkeepers, and gossips. The rest of the city is built on the slopes above the harbor, solid stone buildings that can withstand the year-round wet, the winter's cold, and the strong winds of the storms that blow in off the ocean. Most of the people wear heavy, waterproof clothing to keep warm and dry while out of doors, including garb made from sealskin, leather, linen, and wool.

Unlike many other Keeper enclaves, the Keepers of Sanjon do not flaunt their superior technology. They make an effort to integrate it with the more primitive technology of the Nation, finding the best way to use both together. Their massive sailing ships have aluminum motorboats or sea-doo's instead of shuttles, and radio wires running up their mast instead of semaphore flags. To the Sanjon Keepers, their knowledge of technology from the World Before isn't any different from the other knowledge they keep, like preserving sealskin or weaving fishing nets.

H'l kar

On the shore of the Great River north of Vimary is the H'l kar. Once a Z'bri stronghold, the armies of the Eighth Tribe swept through and destroyed it during the Second Liberation. Once there were massive, living buildings covering the land, knitted together long ago from the flesh of Serfs through massive uses of Sundering. The invaders killed these vast structures, leaving the land littered with the rotting corpses of the buildings. The mortal remains are hazardous to unwary explorers. Some are merely liable to collapse at a moment's notice, while others are poisonous or have even more exotic dangers in store for those who do not exercise due caution.

A few of the Z'bri that survived the purge live where they can in the area and occasionally raid nearby settlements. Others have become Hunters, hunting down and killing their own kind for their own mysterious reasons. Most of the truly powerful Z'bri Lords from the H'l kar were killed or driven south to Rhanto during the Liberation, so the survivors are almost all lesser Lords, Iv'chet or Gek'roh. Most packs lack any higher organization, and seek nothing more than to survive in a world that has turned against them and cast them down. Those few that do have some sort of proper structure are fraught with infighting and dissent, making them barely better than total anarchy.

Dream and its Denizens

Synthesis

Synthesis is the magic of those whose eyes have been opened to the River of Dream, primarily the Fatimal Tribes and the Eighth Tribe. These mystics, called Dreamers by the people of the Nation, can open themselves to the River and let Dream flow through them into the physical orb, and use this power to alter the world around them. The nature of Synthesis is fundamentally the same as the nature of the One Goddess, and it derives its power from uniting the spiritual and physical. It is very nearly alive, wild and unreal, like dreams themselves.

How Synthesis works is a matter of great debate. The Seven Tribes claim that Synthesis is a gift of the Fatimas, and that its power ultimately comes from them. It is true that Fatimas have a very powerful connection to the River of Dream, but the existence of the Eighth Tribe shows that the Fatimas are not the only source of Synthesis. The individuals of the Eighth Tribe have a stronger, more personal connection to the river than any follower of a Fatima. They use this connection to do things no child of a Fatima would dare, to forge bold new paths to the River and plumb new secrets from its depths. This greater knowledge leads them no closer to true understanding, and arguments over the nature of Dream are everyday occurrences among the Eighth Tribe.

All Dreamers have Eminences that colour their perceptions of the River. These Eminences are derived from the way the Dreamer sees the world. Each Dreamer has two Eminences. The first Eminence is derived from their deepest self, the part of them that never truly changes. The second is derived from their perspective, both the way they view the world and their personality.

The most commonly-used form of Synthesis is the purely reflexive. Dreamers will, every so often, unconsciously manipulate spirit, using one of their Eminences to change the world to their benefit in some subtle fashion. This often manifests as good luck in things that fall into the realm of the Eminence. While this talent requires no training to use, it also cannot be controlled through training, something that frustrates many Dreamers.

Conscious, intentional use of Synthesis requires a great deal of training and practice. The flow of Dream is unpredictable and difficult to master, and mistakes can be painful and dangerous. While learning through experimentation is possible, the process is much easier if an experienced Dreamer is able to provide instruction.

The simplest way to use Synthesis consciously is **Conjunctural Synthesis**. This spontaneous magic taps into the power of dream and the Dreamer's own potential to briefly meld the physical and spiritual worlds. Dreamers can only produce effects within their Eminences, limiting both what they can do and when they can do it. Things with spirits of their own are easier to affect than inanimate objects, and shorter effects are less taxing than longer ones. All effects weaved through Conjunctural Synthesis have an ethereal, dream-like quality, marking them as the work of a Dreamer to those with the eyes to see.

To use Conjunctural Synthesis, the Dreamer must enter into a trance to place themselves in the right frame of mind to open themselves to the River. She must clear her minds and focus on the effect she wants to create. Doing so usually takes about thirty seconds, and while shorter trances are possible, they make using Synthesis much more difficult. Longer rituals can also be used to allow the Dreamer to open herself to the River more easily, making complex uses of Synthesis easier.

Aspects are a more complex way of using Synthesis intentionally. An Aspect allows a Dreamer to use Synthesis for a specific task. While less flexible than Conjunctural Synthesis, they are more reliable and allow the Dreamer to create powerful effects more easily than she could using her Eminences alone. This also makes them harder to learn, and makes devising new Aspects very difficult indeed. Most were originally taught by the Fatimas to the members of their Sisterhoods and other close followers, or by powerful spirits to Dreamers that honored or befriended them. Now there are many Eighth Tribals and Fatimals who are willing to teach these Aspects to other Dreamers, though they will demand something in exchange for their knowledge. Using Synthesis feels like nothing else in the world. For a brief moment, the Dreamer is connected directly to the infinite possibility that is Dream, as she shapes it and channels it into the world. The actual process of shaping makes the world seem somewhat unreal, like it has briefly become a dream. The experience is affected by the Eminence being used, so someone using the Eminence of Fury would briefly experience even more intense rage, while Freedom would give a feeling of complete liberation from all restraints. Even being in a trance places the Dreamer close enough to the River to experience some of that effect.

3. The Nation



Hazers and Libs

Hazers and Libs are drugs that make slipping into a trance to access the River of Dream easier. Both are used by Dreamers throughout the Nation, and several different formulas and varieties are available.

Hazers are potent hallucinogens that blur the distinction between the reality and the physical. This makes it easier for the Dreamer to reach and manipulate the River, as it helps them cast off their preconceptions and immerse themselves in the fluid, malleable world of dreams. Some claim that extremely potent hazers allow them to see through time and examine the future or past, but most experienced Dreamers scoff at this notion.

Libs are relaxants that relax a Dreamer's body and mind, placing her closer to a sleep state. While they do not directly help her use Synthesis, they do help her tune out the world around her and focus on Dream. While not useful in stressful situations like combat, where this awareness is necessary, they can be a great aid when using Synthesis in more casual environments.

It is also possible to use Synthesis ritually. **Ritual Synthesis** is more formalized and methodical, as opposed to the creative freedom of Conjunctional Synthesis. It is often used to create larger or longer-lasting effects than are possible Conjunctionally. Its effects are also subtler than those produced Conjunctionally, such as granting good fortune to a family or ensuring a good harvest. Rituals can be performed alone, but more often involve a large group of Dreamers working together.

Technosmithing

Technosmithing is a unique form of interaction with the River of Dream developed by the Keepers over the long years since the End as they sought ways to reproduce the miracles of the World Before. While it draws its power from the same source as Synthesis, the effects of Technosmithing are formed by the collective memories of the past rather than the inner will of the Dreamer. As a result, Technosmithing is rote-based, revolving around the use of tried and true formulas for the manipulation of Dream.

The formulas that Technosmithing relies on are difficult to learn, requiring much memorization and practice to acquire. Most Keepers have only put in the time to learn one that somehow relates to their area of expertise, though they are almost always quite competent at using it. Talented or dedicated Keepers can learn more, sometimes even as many as four out of the half-dozen known formulas.

For the most part, Keepers use Technosmithing to plug the holes in their knowledge and science, which are often rather large. Rather than bothering to extract and refine fuel, they just use Dream to provide electricity and fuel for their devices. Rather than learning all the principles behind a device, their powers allow them to piece it back together and divine the method of its use.

While the effects possible with Technosmithing do border on miraculous, they are also quite limited. Technosmithing is usually very difficult, and gets more difficult the worse the item's condition is. Failure can be catastrophic, causing the item to explode or be irreparably damaged. It is also hard to make the effects last for any length of time, requiring the periodic reapplication of the formula to keep the device working. These difficulties combine to make Technosmithed gadgets rare within the Nation, even near large enclaves of Keepers.

How Keepers experience Technosmithing varies from person to person. To some, it is nothing more than flashes of insight and ability. Others experience it more directly, consciously harnessing the flows and currents as a Dreamer would and bending them to the task at hand. Unlike Synthesis, this usually doesn't have any emotional associations. When used, Technosmithing tends to feel hard and impersonal, like metal or blacktop, with occasional flashes of almost electric sensations of life.

Spirits

Every living thing in the world of Tribe 8 has a soul, which provides the spark of life that animates the body and directs its actions. When the being dies, its soul is freed from the body and passes into the River of Dream. Most are swept away by the River, but some manage to resist its pull and cling to the edge of the physical orb. These souls become ghosts or spirits, and are able to enter the dreams of the living, or even the physical orb itself at certain points. Humans can also enter the River of Dream and interact with it while they sleep, though few can control this interaction. Animals interact with the River in a completely passive manner.

Most of these souls are fairly weak, as spirits go. Some can grow more powerful through experience, especially those that manage to resist the River's pull after their death or spend a great deal of time immersed in its waters. The rules that govern the River, what little there are, are quite different than those in the physical orb, and take some time to adjust to. As these spirits are so weak and not generally able to affect the physical orb, few are worshiped. The spirits of the dead generally act as spirit guides or messengers for the living, bringing them warnings or visions.

Those spirits that do not manage to resist the River's currents are swept away from the physical orb and never seen again by the living. Some are carried downriver gradually, while others are whisked away in an instant. No-one knows for sure what happens to them. The Fatimal Tribes and the Eighth Tribe agree that many of those that do not make it to the spiritual orb are swept into the Sea of the Lost, though their opinion on how a soul gets to the spiritual orb differs. The Fatimals claim that they must be guided by Baba Yaga or another Fatima, while the Eighth Tribe claims that only strong, independent souls can make the journey. Keepers and Squats generally aren't very concerned about it, and generally believe that they'll go to some kind of reward after their deaths. Liberated Serfs are concerned about what happens after death, as they no longer have the Z'bri to place their souls into new bodies.

Unlike humans, animals interact with the River of Dream not only as individuals, but as a collective. Totem spirits are the manifestation of the collective awareness of an entire species in the River of Dream. These spirits are quite powerful, adept at manipulating Dream and in possession of great wisdom. They tend to be similar enough to humans that they can converse with them and take an interest in the affairs of mankind, though their personalities are governed by the character of their species.

Totem spirits are often worshiped by the Squat tribes, or even by Fatimals. They serve as spirit guides and bring visions and warnings to their worshipers or those that catch their interest. Unlike lesser spirits, they can also use their powers to affect the physical orb, though what they can do is limited by their nature. Most can only affect their species at a large scale, moving around herds or packs. Even if they can't answer an appeal directly, if presented with the appropriate offerings, most will carry word of them to a spirit that can. Few totem spirits can enter the physical world, except at specific places where the River and the physical orb overlap.

Collective spirits, often called spirits of the land, are even more distant from humanity than totemic spirits. Instead of spirits of individual living things or species, these spirits arise from massive groups of living things dreaming together or things that have a large impact on the lives of mankind. Plants are constantly dreaming, and while their spirits are too tiny to have any effect on the River, the communal spirit of an entire forest or plain can be extremely powerful. Similarly, many mountains, lakes, and rivers develop spirits thanks to the great influence they have on the lives living around and on them. Even aspects of the weather and other natural phenomena can develop spirits, such as North Wind or Thunder Bird.

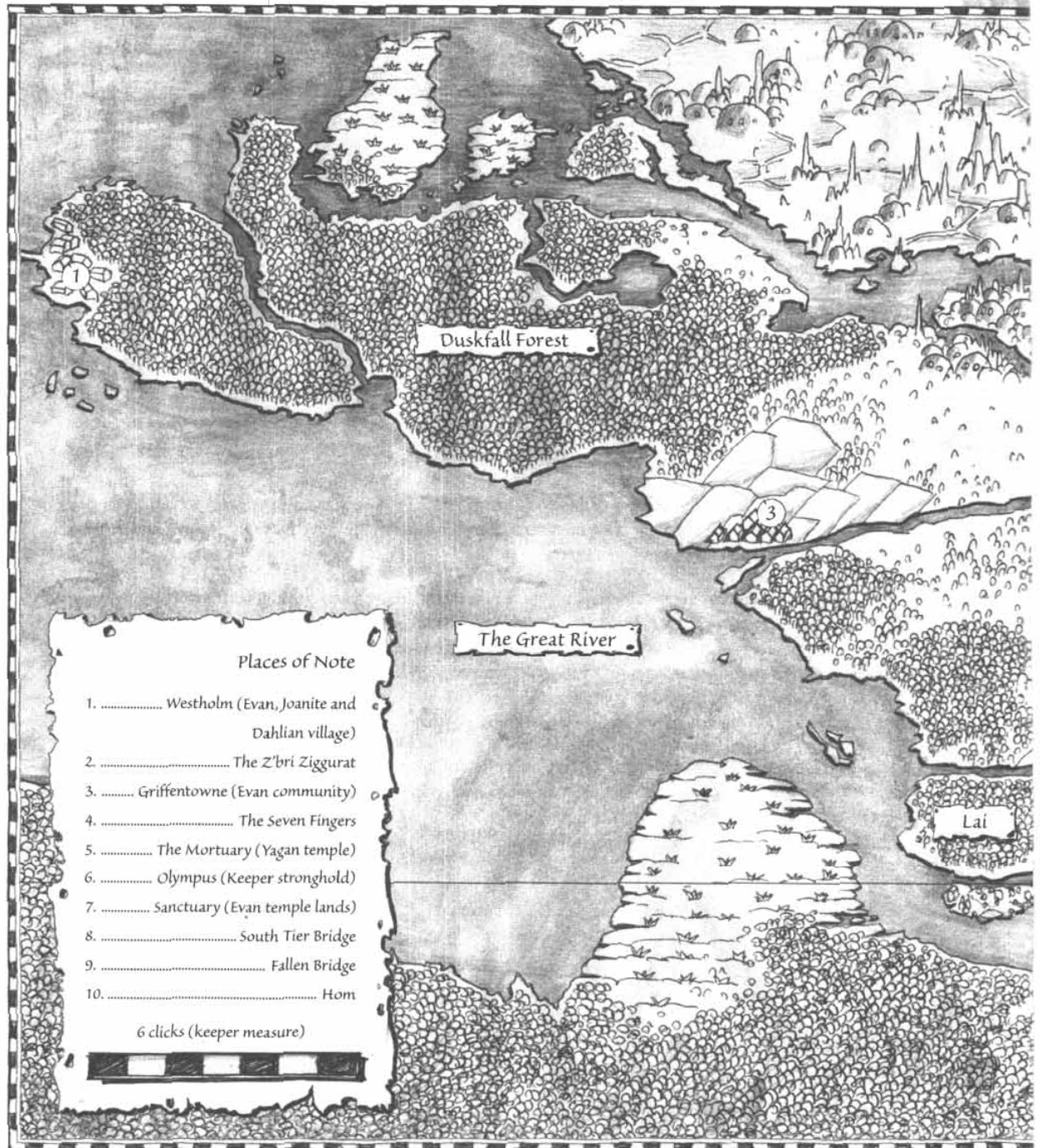
These spirits are incredibly powerful, but also completely alien and uninterested in the lives of men. Trying to speak with one directly is remarkably like trying to speak to a mountain or thunderstorm: ultimately futile. Totemic spirits or powerful ghosts can be used as intermediaries, as their natures are closer to those of the collective spirits. This does not prevent Squats from worshiping them, but it does make the rituals used to call upon their power much more roundabout.

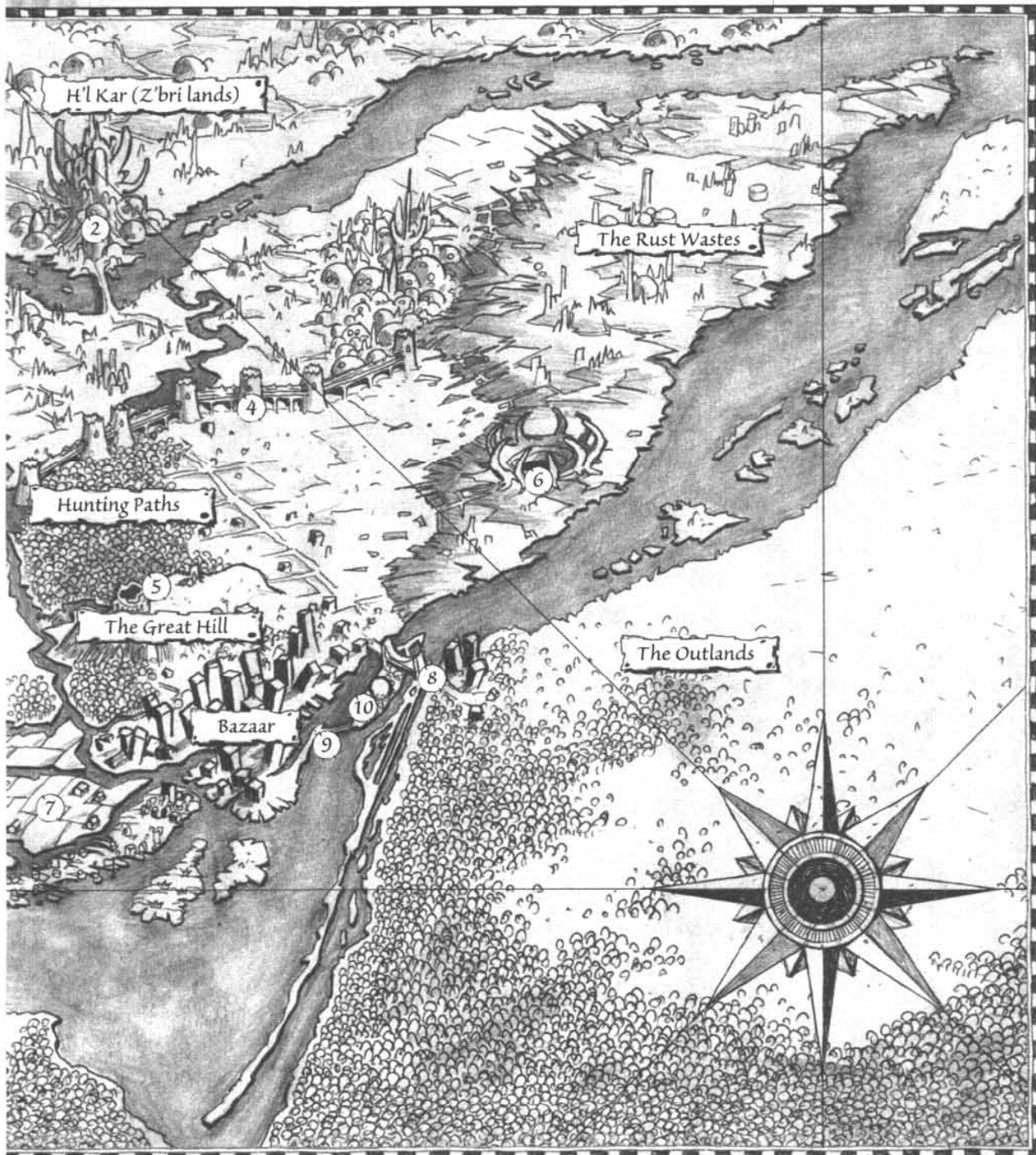
Sundering

Sundering is the opposite of Synthesis, and accomplishes its work by drawing the raw power of the Seed into the world. The Seed embodies change and strength, so great things can be accomplished by wielding its power. It also inevitably corrupts those that try to harness it, causing them to radiate an Atmosphere that corrupts the emotions and intentions of those around them. The most well-known masters of Sundering are the Z'bri, whose contact with their inner Seed is so strong that even those not trained in Sundering exude a foul Atmosphere.

The use of Sundering within the Nation is illegal, and those caught practicing it in or near Capal will be exiled from the Nation on pain of death. In the more distant parts of the Outlands, where survival is more of a struggle, justice is less lenient. Those found endangering their communities by practicing Sundering are usually executed on the spot. Among the Z'bri, Serfs caught experimenting with Sundering will face similar fates, or worse, at the hands of their inhuman masters.

3. The Nation





Chapter four: The Outlands

Beyond the settled lands of Capal and its surroundings are people and places foreign to the Nation. Some are welcoming, offering resources and friendship to explorers and diplomats, while others actively resist any intrusions by strangers. This chapter explores the major features of the Outlands and major groups of Outlanders within the reach of the Nation, but is not intended as an all-inclusive listing. There are many sites and cultures secret, distant or small enough to escape attention, or which have not yet been discovered by the Nation.

Though many of the people and places of the Outlands match up with similar features of the World Before, the cataclysmic changes since then have altered terrain, distances, weather and other geographical details. Even the best-preserved maps of the Keepers cannot be relied upon. Weavers should feel free to alter the landscape as they see fit. (World Before Names Appendix for more information on correlating Outlands locations with those from the World Before.)

The Outlands: Beyond the Nation

Most citizens of the Nation know about the Outlands in general terms. They know that the Boarhead Confederacy and the coast lie to the east; mountains and lakes wait in the frigid north; the Otter River leads through Squat lands in the west; and the Great River spills from the Onto in the far south. Details are considered unimportant by the people of Capal, as the Outlands rarely have much impact on their lives.

There are some individuals who do take an interest in the Outlands. Keeper cartographers find plenty of business selling their maps to traders, explorers, diplomats and spiritual seekers. Members of the Eighth Tribe who have spent years living in exile living among Squats are often eager to share their experiences, and warriors dedicated to hunting Z'bri often track their quarry to distant lands. Learning about the Outlands is often just a matter of finding the right person.

The Boarhead Confederacy and the Lands to the East

Among the Tribes of Vimary, before the Second Liberation, the east was known as a verdant land of plenty, threatened only by a few savage Squat tribes and the distant shadow of the Boarhead Confederacy. The push northward brought the Nation into direct contact with the Confederacy, and though Evans still reap the bounty of the Eastern Hills under the watchful eye of the Eighth Tribe, they do so with the knowledge that strangers make their homes just beyond the horizon. The Flint Lands south of the White Mountains are isolated from both the Nation and the Confederacy, but the few native Squats that survive there are nearly outnumbered by spirits and newcomers. Those that travel into the east must learn not to be overwhelmed by the land's richness, or else they are likely to become vulnerable to the predations of man and beast.



4. Outlands

The Eastern Hills

The land between the Great River and the Boarhead Confederacy is known as the Eastern Hills. The land closest to the Great River is the only part of the region the name does not aptly describe. The plains there flood with swiftly-flowing water during the spring, and remain marshy, insect-ridden and unusable well into the summer. Beyond the plains, the earth rises gently, and the wooded hills are interrupted only by the Riche and Aska rivers, numerous small streams, and Lac-Ampan, Lac-Emfray, and other lakes. The hills become rougher towards the White Mountains in the southeast, but travel is generally easy. The many blacktops and waterways that criss-cross the Hills allow for easy travel for those that don't want to risk the hills themselves.

The Nation relies on the Eastern Hills for a small but significant percentage of its trade, and knows the Hills better than any other part of the Outlands. Near the Great River, Tribals maintain small farms and villages, from which they hunt and forage. Many vegetables, including corn, beans, peas, rhubarb and spinach grow wild in the Hills. Potatoes, berries (raspberries, strawberries and blackberries in particular) and squash can be found depending on the season. The residents tap maple trees for their sap, and those learned in herb-lore gather medicinal (or poisonous) herbs. Hickory, white oak and white pine trees provide fine wood, but the Evans and Agnites do what little they can to minimize the number of trees cut down. Over the past few years, the Eighth Tribe has shown increasing reluctance to listen to them, and some fear that the forest's spirit may take offense. Waterfowl, fish, rabbits, moose, aurochs and boars make for good hunting. The Agnites and Squats claim that the local animal spirits are unhappy with the Nation for similar reasons. Most resources gathered from the Eastern Hills are shipped to Capal, with only a small amount used to supply local villages.

The Eastern Hills are rich with history, and many notable sites are found there. Jardin is a pristine glade that remains green and lush even in the depths of winter and is used by Magdalites for their secret rituals. Magog was once a Joshuan village, but is now abandoned and overrun by Zoms. The cristal mines of Be'dul are a ruined Z'bri fortress, destroyed during the Year of Lilith. An iron tower stands guard over the winding and half-collapsed tunnels of the mines, which are rumoured to be haunted by the spirits of Tribal children who once crawled through the tight passages. Grand Bee is a series of ruins once known for its infestation of Gek'roh. It is now said to be the home of one of the Z'bri Lords that one ruled Capal and his party of Serf retainers.

The Squat tribes of the Eastern Hills once raided any Tribals who strayed from Vimary, but they can no longer fight against the Nation's influence. Most of the tribes are now nominally subservient to Capal, though resentment or outright hatred of the Nation is common, leading these tribes to avoid contact with outsiders whenever possible. The tribes live in small villages and hunt and forage, using technology slightly more primitive than that of the Nation. Their tools and weapons are made of stone and wood. Although they understand the process of forging, they do not have the resources to work metal on their own. Some tribes have acquired more advanced tools by trading with Capal, or by guiding travellers through their lands. Others keep to themselves, preferring not to risk becoming dependant on outsiders. A few have taken up farming or goat- or sheep-herding, though these require brave warriors to fend off bears, wolves and the panther-like ontos.

Those tribes which did not ally with the Nation migrated south toward Lac-Ampan to join the Leox or across the White Mountains in search of a new life in the Flint Lands. Only those who joined the Leox still travel the Eastern Hills, and even they must do so discreetly, by order of paranoid Leox elders.

The Black Lake and the Valley of the White Death

The Black Lake and the Valley of the White Death mark the border between the lands of the Nation and the Boarhead Confederacy. Although the alliance between the two peoples has led to the discovery of several safe routes between and through these unnatural obstacles, such journeys are still harrowing and dangerous. Most travellers choose to circle north around the Black Lake and to the southeast of Capal instead, but the desperate or hurried may not have that option.

The Valley of the White Death is due east of Grand Bee. The land around it is bare, with the exception of dry grass, dead trees and a few sickly seedlings. The Valley itself stretches several days' travel to the north, south and east from its western edge. Within the Valley, thin streams of fetid water carve paths through the gray-white soil, and windstorms whip the dust up into great, pale clouds. Nothing lives within the Valley. The water causes nausea, the dust rots the lungs and Magdalites have discovered that the soil, when mixed with food or drink, is a deadly poison. Ghosts are said to haunt the Valley, as well, both victims of the dust and those that linger still from the World Before. Among scholars of such things, it is thought that the entire Valley is the work of ancient meddling, due to its apparently man-made shape and its resemblance to Tiskagin, to the far west.

The Black Lake is just north of the Valley, and from its jet-black waters rises foul-smelling steam. Like the water in the Valley, the Lake offers no nourishment, and the air around it is thought to be noxious. Until recently, the Lake was believed to be as lifeless as the Valley. A party of Tusks has reported sightings of rafts in the Lake's centre, however. Who would want to traverse the Lake, or could even survive doing so, is unknown.

The Boarhead Confederacy

The Boarhead Confederacy claims all land between the Valley of the White Death and the eastern coast, and between the Great River in the north and the White Mountains in the south as its own. The heart of the Confederacy is to the southeast of Capal, along the Chaudière River and the Beauce Plateau. The grassy and fertile lowlands found here make for a good home for Boarhead's Irinakoiv tribe, protected as they are by hills occupied by the Mowak to the west, and the mountains occupied by the Tuscarora to the distant south. The Nodagga occupy the lowlands to the east. To the northeast, away from Capal and the Great River, the land becomes more mountainous and is covered with thick forests. The few villages found there are mostly nestled away in hidden river valleys. Along the coast of a rainy peninsula even farther to the east are the lands of the Kayoo, just across the water from the Sanjon Keepers. The Confederacy's other tribes are expanding toward Kayoo lands and the coast, with the routes west and south blocked by the Nation and Hattan. New villages are founded every year, and even the most remote parts of Boarhead's lands are gradually becoming settled.

In some ways, Boarhead can claim to have tamed his land, but it remains wild and dangerous in others. The Confederacy's villages are built equidistant from each other for safety and ease of travel, but the distance between them increases as one moves east. In these border territories, the Tusk patrols cannot protect everyone from attacks by ontos, black bears or humans. Some Z'bri and their loyal Serfs are believed to have fled into Confederacy lands after the Liberation of Capal and hidden themselves in the mountains and deep forests. Local spirits are few, but powerful and mysterious. In addition to the five great tribal totems, the abandoned totems of conquered tribes seethe, and beings such as the worm spirit Dirteater and the conquest spirit Stonecrusher pursue unknowable agendas. Why there are so few ghosts and other minor spirits found in the lands of the Confederacy has long puzzled Dreamers.

Recently, rumours have spread of concealed valleys guarded by Tusks, from which strange noises can be heard. Perhaps these noises are the cries of Z'bri refugees given shelter in return for their mystic talents, or the sounds of the construction of war machines built with World Before secrets and Keeper tools. (See p. 78 for more on the Boarhead Confederacy.)

The Flint Lands

East of Lac-Emfray, the blacktop leads into a marsh that the Leox call the Erbro, where spirits and animals throng. From the Erbro, hidden paths lead along the high hills to the Blessed Valley, a Leox holy place. The valley is filled with waist-high apple trees, whose fragrant blossoms seem to bring peace to both the valley and the River of Dream. Another Leox holy site stands nearby, at the end of a stretch of blacktop that winds around an enormous hill. Here, a domed tower from the World Before stands, covered in ivy. Inside the observatory, Leox witches perform rites and divinations, looking into the stars to read the secrets hidden there. But due to their wariness of the Nation and the Boarhead Confederacy, the Leox visit both these places only in secret, and at times of extreme need.

Farther east, old passes lead south through the White Mountains. These passes are known to the Tuscarora, who live in the range's northern segment, but the mountains have effectively blocked southern expansion by the Confederacy. The forests that cover the lower sections of the mountains are mostly birch, spruce and white pine. The streams and lakes of the valleys flood during the spring, but offer food and quick transportation. Many streams empty into the Great Moose (or Moosehead) Lake, which contains multiple small islands and is bordered by a cliff bearing the rough carving of a moose head.

The Great Moose Lake marks the northernmost point of the true Flint Lands, where the Flint Squats live. The Flint Squats number barely a half-dozen clans, living in caves during winter and roaming the hills and forests during summer. They are a primitive, kind and mournful people, who recognize that they will not last many more generations. Fewer Flint Squats are born every year, and the tribes have been devastated by attacks by the Leox and migrating Eastern Hills Squats. The Flint Squats deeply revere the spirits of the natural world, particularly the moose spirit. A few local spirits have been known to guide travellers from the Eastern Hills, sending them on quests or guiding them to mystic places like Mount Katahdin, the Crown of the World.

The rivers leading south cut through primeval forests, where no signs of the World Before can be found for many klicks. Travelling through the Flint Lands without making numerous river crossings is impossible, but travelling along the rivers poses problems of its own. Rocky rapids can dash canoes to pieces, and even sturdy boats can easily be swept over unexpected waterfalls. Farther south, where the mountains become hills and the rivers calm, berry bushes and small trees grow in nearby marshland. The many ruins and collapsed World Before bridges require travellers to portage when passing through these lands. Remnants of the work of Z'bri that once ruled the area lurk within the ruins and in the River of Dream, including shrines and fences of bone and pyramids of mummified flesh. Though the Z'bri are long gone, Zoms and mad ghosts attest to their deeds, and descendants of the beasts they crafted watch over their masters' former homes.



The Broken Coast and Beyond

The Penobscot River and its tributaries lead southeast to the Broken Coast, a place so distant from Capal that only a few stories are told of it in the Nation. Hundreds of coves and inlets are scattered throughout the sandy beaches, and ancient ruins from the World Before mar the landscape. Dozens of islands are visible from the coast, but a skilled navigator is usually needed to reach them due to frequent storms.

The Shore People live here in dozens of villages set well back from the beaches, and are split into a number of tribes. The Castin, Olead, Rokort, Sedge and Sunset tribes are the largest. Even though they occasionally war for territory with one another, they also trade among themselves and gather together at common festivals. The Shore People are proud, hard-working and polite, but do not welcome strangers. They are interested in retaining their independence and lifestyle, and in staying in good stead with the Sea Mother. Most of their resources are gathered from the sea, using large nets to catch fish and harpoons to hunt eels and the whale-like vials for food, fat and bone. They work no metal, but have become adept at crafting wood and bone, and are among the best shipwrights in the Outlands. Their only real connection to the outside world is through the Sanjon Keepers, with whom they trade irregularly. They occasionally encounter Oneida ships in more southern waters, but seek to avoid them as best they can. Scouts from the Boarhead Confederacy have met with the Sedge tribe on occasion, but prefer to leave the Shore People alone so they can serve as a buffer against Hattan.

Most tribes of the Shore People believe that the world ends in a great waterfall just beyond the horizon, but the Sunset tribe has legends concerning a land across the waters. Even so, those few who have sailed into the ocean have all been foreigners. The Great White Spirit, an albatross totem, has missed the company of man, and is trying to lure mankind to sea once more in exchange for knowledge. The former companions of Samuel Alghattas, a Doomsayer who sailed into the east over a decade ago at the White Spirit's behest, say that they dream of him some evenings, and hear him speaking of a great civilization past the ocean, with Z'bri whose Houses are unlike those known since before the Age of Camps. The Castin admit to having seen Oneida ships sail east five years ago, though they never saw those ships return.

The Vast North

Travel north of Vimary was once banned by the Fatimas, relegating the marshlands, rocky hillsides and wind-torn forests that cover the north to nothing more than the subject of gossip in Vimary's Bazaar. Much of the north still remains a mystery, even after the Liberation of Capal. Neither crops nor men are well-suited for life there, and an abundance of arable land to the east means that none of the peoples of the Nation have reason to expand into the North Wind. The few Squats who do live there are friendly, but offer little information about their world, and the Serfs and strange beasts that fled north from Capal have no interest in conversing with those responsible for their exile.

The Great River runs from deep in the south, between Boarhead's lands to the east and the Laurin Mountains to the west, eventually reaching the rainy lands of the Sanjon Keepers. Only the Sanjon Keepers travel this far north along the River, though Confederacy Squats will occasionally cross the Great River in winter to seek new hunting grounds. The Laurin Mountains reach heights unequalled in the Nation's lands. The forests that cover their slopes spend much of the year slick with snow, but are relatively free of hazards, both natural and unnatural. Rumours have spread among the Liberated Serfs of Capal that their former masters knew of Hunters hiding within the mountains. What the Hunters might want now that the Z'bri of Capal are no more is unknown. The one Cell sent by the Eighth to search for them found nothing suspicious, and returned with nothing more than stories of ancient, overgrown outposts and the beauty of the fall trees.

Farther to the west, the mountains dwindle down to hills once more, and are interspersed with hundreds of streams, lakes and marshes. Ancient spruce and pine trees can be found in the valleys, growing smaller and more wind-battered as one moves up the rocky slopes. During the summer, hordes of blood-sucking insects and treacherous waters make travel through the bogs unpleasant. In the winter, the many small rivers and lakes are hidden beneath thin layers of ice and snow, which can easily shatter and plunge the unwary traveller into the frigid waters. The preferred means of travel during the winter months is the sled and sled dog, when herds of caribou present rich hunting opportunities. Other animals, such as deer, moose, fish, birds and small mammals, offer food and fur for the desperate in all seasons. Wolves and - in the worst of winters - great white bears eagerly prey on the hunters.

4. Outlands

The influence of Capal's Z'bri shows in this land, most prominently in the form of the white beasts. The name is something of a misnomer, as the creatures can change the colour of their hides to match their surroundings, but it has become entrenched in the Nation's vocabulary. The white beasts might be Serfs warped by the Melanis, or monstrous animals "gifted" with a touch of intelligence. The beasts normally seek out human flesh, tearing open living opponents to feast on their innards and leaving behind grizzly remains for others to stumble across. Some victims, however, seem to disappear entirely. Stories among Boarhead's Squats say these victims become white beasts themselves.

Ile Danticost and Fonland

About a week's journey downriver from Capal is an immense bay centred on the island of Ile Danticost. The island is thickly-forested and inhabited by numerous deer, horses, eagles and fish (notably salmon) that have no fear of humans. The lowlands along the island's coast tend to be foggy and cold, split by rivers flowing down to the sea through canyons. From these lowlands, the land rises to a rocky plateau in the island's centre. Spectacular waterfalls and the largest underground caverns in the known world are revealed to the careful explorer. These mysterious caverns are almost humming with spiritual power, and no one is sure what lurks in their depths. Only the faintest traces of the World Before - overgrown paths and crumbling ruins - can be found, and no humans are known to inhabit the island, making Ile Danticost one of the most pristine sites in all the Outlands. Some Sanjon Keepers say they have spotted ghosts near the beaches, which they believe to be the crew of the ships (including Kayoo and Oneida vessels, as well as ancient hulks from the World Before) lying broken on the sea floor, but the figures could also be mere els or otters.

Fonland, home to the Sanjon Keepers, is a massive island southeast of Ile Danticost and across the waves from the Kayoo lands. It is colder and wetter than Capal, and (like Ile Danticost) is shrouded by fog along its shores. Barren mountains and deep fjords dominate its west coast, and the high interior plateau is covered by lakes, ponds, forests and valleys. In parts of the plateau, large rock formations known as *tolts* rise from otherwise flat lands, reaching toward the sky. The tolts are vital landmarks for travellers in Fonland, and the Sanjon have charted their positions with great precision. Animal life is relatively scarce on Fonland. Aside from caribou, moose, squirrels, chipmunks and a few black bears larger than any on the mainland, few creatures dwell here. However, the sky over the island has its share of birds and the coastal waters are teeming with fish, els, dolphins, whales and other sea creatures. Sanjon and its outlying settlements run around the coast of Fonland, but are concentrated on its southern edge. Their capital, Town, sits at the island's easternmost point. (See p. 52 for more on the Sanjon Keepers.)

The Nuit

Far to the northwest of Capal, near the Lake of Ghosts, live the short, chalk-painted Squats who call themselves the Nuit, or "Snow Spirit People." In order to keep their sacred language pure, they do not speak it among strangers, but instead use only crude sign language. This has earned them the name "Silent Ones" within the Nation, and only the Sanjon Keepers can easily understand them. The Sanjon themselves do not know why this is so, but suspect it is simply the will of the Nuit.

The Nuit are semi-nomadic, travelling almost as far south as the Otter during the summer and returning to hunt caribou in the north when the cold comes. There, they use dog sleds to travel quickly across the snow, and spears and bows to procure food. Their homes are built of ice carefully stacked into warm shelters. Though clearly peaceful, they have no interest in interacting with others.

The Nuit live as much in the River of Dream as in the physical world, and can see into the spirit realm at all times. Rituals have an important place among their people, and each Nuit tribe has a guardian spirit. Tuttut, a husky spirit wise in the ways of humans, is patron to several tribes, and feeds off sacrifices of animal flesh offered to her by the Nuit. Kushwish, the ice storm spirit, protects one of the northernmost Nuit tribes, but has grown mysteriously stubborn and angry in recent years.

Not long ago, a Yagan named Shabah reported odd sights relating to the Nuit during a journey to the Lake of Ghosts. She claimed that small groups of extremely Tainted Serfs were living among the Nuit and learning their ways. She speculated that the Serfs had come from Capal, and that the Nuit were attempting to cleanse them. Whether her story is true, a distortion, or complete fiction is unknown.

The Lake of Ghosts

The source of the Muri River is the Lake of Ghosts, an enormous dammed body of water. The lake's waters flow out into a waterfall, which freezes during the winter, and are surrounded by rough plains. Keepers say that in the World Before it was called the "Gouin Reservoir", but its current name is more fitting, for within the lake's waters are trapped the spirits of the dead.

The Lake of Ghosts exists in the River of Dream as well. There, it is a shimmering pool near the shores of the Sea of the Lost. Spirits are drawn to the lake and sucked in, as if by a whirlpool, and trapped in the water like fish trapped beneath ice. Some are spirits of the recently dead, while others were alive during the World Before. They seem to be unharmed by their prison, and can manifest in the area around the lake in the form of animals, most often birds. Communication with the spirits is possible, though some are more keen on interaction than others. In addition to spirits desperate to speak with or aid the living, there are spirits who desire only peace, or who are bitter and malicious. Only two things are certain when dealing with the lake's spirits: they offer nothing without a price, and they will neither harm nor discuss the Nuit.

Beyond the North Wind

The lands past the Laurn Mountains and the Lake of Ghosts are unexplored by the Nation, leaving stories passed from person to person by Squats and the ancient records of the Keepers as the only sources of information about the realm beyond the North Wind. The lakes there are said to be larger and more numerous, including one wide, shallow lake in the center of a low valley. The forests are thick and ancient, untouched even during the World Before. A few scattered Sanjon settlements can be found on the coast, usually built around iron, nickel or copper mines, but they lack the resources to explore the region further.

In the western reaches of the mainland, a few Squat tribes live simple lives, without contact with each other or the Nation. The Sanjon Keepers have observed them from afar, and believe that they fled to the area even before the Age of Camps to escape the Z'bri. They appear to have been relatively successful. A few Joh'an are known to dwell near the tribes, along with Gek'roh escaped or driven out from Capal, but they generally leave the Squats alone. The Squats' main adversaries are their environment and the local wildlife. What spirits are present do not concern themselves with the world of men.



The Course of the Otter and Points West

Flowing into the Great River just south of Vimary is the Otter, the gateway to the west. This swift and rocky river, despite its dangers, is the most efficient and well-mapped route through the realms of the warlike Horse Squat clans and into polluted Tiskagin. To the Nation, the west is an endless frontier, a savage land yet to be tamed. Its occupants see their world quite differently.

Before Capal's Liberation, the Dahlian Autumn Caravan journeyed up the Otter every few years to the island of Adawe, where they would trade with the locals. The Autumn Caravan ceased its regular pilgrimages with the ascension of the Eighth, but only in name. While the Clarion bickers over whether or not to resume official contact with the western Squats by way of a new Autumn Caravan, Dahlians, Keepers, Cells of the Eighth Tribe, and others of the Nation have started sending their own expeditions. These groups find themselves at odds as often as not, with Dahlian traders playing on the Horse Squat taste for alcohol and drugs, while the Keepers seek to establish a peaceful route through Squat lands to reach their kin in Bury. Word about these travels has filtered into the streets of Capal, leading some to worry that the Clarion will feel obliged to make new policies about journeys to the west. Until then, explorers and entrepreneurs will continue recruiting for their caravans and setting off into the frontier.

The Otter River

Travel along the Otter is usually done in birch bark canoes, though large rafts or barges are used for transporting goods and supplies. Hazardous rapids, waterfalls and whirlpools make the course difficult to navigate, but the water is clean and large numbers of trout offer food aplenty. Play, the spirit of the otters that frolic in and near the river, is a friendly trickster with respect for those humans that treat his waters well. Aside from the river itself, the greatest danger faced by travellers is the wolf-otters created by Z'bri to feed on humans. Only a few such creatures exist, fortunately, and they seem to be unable to reproduce.

For much of its length, the north bank of the Otter is rocky and broken by streams, and mostly uninhabited. Abandoned Serf settlements are spread along the bank, but their former inhabitants have mostly fled south, to Rhanto and the lands of the Oneida, or northeast to Capal in the past several years. A few Serfs remain, along with roaming Gek'roh, but they can no longer claim the region as their own. Farther north are forests of ancient pine and spruce trees, dense enough for their canopies to block the sun. Very little undergrowth manages to take root in the barren soil, and aside from the occasional half-starved wolf or raccoon, few creatures larger than rats live there. Forest Riders of the Capal army describe the forests as old, cruel and spiteful. Few structures built by man or Z'bri can be found within the forests, and the trees are interrupted only by a few fire-cleared meadows filled with thistles and poison ivy, and small streams lined with brambles. To the northwest of Adawe, the forest thins and opens into the wide, healthy plains where the Horse Squats roam.

South of the Otter, the land is lively and welcoming to explorers and foragers. The plains along the bank flood during the spring, and an array of fruits and vegetables grow amid chest-high grass during the summer and fall. Apples, beets, blueberries and carrots are among them, though there's quite a lot of variety to be found. Farther south, low hills rise from the plains, and move closer to the river as one nears Adawe. Trees are scattered across the land in stands and in groves, brighter and younger than in the north. Ruins from the World Before are also common, but most have long since been stripped of any valuables they contained. This doesn't stop many travellers from hoping for a lucky find. Among the ruins are huge, moss-covered dams, which block other rivers from flowing into the Otter.

Following the Otter upriver far beyond Adawe eventually leads to Tiskagin, as surely as following the coastline of the Jorena Lake north. Close to Tiskagin, the rivers become heavy with red and blue silt and lead to lakes stinking of metal and full of dead fish. A rainbow river leads to the heart of the polluted land, but neither the Horse Squats nor the Novohuron have tried to find its source.

The Silent City

Along the Otter's south bank, halfway to Adawe, sits the Silent City. Most of the ancient, ruined metropolis is sunk into a swamp and filled with trees that are diseased and wilting from drinking the foul water. The bridges that once spanned the river all collapsed long ago, forcing travellers to portage around the rubble. For several blocks around a hill at the northern end of the city, the buildings are preserved and the land is unchanged since the World Before.

No natural animals inhabit the land or waters around the Silent City, and the rushing Otter itself only murmurs as it passes by. At night, parts of the ruins glow with green light, without a discernible source. The unquiet spirits of the city's dead appear in the dreams of passers-by, screaming and burning in a wind only they can feel, raging and despairing over their city's mysterious fate. If they desire anything, they seem unable to voice their needs. It may be that their torment has driven them beyond conscious thought. The dead are seemingly the city's sole inhabitants now, and they and their belongings are the only real clues to the city's past. Those explorers who have tried to stay to investigate the Silent City have disappeared, and local Squats and Serfs all know to keep their distance.

Atop the hill at the north end of the city stands a Z'bri spire, overlooking the Otter. Nearly a hundred meters tall, the tower is made of yellowed bone bound by translucent, living flesh, and it lacks any obvious means of entry. Only a few Z'bri know the identity of the tower's inhabitant: Nek'lot, Tibor's former lieutenant. Poisoned by the Baron and tied to the body of a Serf, he fled to the Silent City and built the spire as a healing cocoon. He is powerful and crafty, but not nearly as intelligent as he believes himself to be. Should the day come when he awakens fully mended, only his former peers can guess what he might do.

The Black River

East of Adawe, a river flows into the Otter from the north. Its water is black and thick, more like pitch than mud, and it sickens the land and creatures it touches. The black quickly dissipates in the waters of the Otter, and a few of the lakes along the Black River's path remain pure and clear, but there is no question that the river itself is sinister. The Black River turns west upriver, towards Tiskagin.

The Black River marks the eastern boundary of the Horse Squat lands, as lands beyond are bad medicine country to them. They call the source of the Black River the "Mother of All Metals." Near the lakes that cluster around the northernmost parts of the Black River, the Nui can sometimes be found during the summer. They, too, avoid the river's poisoned waters.

Adawe

The large island of Adawe is the farthest up the Otter the Nation has explored. Its land is fertile and flat, and was originally used as neutral territory, where the Horse Squat clans could meet and trade as they made their way south in the fall. During the rest of the year, the island is mostly abandoned. Over the past two decades, others have begun using it as a place where they can trade and conduct negotiations. The Dahlian Autumn Caravan and other parties from the Nation, occasional emissaries from the Novohuron, and the People of Smoke (or Smoke Squats) all come here at various times throughout the year. The Smoke Squats travel to the island in canoes from farther upriver, dressed in stinking hides and seemingly impoverished except for the metal tools they trade for knowledge, food, furs and other items. They also usually bring a few blades of exceptional quality that they trade for very high prices. Rumor has it a Horse Squat chief was once asked for his infant child in exchange for one. A few Dahlians and travelling Keepers realize that the Smoke Squats are Keepers themselves, native to Tiskagin, but few others have penetrated their ruse.

With the Autumn Caravan no longer making regular visits to Adawe, travellers from the Nation may find themselves held responsible for acts committed by a wide range of previous visitors. Even the Horse Squat clans, who are slowly gaining an understanding of the Nation's factionalism, will rob or attack travellers from the Nation in revenge for the crimes of others. Clans from the west, with less experience with the Nation, may expect alliances or bargains made with Dahlians to be respected by freed Serfs, members of the Eighth Tribe, or Sanjon Keepers.

The Southwestern Hills and Sico Swamp

The Horse Squats travel southwest during the winter, away from the Otter and Rhanto, around Sico Swamp, and eventually to the Place of Fruit Trees, a land of plains with good soil and a few scattered forests. The land between the Otter and Sico Swamp is hilly and split with streams and lakes, and good hunting land for deer, boar, geese and ducks. Here and to the southeast, many ruins from the World Before remain intact. A few blacktops offer great, gray paths through the wilderness for those who can find them, and subtler ancient wonders are hidden between the peaks of the hills.

The murky Sico Swamp is near a cluster of clear lakes to the north of Rhanto. The entire area floods during the spring thaw, with runoff from the fields and mountains raising the level of the lakes until they spill over into the surrounding plains. The swamp is dark, muddy, and shallow, as low as waist-deep in parts. Trees grow throughout it, bound by vines and covered in moss, and smaller plants grow clustered thickly at their bases. Animals are plentiful, from fish and birds to leeches and swarms of insects. Rocky hills and deep lakes provide an occasional respite from the mire, but require great luck or a skilled guide to find. Hidden within the swamp is a river framed by stone walls and marked by rusted iron gates that provides passage between the *Onto* and the *Jorena* Lake. The passage is used by the Novohuron, but they keep its existence a closely-guarded secret.

The rocky beaches along the *Jorena* itself are relatively peaceful. No *Z'bri* or *Serfs* travel along the shore, and the only Squats to be seen are the rare and distant Novohuron ships. The fierce storms that sweep in from the western waters can pose difficulties for travellers, and anyone following the shore north in search of *Tiskagin* or south in search of the Place of Fruit Trees should be prepared to find shelter on a moment's notice.

The Riders with the Spirits (Horse Squats)

The Riders with the Spirits, known to the Nation as the Horse Squats, are a collection of nomadic clans who travel between the Place of Fruit Trees in winter to the lands north of the Otter in summer. Their range is bounded by the Black River to the east and *Tiskagin* to the west. Though not expansionist or aggressive, they are a warrior culture and imbue their young with a strong sense of honor. The Nation considers them foolish barbarians, but while skirmishes are frequent between the competitive Rider clans, the "savage battles" described by visitors from the Nation are more often bloodless competitions that allow warriors to demonstrate their bravery and prove their honor. And while it is common knowledge in *Capal* that Horse Squat clans raid each other to steal wives, only a few citizens of the Nation are well-informed enough to realize that these marriages are always prearranged, and that the raids are mere formalities. The Riders are thousands strong, but the Nation vastly underestimates their numbers.

Technologically, the Riders are inferior to the Nation. Their tools are made of bone and wood, and their clothing is made of leather. Thus, they place great value on metal and the other long-lasting goods they can procure through trade on *Adawe*. The Riders breed fine horses, and demand very valuable goods in exchange for them. The Riders lack the connection to the River of Dream possessed by the Nation and their northern neighbors, the *Nuit*, but believe strongly in the otherworldly. They worship the sky, which they call the Plains Above, and each clan has a totem spirit. Lately, many of the spirits have grown angry or silent, and none can tell why. For the most part, the rituals of Rider shamans have little genuine power, but for a few medicine women with limited mystical abilities.

Many among the Riders see recent changes as a corruption of their culture, and believe that they have shamed their totems. The influx of liquor and drugs from the Nation has caused great disruption within some clans, replacing faith and a sense of duty to clan and family with hedonism and sloth. This has led to a building hatred of the Nation among traditionalists. The Wolf, Falcon and Fox clans have all declared war on the Nation, and raid caravans travelling the Otter when the opportunity presents itself. For now, most accept *Adawe* as neutral ground, but this might change if the amount of alcohol and drugs flowing through the island increases. Of them, only *Aven*, chief of the Fox Clan, suspects that the Nation's influence is only part of what is causing the Riders' totem spirits distress. The Riders' most profound sin is the yearly ritual held by all clans at the base of the *Mond*, a hill west of *Rhanto*. In order to ensure a peaceful winter, each clan sends a young warrior wearing a wreath of autumn leaves into a sigil-inscribed bone cage atop the *Mond*. These sacrifices appease *Rhanto's Z'bri* - for now - but deeply anger the Riders' spirits.

Tiskagin and Bury

Tiskagin is the name of both the lake that feeds the Otter and the surrounding region. It is a bleak and twisted land, found north of the Jorena and far west of Capal, covered in dust and ruins. Skeletal trees stand between rusted World Before outposts, the few muddy lakes bubble and steam and release noxious fumes, cracks in the earth spew acrid black smoke, and huge pits and quarries lead deep into the ground. Tiskagin is a sinkhole into which all the pollution from the World Before has been drawn, leaving the surrounding lands clean and fertile even as Tiskagin itself is poisoned. No animals or plants live to provide food within its boundaries, and all water is impure. Any traveller seeking to pass through Tiskagin must be well-prepared, or skirt its borders.

One well-known landmark in Tiskagin is the tall iron towers scattered across the area. The towers sway in strong winds, and while some spit fire or shake the earth, others stand dormant. They are composed of huge complexes of pipes, vast halls, great barrels and other mysterious devices, and could hide innumerable secrets. A few show signs of fortification, perhaps once used as outposts by the Bury Keepers.

Several of these towers border the Tiskagin Lake, the one clean body of water in the desert of pollution. These towers are carefully maintained by the Keepers, who watch over their complex of buildings from the World Before that sits near the lake shore. The complex is centered on a vast stone and steel smelter, and is walled off by piles of scrap iron. It shrieks during the daytime with the pounding of metal and the hissing of steam. Pits, dams and roads are also contained within the walls, used by the Keepers or abandoned to waste away. Bury, as the Keepers call the area, is close enough to the northwestern edge of Tiskagin that unpolluted lands are just beyond the horizon, but the region shows no signs of recovery itself. (See p. 78 for more on the Bury Keepers.)

Parts Beyond

The land becomes pure and clean to the west beyond Tiskagin, and life returns to it once more. A few tribes of Squats live as the Riders with the Spirits do. A few Serf villages (several run by Z'bri from the east who were exiled or overthrown) dot the green hills and plains, but civilization is sparse, and one can travel for weeks without seeing so much as a hut. The one exception is found among the enormous southern lakes, where small Novohuron outposts line the northern shores. These are said to be guarding the frontiers of their lands to the south. The outposts seldom communicate with the Novohuron of the Onto, and while they supposedly have ways of getting messages to any Novohuron settlement within days, in case of emergency, none among the Nation have any idea what this might be. The Novohuron living on islands and rafts within the lakes avoid contact with outsiders, but are thought by the Bury Keepers to be almost as numerous as the Riders and more technologically advanced than the Boarhead Confederacy.

The Novohuron are the most knowledgeable about the realms farther west, but even they know very little. Through second- and third-hand accounts from their messengers, they have heard stories of mountains and vast deserts, and Serf cities ruled by alliances of Z'bri and Technosmiths. Other stories speak of societies with full memory of the World Before, where xenophobic militants fiercely guard underground shelters while their leaders struggle with plans for survival. The Novohuron admit to one another that all or none of the stories could be true, but keep the information to themselves all the same.



4. Outlands

The Onto and the Far South

The South Wind blows up the Great River, crossing varied Squat lands, rippling across the Onto and continuing through the enemy realms of Rhanto and Hattan. The Nation has learned a great deal about the south over the seasons since its founding, and gained many allies and trading partners among the Great River Squat tribes. The locations of towns and landmarks have been sketched onto many maps, along with dangers to be avoided during journeys. The efforts of the Nation's cartographers are not easy, as the south is a place of conflict, in constant flux. Travellers from the Nation must be prepared to question what they think they know, and to seek refuge with those they might otherwise scorn.

Between Capal and Vimary, the Great River flows through lowlands with good soil, flooding during the spring and receding by midsummer. Hills creep close to the River on both sides, and many of the forests are cut for lumber. The water is relatively calm for much of the year, making travel and shipping along the river easy. Past Vimary, the River widens and deepens, briefly becoming turbulent as it sweeps past the mouth of the Otter. The hills recede, and the many streams running through the lowlands to join the River create wide marshes. Past the marshes on the west bank are the hilly lands of the Riders with the Spirits, while the plains of the east eventually give way to dense forests.

The Leox

North of Vimary, the Great River branches into the Riche and Aska Rivers, which flow away from it to the east. The Riche and Aska run south through the Eastern Hills, eventually reaching Lac-Ampan and the home of the Leox. Visitors from Capal typically take the Riche to avoid a Joh'an ziggurat standing poised over the Aska, but the ziggurat's resident has not been known to trouble travellers.

The Leox are a coalition of about a dozen small Squat tribes, their numbers recently expanded by several migrating tribes of Squats from the Eastern Hills. They originally banded together to pool their resources and for protection from the Oneida plying the waters of the Hud River south of Lac-Ampan. During the past decade, the Leox have also tried to protect themselves from the Nation and the Boarhead Confederacy. Before the Nation's liberation of Capal and alliance with Boarhead, they considered joining the Confederacy to try and preserve their independence, instead of waiting to be conquered. Their current strategy is to try to make themselves as useful and friendly as possible to all sides, while building their strength so they can defend their autonomy if necessary. For the moment, their strategy is working. The Confederacy is reluctant to invade Squats so close to the Nation, and the Nation has found the Leox valuable as guides and trading partners. Nonetheless, the Leox worry that they will not be able to remain an independent people for long, and some tribes search for new land past the White Mountains. Unfortunately, their probes and raids have been devastating the Flint Squats.

The Leox are named for their largest settlement, a fort built on an island where the Riche flows into Lac-Ampan. The fort is protected by earth and stone ramparts, and the wooden bridge that connects it to the shore can be raised in case of attack. Other Leox towns exist around the lake and a few days' travel to its south. The Leox live in sturdy wooden roundhouses and stone huts that have survived from the World Before, and two of their settlements have forges. They hunt, fish and farm, though a few of the new tribes forage for food as they once did in the Eastern Hills. The Leox are slightly more advanced than the Nation in agriculture and metalworking, but unlike the Nation, they have no source of Keeper lore and devices.

The Leox are led by a council of tribal elders, though individual tribes are allowed to make most decisions themselves. The council usually handles allocating territory, disputes between tribes, and relations with outsiders. The typical Leox is proud and assertive, and though the Leox resent the Nation's influence and wealth, they attempt to maintain an amiable veneer. A number of Leox and ex-Leox have moved to Capal, or regularly travel to Capal to trade squash, pumpkins and metal tools for medicine, Keeper artifacts, Magdalite drugs and other luxuries.

The Great River Marshes

South of Vimary, at the northern border of the marshes, a Squat tribe called the Carilon live on the island of Cortu. The Carilon have survived for many years by raiding barges, the Lock Keepers, and (when desperate) the River Squats. The Nation has made many attempts to annihilate them, but none has been successful. The Carilon have become so good at hiding within the marshes and evading attacks that many suspect they are supported by outsiders. The more militant citizens of the Nation blame everyone from the Z'bri, to the Oneida, the Leox or the Boarhead Confederacy.

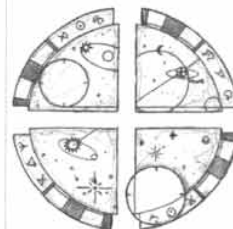
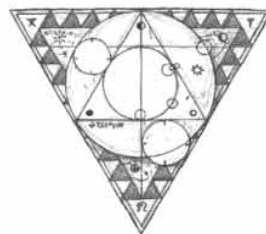
Beyond Cortu, the vast marshes along the banks of the Great River are a mix of deep pools, still rivers, and mud- and weed-choked channels. Islets of mud are created and washed away each year, though willows take root on a few, allowing them to grow into permanent islands. The strange stone islets from the World Before are less common, but are useful as landmarks and resting places for those travelling through the mire.

The marshes are also rich with plant and animal life. The marsh reeds can be used for everything from weaving to raft-building, cedar trees are a source of good wood, and wild rice and barley can be harvested for food. Mosquitoes, poisonous spiders and other vermin are thick in the warmer months. Muskrats, otters and minks make their dens along the muddy banks and can be hunted for their fur. Ducks, swans and other birds flock to the water, attracted by the large pools of still water and reeds, and are sometimes caught by River Squats in large nets for meat. Boars and aurochs occasionally wander into the marshes from the plains. Lamprey, sturgeon, salmon and trout can be procured from the Great River itself.

The Great River Squats are unlike most other Squats. There are no clans or tribes, and all families work together as a community. They live on reed rafts, and use reed canoes when necessary to travel away from their raft homes. They are intimately familiar with their land. They know how to harvest its resources and comfortably navigate the seemingly endless muddy channels. The only time they leave the water is in winter, when they retreat to villages on the small islands dispersed throughout the marsh. Some River Squat families have developed birth defects from exposure to polluted waters, a few raid those they consider trespassers, and some Tribals who travel south to forage have alleged that River Squats are cannibals, leading to a widespread belief in the Nation that they are barbarians. The River Squats, in fact, live a simple and peaceful life. They can acquire all they need from the land, and can trade guidance and assistance to those travelling through the marshes in return for metal tools and weapons.

The River Squats' primary trade partners are the Lock Keepers, who call themselves the St. Lawrence Keepers. One Keeper family mans each of the eleven locks between the Otter and the Onto that allow boats along the Great River to bypass waterfalls and rapids - for a price. They keep to themselves, staying within the lock complexes and communicating with one another and the Niagara and Olympus Keeper communities. Though they trade with travellers for the necessities of survival, their real wealth is in the technology they have acquired by controlling communication and trade between other Keepers. They are paranoid and condescending toward non-Keepers, and for good reason. They must often defend their fortified homes from raids by Squats and attacks from Oneida, and are reluctantly considering an offer of alliance from the Novohuron.

The Keepers charge one kilo of food for each person passing through a lock, and ten kilos of trade goods for every boat. A canoe costs two kilos of food or trade goods. The Keepers prefer not to work the pumps more than once each day to avoid stressing the equipment, which occasionally forces travellers to wait or risk another route.



The Onto, the High Mountains, and Surrounds

The marshes become less prevalent near the Onto, giving way to grassy plains with rich soil. Tobacco, cucumbers, celery, squash and tomatoes grow here in abundance, along with potatoes and onions. Cherries, plums, apples, pears and blueberries are among the fruits that grow along the Great River, providing food to those who come looking for it, though they must be careful of poisonous berries. Goats, sheep, deer, boars and aurochs all live on the plains or within the southern forests, hunted by the Novohuron and Oneida.

The Onto itself was once known to the Nation as the Great River Lake, but its Squat name has entered the common tongue with the influx of Keepers and Leox to Capal. The lake is massive, and badly polluted, clean only in comparison to the Black Lake or the lakes of Tiskagin. The animals that live in the Onto's waters are sparse and sickly, and the lake's water should not be drunk except out of desperation. Human settlements in the vicinity of the Onto include the Novohuron living on barges and within the Thousand Isles, the Oneida along the southern shore, and two bands of Keepers.

The Thousand Isles can be found just beyond the mouth of the Great River. Aside from a few Novohuron villages, they are notable for the town of Wolf, on the island of the same name. Similar to Adawe in the west, Wolf is neutral territory for trade between peoples. It is surrounded by a strong palisade and equipped with wooden jetties, and though it is guarded and maintained by the Novohuron, it has no permanent residents. It is filled with visitors during the seasonal trade fair, and quiet the rest of the year. Great River Squats, Oneida, emissaries of the Nation, a few Keepers, and Novohuron come to exchange information and goods in a secure environment. Some years ago, the Oneida secretly brought a Soul Stealer to capture the spirits of visitors to Wolf for later interrogation, but they have been suspiciously well-behaved of late.

Along the northern shore near Wolf is the entrance to the Gana River, whose waters run red with clay deposits picked up from Lake Harls farther to the north. Both red and white clay is available in the lake, incredibly strong and valuable. A band of Derelict Keepers led by Edison Leichhardt, formerly of Olympus, set up camp along the Gana several years back. They make occasional raids on Wolf and the Lock Keepers, trying to duplicate the riches they had in Vimary. Despite the band's violent ways, a few Novohuron leaders hope to make an alliance with Edison and use the Keepers' knowledge to further improve their shipbuilding and technology.

To the southeast of the Onto are the Great Falls, where the lake empties into the Gullet River far below. Whirlpools and rapids are dangerous to ships sailing near, and the constant spray of mist soaks anyone in the vicinity. The Falls are holy to both the Novohuron and the Oneida, and both peoples have altars nearby. The Novohuron gather at the Falls every autumn. They decorate and light fires atop three towers from the World Before and send prisoners, criminals or volunteers tied to logs into the Gullet as sacrifices. When the rites are finished, the holiest Novohuron present take offerings of precious goods into the Cave of Winds, located beneath the Falls. These gifts are intended to encourage the Sky Spirits to ensure that the lakes experience a mild winter. The Oneida altar east of the Falls once belonged to the Novohuron, but now the iron beams of that tower are decorated with rotting bodies and flayed skin.

On both shores of the Falls are the stone and steel hydroelectric plants that house the Niagara Keepers, known to outsiders as the Arc Priests. Their homes are well-lit and full of functional machinery, and the plants are fortified against attacks by Oneida or roaming bands of Squats. The Keepers, along with the Novohuron, know the secret of reaching the Welan River that runs parallel to the Gullet. The Welan leads into the Ere Lake, another of the lakes that the Novohuron control. (See p. 82 for more on the Arc Priests.)

East of the Onto and south of the Great River lowlands, beyond the plains and forests, the High Mountains stretch across the horizon. Known to the Lock Keepers as the Adirondacks, the Novohuron see the snow-capped High Mountains as their true home. Novohuron who wish to become Sky Warriors must follow the Rack River out of the Great River Marshes and into a land of lakes and high peaks. Moose, mountain lions and panthers all dwell among the mountains. The panther is sacred to the Novohuron, and they will not hunt it. The High Mountains are a place of powerful spirits, as well. Though traditionally reclusive, some of the animal spirits there have raised concern regarding the Oneida. There are whispers among the Novohuron that a lone Z'bri lives within the mountains, a former Lord from Capal or Hattan. If true, it is unknown why the spirits have allowed its presence, or whether the Z'bri might somehow have allied itself with them.

The Novohuron

The Novohuron are an advanced and closely-knit confederation of sailing and island-dwelling tribes spread throughout several enormous lakes. The Chiga and Ere Lakes hold the largest populations of Novohuron, with the Jorena a close third. The distant Thunder Lake has a few Novohuron settlements devoted mainly to patrolling the western frontier, and the Onto is avoided because of its pollution and fear of attacks from Rhanto and the Oneida. Only the need to protect the Novohuron holy sites at the Great Falls and within the High Mountains brings the Novohuron to the Onto at all. Each Novohuron tribe is made up of several villages or barges, led by a chieftain, who may double as a shaman. The chieftains of each lake meet regularly to plan the future of those in their care, and meet with the chieftains from other lakes at least once a year.

The Onto Novohuron live in villages on the Thousand Isles and on large barges that sail the lake's northern half. Of the many tribes of the Onto Novohuron, the Dove, Kingfisher and Sea Eagle tribes are the largest. Accomplished shipwrights, Novohuron craft are swift and maneuverable ships up to twenty meters long, built from numerous tree trunks. They also claim a small number of World Before vessels made of stone and steel, some permanently moored and armed to defend against Oneida. The Novohuron from other lakes survive mainly by fishing, but the Onto Novohuron must go to shore to hunt and forage for their food. The Novohuron also supply themselves through trade, controlling outposts similar to Wolf throughout their lands.

Though they hide it from outsiders, the Novohuron have technology and information from the World Before that approaches that of some Keepers. They produce their own muskets and small cannon, are literate, masterful cartographers, and have compiled reports from scouts and ancient documents to glean an accurate overview of much of the land around their lakes. The Novohuron are also a very spiritual people, and look to the Sky Spirits for good sailing, good weather and good fishing. Their shamans cannot touch the River of Dream directly. Instead, they commune with the Sky Spirits and use rituals and sacrifices to ask the Sky Spirits for help. The defenders of their land are the holy Novohuron Sky Warriors, elite fighters who favor melee combat over the use of ranged weapons. They must endure brutal trials in the High Mountains to be judged worthy. The trials include purifying themselves in the lakes and having their souls judged by the spirits. Those who survive tattoo their faces, and many go on to become barge captains or tribal chieftains. Though few, they are almost certainly a match for Boarhead's Tusks.

The Novohuron are friendly with many Squat tribes around other lakes, but have been cautious about exposing their secrets to the Nation and the Oneida. The people of the Nation only know the Novohuron as the Onto Squats, and believe that they are a primitive sailing people. Until the Novohuron decide whether or not the Nation is as dangerous as the Oneida, they encourage this belief. The Novohuron have been reaching out to the Derelict, Lock and Niagara Keepers, feeling a greater bond with the Technosmiths than with the Dream-wielding Nation and Oneida. If they do manage to form an alliance of Onto Keepers, the Novohuron will have access to technology to match that available to the Nation, and numbers that equal the Boarhead Confederacy.

The individual Novohuron tend to be crafty, intelligent, cautious and good-natured. Their first loyalty is to their people and the Sky Spirits, but they are willing to aid those who seem to be of good character. They are proud of their accomplishments, but rarely show this pride to strangers, preferring to appear humble to all save those they call friend. A measure of arrogance is shown by many Novohuron when dealing with outsiders, as is an obsessiveness about honoring the Sky Spirits. Some carry this to the point of claiming that all outsiders are savages.



4. Outlands

Rhanto

Upon the Onto's western shore rest the ruins of a World Before city larger even than Vimary. Much of the city is flooded and overgrown, its ancient towers reaching up above the waters and mounds of rubble forming small islands, where vegetation fights to take hold. A single great tower at the city's center watches over the entire ruin, a metal spire rising from the water and twinkling with mysterious lights. Though Rhanto is clearly under the control of Z'bri, it lacks the grotesque architecture that normally marks their homes, appearing to almost be an ordinary ruin.

The great exception is the wall of smoke and flame that encircles the city. The smoke is thick, black and oily, and hangs in the air over the city heedless of wind or storm. It billows forth from the neck-high flames that spew from cracks in the ground. The flames run around the city, from coast to coast. Near the lake, the water steams and boils when it comes too close to the flame. The flames are the manifestation of the Curtain of Hate, and are blocked by the water, even though the curtain continues. Within the Onto, there is a definite, if not obvious, border around the city. Beyond the Curtain, no natural creatures live, though birds fly, fish swim, and deer graze up to its very edge. None of the Z'bri within Rhanto ever physically travel beyond the Curtain. Instead they send their spirit forms to torment nearby sleepers. Dreamers who have survived a visit to Rhanto say that the Curtain extends into the River of Dream, and that it is fueled by the spirits of the dead. Anyone who tries to pass the Curtain without powerful magic is likely to join the anguished beings that keep it burning. (See p. 91 for more on the Rhanto Z'bri.)

The Oneida Lands

The Oneida control the southern shore of the Onto, but their territory extends far beyond the lake. The boundaries of their lands are marked by the Great Falls to the west, the coast to the east, the High Mountains and Lac-Ampan to the north, and the distant Tomac River far to the south. The Novohuron and Leox have blocked their expansion to the northeast, and they have shown little interest in creeping farther north along the Broken Coast. They likely wish to avoid a confrontation with the Boarhead Confederacy and its allies.

Most Oneida villages are located along the Hud and Hawk Rivers. They become more common closer to Hattan, where their Mistresses live. The Hud runs south through a wide, fertile valley from near Lac-Ampan to Hattan. The Hawk flows east from a lake near Onondaga, runs between the Cheny Plateau and the High Mountains, and eventually joins the Hud. The lush forests just outside of the river valleys house a wide variety of plants, among them huge ferns, blooming cherry and dogwood trees, and wildflowers. Less benign plants are found here too, including poisonous hellebore, hemlock and bitter nightshade. Bears, wolves and wildcats are the dominant predators, and deer, beavers and minks make easy targets for hunters. During spring and summer, the area is replete with colorful birds. Orioles, herons, bald eagles, owls and orange-breasted passenger pigeons can all be seen or heard.

The main Oneida settlement near the Onto is Owaygo. Owaygo is built among half-flooded ruins of the World Before near the mouth of the Owaygo River, to the east of the Great Falls. The Oneida patrol the southern coast of the Onto, and travel to Wolf in sturdy canoes and oared barges. Though their ships are technically inferior to those of the Novohuron, a few are magically enhanced, making them a match for anything the Novohuron have. Down the Owaygo River is a much larger Oneida settlement named Onondaga, once called Syr by its now-enslaved Squat residents. Onondaga is marked by the architectural features typical of larger Oneida settlements, including an enormous ziggurat built from rubble and human skin. (See p. 85 for more on the Oneida.)

Hattan and Beyond

A few Squat tribes line the shores of the Ere Lake and trade with the Novohuron, but most of the south suffers under the control of the Oneida and Hattan. A massive city built on an island of the same name in the Hud, Hattan is a place of towering pyramids, lavish displays of bronze and gold, red tattoos, robes and blood, and structures of flesh even Z'bri might envy. From here, the Mistresses of Hattan work their dark magic, enjoy their debaucheries and rule their people. The influence of the Mistresses stretches for many kiks to the south, ending abruptly at the Tomac River. Here and there, Squat villages struggle to stay free. The few Z'bri outposts survive by hiding or paying tribute to the Mistresses, but no one doubts the power of the Oneida. Most sites of spiritual power in these lands have been corrupted by the Oneida somehow.

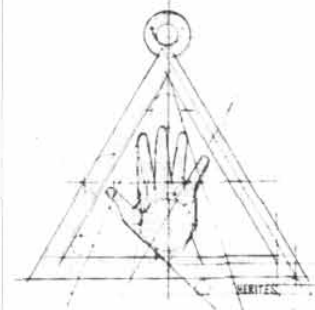
Only the Mistresses and perhaps the York Keepers know what lies beyond the Tomac. The Oneida are forbidden to cross the river, and those living along its northern bank have legends of a land of ruin and desolation. Perhaps the legends are true, and there's genuinely nothing there. Some slaves disagree, claiming that the Oneida fear another Z'bri empire, an endless army of Zoms, or something else they cannot yet confront.



4. Outlands

Crossing Borders

No one book could cover all of the Earth. What is written here is but a small view of a far wider world. The Weaver and players should feel free to work together to invent new lands and cultures. These should ideally be derived from cultures and places in the real world.



4. Outlands

Those Who Walk Alone

Among the allies of the Nation, only two - the Boarhead Confederacy and the Keepers - are sufficiently powerful enough to influence the Nation's policies. Peoples such as the Leox and the Novohuron are either too few to make a difference or too distant to care. The disparate Squat bands, such as the Riders with the Spirits and the Shore People, lack unity, and are generally ignored by the Nation.

The Boarhead Confederacy

Luther Boarhead was a young man when he became the chieftain of the Irinakoiv and led them to victory against a small army of Koleris and their Serfs. His reputation as a fierce warrior, a charismatic leader and a brilliant strategist was well-deserved, and he quickly capitalized on it by uniting the Irinakoiv with the Mowak and the Nodagga. Over the next ten years, he expanded the Confederacy in all directions and assimilated any Squats and Serfs he encountered. Over twenty tribes eventually joined the Confederacy, but most were subsumed into the tribes powerful enough to claim seats on the Elders' Council. Any tribes that continued resisting after their conquest were treated brutally. Their villages were burned, their women were raped and their men slaughtered until the rebellious Squats were so broken that they could not survive without joining the Confederacy. The tribes that accepted Boarhead's leadership would lose all independence and be expected to supply warriors and tribute, but their people would be allowed to continue their lives as Irinakoiv, Nodagga, Mowak, Tuscarora or Kayoo. Each tribe would abandon its former totem spirits and take those of its new people.

When Boarhead's soldiers first encountered the Nation two decades ago, it was assumed that Vimary would soon be conquered or destroyed by the Z'bri. As years passed, the Confederacy witnessed the growth of the Nation's power, and began to worry that they might become enemies. When emissaries from the Nation proposed an alliance against the Z'bri of Capal, Boarhead was in the midst of preparing his people to first attack Vimary, and then the Leox. The chance to permanently end the Z'bri threat was more valuable, and so Boarhead created his own greatest rival in the reinvigorated Nation. To this day, he wonders whether he made a mistake.

Since Capal's Liberation, the Boarhead Confederacy has ceased its expansion. More than enough land exists between the Beauce Plateau and the eastern coast to serve the Confederacy's needs for years to come, though the old warriors of the tribes find it galling to allow fear of the Nation and Oneida to determine the Confederacy's destiny. Boarhead is elderly now, and it would be uncharacteristic of him to let go of life in a position of what he views as weakness. During this time of peace, he has bolstered the Confederacy's defenses, encouraged the training of young Tusks, stockpiled Sanjon weapons and supplies, and learned all he can about his rivals. Some suspect he has darker plans in motion as well. Any remaining resistance from Squats within his realm has been virtually obliterated. Confederacy members are welcome to travel to Capal and trade, but members of the Nation are generally received without warmth in Confederacy lands.

Not all within the Confederacy share Boarhead's views. The latest generation has grown up without knowing war. Their battle experience is at an individual level, from striking at rogue Z'bri, tracking criminals, hunting beasts, putting down the occasional uprising and exploring unclaimed lands. Some dream of conquest, but others see no need to upset the status quo. The wise wonder what Boarhead might do to reclaim his past glory before dying, and whether the Confederacy can survive without him. Some of the greatest threats to the Confederacy come from its own people, and it needs a strong hand at the helm.

Those Who Lead

Luther Boarhead is the absolute authority over the Confederacy, while individual chieftains and shamans command villages on a day-to-day basis. Between these two extremes, there are three bodies of authority in the Confederacy: the Elders' Council, the Maalin and the Tusks.

The **Elders' Council** is made up of the leaders of each of the great tribes of the Confederacy. They advise Luther Boarhead on matters which affect the Confederacy as a whole and mediate any disputes between tribes. Through Boarhead, the Council receives information gathered by the Tusks. Though the Council has no official authority, Boarhead is careful not to ignore its advice, lest he be faced with widespread discontent. Boarhead makes certain to curry favor with the individual Elders, and to control a majority of the Council's members. Council meetings usually occur every season in the Irinakoiv village of Etchim, but the Council can be summoned to any place at any time.

The Council currently has eight members. Three are Irinakoiv, including Boarhead's second son. Boarhead's wife, Ariann, represents the Nodagga. The two Mowak members are Boarhead's son-in-law Conlan and the newcomer Horan. Aren represents the Tuscarora and Eritch the Kayoo. Horan was recently named the eighth Elder to answer the growing dismay over the influence of the three Irinakoiv representatives, but has thus far sided with Boarhead.

The **Maalin** are the Confederacy's connection to the River of Dream. There are several dozen Maalin, all of them women. Each is a respected shaman in her home community, and they gather to engage in sensual and bloody rituals whenever contact with the spirits is necessary. Though they cannot use Synthesis, their rituals draw genuine power from human life force. The mightiest of their rituals involve human sacrifice, usually of captured enemies or elderly volunteers. Spies from the Nation claim that they practice ritual cannibalism. The Maalin are extremely secretive about their rites, as much to create an aura of mystery and fear as to avoid angering the spirits.

Much like the Elders' Council, the Maalin have no official authority. But as the Confederacy's emissaries to the spirits, they are provided with whatever they need, and their advice is almost always heeded. The requests of the Maalin usually are those of the spirits, but they have been known to embellish, omit or downplay elements of the spirits' desires. Sometimes this is in an effort to arrange compromises with spirits who make unreasonable demands of the Confederacy - demands that Oneida be attacked, or absorbed tribes be allowed to worship their original totems - but at other times it is an attempt to gain political advantage. Many of the Maalin, including Boarhead's wife Ariann, are Nodagga, and the "spirits" requests often aid that tribe.

Boarhead has grown suspicious of the Maalin's agenda and doubtful of Ariann's loyalty over the last ten years. He has recently recruited a pair of Dreamer siblings from the Nation as Tusks. Boarhead occasionally asks these siblings to contact the spirits before the Maalin can convene. Boarhead claims that they are no different than any other Tusks, and that the Maalin's position is unchanged, but it is clear to the Council and the Maalin that the siblings are a check on the Maalin's power.

The **Tusks** are the elite Confederacy warriors personally chosen by Luther Boarhead. Each has passed through the Gauntlet of Spirits, a test of mind, body, and soul judged by the five great tribal totems. They are renowned throughout the entire Nation as excellent warriors. Though they have no common markings or uniforms, the best among them can be told by their Sanjon-made muskets.

Tusks rarely become chieftains, but have considerable authority in the villages they pass through. They are responsible for defending settlements, and they may pass judgment on those accused of crimes. Tusks also take on specialized and dangerous tasks, like Z'bri hunting and spying on enemies. Other than the Maalin, they are the only non-Elders allowed to speak before the Elders' Council, and they report directly to Boarhead. Though their power is significant, Tusks may suffer brutal punishment for failure.

Capal has a large population of Tusks who fought in the Army of Liberation and were welcomed into the Nation after Capal was freed. Some have brought their families to Capal and remain loyal to Boarhead only in word, while others act as emissaries of the Confederacy. Most fall somewhere in between, feeling loyalty to both the Confederacy and their new home. Capal's Tusks attract suspicion from some younger Tusks, who wonder if their former comrades have betrayed the Confederacy.

Tribes of the Confederacy

Five great tribes have proven strong and populous enough to earn seats on the Elders' Council, and absorbed the Confederacy's other conquests. The Irinakoiv, Nodagga, Mowak, Tuscarora and Kayoo tribes are known throughout the Confederacy and the Nation, and each has its own distinct identity and culture.

The **Irinakoiv** are Boarhead's tribe, and the most powerful of the five. They rule over more land and more people than any other, and Boarhead's authority makes them first among equals. Irinakoiv are tall and broad-shouldered, and value battle prowess and brute force. Many of their chieftains are accomplished warriors, and many Tusks are Irinakoiv. They acquire food and resources primarily through hunting. Irinakoiv farmers are often enslaved members of absorbed tribes, who help to feed their conquerors. The Irinakoiv own far more slaves than any other tribe. Their totem is King Boar, who epitomizes dominance and strength. Rites of bravery, physical might and the subjugation of others are commonly undertaken by Irinakoiv to please King Boar and prove their strength.

Some young leaders of the Irinakoiv have begun discussing among themselves what will happen to their tribe upon Boarhead's death. Though most still respect and fear Boarhead, they know that he will likely not live for many more winters. Their attention has turned to Boarhead's sons in the hope that one will prove himself worthy to succeed Boarhead and continue the Irinakoiv's domination of the Confederacy, but no one son is clearly the most worthy successor. There are occasionally rumors of one son or another seeking counsel from outsiders, but there has been no proof.

Their own number has become a cause of concern among the Irinakoiv. The Irinakoiv are more numerous than any other Confederacy tribe, but this is due to the number of absorbed enemies. Should conquest of the Leox - or even the Nation - go ahead, it will leave the original Irinakoiv as a minority within their own tribe. This could open the door to a power shift within the Confederacy, or open rebellion from the conquered.

The **Nodagga** claim that it was a trio of Nodagga Maalin that formed the Confederacy, not Luther Boarhead. This claim hints at the rivalry and cooperation that has characterized Nodagga and Irinakoiv relations, with each tribe constantly attempting to gain an advantage over the other while needing each other's strength. The Irinakoiv have the upper hand in raw power and martial prowess, but the many Nodagga Maalin have a better relationship with the spirits. Irinakoiv often take Nodagga wives, but few Irinakoiv (or anyone else) are welcome within Nodagga lands without a guide.

Unlike most of the tribes of the Confederacy, the Nodagga forage for most of their food. Hunting is mainly restricted to the autumn, when the men leave the villages for several weeks to stockpile supplies for the winter. The Nodagga totem is Manylegs, a spiteful and alien spider who teaches her followers to learn the secrets of their adversaries and wait until the proper moment to take advantage of them. Manylegs is thought to have hundreds of enemies herself, "one for each of her legs" as the saying goes, and holds grudges practically forever. Her spite is now directed toward the Tuscarora totem Far Sight, whom she loathes for uncovering some of her own secrets. A few Nodagga are unsure whether Manylegs truly loves them or only uses them as a tool, but all follow her and engage in rituals of discovery, self-understanding and deception.

The **Mowak** are warriors second only to the Irinakoiv. Were it not for the attempt by the Koleris Z'bri to absorb both tribes, they would have fought for years until one or the other was annihilated. As it was, their experience showed them their similarities, and the two tribes agreed that they could accomplish more by working together. Now the Mowak are the first line of defense against the Nation, and eagerly await the next war.

The Mowak farm squash and beans around their home villages, and often send men to hunting and fishing camps. Mowak chieftains are chosen by the women of a tribe. Most chieftains are proven warriors, but the women help thoughtful and crafty men advance, not just strong ones. Unlike the Irinakoiv, the Mowak value wisdom as much as strength, which is reflected in their totem. The Onto, the totem spirit of the panther-like beasts of the east, believes in striking furiously from an advantageous position, and teaches that physical strength is only one of many weapons. He is growing impatient with and scornful of the Mowak, who have been held back from expanding by the Confederacy and the Nation for too long. Mowak warriors occasionally participate in tests of finesse and martial prowess, competing against warriors of the Irinakoiv.

Horan, the newly-appointed eighth member of the Elders' Council, is biding his time and trying to win the trust of the Council's other members before pushing for the Confederacy's expansion. The leader of the Mowak is Conlan, the son of a deceased chieftain and husband to one of Boarhead's daughters. Conlan is an able leader who respects his father-in-law, but his first loyalty is to his tribe. Since Boarhead's second son joined the Elders' Council, Conlan has worried that Boarhead is maneuvering against him.

The **Tuscarora** are a mountain-dwelling people who live in small, isolated communities. They are the tribe least involved with the rest of the Confederacy and the world beyond, but also the tribe most aware of the possibilities held by the future. Unlike the other great tribes, the Tuscarora chose to seek out Boarhead rather than wait for his armies. They sent impressively-armed and decorated emissaries to the lands of the Confederacy, and pleased Boarhead enough for him to grant them a place on the Elders' Council.

The Tuscarora hunt moose for much of their food, and supplement this through farming and goat-rearing. Runners facilitate communication between communities, though flares are used for simple or urgent messages. The Tuscarora totem is Far Sight, an eagle representing carefully considered action and foresight. Far Sight is pleased with his people and the Confederacy's alliance with the Nation. He believes that only through mutual understanding will humanity stave off the Z'bri and the Oneida. The Tuscarora honor Far Sight through discussion, debate and introspection.

Aren, the Tuscarora Elder, acts as a representative of Tuscarora consensus rather than as a traditional leader. Some regard this as a flaw in the wise, patient and quiet man, for he can hesitate to speak out on matters which would affect his people, not wanting to force them down a path they have not chosen. Aren usually acts when he feels it necessary, though not before.

The newest great tribe of the Boarhead Confederacy, the **Kayoo** were approached diplomatically rather than conquered thanks to their good relations with the Sanjon Keepers. Though originally seen as merely a source of muskets and technical expertise, they have gained respect over the last decade, even if they still have far to go. The Kayoo youths that have become Tusks have helped to improve their image, and Kayoo lands produce food to feed the rest of the Confederacy, but they have not yet proven themselves as warriors to the Irinakoiv.

The Kayoo are skilled sailors and fishermen, and have been training other tribes in their ways as the Confederacy colonizes the coast. They have made every effort to maintain particularly good relations with the Sanjon, but are losing this advantage as the Sanjon grow closer to the Nation. The Kayoo totem is Fire-on-the-Water, a vain and emotional salamander who trails water from his tail. He values passion channeled into action, but easily succumbs to outbursts and fits of rage. He resents that his chosen people are not regarded as the mightiest in the Confederacy, and encourages the Kayoo to do whatever is necessary to prove themselves.

The Kayoo Elder Eritch seeks some new advantage to make his tribe essential to the Confederacy. Aren of the Tuscarora has befriended the man, seeking to reassure him that the strength of the Kayoo comes from teaching the other tribes to live in peace. Eritch has been unconvinced so far, and is considering seeking help from the Nodagga and their totem, Manylegs.



Life Within the Confederacy

Though each tribe's lifestyle varies, some things remain true throughout the Confederacy. The people are hardworking and self-sufficient. Each community is able to sustain itself, and trade is just a way to acquire luxuries and foreign goods. A chieftain leads each community, often advised by his or her own council of elders, and directs the affairs of the community. Between building, crafting, hunting and farming, the time available for other activities is limited. Only in midwinter, when the people must live off their stockpiles, is there an abundance of free time.

The Irinakoiv and the Mowak devised the layout used by most modern Confederacy villages. Longhouses walled with elm bark are spaced evenly to mitigate the danger of fire, and are built so as to be easily expanded as families grow. A wooden palisade surrounds the village, to protect against attackers. The manner of entrance varies between villages. The Irinakoiv tend to use large, heavy gates decorated with skulls, while Mowak villages have only a small gap that allows one person to enter at a time. In the western areas of the Confederacy, most villages are built near blacktops for ease of travel and defense.

The Confederacy has roughly kept pace with the Nation in technological development. Though slightly poorer farmers and smiths, they are fine builders and superior soldiers. Thanks to regular trade with Capal, the people of the Confederacy often wear clothing similar to that of foreigners, but their tribal decorations give away their origin. Piercings and tattoos are common among all tribes. Among the Irinakoiv, Mowak and Nodagga, men shave their hair and women wear their hair long and loose.

The Keepers

The Keepers of Olympus and Sanjon have become an integral part of the Nation. Although their powers and goals are often mysterious, their ways are accepted by the cosmopolitan residents of Capal. The other Keepers that live within the Outlands are often secretive, xenophobic or simply strange. Most outsiders have only heard rumors about them, and even their fellow Keepers don't really understand them.

Arc Priests

The Arc Priests live in the hydroelectric plants around the Great Falls. They privately call themselves the Niagara Keepers, but find it amusing that others see them as worshipers of machinery. They are descended from the engineers that hid in the plants, and retain many skills and machines from the World Before. Their brightly-lit tunnels house functional machine shops, research labs, hydroponics farms, and a small number of computers and motorized "Thunder Canoes." They have mastered the art of manipulating electricity through Technosmithing, and possess some of the most complex devices of any Keeper enclave. Their fortress homes are always ready to defend against attacks by the Oneida, and have so far repelled every assault.

Life within the hydroelectric plants is devoted to researching and compiling information about the World Before. Niagara Keepers have updated maps, drawn blueprints for everything from simple motors to the plants themselves and done their best to study the spiritual. They have experimented on both live and dead Oneida in an effort to learn about the source of their power and better defend against it. The Niagara Keepers have significantly more data than they have time to organize, and many young Keepers devote their early years to searching through records in the hopes of discovering some overlooked insight. Few Niagara Keepers leave their tunnels to explore on their own, as the years of underground living have weakened their immune systems and made them susceptible to infection.

The Niagara Keepers are as cautious as the rest of their kind, but are willing to take in guests who have shown themselves to be trustworthy. They are always interested in news from afar, and have agreements with the Novohuron and Lock Keepers to trade regular reports in return for goods. They once had contact with a group within Oneida territory called the York Keepers, but have not received any messages from them since the last winter.

Bury Keepers

The Bury Keepers live in "Pit Town," a complex built around and within an ancient smelter. Protected by the wasteland of Tiskagin, the Bury Keepers are isolated from all but the most dedicated travellers. They are the descendants of ancient miners, and many suffer from birth defects due to the pollution of Tiskagin and the poisons released by their refineries. Many Bury Keepers are blind, albino, hunchbacked, or missing limbs, and every year more are stillborn. A significant proportion of their young are Horse Squat children, exchanged by the Squats for forged swords and other advanced weapons.

Pit Town is a maze of halls, ramps, platforms and pits of molten metal. It stinks of noxious vapors, and strangers can easily get lost within the poorly-lit tunnels. Barely enough Keepers survive to maintain the complex, and some areas have been abandoned or restricted due to danger of collapse or fear of what might hide deep underground. Outside the complex, the land is patrolled by the "Metal Wolves," Keepers riding dirtbikes and armed with nets and cattle prods. The Wolves' main purpose is to scavenge Tiskagin for equipment and supplies, but they also serve as border guards and escorts for travelling Bury Keepers.

The Bury Keepers are governed by the Demos, who determine policy and judge internal squabbles. Members of this council are elected, but serve for life. The Demos are fairly representative of the residents of Pit Town. They are smart, paranoid, xenophobic, and more interested in the survival of their people than in the acquisition of knowledge of the World Before or technological development. Some younger Keepers are more curious about the outside world. They are often among the parties that travel to Adawe to trade with the Horse Squats and the Nation. The Bury Keepers, disguised as "Smoke Squats", can demand any price for their worked metal, for no other people has the knowledge or resources to create their titanium and tungsten-steel alloys. The Bury Keepers also trade weapons, armor and invaluable machine parts to Keepers from the Nation and other regions. "Tiskagin steel" is the only material suitable for certain engines, powerful rifles and other devices.

Though the Bury Keepers have gained some respect for the Nation since the Liberation of Capal, visitors to Pit Town are unwelcome at best and marked for death at worst. Any outsider is considered a threat to Pit Town's security, and only a few trusted Keepers are permitted to come and go with any regularity. The best way to contact the Bury Keepers is to either meet their representatives in Adawe or find a third party to perform introductions.

Machine Monks

The Machine Monks are a loose organization of Keeper exiles (mostly ex-Olympians) dedicated to merging their bodies with technology. They have suffered immensely in recent years, since an experiment from shortly before the Liberation of Capal nearly released a virulent disease upon Vimary. Though danger was averted, both the Tribes and Olympus began viewing the Monks less as dangerous eccentrics and more as unpredictable madmen with great power. Most of the links the Olympian Keepers kept with the Monks were severed, and they became enemies of the Nation. In small bands, the Monks fled Vimary into the Outlands, looking for shelters where they could continue their work.



4. Outlands

The Monks see technology as their savior, a way of escaping weak and flawed flesh and ascending to a world where the powers of the Nation and the Z'bri cannot harm them. They regularly augment or replace their limbs with motors, blades, wheels and other tools. Their technological lore is primitive in comparison to other Keepers, but their skill at Technosmithing is second to none. They tend to view non-Keepers as ignorant and unworthy of attention and other Keepers as either misguided traitors or potential recruits. Their only allies are the Z'bri. The Monks occasionally receive information on World Before ruins or technology from Z'bri, and partner with them to perform experiments. There are Olympians who speculate that the Machine Monks were formed by the Z'bri, to destroy the Keepers from within. The Monks are unpredictable, and anyone dealing with them should be cautious.

Most of the Machine Monks still live near Vimary, in ruins within the Eastern Hills or in underground shelters. A nest of a half-dozen ex-Sanjon Keepers won over by the Monks is rumored to exist in the Capal Underground. Other Monks have claimed to be seeking the Bury Keepers, in the hope that their metals would purify their bodies further. Cog Null-1, the Monk responsible for the Blood Plague, is said to have led a group to a ruin near Rhanto. Some suspect that he is trading notes and research with the Melanis Z'bri.

Those Who Are Enemies

Of the Nation's enemies, only two, the Z'bri and the Oneida, have the clear potential to destroy everything the Eighth Tribe has built. The Z'bri are a known quantity. Humanity has battled them since the end of the World Before, though their defeats in Capal and Vimary were mankind's first major victories. The Oneida are an unknown. Most of Capal's citizens have barely heard of them, and what little information is available is very sketchy.



The Oneida

The Oneida claim even more territory than the Nation. Their realm stretches hundreds of klicks inland from their capital of Hattan. Though their land is less fertile and their people fewer in number, the Oneida possess a mystic and military might that presents a threat to the Nation and the Boarhead Confederacy as great as the Z'bri ever did. Interactions between the Oneida and the Nation have been few and generally peaceful thus far, but confrontation seems inevitable.

During the Age of Camps, Hattan was the center of Z'bri civilization. Z'bri from as far north as the Flint Lands and the Onto travelled to the great city, to congregate and draw upon the city's enormous Serf resources. The sheer numbers of Z'bri strained the city's supplies, and Serfs were sent to colonize the banks of the Hawk and Hud Rivers. The Serfs dominated the frightened Squats left in the wake of the Z'bri who had come to Hattan, and sent tributes of food and slaves back to their masters. Gradually, the Squats and Serfs mingled and gained a degree of independence, calling themselves the Oneida.

In Hattan, the Z'bri reveled and indulged their passions, and did not notice the arrival of human travellers from the north. The strangers walked among the Serfs, and taught them secrets: secrets of Sundering and Synthesis, of the Goddess and the Seed. The wisdom of the Nomads was to be put in the hands of mortals so that they might save themselves. The power could not overwhelm the Z'bri, but a dozen Serfs learned enough to manipulate their masters. The strangers faded away, but the empowered Serfs caught the eyes of the rulers of Hattan. The Serfs became the personal slaves, toys and "mistresses" of Hattan's Lords. Then, one night, when all was in place, they turned on the Z'bri. The leaders of the Z'bri Houses were killed and their souls trapped in Heartstones. The lesser Z'bri were enslaved, destroyed or exiled, and humans controlled Hattan once more.

The Mistresses led the freed Hattani to purge the nearby lands, using the power of their Z'bri Heartstones to win against the Beasts. A few Z'bri were allowed to serve as vassals to the humans, but most suffered the same fate as their Hattani brethren. Many Z'bri were subjected to the same torments they had inflicted on the humans in the Camps, and the Hattani learned to delight in the agony of their foes. They understood that much of their power came from Z'bri arts, and incorporated Z'bri practices into their own lives to show that they had mastered and out-done their former oppressors. The Hattani devoured mortal flesh and sacrificed their own to celebrate their power. For the Mistresses, the most profound revelation was that human and Z'bri souls were equally suitable for use in Heartstones.

The Oneida continued to send tribute to Hattan, but quickly learned about the change in leadership. Many Oneida made pilgrimages to seek training from the Mistresses, and Hattani warriors mixed with the Oneida and taught them "civilized" ways. All of Hattan's empire was soon known as Oneida, and its people spread north and south along the coast and inland to the west. Similar to in the Boarhead Confederacy, conquered Squats were either integrated or enslaved. The expansion continued until ten summers ago, when their frontiers reached the Confederacy, the Leox, and the Squats and Keepers of the Onto. Rather than declare war against these imposing opponents, the Mistresses called a halt to their expansion, and sat back to observe the rise of the Nation and the fall of Capal's Z'bri.

The current policy of the Oneida is to learn as much as possible while giving little away. Their villages along the Onto give them a foothold in the north from which they can send emissaries and caravans to places such as Wolf. Unwary visitors to Oneida villages often disappear, spirited away to Hattan for questioning or sacrifice, but the Oneida are careful not to draw too much attention from Capal or the Confederacy. Against Capal, this strategy has worked well. Even the most knowledgeable travellers from the Nation have seen only the borders of Oneida territory, and know little about the practices and culture of the Oneida. The Mistresses have also ignored all pleas for aid from Capal's exiled Z'bri, but are closely observing the situation in Rhanto. They are learning the art of espionage, but are relatively clumsy in its practice. Once the Nation or Boarhead's Tusks start to infiltrate the Oneida, any northern spies are likely to remain undiscovered until they make a serious blunder.

The Mistresses of Hattan

The unquestioned rulers of Hattan and the Oneida, the Mistresses are divinities to their followers. There are about two dozen Mistresses, and a third have lived since the Age of Camps. The remainder were trained by the first Mistresses in the years since then, selected from among the most powerful and clever members of the priesthood. Not all are female, but all males are eunuchs to "balance" their use of the Seed, and are generally referred to by the female pronoun. Once trained, a Mistress retains her position for life. No Mistress is known to have died since the first purges of the Z'bri, though several have faded from the public eye.

Most of the Mistresses dwell in palatial ruins in Hattan, served by priests and adored by the Hattani. They emerge to perform rituals and sacrifices (often in their own honor), but otherwise stay isolated. Only the most vital proclamations are delivered by the Mistresses. Most pronouncements are made through the priesthood. The Mistresses outside Hattan enjoy a variety of lifestyles. Elrissa the Word lives in Wark, to the west of Hattan, acting like her sisters in the east. Myrtrel the Blade roams the Oneida lands, searching for something. Nearly all Mistresses bear multiple tattoos, scars and piercings, and some have warped themselves with Sundering. Several do not seem to age, and appear young despite living for over half a century. Those Mistresses from the Camps who have aged appear ancient and decrepit, clearly alive long past their time.

Like the Guides of the Nation, the Mistresses are practitioners of the Old Arts. Each possesses at least a dozen Heartstones of Z'bri Lords, and some far more. The Mistresses also draw power from human Heartstones, which are usually created through sacrifices. The Mistresses mostly use their power to train priests and to create enchanted objects for their favored servants, such as ships imbued with souls and weapons which pierce the River of Dream. They also use their power to create new servants from the bodies of priests. Three Mistresses have learned to create Soul Stealers, beings who trap the souls of those they kill and bring them back to the Mistresses for examination and interrogation.

The Mistresses stay informed about the goings-on in their realm through messages from village Speakers and by the reports of their servants. Their meetings and debates are informal, with extra weight given to the desires of the elder Mistresses. So far, all threats to the unity of the Mistresses have been dealt with privately, and the Oneida show no doubt in the decisions of their gods.

Castes of the Oneida

Three hereditary castes exist among the Oneida: priest, warrior and follower. The Mistresses are considered above the caste system, and slaves below it. Despite this division, the castes intermingle freely, and there is little tension between them. An Oneida can always rise in caste by displaying prowess in battle or skill at Sundering, thus introducing some measure of equality.

Caste most often comes into play during rituals. Priests and followers might barter with one another as equals, but only a Mistress or a priest can call for a sacrifice to be performed or confirm the rules of a sacred game. A follower who argues with a warrior's commands in battle may be put to death or enslaved. Caste also determines the makeup of the councils of elders that govern Oneida villages. Only warriors and priests can become elders, and only priests can become Speakers, the elected representatives of the councils.

The **priesthood** is the smallest and most powerful caste among the Oneida. In addition to their authority over religious and ceremonial matters, they are the only Oneida allowed to speak to the Mistresses. Most priests travel to Hattan at least once during their lives, and nearly all have some proficiency with Sundering. The average Oneida community has fewer than a dozen priests, with large settlements like Onondaga, Wark and Alba housing two or three times this number.

A community's priests preside over rituals and games, tend to the ill, and teach the young in matters of religion, history and citizenship. Many priests also serve on their community's elders' council, but they are not automatically given a position on it. As a general rule, a request made of a lower caste member by a priest is obeyed without question, but repeated requests of a purely personal nature will eventually draw the ire of warriors and elders.

The **warrior** caste accounts for approximately one-third of the Oneida population. Not all warriors are active soldiers - most warriors living in Hattan rarely see battle - but all have proven themselves in trials of physical prowess. The vast majority has accompanied Oneida war bands on attacks against free Squats or rogue Z'bri. Warriors leave matters of strategy to the elders' councils, but they lead in the field and compose much of the armed force of the Oneida.

In times of peace, warriors usually become merchants, hunters, fishermen and farmers. Warriors often own slaves, and oversee slave work gangs. Though they cannot become Speakers, warriors can have great influence as elders, having the strength to assert themselves as leaders of their communities. It is relatively common for a follower accomplished in battle to become a warrior, and they are often among the most driven and ambitious warriors.

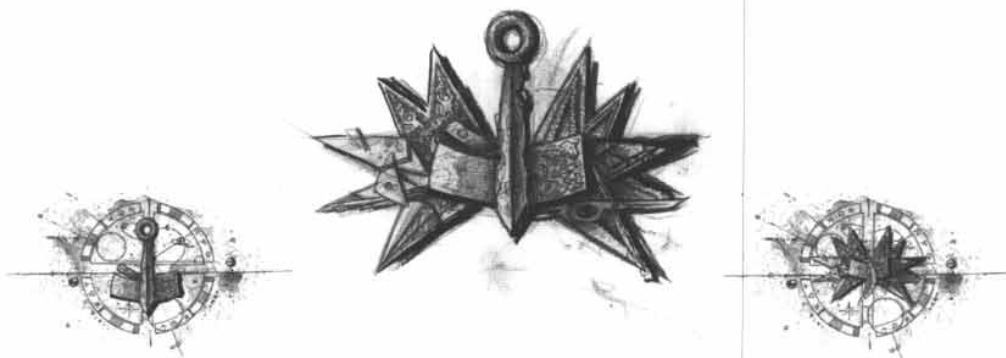
Slightly outnumbering the warriors are the **followers**, who make up the Oneida's main labor force. Followers are the farmers, builders and artisans, and join the warriors in hunting and, when necessary, fighting. Though followers who weave clothing, forge weapons, sculpt pottery or create other items are allowed to sell their work, only warriors are allowed to become full-fledged traders and merchants and deal with multiple craftsmen or types of goods.

While followers cannot attain positions of authority without rising in caste, most followers accept their lot without complaint. They are treated no more cruelly than the warriors, and are still superior to slaves. Followers usually learn their trades from their families, and rarely leave their communities except when accompanying the warriors into battle or re-settling conquered Squat villages.

The **slave** population of the Oneida is significant, close to the warrior caste in size. Except for in Hattan itself, most slaves live on the edges of Oneida territory, where Squats are still regularly captured or conquered. The children of slaves are born free, and slaves who serve well for a long time can become followers. A common punishment for Oneida who have committed crimes is slavery. They, too, can earn their freedom, but usually work at such demanding tasks that they do not live long.

Slaves provide unskilled labor for the Oneida. They assist in basic farming, break down World Before structures for resources, work in mines and construct the ziggurats where the Oneida perform their sacrifices. Many Oneida warriors and priests, particularly in Hattan, own personal slaves, though these slaves are expected to be offered for use by the community when necessary. Priests often choose slaves for the "honor" of ritual torture or sacrifice, and abuse and degradation by members of any caste is common. Disobedient slaves may be modified by Sundering to make them unfit for anything but fulfilling their appointed tasks.

Occasionally, a Z'bri, Keeper or other individual with unusual abilities is enslaved and put to work on special projects. Most such slaves are kept away from everyone but their masters, though some become loyal to the Oneida and enter the caste system. Several former Z'bri slaves are now warriors, and a captured York Keeper is rumored to have joined the priesthood.



Life Among the Oneida

The Oneida are an intelligent, bloody and ritualistic people. They see themselves as superior to all other cultures, and believe that it is their duty to expand their empire and subdue their enemies. Torture and sacrifice are ancient traditions witnessed even by the young. They are considered artistic achievements as much as a method for gaining food, resources and mystic power. Cannibalism and Sundering are believed to be the natural ways of a people who are even superior to the Z'bri.

Each Oneida community is governed by a council of elders, made up of respected priests and warriors. The elders determine how to keep their communities thriving, dispense justice (usually torture, mutilation, enslavement or sacrifice) and elect a Speaker to serve as the council's public face. The Speaker also handles any negotiations with other communities, and may report to and receive orders from the Mistresses. Hattan is divided into several dozen communities, each populating a section of ruins and governed by its own council and Speaker.

Oneida architecture mixes World Before buildings with Z'bri artistry. Curtains of flesh and fences of bone decorate the homes of many priests, and forever-smoking coals mark the edges of the blacktops used for games. The Oneida rarely construct buildings from the ground up, preferring to build up from ruins. Bricks from toppled buildings are frequently used to reinforce walls and build up sentry posts, and a crimson wood called sangvarl is added to structures of religious or strategic importance. Sangvarl is made by priests by treating ordinary wood with the blood of sacrifices, and is notably tougher and more flexible than normal wood. Due to the prominence of brick and sangvarl, the colour red infuses most Oneida communities.

In the center of every Oneida community is a ziggurat where sacrifices are performed. The sizes of these ziggurats vary. Most have between three and ten tiers, each the height of an auroch. The tiers are built of stone, clay and any other local materials, and are often draped with cloth or skin tapestries depicting images of sacrifice, war and the fall of the Z'bri. Each ziggurat is topped with an altar made of copper, bronze or gold, often salvaged from the wires stretching between ancient sky-rakers. Captured Squats, slaves and other victims are sacrificed on each ziggurat about once a week, with more sacrifices performed during times of war or religious significance. Around each ziggurat is a marketplace and communal gathering area, and farther out are the farms and homes of individual families.

The Oneida have access to relatively advanced technologies such as smithing, weaving, glassblowing and irrigation, but lack proficiency with World Before artifacts - their greatest weakness in comparison to the Nation and the Boarhead Confederacy. The Keepers of Oneida lands have been mostly wiped out, and those who survive rarely aid their oppressors. This issue is not a concern for most Oneida, who see the magic of their priests and Mistresses as superior to relics of the World Before. The Oneida create art which compares favorably to that of any other people. Painted pottery, beaded necklaces, small sculptures and other Oneida crafts can be traded at a high value in the north, thanks to both its quality and rarity.

Oneida clothing is made of cotton and linen, frequently dyed red for warriors and priests. In hot weather, Oneida strip down to loincloths, and robes are common in winter. Oneida elders wear cloaks of red-dyed hide to show their status. In some regions, Oneida decorate their clothing with bright bird feathers. Tattoos (also frequently red) and self-inflicted scars are prevalent among all Oneida, and multiple piercings and other gruesome mutilations decorate the priests and Mistresses. Nearly all Oneida wear or own necklaces dangling with trinkets carved from the bones of every person they have captured or brought for sacrifice. These necklaces are sacred, and to steal one is punishable by the worst forms of torture.

Corn is the staple of the Oneida diet, and their main crop. Potatoes, tomatoes and pumpkins are also grown, along with tobacco, cotton and flax. Away from their villages, the Oneida collect wild grapes for winemaking, berries, carrots, parsnips and leeks. Oneida hunters provide their communities with meat from deer, elk and aurochs, and fish such as herring, bass and sturgeon. Another Oneida source of meat and protein, much to the disgust of outsiders, is human flesh from sacrifices.

The Z'bri

The Nation's victories against the Z'bri were devastating, but not complete. Between the outcasts from Capal; the disparate groups of Joh'an, Gek'roh and Hunters; and the city of Rhanto, the Z'bri still present a danger to the known world. For now, they are a quiet threat, a danger lurking outside the reach of civilization, only snaring those who leave safety. There are those of the Nation who recognize the danger they still pose, and do all they can to drive them farther away or complete their destruction. (See Chapter 11, Bestiary for more information on the Z'bri.)

The Outcasts

The Z'bri of Capal were crushed, deprived of their leaders, driven out of their homes and hunted for years by the armies of the Nation. But they were many and powerful, and nobody can guess how many still survive. They have no organization, and have taken shelter wherever they can find it.

Many Sangis and Flemis Iv'chet were sheltered by Serfs within Capal itself, though others fled to the north and west with Serf companions. The Z'bri that remain in Capal are less of a danger than the Serfs who protect them. They must hide within the homes of their benefactors, entirely reliant upon humans, with little purpose beyond being worshiped. Those who reveal themselves are usually killed quickly by warriors of the Nation, and they are too isolated to communicate with one another. A few end up pawns of Lords, or even of Tribals who hope the Z'bri will lead them to others of their kind. Church Inquisitors have tracked down three corrupted members of the Eighth Tribe who, in return for forbidden knowledge of Sundering and Z'bri philosophy, supported Serfs protecting their foul masters.

The Koleris Iv'chet were decimated during the fighting of the Liberation, and the survivors were the easiest to track when they fled Capal. Most live savagely, hiding alone in ruins and forests, emerging only to hunt travellers and hermits. A large number fled into the lands of the Boarhead Confederacy, and Irinakoiv and Mowak warriors have been known to track and kill Koleris as proof of their skill. A small band of Koleris is said to be living in Horse Squat lands, selling themselves as mercenaries to enemies of the Nation, though there have been no confirmed sightings thus far.

The Melanis Iv'chet stayed in closest communication with their Lords. Many fled south to Rhanto, seeking sanctuary with the Z'bri that dwell there. Several groups fled into the borders of Oneida territory, and try to avoid the notice of the locals while pursuing research or recuperation. A few retreated to hidden shelters in the ruins of the World Before, and cocooned themselves to heal and await a shift in the balance of power. Some even have alliances with Joh'an, and are learning to live apart from Z'bri society by serving more experienced outcasts.

Few Capal Lords or other high-ranking Z'bri still live, and those that do face a constant struggle. Two Flemis Lords are known to have sought aid from Hattan, and it is assumed that they were captured and interrogated by the Mistresses. Lord Shar'kles of the Koleris has a fortified home near the Black River, and hunts other Z'bri and offers a bounty on Heartstones brought to him. One Z'bri Hunter is currently analyzing Shar'kles's weaknesses, and awaiting an opportunity to strike. A few Serfs claim that the Unnamed One, Capal's former Prince, is organizing his people from hiding, and that another Sangis Lord is trying to tempt the Nodagga into an alliance. Perhaps the most dangerous survivor is Count Therus of the Melanis, whose band of Serfs, Melanis, and Gek'roh is encamped near Rhanto. Count Therus has yet to receive asylum from the city, but at least one of his followers suspects that he hasn't asked. Instead, he acts as an outside observer for Rhanto, in return for unknown favors from the city's rulers.

4. Outlands

The Joh'an

The Joh'an are the Z'bri who refused to join T'bor's society, or who abandoned their brethren after the death of T'bor, disgusted by his successors. Unlike the Hunters, they never renounced Z'bri ways. They simply disliked the hierarchies and other organizations set up by T'bor, and instead chose to make their own way in the world. A few Joh'an were forced into exile after committing crimes or upsetting powerful Lords, but they are the minority. Joh'an live all through the Outlands: in the Skyrealms of ruined cities, nesting in the rooftops of the tallest buildings, lurking in caves and atop cliffs, and in other forgotten places. For the most part, they do not communicate with each other, though a few maintain friendships or partnerships. The Nation has no tolerance for their presence, but the Joh'an are skilled at avoiding attention, and rarely trouble humans on a large scale.

Joh'an are arguably more diverse than any other group of Z'bri, composed of exiles from all Houses and ranks. Their motives differ widely. Scheming conquerors, bloodthirsty monsters, and near-Hunters all call themselves Joh'an. Joh'an have a tendency to be less single-minded than other Z'bri, since their lifestyle requires them to be adaptable, and therefore open to negotiations. But this is far from assured, and after seeing the extermination of the Vimary Joh'an by the Baron and Eighth Tribe, they are wary of associating with humanity.

The influx of Z'bri from Capal into the Outlands has caused additional trouble for Joh'an. Many resent the Lords who drove them to exile in the first place, and consider the new outcasts to be a threat to their lifestyle. Even if the Capal Z'bri do not actively attack Joh'an, raiders from the Nation devoted to annihilating Z'bri refugees are unlikely to spare any Joh'an they encounter. Joh'an have been known to kill refugees themselves, or subtly aid humans tracking Capal Z'bri, to improve their chances of survival. Some Joh'an have taken in refugees, setting themselves up as masters of a new Z'bri order, though these individuals are rare.

The Gek'roh

The Chained Z'bri, despite their lack of might and intellect, represent the greatest threat to the citizens of the Nation. Many of the Gek'roh who escaped Capal were not wise enough to travel far, and still prowl nearby lands, preying on farm animals and farmers or trying to return to their old home. Many are slain every year, but there are always others lurking in the forests and hills. The Sanjon Keepers suspect that the Gek'roh have interbred with the local wildlife to create monstrous beasts.

Beyond Capal, Gek'roh live along the banks of the Otter, east of the Onto and at the edges of Oneida territory. Their behavior is almost always the same. They are savage hunters by nature, greater creatures than wolves and bears while less than true Z'bri. The rare Gek'roh that retains its intellect has more in common with the Capal outcasts and the Joh'an than its brethren, and usually wanders alone. Another exception is within Grand Bee in the Eastern Hills. The Gek'roh there have shown some sociability, and been seen working together in a primitive community. It is not known how they are relating to Grand Bee's newest residents, a former Lord of Capal and his Serfs.

The Hunters

Any Z'bri who renounces the ways of the Z'bri with intent to atone for the race's sins is branded a Hunter, and most live up to the name. They slaughter other Z'bri in a crude attempt at penance and aiding humanity. The motives and experiences that drive Z'bri to become Hunters vary. Some Z'bri develop pity for the humans they torment, while others aspire to become like the Nomads and see turning on their people as a regrettable necessity. Few enjoy the company of humans or Z'bri, and fewer are kind, but there are those who do their best to be. Nearly as many have lost all hope, and murder humans and Z'bri alike.

The Hunters have benefited greatly from the fall of Capal. Instead of bringing down lowly exiles and Gek'roh, the Hunters can slay wandering Lords and bands of Iv'chet without fear of repercussion. A Hunter in the Laurn Mountains has even built a home from the corpses of his prey. More than one Hunter has begun to wonder whether, in their eagerness to embrace the opportunity to kill, the Hunters are just as much slaves to the urges of the Seed as their Z'bri brethren.

The new freedom of the Hunters has led some to make alliances with humanity or with other Z'bri. Ma'tarth, once a Z'bri of high standing in H'I Kar, has been preaching to Capal outcasts, claiming that their lusts brought about their downfall. Those who refuse to join him are torn apart by his growing pack of followers. Ishkel, an exile from Hattan, has been trying to gather Hunters to return to Hattan and correct "past sins." Foris, who aided mankind in the Liberation of Capal, has become a regular ally of the Tusks of the Boarhead Confederacy. There is still reluctance on the part of higher-ups in the Nation to even acknowledge the role of Z'bri Hunters, but if they continue to gain in power, they will eventually need to be dealt with.

Rhanto

Rhanto sits on the western shore of the Onto, its fiery Curtain of Hate isolating the last great Z'bri stronghold from the outside world. Unlike the Z'bri of H'I Kar and Capal, those of Rhanto have kept to themselves as long as anyone can remember. Under the control of the Melanis Prince Haskit, Rhanto's Z'bri are forbidden to physically travel outside the Curtain, and must content themselves with using their spirit-forms to torment travellers.

Prince Haskit and his lieutenants see Rhanto as a metaphysical experiment, the greatest Melanis work ever. Only Haskit knows the experiment's end goal - if it even has one - but part of it appears to involve making Rhanto into a pocket realm overlapping both the Physical Orb and the River of Dream. In effect, turning all of Rhanto into a Heartstone. In this realm, the Z'bri and their servants would be protected from the inevitable overflow of the Sea of the Lost and any further disruptions of the Fold, surviving forever in their own private world. Only the Lords of Rhanto understand even this much of the plan, and only the highest-ranking Melanis are allowed to participate in it. But all Z'bri in Rhanto are forced to acknowledge Melanis supremacy, and go along with whatever demands they make.

Every element within the city serves a purpose, at least in theory. The Curtain of Hate is fueled by trapped souls of the dead, thus keeping those souls from further swelling the Sea of the Lost and giving the Rhanto experiment longer to function. The Curtain simultaneously keeps outside forces from contaminating Rhanto. Elatha, a bizarre entity made from the combination of a Serf, a Z'bri Lord and the Heartstone of a Nomad, was the project of a previous Prince who sought to learn about the interaction of different beings' souls. Elatha now acts as Rhanto's enforcer, singlehandedly defeating any invaders while secretly resenting his treatment, longing to leave Rhanto and force his rule upon mankind. Loma Castle, an enormous stone structure standing on a hill above the flooded ruins, houses over a dozen Lesser Orbs - miniature Spirit realms created or seized by the Melanis - in its towers and hidden passages.

Other forces within Rhanto are less controlled, the unexpected byproducts of experiments gone wrong. Strange storms have been brewing in the skies above the city, worrying some of Haskit's loyal retainers. Rhanto's Koleris are well-acquainted with the monstrosities the Melanis create and lock in the vast underground passages called the Path. Access to the half-sunken, hexagonal lighthouse at the southwest tip of the Rhanto islands is forbidden to all residents of the city, and communication with its ghostly keeper is punishable by death.

Approximately one-third of the area surrounded by the Curtain of Hate is flooded or underwater, though sections of the ruins extend for some distance beyond the Curtain itself. Directly south of the city proper is a series of small islands, partly flooded and with fewer ruins than the mainland. Rhanto's ruins are relatively unaffected by Z'bri taint, but many have been altered, torn apart, or built up by Serfs to serve as homes or defenses, or to assist in Melanis experiments.

The Rhanto skyline is dominated by the Seeing Tower, a tall spire that rises from the submerged ruins north of the islands. A sphere is built into the top of the Tower, and it occasionally shines with strange lights. The Seeing Tower is the center of Z'bri activity in Rhanto, and several smaller Z'bri structures top the roofs of buildings around it. Not far north of the flooded region, the kiks of ruins are again abandoned. The Z'bri and humans keep to the downtown area, and the Curtain of Hate keeps out animal life. Only a few Gek'roh and "escaped" Serfs roam those lonely streets, feeding on wild plants or each other.



4. Outlands

Rhanto's population is divided almost evenly between Z'bri and Serfs. Though Serfs once held a more prominent role, the Melanis restriction on travel in and out of the city, combined with their need for Serfs for experiments and the lack of Sangis to encourage Serfs to breed, has caused the Serf population to diminish over the past few decades. The surviving Serfs mostly live to the north of the Tower, in small communities built from rubble along the waterfront. They are rarely overseen by Z'bri, and are kept in place by overwhelming despair more than any fear of their masters. Escape past the Curtain is impossible, as is fighting the Z'bri, so they accept their lot as well as they can. Another community of Serfs, altered by Sangis to breathe water, lives in a colony at the bottom of a building near the islands. Despite their alteration, the underwater Serfs' lives are little different than those of their kin on the surface.

The Melanis of Rhanto keep to the area around the Tower, living in the Rhanto Skyrealms and other large buildings devoted to their work. Prince Haskit lives in the Seeing Tower, from which he can observe the city and its surroundings. The Melanis are the only Z'bri truly content with the state of affairs in Rhanto, and the only ones who understand the city's purpose. They stay firmly in control through their mastery of the Curtain of Hate and the city's other secrets. If they were overthrown, their successors would need to be their equal in knowledge and Sundering in order to breach the Curtain from either side.

The Flemis of Rhanto have their hive within the Dome, southwest of the Seeing Tower. The Dome is a concrete and metal building over one-fifth of a klik in diameter, topped by an opaque white hemisphere. Its lowest portion is submerged, and in its center lies a massive flooded field, surrounded by rising tiers. The Flemis congregate in these tiers and in the numerous tunnels and hallways that wind through the complex to the outside. The hive is led by Venbes, who directs the Flemis in their work maintaining the city. While it is the Koleris who force the Melanis' damaged experiments down into the Path, the Flemis search for and seal the Path's exits to the surface. They also keep the buildings that are in use from collapsing into the water. Though the Flemis appreciate the stability of Rhanto's isolation, they worry over the fate of their exiled kin from Capal and H'I Kar, and hope that Prince Haskit will allow the Z'bri to reunite soon.

Farther southwest, the Koleris fight one another on the long strips of blacktop that cover the island nearest to the mainland. A low concrete complex houses most of the Koleris, while the Lords live in homes built from rubble strewn throughout the rest of the island. Elatha spends much of his time in a tower rising from the blacktop, peering into the distance in the hopes of spotting intruders he can assail. Though he technically belongs to no House, Elatha shares the temperament of the Koleris, and they accept him into their ranks. He also serves as lieutenant to the Koleris Count Weri'kich, who grows increasingly frustrated with the lack of battles to fight and blood to spill. Elatha serves Weri'kich only because he believes that Weri'kich has a plan to end the Melanis domination and begin a war against the liberated humans outside Rhanto. Once that occurs, Elatha hopes to take his rightful place as the emperor of all Z'bri.

Rhanto's small Sangis population lives a short distance northeast of the Seeing Tower, in Oshgood Palace. The Palace is an expansive and ancient structure made of brick and stone, with large ornamental columns and archways. It is protected by a twisted steel fence decorated with the sculpted bodies of Serfs. The interior contains numerous auditoriums illuminated by stained glass windows, where the Sangis hold their festivities. Flesh and bones carpet the tiled floor and hang in doorways, but most of the work is old. Prince Haskit disapproves of wasting Serfs on art, and only allows the Sangis to use a small portion of those they keep. The Sangis, led by Count Metsir, have nowhere near enough power or influence to change Haskit's mind. Count Metsir is secretly sending his vassals on missions to locate any humans living within the Path, in the hopes of rebuilding his stock of Serfs.

Several other groups can be found in Rhanto. A small band of Keepers lives within the Path, hiding from banished experiments and opening new portals to the surface as quickly as the Flemis can close others. They occasionally kidnap Serf children to "rescue" them, but only rarely strike against the Z'bri. A group of Z'bri exiles from Capal has encamped outside the Curtain of Hate, and exchanges regular messages with Prince Haskit. Finally, the Riders with the Spirits offer the Rhanto Z'bri sacrifices every autumn by locking young warriors in a cage to the west of the city. The Z'bri torment the warriors in dreams and visions before finally tearing away their souls to fuel the Curtain. Any other humans who come too close to the Curtain suffer the same treatment, unless the first Z'bri to notice an intruder wants to bargain, to gain more influence in the outside world.

Mysteries to Us All

Not everything can be easily defined as friend or foe to the Nation. Many strange creatures lurk in the Worlds of Flesh and Spirit, beings who can be helpful or prove a grave danger to those who encounter them. One thing unites them - and that is that the Eighth knows far too little about them, and understands even less than they believe they know.

The Guides

When the Nomads lost the war against the Z'bri, they crafted the Fold that split the Great Architecture asunder and cursed the corrupted Z'bri to be bound to their material shells for all eternity. They then retreated with a small number of followers, humans who had actually listened and understood the intended lessons of the Z'bri from the World Before. By the time the Nomads realized the horrible wrong they had committed with the Fold, they were too weak to take action. Instead of giving up, they turned to the mortal descendants of their original followers and began teaching them everything they knew. The followers, already awakened to the River, received the sum total of everything the Nomads could offer on the nature of the Goddess, the Orbs, the Seed and the Great Architecture. The Nomads poured out their knowledge and spiritual wisdom to these students, teaching them the most powerful applications of the Old Arts. And in one final gift - or curse - they gave of themselves a small spark of that pure spiritual energy, exposing their students to the ultimate truths of creation. Those who survived were the first Guides, and within them they held the seeds of what would be the First Liberation. Another name given to these strangers who taught the first Serfs of the Goddess and the River of Dream was "Travellers."

The Three Gifts

The Guides are still very much creatures of the Nomads' wisdom, albeit less sure of the role they are to play. Most Guides alive today are the students, or the students of students, of those first Nomad-taught Guides. The Guides choose students who have the raw potential and who seem capable of handling the revelations they will experience.

There are three double-edged "Gifts" that set Guides apart from Dreamers or ritual shamans. The first is knowledge of the *Old Arts*. The Old Arts allow them to create and use Heartstones, and to directly work the Architecture and the spirits within it. Use of the Old Arts in their pure forms can have unforeseen consequences on reality. Perhaps the greatest example of this was the creation of the Fold itself.

The second Gift is *History*. The Guides are taught the secrets of the Z'bri, the history of humanity, and of what is happening beyond the boundaries of human understanding. This gift is of very little practical use, as Guides are unable to apply it to any advantage. Accessing such knowledge can even be dangerous, as it makes them susceptible to the influence of the Sea of the Lost and the ghosts that lie within it.

The third, and most problematic Gift, is their knowledge of the *Future*. They don't just know bits and pieces, like the Prophecy of Joshua, but the entire future in full detail. This third Gift allows a Guide, in meditation, to look along the "path" of time and to see the world as it will be as the consequence of a given action. They can foresee the deaths of individuals, and whether their deaths will have any real bearing on the future. The vision of the future given to the Guides is

Weaving the Second and Third Gifts

A Guide PC is a daunting, but rewarding, challenge. The most obvious difficulty is how to model the gifts of history and future. The easiest way is to let the Guide's player read the Metaplot in Chapter 10 of this book, or a similar document, if the Weaver is using an original metaplot. Remember that these Gifts have their drawbacks, and that the future is not absolutely set in stone as many Guides believe.

Reading this information should help the player understand what is going on, but without the level of detail that could ruin the fun of playing the game.

Chapter 9 (Weaving Tribe 8) and Chapter 10 have more information on running Guides. We suggest you read these chapters carefully before allowing a Guide PC. Even if the Weaver bans Guide characters, however, the information here and in the character creation and magic chapters will help when fleshing out Guide NPCs.

4. Outlands

not perfect or objective, as some Guides, like Halos and Den-Hades, insist it is. The future is filtered by the individual personality of a Guide, and no Guide can see all the consequences of an action. The knowledge is actually a rather impersonal, detached narrative. Some Guides say it's like hearing a story being told, or reading an account from a scroll. The Guide's interpretation of the future is more a matter of an educated guess colored by desire than it is objective knowledge. This foresight is often misunderstood as being immutable on one hand, and something too important to be tampered with on the other. (See The Curse of Knowledge sidebar for more information.)

Another common problem is the elitism that stems from the Guides not trusting anyone who doesn't "know." This makes them see other humans with a form of passive-aggressive contempt. The future depends on the actions of ordinary humans, and yet they are completely ignorant of the consequences of their actions. A related problem is the unfortunate tradition of remaining isolated from humanity. Older Guides believe such isolation grants them some measure of impersonal objectivity when they must make hard decisions - the ability to see the bigger picture instead of the petty concerns of love, friendship or hope. Newer Guides see this as one of the core problems that eventually develops into the insanity that grips so many of the older Guides, such as Halos.

Guides Today

While the older Guides have retreated from the world, only reluctantly taking students whom they inevitably throw out as "failures," the newer Guides are a very active, if incohesive group. They have rejected the philosophy of isolation and embraced the other societies of the world. They lack the raw power and wisdom of their teachers, but are willing to make the mistakes their elders live in mortal fear of. Many are split on the topic of the Eighth Tribe, seeing recent trends through the lens of history. Some think the members of the Eighth Tribe can still fulfill their purpose, while others believe they are best abandoned, or even undermined and destroyed, and another group of humans chosen to fulfill the Goddess's vision. Contenders for this new mantle include the Boarhead Confederacy, the Riders with the Spirits and the Sanjon Keepers. A few Guides are intrigued by the possibility of contacting the Mistresses of Hattan and seeing what they can be molded into. This generation takes their title very literally, and seeks to "guide" humanity along the path of prophecy instead of sitting on the sidelines, hurling unconstructive criticism and pretending to be superior to everyone. To guide humanity, the new generation claims, one must walk alongside them and use the three Gifts of the Nomads for their benefit.

The Spirits

The spirit world is not passive. Though often silent, spirits are beings with desires and beliefs as real as those of men, Z'bri and Fatimas, and they are equally able to act on those desires. Many Squats recognize this, and engage in elaborate rituals to acknowledge and obey the spirits' wishes. Some members of the Eighth Tribe, dissatisfied Fatimals and desperate Serfs have developed rituals similar to those of Squats, accepting totems and learning to respect spirits' sovereignty. Groups like the Small Gods Cult seek the guidance of spirits, trying to develop relationships where each side benefits from understanding the other. This is abhorrent to the Church of the One Goddess, as it directly contradicts their doctrine of freedom and individual responsibility. They argue that spirits should be seen as humanity's equals at best, and at worst, enemies to be forced into compliance with the Nation's wishes.

The Church is not entirely wrong to be worried. Many of the spirits that dwell near Capal and in the Eastern Hills have not enjoyed worship for a long time, if ever, and greedily accept any tribute given to them. Ancient tree and earth spirits appear in dreams, promising fertile land in return for sacrifices from their cults. The hedonistic spirit of the Singing Glade relishes the companionship of humans, and tries to convince visitors to never return home.

Spirits like the Little Brothers of the Marsh, the frog totem, are merely excited to see their land cleansed of Z'bri corruption, and aid those friendly to them in small ways. Mighty spirits like the Great Forest Man are as silent as ever. Whatever they think of the rise of the Nation, or of those who have taken to worshiping them, they keep it to themselves.

Farther from Capal, the local spirits maintain their traditional relationships with the Squats that dwell nearby. The five great totems of the Boarhead Confederacy claim dominion over all other spirits in their land, much to the dismay of spirits who had once been worshiped by now-conquered tribes. The primordial spirits of the Flint Lands are simple but wise, easily confused by the inherent contradictions of humanity but still able to provide great insights into the world. The Riders with the Spirits grow

increasingly at odds with their own totems, who object to their continued sacrifices to the Z'bri and "corruption" by the Nation.

Some of the mightiest totem spirits dwell within the High Mountains. Renowned for their perception and foresight as much as for their raw power, these spirits are sought by many hoping for aid, particularly the Novohuron. They worry about the growing power of the Oneida, but cannot agree on what to do about it. Rishk, the mountain lion totem, grows more distrustful of all humans every day, while Panther hopes to help his followers prepare for war. Many lesser bird spirits carry news to the spirits in the High Mountains, keeping them informed of happenings far from their mountain home.

The Sea of the Lost

The closing of the Fold forced the souls of the dead into the Sea of the Lost by denying them passage into the World of Spirit. In the Sea, the spirits of the dead decay into nothingness over the course of centuries and erode the foundations of the Great Architecture. The Sea may, in fact, eventually overflow. The consequences of this are unknowable, but would probably be dire. The only solace, however slight, available to those claimed by the Sea is returning to the Physical Orb as either ghosts, immaterial spirits of passion and despair, or mindless Zoms, animate and bloodthirsty corpses.

When the dead can return to the realm of the living, the living must develop ways to deal with them. The Nation's Yagans once employed death rites that they claimed guided souls into the Spiritual Orb. These rites are now forbidden, and Capal is experiencing a gradual increase in sightings of Zoms and ghosts. These encounters are often blamed on dissatisfied Yagans or Capal's proximity to the Lake of Ghosts. There has been talk of appointing a Cell to investigate, but some believe this to be insufficient. A few Tribals have ventured into the Outlands to seek possible solutions among the Squats and spirits that dwell there, and searching for information is a common goal of the quests of the Children of Lilith.

Outside the Nation, most Squats cremate their dead or take other measures to avoid creating new Zoms, and stay away from locations where Zoms have already risen. Families of the Boarhead Confederacy choose a family member each week to carve a wooden replica of an object that symbolizes a desired outcome. The object is then offered to the family's ancestors near a body of water. They believe that this acknowledgment of the dead placates the spirits and helps prevent Zoms from rising, and families are occasionally aided by the spirits of their ancestors through visions or dreams. The Shore People send their dead out to sea, and the Novohuron sacrifice the bodies to the water. Both groups have stories of Zoms trying to return to land, from the depths of the ocean or the Gullet River. The Oneida are said to have their own rituals for preventing Zoms from rising, or for intentionally creating them under the Mistresses' control. Parts of the Eastern Hills and the Flint Lands have produced large numbers of Zoms from World Before ruins, tougher and slower than their modern counterparts.

Most ghosts are loners, tormented spirits who haunt places of their death. They are tied to objects, people, sites or beliefs important to them in life, and desperately try to touch the living world again. There are exceptions. Some ghosts seek to redress wrongs, and others are so adept in the ways of Dream that they can continue to pursue their goals after death, but these spirits are few. Places where many ghosts congregate also exist. They include ruins from the Age of Camps, the Silent City and the Lake of Ghosts. Whether or not ghosts perceive and interact with one another depends upon their will, their deaths and their decay over the years.

4. Outlands



The Curse Of Knowledge, The Madness of Halos

The Gifts of the Guides have a great downside, one that slowly consumes Guides throughout their lives. In many ways it is a type of Cassandra complex. They are gifted with the ability to know the future but cursed with an inability to do anything about it. Halos teaches that the corruption of the Fatimas, the consequences of the Fold and the nightmare that was Hattan's Liberation all point to mistakes made by Guides who did not take the time to account for their own interference. To Halos, the future is something that must roll out naturally, without intervention. In reality, he's gripped by a paralyzing fear of making a mistake through any action influenced by emotion or short-term desire. What he fails to see is that inaction is also a form of action, and one that carries equally important consequences. All that the oldest Guide sees are the regrets and memories of an old man who failed his Nomad-given task, and these visions paralyze him.

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5. Capal

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Chapter five: Capal City of man

"To stand here, in this city, is to be overwhelmed by destiny. It means realizing what the Eighth Tribe is truly capable of and the raw potential each of us has locked in her soul. It means embracing tomorrow for all that it is: dizzying heights as well as shattering setbacks. To be in Capal is to fulfill prophesy."

— Alienor of the Clarion of Destiny



Chapter 5: Capal, City of Man

The Book of Days

Capal Overview

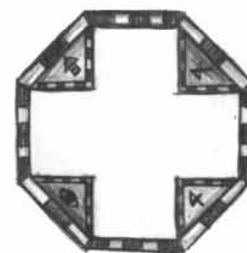
Capal, like Vimary before it, stands on the north shore of the Great River. It is built amidst the ruins of a great city from the World Before. The heart of Capal is situated high atop a massive cliff, surrounded on three sides by thick walls. This is the **Walled City**, home of the Eighth Tribe. It is the richest and most exclusive region of Capal, and the center of power in the Nation.

Between the base of the eastern cliff-face and the waters of the river is the **Waterfront**, a reasonably prosperous middle-caste area. Capal's docks are here, along with the massive warehouses that service them. Another middle-caste area, known as **Westcity**, lies beyond the remains of the west wall. Westcity caters to overland trade in the same way the Waterfront caters to river trade.

While on the surface Capal is a beautiful city, it does have a dirty underside. To the north of the Walled City is **Low Town**, a slum district. The Low Tribals, Serfs and other undesirables are dumped here, among the decaying buildings of a once-great city. Beyond Westcity are the **Spires**, an untamed wilderness that has grown up in and around the corpses of ancient Sky-rakers. The land around these decaying giants is dangerous and not entirely free of the Z'bri Taint that once covered all of Capal, and there are rumors of Z'bri still dwelling in the Spires. Finally, there is the **Underground**, a dangerous and mostly unexplored maze of tunnels and passageways beneath the city.



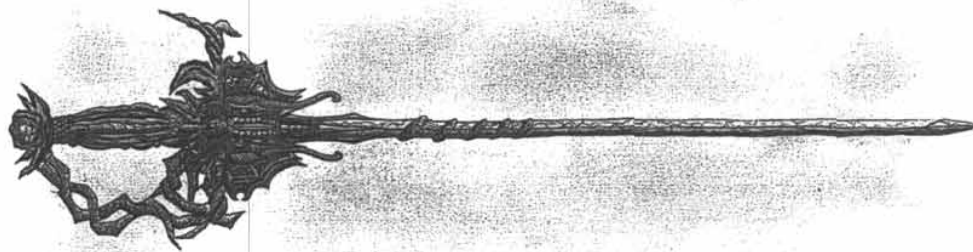
5. Capal



Design Notes: Building Materials

With the exception of those structures left standing from the World Before, Capal's buildings are constructed from wood and stone.

Enough wood to easily meet the city's demands can be found in the forests to the north of Low Town, on the south bank of the Great River or shipped in from an allied Squat tribe. Higher-quality stone is shipped in from well outside the city, as most of the nearby sources of stone were mined out long ago. Rubble from the ruins is used as a lower-quality substitute, including concrete, cement, steel and plastics and other synthetics.



History of Capal

After the death of T'bor, Capal became the domain of the Z'bri known as the Prince, or Thak'ikch'at. The Prince ruled Capal with an iron fist, filling the city with his loyalists and crushing all dissent. The city was heavily fortified, its ancient walls reinforced through the unholy art of Sundering. In the city's Camps, thousands of Serfs lived crowded together in abject misery and poverty, ruthlessly dominated by their Z'bri overlords. The tunnels under the city were filled by a single, massive Flemis hive.

Mary is the only Fatima known to have been birthed (or to have survived being birthed) in Capal. She was born there and began gathering her Tribe around her at about the same time that her sisters were being birthed in the H'l'kar. Unlike her sisters and brother, who chose to fight, Mary chose to flee Capal. She did not want to shed the blood of her followers with such a slim chance of victory. Even then, before the rise of the Prince, Capal was a fortress, and Mary's nature was not well suited to war. Mary and her Tribe traveled down the great Grandally Blacktop, toward the H'l'kar and her sisters. With the Marians came the first Guides, Halos and Den-Hades.

What little flames of rebellion Mary left behind in Capal were crushed when the Z'bri known as the Prince assumed control after T'bor's death. Anything that might threaten his rule or undermine his authority was ruthlessly exterminated. Some small embers of freedom survived, mostly in the form of legends and myths passed among the Serfs of the city by word of mouth.

Generations later, the Alliance of Man returned to Capal along the Grandally Blacktop, traveling back along the same route the Marians had taken when they fled the city. After many seasons of fighting, the armies of the Alliance conquered the city. Those Z'bri overlords not killed in the war fled or were executed, and the city's Serfs were freed. Much of the city was destroyed in the final battles, and the cost in lives was high. In the aftermath of the war, the Dreamers and their allies set about cleaning the city of Z'bri taint and building something new, and hopefully better, from the rubble.

There have been many changes since the Liberation of Capal. The Eighth Tribe, grown from its roots as a disorganized collection of outcasts to a powerful force for change, took up the reins of power. While still divided and unable to exert control any distance outside of Capal, they have managed to build a remarkably diverse community within the city. For the first time, Squats, Fatimals, Keepers and even, to some degree, Serfs all have a place within the city.

The Church of the One Goddess was also founded in these days, shortly after the Liberation of the city. It was the creation of a small group of Herites, who sought to worship the One Goddess free of the shackles of the Fatimals. The rest of the Eighth Tribe soon took notice of the idea, and the Church quickly grew in size. As it grew, its doctrines and structure became more formalized, and it began searching for ways to exert its power and secure its position. The religion of the Fatimal Tribes proved an easy target, and a tempting one for the Church's many Herite priests. The Tribes, still adapting to their abrupt change in station, were unable to effectively defend their customs. A number of Fatimal rites, those seen by many of the Eighth Tribe as dangerous or heretical, were condemned by the Church and banned. Among them were the funeral rites of Baba Yaga and the spring fertility ceremony of the Evans.

Capal's Culture

The Caste System

The caste system was created to provide a structure to handle the tides of refugees and immigrants pouring into Capal in the seasons following its liberation. The newcomers were a very diverse lot, and the Nation needed a social structure that could maximize productivity and prevent widespread unrest. The caste system arose naturally from the need to integrate the outsiders into the Nation and maintain order, though it was affected by the biases and beliefs of the Eighth Tribe. Those who had aided the Eighth Tribe received more favorable treatment and higher rank than those who had ignored them or worked against them.

The highest caste is the **Eighth Tribe** itself. Gifted Dreamers without ties to the Fatimas or other masters, the Eighth Tribe rules Capal and the entire Nation of the Fall. Many members of the Eighth Tribe still have strong memories of their days as outcasts in Vimary, and have had difficulty adjusting to their power and status. The younger members lack this burden, and often see the world as theirs for the taking. Members of the Eighth Tribe have no socially expected occupation. They do whatever job interests them. Outsiders may become members of the Eighth Tribe, though the process is highly informal. Once enough members of the Eighth Tribe recognize the outsider as a member, the rest of the Eighth Tribe will generally accept him. Just how many people and how long it takes vary depending on who the outsider is and who his sponsors are.

Below the Eighth are the Fatimal Tribes that supported the Eighth Tribals in their fight for freedom. Known as the **High Tribes**, these are the Tribes of Joan, Agnes, Dahlia and Magdalen. What remain of the tribes of Joshua and Mary are also in this caste, though Joshuans and Marians are rare in Capal. High Tribals often find themselves pigeonholed into specific jobs and social roles by their Tribe. While they do have more freedom to choose for themselves than they did in Vimary, many feel uncomfortable at the thought of working outside their traditional roles.

To be a High Tribal, one must be accepted into one of the four High Tribes by its Fatima. The Fatimas still retain the right to cast out undesirables, but the old ritual of Banishment is prohibited. Instead, these outcasts are treated as if they were Squats. There is a definite pecking order among the High Tribals. Joanites and Agnites are considered to be more worthy of respect than Magdalites and Dahlians. There is still some bias against the High Tribals among the Eighth Tribe, especially the Joanites and Magdalites, and they can be seen as not being entirely trustworthy.



5. Capal

Once hunted and persecuted, the **Keepers** are respected and accepted in Capal. Their technology and knowledge helped in taking and holding the city, and their mistreatment at the hands of the Fatimas has earned them some empathy from the Eighth Tribe as fellow sufferers. Their strange ways, stranger language and a lingering prejudice against their technology leaves them at a disadvantage when it comes to social interaction; in general, they keep to themselves.

Likewise, the actions of the Boarhead Confederacy and the other allied Outlands nations have bought the **Squats** a solid, middle-caste position in Capal. Even though they have no direct connection to the River of Dream, Squats are flexible, hardworking and industrious. Many come to the city looking for a better life than that found in the Outlands, with nothing more than the clothes on their backs and the good will of their spirit patrons, and set about building something for themselves. Squats tend to work at respectable jobs, often those that require social interaction with the higher castes or which require some degree of skill and expertise.

Unfortunately, some Squats run afoul of bad luck or bad faith and either never manage to work their way up from poverty, or else fall back into it. Far from their tribes, these Squats usually lack any kind of support and are forced to work at the same demeaning, hard or shameful jobs as the lower castes. Those who are not broken constantly try to struggle upwards and build something for themselves again, but they have a hard time of it since they are often fighting crushing debts.

The **Low Tribes** are the Fatimal Tribes that fought the rise of the Eighth Tribe tooth and nail. Once the masters of Vimary, the Shebans, Evans and Yagans are now very nearly the lowest of the low. They have no voice in the government of the city, and are forced to dwell in the slums and take jobs involving manual labor, domestic service or other such positions. Even their religion is not left untouched, for they are constantly urged to convert to the worship of the One Goddess. Resentment of the Eighth Tribe's power and wealth is common, but there seems to be nothing they can do to topple rulers who have become mightier than they ever were.

At the bottom of the social ladder are the **Serfs**. Liberated from the Z'bri, the Serfs are being taught how to participate in human society again, and being healed from the physical and psychological damage inflicted by their masters. They are little better than children, better off without any real responsibilities or freedoms until they learn to handle them. That, at least, is the logic used to justify keeping the Serfs poor and powerless, giving them no respect and mistreating them horribly. Serfs get the worst jobs, those that are hard, dangerous and thankless. It's no wonder that many choose to hide in the Underground instead of becoming part of the Nation.

Outside of Capal, the caste system becomes much more flexible. With fewer people and more danger, simple survival becomes more important than keeping a social pecking order. Members of the Eighth Tribe and High Tribals still tend to wind up near the top, and Low Tribals and Serfs near the bottom, but the exact ordering can vary widely depending on location and situation.

Cells

Cells are a fundamental part of the society of the Eighth Tribe. The concept of Cells originated among the Fallen of Vimary. The Fallen formed small, close-knit surrogate families to help survive on Hom and recover from the pain of Banishment.

In Capal, survival is no longer a major concern for the Eighth Tribe. They have farms, a trade network and a city of their own, and the danger to them of starvation or death from exposure, even in the worst of winter, is slight. The notion of a Cell has changed to accommodate the new needs of the Eighth Tribe. The primary purpose of a Cell now is to bring people together to accomplish things beyond the means of an individual. Cells are formed to perform a specific task, to work towards a goal or by people with a common interest. There are Cells dedicated to everything from trading to education to recreation. They tend to be fairly small, and Cells smaller than three people or larger than ten are incredibly rare.

Membership in a Cell has also become much more transitory. Instead of joining a Cell and staying with it for life, members of the Eighth Tribe will change Cells dozens of times over the course of their lives as their interests, circumstances and personalities change. New Cells are created and old Cells disbanded as necessary. Some people even belong to more than one Cell at once, though secondary Cells are usually recreational or educational. While a Cell no longer serves as a surrogate family, the members of a Cell are, almost without exception, very close friends, and often live together in or near the building they use for their work.

Cells are used almost exclusively by the Eighth Tribe. The lower castes have kept their traditional social organizations, with Tribals organizing themselves by family, clan or Sisterhood and Squats organizing themselves into tribes. Some members of the lower castes, especially those with close ties to the Eighth Tribe or who are seeking to curry favor with their rulers, have adopted the Cell system. Members of the Eighth Tribe generally don't take much notice of this, and see the lower castes as imitating their betters while not fully understanding what they're doing. Some Eighth Tribals will encourage their lower-caste subordinates or associates, especially Serfs or Low Tribals, to adopt a Cell structure to hasten their assimilation into Capal society.

Crime and Punishment

Capal, like any city, has its laws, its lawbreakers and its enforcers.

The laws of Capal are enforced by the Guard. Much smaller than even the Forest Riders division of the military, the Guard is charged with keeping order in the streets of Capal itself and keeping the citizens safe. Guarding the walls, patrolling the Spires and other nearby Outlands and dealing with any illegal activity there is the duty of the Home Army. The Guard is by no means a military force. Its members carry only light weapons and armor and receive limited training. This is even apparent in their uniforms, which are designed primarily to look impressive and imposing. Guards also fill the role of firefighters, town criers for the Clarion and other official jobs around the city.

Once the Guard has arrested a suspect for a crime, or charges have been raised against someone, the accused is brought before a magistrate for judgment. The magistrate will hear arguments from both sides, then pronounce sentence. There is only one level of appeal, to the over-magistrates, a panel of five experienced magistrates who examine the original decision. Punishments typically include payment of restitution (through labor, if necessary), public humiliation or temporary or permanent reduction in caste. In extreme cases, the criminal will be exiled from Capal on pain of death.

Both the magistrates and the Guard operate out of a small wing of Ch'taux that has been dedicated to them. Temporary holding Cells for criminals are also located in this wing. Criminals are kept there while awaiting trial, so they do not go to ground or flee the city, even though the Eighth Tribe does not practice punishment by imprisonment.



5. Capal



Hooks & Tips: The Sisters of Blood

In recent months, there have been a series of killings targeting influential and outspoken Fatimals, especially Shebans, Yagans and Magdelites. The methods employed are uniformly gruesome, and the name left scrawled in blood nearby — the "Sisters of Blood" — has lead the Capal Guard to suspect a group of serial killers. The similarity of the methods to those employed by the near-legendary Herite Troy Fenys has caused many rumors to spring up about the murders. Some, most commonly among the Eighth Tribe, claim that the murders are the work of loyal members of the Eighth Tribe working outside the law to protect the city from Fatimal plots. Others, more common among the lower castes, tell of heartless killers determined to see the Tribes broken.

The Keepers and Fatimal Tribals have laws of their own, above and beyond the laws of Capal that all must follow. These are not enforced by the Guard or magistrates, but are up to the Tribes or Keepers to enforce themselves. The exact punishment for breaking Tribal law varies from Tribe to Tribe. Magdelites and Dahlians are stripped of their property and cast out of their Tribe, becoming very poor Squats. Outcast Magdelites usually wind up working the streets down at the Waterfront, while Dahlian exiles tend to become wandering bards or hunters, using their skills to scrape by. Joanites are stripped of their position and forced to become Hermit Blades, while Agnites simply ostracize those who have displeased their Fatima. The Low Tribes no longer bother with Tribal law for anything but the most dire crimes, for life is hard enough for them already.

There are three general sorts of crimes in Capal: crimes against the Nation, crimes against the Goddess and crimes against an individual. Crimes against the Nation and crimes against the Goddess have considerable overlap, with charges like associating with Z'bri or practicing Sundering falling into both. Other crimes against the Nation include treason, such as aiding the Oneida or encouraging an allied Squat tribe to break its ties with Capal, conspiring to overthrow the Eighth Tribe and other similar actions that could damage the Nation. Punishment is usually exile or, for very serious crimes, death.

Crimes against the Goddess is a catch-all category for things the Church objects to, including worship of "lesser" spirits, heresy and blasphemy. These are not usually persecuted by the Watch or magistrates, and enforcement is traditionally lenient when it comes to Fatimal Tribals, Squats or Keepers, though some elements within the Church have been pushing to change this.

The Eighth Tribe takes crimes against individuals, even those of lower caste, very seriously. The rights of the individual are vital to their philosophy, and a crime against one person could be a crime against any. Punishment usually includes some form of restitution for damages, though exile is the usual punishment for severe crimes, such as murder. Some allowance is made for Fatimal, Keeper or Squat customs. The punishments handed out for crimes committed against someone of equal or higher caste are often much harsher than if the crime was committed against someone of lower caste.

The Children of Capal

The children of the first generation of the Eighth Tribe, those born in Hom and during the Second Liberation, are now passing through the tumultuous period of adolescence. The second generation of children, those born since the conquest of Capal, are following closely behind. The confusion and uncertainty of this time of life is made worse by the attitudes of their elders. The Eighth Tribe's arrogance clouds their vision, and they see their children as unready. The children never experienced the pain of Banishment, the tough times on Hom nor the fires of the Second Liberation. The children are seen as not yet being real members of the Eighth Tribe, and are denied the rights and privileges of the Eighth Tribe and sheltered from the world.

The younger generation, in general, finds this attitude insufferable. Still uncertain of their place in the world, many have taken to ignoring their stubborn parents and searching for the answers they need on their own. Some travel with the caravans, exploring the Outlands and encountering other cultures. Others join the Agnites in their social playground in the Spires, though few stay for very long. Some even go so far as to join the Children of Lilith, seeking answers in the deeper truths of the Prophecy. Most try to establish identities for themselves as individuals, trying to figure out what they want to do with their lives while escaping from the shackles of their elders. Of course, being adolescents, they also exaggerate the injustice of their situation.

These generations of Dreamers are the first to grow up free of control by Z'bri or Fatimas. Free of such powerful beings constraining their growth, lifestyle and choices, their potential is great. It remains to be seen whether or not they will live up to it.

The Walled City

The Walled City is the core of Capal and home of the Eighth Tribe. The vast majority of the Eighth Tribe live and work here, going about their business. Even those members of the Eighth Tribe without the means to secure a home for themselves are guaranteed a place to live within the Walled City, though the exact terms of residence vary from place to place. Some communal homes require service, be it military, religious or public, from members living in them, while others ask next to nothing of those who take advantage of their hospitality. Those that require service by their lodgers are generally more comfortable and better equipped than those that ask nothing, but the conditions of service can make it more difficult for members of the Eighth Tribe living there to regain their independence.

Being the home of the Eighth Tribe, the Walled City is the most diverse of the six districts. Unlike the High Tribals, who tend to have their choices of profession limited by the Tribe of their birth, the members of the Eighth are allowed to take whatever job catches their interest. This has led to a diverse and varied population whose members fill any number of roles in society, from merchant to politician to soldier. Just about any business that is not overly demeaning can be found in the Walled City, from blacksmith to fortuneteller to merchant. Similarly, the culture of the district is very diverse, as the Eighth Tribe encourages individuality among its members.

High Tribals and Keepers are allowed to live within the Walled City, but generally cannot take advantage of the free housing options available to members of the Eighth Tribe. They must barter for living space, and can easily be evicted by a member of the Eighth. Keepers and, to a lesser degree, High Tribals can also face prejudice and bigotry from members of the Eighth Tribe who see them as unwanted intruders into their territory. While they will generally be safe during the day, it is considered wise for them not to walk the streets alone after nightfall. Few High Tribals and Keepers bother dealing with the difficulties of living in the Walled City, and stay in Westcity or the Waterfront unless their work brings them inside the walls.

The Walled City is situated high atop Capal's cliffs, providing it with excellent natural defenses. These are further enhanced by the walls that give the district its name and surround it on three sides. The walls are ancient constructs, with best guesses placing their construction several centuries before the End. Although the walls were damaged during the Liberation, most have since been rebuilt. The exception is the western wall, in the direction of the Grandally Blacktop and Westcity, which was completely flattened during the fighting. The Eighth Tribe has not yet seen fit to put forth the massive effort needed to rebuild it, and instead rely on the Spires to serve as a deterrent to any invaders. Great staircases, almost as old as the walls, lead down the cliffs from the Walled City to Low Town and the Waterfront. These are heavily guarded, especially the stairs to Low Town. The Eighth Tribe knows full well how dangerous an uprising of the disenfranchised can be, and have taken steps to protect their freedom.

5. Capal



Design Note: City of Lights?

This description might almost make Capal, or at least the Walled City, seem like a paradise, free of the downsides of both technology and primitivism. This is not the intention. While Synthesis helps, the Walled City has many of the same problems as any pre-modern city did. For example, the streets are cleaner, as horses are rare, but there are still the problems of human waste disposal and fresh water. Capal has no sewage system, so waste usually goes into the Great River, which also serves as the city's main fresh water source. This is best ignored in Adventurous or Cinematic games unless it makes for a good plot point, but could be a larger issue in Gritty games.

The walls of the city weren't the only things damaged during the Liberation. Much of the Walled City was destroyed in the fighting, and those few structures that survived were burned down afterwards, to purge them of Z'bri Taint. The rubble was quickly cleared or used in new construction, during the burst of activity following the Liberation. The new construction is much sparser than the old, as the population density is much lower. Instead of hundreds of Z'bri and tens of thousands of Serfs living within the walls, there are only a couple thousand members of the Eighth Tribe. The space opened up by this change has been filled with parks and gardens. The plants are still young, but the parks are still an impressive and relaxing sight. Young Eighth Tribals and High Tribals can often be seen (and heard) playing among the greenery.

The streets of the Walled City are paved with cobblestones, and the layout is sprawling and disorganized. The reconstruction of the city was chaotic and unplanned, and so the city grew around what the inhabitants needed at the time. This lack of oversight has made the city hard for outsiders to navigate, though those who live there quickly grow used to the twisting streets and sudden dead-ends. Thanks to this lack of foresight, land is currently one of the more valuable commodities in the Walled City. Cells can have trouble finding a location and structure in the Walled City suited to their work, which has recently given some Cells a passion for urban renewal. Although there is a City Planning committee of the Clarion, few bother to pay attention to its directives.

The new construction is much smaller than the buildings it has replaced, with most buildings ranging between two and six floors. While artificial heating and glass windows are available from the Keepers, they are expensive and are seen as unnecessary luxuries. Some even see these things as unholy, or an affront to the Goddess, and are offended at the very idea. Thick stone walls and small windows are used to protect the inhabitants against winter's cold. Buildings usually have large central common rooms with large fireplaces, where the inhabitants spend most of their time. Most are furnished with a table for dining and several chairs and smaller tables for recreation. Bedrooms are usually small, so as to be as easy to heat as possible in the dead of winter.

The work of Keeper architects is prominent all through the Walled City. Despite being built of rubble and stone, the buildings are universally pleasant to live in, having been designed with both mental and physical comfort in mind. The exteriors tend towards the simple but beautiful, sporting decorative murals of colored stone or intricate carvings. These works of art usually depict scenes from the history or religion of the Eighth, with famous scenes from the Liberation or of the One Goddess being very popular. Painted or brightly-colored exteriors are rare — paint is seen as a decoration for the lower, poorer classes.



Rubbing Shoulders with the Eighth - The Streets of the Walled City

The Sentinel

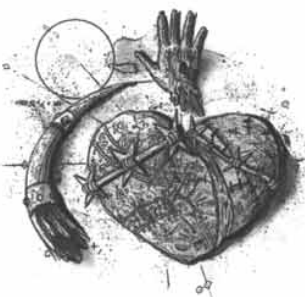
On the east side of the Walled City stands a monument to those who died during the Liberation. The Sentinel is as tall as four men, and is made from the weapons and armor of those who died fighting the Z'bri. The face of the statue is the death mask of Mek himself, and looks out over the city to the south, always watchful for new threats to the Nation. To the Eighth Tribe, the statue represents both the horror and sacrifice of Hom and the war, as well as their newfound freedom and prosperity. The yearly Festival of Liberation officially begins at the feet of the Sentinel, and winds outwards through the city from there, though the partying usually begins unofficially throughout the city hours before.

The symbolism and awe-inspiring presence of the statue makes Sentinel's Square one of the prime pieces of real estate in the Walled City. Those fortunate enough to reside nearby are almost assured social success, and businesses fronting on the Square have unparalleled exposure to new customers, especially during the Festival of Liberation. Ch'taux, the Church of the One Goddess and the Shrine of the Liberator are all built at the edges of the Sentinel's Square, a concentration of power and prestige which only serves to make the remaining real estate all the more valuable. With the crowds that gather there every day, many merchants find it just as good to set up mobile stalls in the square itself, which is much cheaper than buying a permanent structure nearby. The square is quite large, so there's plenty of space, though there is still heavy competition each day for good spots.

Hooks & Tips: The Sentinel

With both the Church of the One Goddess and the Ch'taux fronting on it, the Sentinel's Square is at the center of both politics and religion. Powerful and influential individuals pass through it every day, rubbing shoulders (or not) with the teeming masses. Many members of the Clarion of Destiny use this as an opportunity to stay in touch with the woman on the street. While this does give the members of the Eighth Tribe a way to make their concerns known to their leaders, it is a nightmare for those who must protect important figures.





Hooks & Tips: The Citadel

The Citadel is one of the important structures in Capal that date from the World Before. Like the others, its origins are lost in the mists of time, but its halls are still full of many strange artifacts that operate on long-lost principles. Not even the Z'bri or the passage of time have managed to destroy them all. The Clarion of Destiny could well have several Keepers hidden away in the Citadel, investigating these mysterious devices.

While they are not among the definite access points mentioned later, the Citadel's tunnels may well have links to the Underground. This could allow small bands of Serfs from the Underground access to weaponry, though the Home Army would surely crush any attempted invasion of the Walled City by this route.

The Citadel

The Citadel is a massive, imposing fortress built out from the southern wall of the city. It was captured intact from the Z'bri during the Second Liberation, and was meticulously cleansed of taint by Marians and Keepers. It is now the headquarters of Capal's military and the nerve center of the city's defenses. Behind its thick walls are armories, barracks, and training grounds, where the soldiers of the Home Army train, eat, sleep and stand guard over the city. The patrols of the city walls and guards on the Walled City stairways are coordinated from this fortress, as are the postings of garrisons to watchposts and smaller fortresses throughout the Nation.

Ancient passageways run through the hill under the Citadel. The Home Army only uses the surface structures, as it is not yet large enough to need the extra space underground, so these remain mostly unexplored, save by those who drove the Z'bri from their fortress. Soldiers of the Home Army stand watch at all of the known ways into the subbasements of the Citadel, just in case some Z'bri or other horrors still lurk in the depths.

The Nation's army is split into three divisions. The Home Army guards Capal itself. Its main responsibility is defending the city's walls and other fortifications and, when necessary, helping the Guard keep order within the city. Much to the dismay of many Herites, there are many former members of the Joanite Watch filling out the Home Army's ranks. The Blacktop Watchers are entrusted with the fortifications and watchposts lining the Granddally Blacktop and other major roads, and the Forest Riders patrol the wildernesses and rivers of the Nation. As their name suggests, the Forest Riders are mounted scouts, and are the smallest and most elite of the three branches.



The Church of the One Goddess

Situated on the Eastern edge of the Sentinel's Square, the Church of the One Goddess is another ancient structure from before the End. Its tall spires and stained-glass windows make it one of the most striking buildings in the Walled City. Joanite glasssmiths, working together with the Keepers, have managed to produce stained-glass tributes to the One Goddess larger and more beautiful than anything ever made in Vimary.

The Church of the One Goddess is the center of the Eighth Tribe's religion. Once a week, the members of the Eighth gather here to worship the One Goddess through elaborate ceremonies. The rites of the Church revolve around celebrating their freedom and praising the One Goddess for the favors she has showered on the Eighth Tribe. The ceremonies at this Church are very exclusive, with only recognized members of the Eighth Tribe and select High Tribals and Keepers being allowed to attend. Low Tribals and Serfs are not even allowed to set foot in the building, as their low station is an obvious sign that, in this life or a past one, they did something to anger the One Goddess. Even more elaborate ceremonies are held to celebrate the turning of the seasons and after important events, such as the Festival of Liberation.

The outbuildings behind the Church provide housing for lower-ranking Church priests, who have many religious rituals to attend to throughout the day in addition to their more mundane chores. These rituals ensure the continued favor of the One Goddess and protect the Eighth Tribe from evil spirits and Z'bri. Higher-ranking priests are much better off, as many have used their position to increase their own personal fortunes. They tend to own large, well-positioned homes separate from the Church, and have fewer regular duties to attend to.

Ch'taux and the Clarion of Destiny

The tallest structure in Capal, Ch'taux dominates the southern edge of the Sentinel's Square and stands as tall as a small Sky-raker. Once used as a fortress by the Z'bri rulers of Capal, the Sunderings that fortified the walls and corrupted the interior were broken during the siege and the inhabitants slain. The building is now used for offices and meeting space by the Clarion of Destiny, the official government of Capal and the Nation of the Fall. The many rooms not used by the Clarion's bureaucracy are rented out to other Cells.

The Clarion of Destiny is responsible for governing Capal and the Nation. The Clarion proper is a council of Cells that debate issues and pass laws. Any Cell may purchase a seat in the Clarion by paying its seasonal taxes, which are based on the Cell's estimated wealth and number of members. Allowances are made for richer Cells, who may purchase multiple seats, or poorer Cells, who may pool their resources to purchase a shared seat. The four High Fatimas all have permanent seats and may both participate in debates and vote, but rarely choose to take part in the Clarion's meetings. The Sanjon Keeper elders and allied Squat nations also have permanent seats, but are only allowed to participate in debates and may not vote.

Hooks & Tips: The Inquisition

One of the roles of the Church of the One Goddess is to ensure the spiritual purity of Capal. Z'bri worship and the practice of Sundering is banned, and the enforcement of this ban falls upon the Church. The Inquisition is the arm of the Church explicitly charged with finding and stamping out these practices. Some Inquisitors, in their zeal for the One Goddess, carry things even farther and seek to eliminate Fatima and spirit worship too. A few extremely fanatical Inquisitors seek to not only eradicate worship of other gods, but to eradicate any "improper" worship of the One Goddess.

The leader of the Inquisition is a shadowy, mysterious figure known only as the High Inquisitor. Whether he (or she) is the true leader, or merely a figurehead for those who really control the Inquisition, nobody knows.



5. Capal

Hooks & Tips: Major Factions

Two major factions exist within the Clarion of Destiny. One, lead by Hal Ninva, wants to concentrate more power in the hands of the Clarion and reduce the autonomy of individual Cells. The other, lead by Altara Ven, aims to halt or reverse this transfer of power and prevent the Clarion from turning into a dictatorship. Similar divisions exist on issues such as Serf rights, religious freedom and how membership of the Eighth Tribe should be defined. Cells that agree with each other on one issue will rarely agree entirely on another, leading to a shifting web of alliances, deals and compromises.

Several large and influential Cells promptly pay their taxes each season to ensure that their voices are heard. Among them is the Church of the One Goddess, which is always seeking more influence in guiding the affairs of the Eighth Tribe.

Mechanics for the Children of Lilith:

When a Dreamer joins the Children, he looses one of his existing Eminences and gains a Lilithian Eminence: one of Force, Freedom or Vengeance. He keeps any existing Aspects. Non-Dreamers who join the Children do not get any special benefits, but may forge a connection to the River after joining by paying the standard cost for the Dreamer perk.

The actual day-to-day work of government is accomplished by a sizable bureaucracy. Each of the many ministries and committees is directed by a member-Cell of the Clarion. Member-Cells are appointed to these positions by the Clarion every season, a practice that can result in rapid changes of policy. The most coveted are the ministries responsible for collecting and spending taxes, managing relations with Squat and Keeper nations and enforcing laws. There are many others, but their tasks are either less important or run afoul of the stubborn independence of the Eighth Tribe, making them largely ineffective. While this stubborn independence does make it harder for the Clarion to abuse its power, it also frustrates social reform efforts aimed at improving the lot in life of the lower castes.

Outside of Capal, the Clarion has even less power. While it nominally rules the entire nation, its direct influence is limited in practice by both the willingness of far-flung settlements to listen to them and the difficulties of communication. Travel between settlements is slow, and messages can take days, weeks or even longer to travel, or might not arrive at all thanks to the many dangers along the way. Even Synthesis and Dream travel only helps so much. In practice, the Clarion leaves smaller settlements away from the Great River to do their own thing, provided they don't work against the best interests of the Nation and don't turn away traders from Capal. Those closer to the river receive more specific directions from messengers and diplomats traveling with the river caravans.

Large, important or powerful allies, like the Boarhead Confederacy, receive permanent ambassadors. These ambassadors are usually skilled Dreamers, or have staff members who are, and are able to communicate in a limited way with Capal through the River of Dream in order to relay important information back to the Clarion and receive instructions. The Clarion feels a need to keep close ties to these powers, not only to prevent them from being lured away by rivals or thoughts of independence, but also to tighten their ties to the Nation.

The Shrine of the Liberator

The squat, simple stone buildings of the Shrine of the Liberator are a startling contrast to the opulent Church of the One Goddess located across the Sentinel's Square from it. While everyone knows what the building is and who lives there, only the main chapel is open to the public. The chapel is nothing more than few simple wooden pews in a severe stone room. The only decoration in the chapel is the altar's centerpiece: the two halves of Lilith's Spear, broken in two during the conquest of Capal while being carried by the First Child of Lilith in battle against the Z'bri.

Only members of the Children of Lilith are permitted into the rest of the Shrine. Over the years since the Liberation, the Children have changed from a confused and militant Outlook into a dedicated and secretive religious order. Unlike the more selective Church of the One Goddess, anyone may convert to the worship of the Liberator, from the lowest Serf to the highest of the Eighth Tribe. All new converts are put through a series of rituals, which include swearing strict oaths of secrecy that prevent them from ever revealing the mysteries of the Order to outsiders. They then live, train and worship within the walls of the Shrine. Every few weeks, a group of cloaked travelers leaves the gates of the Shrine and vanishes into the city or the Outlands, on some mysterious mission in the service of their dead Fatima.

Unlike the rest of the Eighth Tribe, the Children do not believe that they have fulfilled Joshua's Prophecy. The Children believe that, contrary to Lilith's public statements, Haven was not the second city. That city was still to come, and there the Eighth would, as Joshua's Prophecy said, fall to hubris and distraction from their purpose. With the conquest of Capal and the events that followed, the Children knew that the Second City had been found and that someone would need to rise to the challenge of the Prophecy, now forgotten or ignored by the other Fallen, and be ready for the blood and sacrifice to come.

Towards this end, the Children spend their time within the walls of their Shrine preparing, so they are ready for the day when the Prophecy calls for them. They train their bodies through combat, their minds through meditation and their souls through Dream. Smiths ensure that weapons and armor are available for the Children to use in battle, while priests forge pieces of Lilith's body into powerful Fatimal relics. The Children are determined never again to be dependent on those who would betray them or play them for fools. The Children are lead by the First Child, chosen from among the most skilled and courageous of the Children. As spring passes into summer, a new First Child is chosen and the old First Child leaves on a quest. With all the ceremonies surrounding the inauguration of the new First Child, few residents of Capal notice that the old First Child never returns from her quest.

The House of Masks

Surrounded by a stone wall so high that only the top floors of the buildings inside are visible and located near the crumbled wall and Westcity, the House of Masks is the home of Magdalen in Capal. There is only one entrance to the compound, a carefully guarded gate. Only those who work in the complex are allowed through without paying an entry fee. Jewelry, fine cloths and other luxury items are preferred as payment, but other goods will be accepted if the House has a need for them. Everyone who passes through the gates, both workers and customers, must mask herself and stay masked as long as she's within the House. Employers of the House of Masks are called courtiers.

The buildings inside the walls are short, no more than four stories high, and very elegant. They are interconnected by winding gravel paths that lead through a maze-like garden of rose bushes and shrubs. The buildings' interiors are decorated in traditional Magdelite fashion, with rooms divided by hanging curtains and shadowed alcoves placed at strategic intervals. Magdalen herself lives in a small tower near the center of the gardens. Many of the courtiers are members of Magdalen's Tribe, though others may find employment here if Magdalen approves of them.

The House of Masks is a place of recreation. Members of the Eighth Tribe come here to relax and enjoy themselves free of inhibitions. The masks ensure anonymity, though anyone desiring a recognizable identity within the House's walls is free to wear a personalized mask. Debate flourishes here as patrons feel freed from peer pressure, social standing and public disapproval and are comfortable speaking their minds and adopting controversial positions. Courtiers help to guide and regulate the flow of discussion, ensuring that things are enjoyable, or at least involving, for all participants.

For those whose idea of recreation is less intellectual, the House of Masks provides many other pleasures. Some of the best cooks in Capal prepare fine cuisine for the patrons to consume, often while participating in other activities. A wide array of drugs is provided for guests to experiment with, including hazers and libs for those who wish to explore Dream. And, of course, there is provision for sexual recreation, in all its forms and variations.

5. Capal



Hooks & Tips: Questing for Liberation

Despite their devotion to training and preparation, the Children know that they cannot learn everything they need to know to fulfill the Prophecy while locked away inside their Shrine, nor can they work to advance it from behind their walls. The tradition of *questing* addresses this weakness. Every member of the Children, no matter how senior, must regularly undertake a quest. These quests are often performed in groups, so that greater challenges may be overcome and senior Children may pass on their experience to their juniors.

There are many different objectives the Children of Lilith consider important. Some quests are simple Z'bri-killing missions, training for the inevitable battles with the Beasts. Others are searches for lost or hidden knowledge, or people who the leaders of the Children believe might be important to the Prophecy. Most often, the objective is to find a way to advance the Prophecy and monitor events that could affect it.

5. Capal

Hooks & Tips: Pillow Talk

On the surface, the House is a place of pleasure and sophistication. Underneath, it is a den of intrigue and secrets. Most of the time, secrets dropped or overheard in the House are never spoken of again. But occasionally, something comes up that is just too valuable to Magdalen, and she uses it in whatever way she feels is appropriate. It is also possible that Magdalen's not the only one listening. While her security is good, it is not perfect, and other organizations with an interest in secrets may have slipped in spies of their own.

Hooks & Tips: Zoms

Zoms, the animated corpses of the dead, are created when a body is not disposed of properly and can be reanimated by a stray soul. Unfortunately for the Eighth Tribe, the Yagan funeral rites they have banned were one of the ways to prevent this. Simply burying the body intact doesn't help at all, and this practice has caused a truly unfortunate number of Zoms to rise in Capal. Most escape into the Underground, forming into roving packs of man-eating hunters. While this hasn't reached serious levels yet, few in the city are aware of it or concerned enough about it to take action, so it might soon.

The Graveyards

In the process of casting off their Fatimal origins, one of the things discarded by the Eighth Tribe was the funeral rituals of Baba Yaga. This left the newly independent Eighth with the problem faced by civilizations throughout history: how to respectfully dispose of their dead. While claiming Capal as their own, they found an answer in the Graveyards. The people of the World Before had inhumed their dead here, and the Eighth Tribe has taken to doing the same. Once filled with dead bodies, the Graveyards are nearly empty now. Most of the bodies were taken by the Z'bri, to use as raw materials in their Sundering. Those who died during the Liberation and the years that followed have only begun to fill the space again.

The Home Army and Church of the One Goddess both keep a tight guard on the Graveyards. The Home Army likes to try to catch and kill Zoms before they escape into the city proper and become a serious threat, and many seem to pop up around the Graveyards. The Church of the One Goddess is more concerned with protecting the bodies interred there from desecration by Yagan zealots. Shortly after the Eighth Tribe started burying their dead in the Graveyards, there were almost nightly raids by Yagans, who opened the graves of Eighth Tribals and performed the Fatimal funeral rites. The Church teaches that these rites tear a soul away from the embrace of the One Goddess and instead deliver it to the private hordes of a Fatima. Since the posting of guards, these incidents have stopped, but dead bodies are still occasionally found lying in back allies or on the shores of the river with their skin carefully and painstakingly removed.

Grandally Gate

While the western wall of the Walled City was never rebuilt after the Liberation, the Eighth Tribe still felt a need to guard against invaders using the Grandally Blacktop as an easy route through the Spires and into the city. At the end of the blacktop, as it breaks up and gives way to Capal proper, is the Grandally Gate. On each side of the blacktop stands a tall tower. Hanging between these towers is the gate, two slabs of iron almost as tall as the towers themselves. During the daylight hours, a constant stream of traffic flows through the gates. By tradition, the gates are closed at sunset and not opened for any reason until sunrise. As there is no wall, this is more a formality than anything else.

A large division of the Home Army is stationed here, to provide a first line of defense against any attempted overland invasion of the city. Troops from the Blacktop Watchers also rotate through on a regular basis, making the fortress even more formidable.



The Waterfront

The Waterfront occupies the region of land between the eastern cliffs of the Walled City and the banks of the Great River. Land here is scarce, so most of the streets are narrow, four women wide at their widest points. These streets are poor-quality, covered in simple cobbles or pavement-stones. In the poorest regions of the district, *they are nothing more than dirt paths between buildings, or even uncleared rubble.* To accommodate wagons transporting goods to and from the river-caravans, wider and better-cobbled streets run from the docks to the warehouses.

The main focus of the Waterfront is the docks. What started as a ruin from the World Before has expanded at the hands of Keepers and other craftsmen into a complex that can handle the barges of the river-caravans with ease. To provide the services the *caravans need to conduct their business, several large warehouse complexes occupy land near the docks.* The space around them is filled with boarding houses and bars, to entertain and house the sailors and merchants while their ships are in-dock. There are also a number of Magdelites, those men and women who have been exiled from their Tribe and banned from working at the House of Masks, providing less savory services. They are a forlorn and miserable bunch, having had their lives stripped from them without even the support once available to the Fallen. Unless they find a way off the streets, their lives tend to be short and painful.

In contrast to these mundane and dreary professions, the Waterfront is also home to artists of all kinds, from actors to sculptors to painters. They are, as a rule, quite poor but very talented and dedicated to their work. Some, mostly Dahlians and Agnites, work for Dahlia at Hoy Polloy, while others are obstinate individualists and struggle to survive on their own. While there is substantial demand from all castes for fine artwork to decorate their homes with or to appreciate, artists themselves are seen as worthy of respect, but lower in station than other members of their caste.

The buildings in this district are cheap, simple and spartan. Simple structures of wood or stone are the most common, quickly constructed and with little spacing between them in order to make the best use of the available land. All are at least two stories, and many are subdivided into one- or two-room apartments. Capal's climate forces them to have one element in common with the more expensive architecture of the Walled City: thick walls and large fireplaces. Because the Factory is located nearby, glass windows are more common than they are in the other districts of Capal. While the thin, brittle glass does little more than keep the wind out, it is still better than nothing.

Thanks to the number of artists in the district, it is rare to see a building in the Waterfront without an eye-catching decoration adorning its walls. Even the most mundane warehouse's walls are covered in bright images or colorful designs. Brilliantly colored paper streamers, banners and murals are all common, turning the buildings from simple structures into works of art. Some depict a story or employ religious symbolism, while others are simply patterns the artist found to be pleasant, or even random arrangements of color. The overall effect is very festive and jubilant, though it can be overwhelming for the unprepared.

Hooks & Tips: Sabotage

As the Granddally gate is Capal's first line of defense, eliminating or crippling it would make an attack much more likely to succeed, or make *slipping into the Walled City* unnoticed much easier. This makes it a very tempting target for the enemies of the Nation and the Eighth Tribe. Agents of Hattari, the Z'bri or even the Low Tribes could seek to sabotage or destroy the fortress as a precursor to an invasion or some other attack against the Nation.



Hooks & Tips: Social Injustice

Unlike much of the rest of Capal, the injustice here at the Ark is in no way subtle or justifiable. The owners ruthlessly exploit the disadvantaged Low Tribals, Seris and Squats who pass through their gates, and the rest of the Eighth Tribe helps them do it. To be fair, most of the members of the Eighth Tribe are inadvertent or unknowing accomplices, as the Ark is a popular source of laborers and few who recruit there bother to investigate its practices. But among those who do uncover the truth, the usual reaction is, unfortunately, indifference. A sufficiently motivated Eighth Tribal or Cell could make a difference, but none have been inspired to do so yet.

Close-Packed Chaos - Landmarks of the Waterfront

The Ark

Among all the colorful and brightly-decorated buildings of the Waterfront, the Ark stands out not because of its decoration, but because of its lack of decoration. Located near one of the stairs leading up the cliffs, the Ark is built in the same elegant style as the buildings of the Walled City. The building was built soon after the Second Liberation to house and feed the waves of refugees fleeing Vimary. Seven stories high, the top floors are devoted to dormitories and the lower floors to mess halls and hiring rooms. Any Cell looking for workers can come to these hiring rooms, but all contracts made here must go through the Ark's owners.

Even though the stream of refugees from Vimary has abated in recent years, there are still many coming from the Outlands in search of work. The Ark provides housing for them while they're "getting used" to the city, and provides what looks like a good deal to these newcomers. The new arrivals are hired out as domestic servants and unskilled laborers. This sort of work is generally done in exchange for food, usually meals during the working day. Unless they somehow manage to find a job that gives them substantially more valuable goods in exchange for their time, they usually wind up deeply in debt to the Ark's owners, and are eventually sold off to the farms to try to work off their debt, or are dumped in the Low Town slums. In the end, most would have been better off if they'd tried to make their own way.



Hoy Polloy

Capal's most famous theater, Hoy Polloy is a collection of cheaply constructed buildings on the south shore of the Waterfront. The outermost buildings, closer to the streets, are the theaters themselves. The majority of the actors are Dahlians, or members of the Eighth Tribe who were once Dahlians, but anyone from any Tribe or caste can become an actor if they have the talent and desire. In practice, few actors come from the Low Tribes or Serfs, as they are simply not popular enough with the audiences, who are predominantly from the middle or higher castes. Some stages employ many Keeper-designed devices, including trapdoors, pulleys and smoke machines, to provide a more immersive experience for the audience. More traditional playwrights frown on these gimmicks, preferring to capture their audience's attention through the traditional and time-honored use of Synthesis, dialog, music, maskers and dances.

The most common and popular plays are still those re-enacting events from Tribal history or mythology. Liberation plays, which depict events from the wars against the Z'bri, the conquests of Vimary and Capal and the struggle to establish order in the newly-freed cities, have always been the most popular of these. Stories of the struggle of the Fallen in Vimary do well among the Eighth Tribe, but less so with the other castes, who are usually cast as misguided villains. In recent years, fictional works and social or political satires have become popular with younger citizens.

The buildings further back from the street are used as storerooms for props and makeup, dressing rooms, rehearsal space, dormitories and writing studios. All the work that goes into making Hoy Polloy's plays happens here, hidden away from the public. These rooms are typically darker and dustier than the theaters; those who work here have more important things on their minds than housework or comfort. All the buildings are interconnected by a maze of tunnels and enclosed walkways known as the Backstage. Dahlia dwells somewhere deep within this maze, emerging from the shadows occasionally to give orders to her Tribe or provide inspiration to a favorite actor or playwright.



Hooks & Tips: The Festival of Liberation

Once a year, on the anniversary of the conquest of Capal by the army of the Nation, the Festival of Liberation is held. The Festival celebrates the liberation of mankind from the domination of the Z'bri. There is much reveling and merrymaking, feasting and dancing in the streets. All the castes mingle during this celebration of freedom.

The central event of the Festival is the Liberation Plays. These plays, put on by the playwrights and actors of Hoy Polloy, chronicle and interpret the events of the Liberation, telling of heroics, sacrifices, betrayals and the formation of the Tribes and the Nation. The festival also serves as a competition for the playwrights — whoever manages to write the Liberation play that is judged the best acquires substantial fame, and can expect greatly increased attendance at their plays for the next year. As this is one of their few chances for personal fame among the general population of Capal, competition is fierce and occasionally violent.

Examples of these Liberation Plays can be seen in Chapter 2.

Hooks & Tips: Technosmithing and Gadgets

Keeper technology is not overly common in Capal for several reasons. Technosmithing is inherently dangerous, and a failed attempt can have disastrous results. Few non-Keepers have the breadth of knowledge needed to use the technology. Because of this, Keepers rarely trade anything but the most simple technology to non-Keepers, such as bicycles or watches. Finally, making a Technosmithing effect last for a significant amount of time is very difficult, and requires a great deal of experience.

This allows Keepers to survive by trading their services to non-Keepers, building, maintaining and operating machines for their less-skilled fellows. As their numbers are small and their areas of expertise are usually quite specific, the cost for this help can be very high. Many Keepers demand relics from the World Before in payment for their help, creating a demand for this junk among Cells that regularly require Keeper services. A few Keepers are willing to repair or operate devices owned by others, but a lack of demand keeps this service rare and very costly.

The Factory

The Factory is an area of the northern Waterfront given over to the Keepers, where they can practice their strange ways without disturbing other castes. So much of the area is taken up by factories, workshops, libraries and laboratories that few Keepers actually live here. Those who don't have dwellings elsewhere tend live in their workplace. The buildings are brightly decorated, like the rest of the Waterfront, but in a distinctly Keeper fashion. Most are decorated with salvaged neon lights and flashy gadgets powered by Technosmithing.

The buildings of the Factory are constantly under renovation. The Keepers have limited space, so they make the best possible use of it and constantly alter their buildings to fit their current needs. Or, more often, they are forced to rebuild and remodel when some Technosmithing goes horribly wrong and something explodes. The exception is the Hall of Elders, an old and nondescript structure near the center of the Factory. This simple meeting hall is where the Keepers of Capal meet with their Elders, to share their concerns or discoveries.

Among the Keepers, religion is a very personal thing. The Elders do not attempt to force their ways on those who follow them and listen to them, nor do they tolerate others doing the same. Some Keepers have found an answer to the mysteries of life in the Church of the One Goddess, and there is a small shrine in the Factory near the Hall of Elders where they can worship.

Keepers do not mix much with the other castes of Capal if they can avoid it. They find the customs and languages of outsiders as strange and unnerving as the other castes find the Keepers. Because of this, the Keepers voluntarily segregate themselves, living in or near the Factory and apart from their fellow citizens. Since they cannot make everything themselves, they must interact with the rest of the city. Those Keepers who are trained to interact with outsiders receive great respect and prestige within Keeper society.



River Caravans

Every day, the river caravans stream into and out of Capal. The barges and ships of the caravans carry bulky or time-sensitive trade goods along the Great River between Capal and her allies. Into Capal they bring stone, timber, ore and, most importantly, food. While the farms outside the city can provide enough food to feed the city for short periods, their production drops drastically during the winter. This makes Capal reliant on stockpiles of food imported from its Squat allies.

In return, the merchants of Capal trade goods and tools from its workshops and smithies. While many of these goods are also carried by the land caravans, the river caravans bring them in bulk to Capal's most valuable trading partners. Many of these trade partners receive much more than they need, so they trade the excess with others further inland in exchange for goods they do need or can trade to Capal. Some have become quite wealthy through this system, while others have been reduced to little more than breadbaskets toiling to feed Capal's hungry mouths.

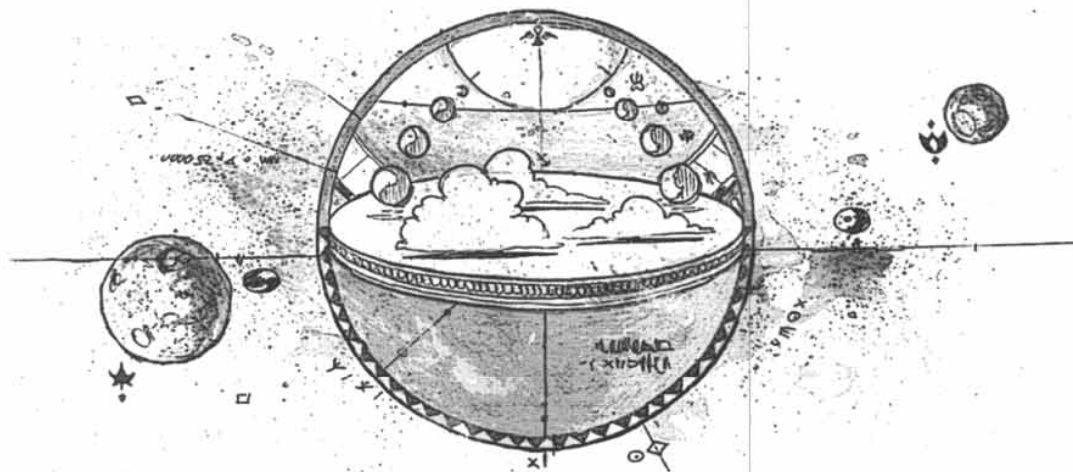
All river caravans dock and offload their cargo at the Waterfront's docks, as they are the only place in Capal large enough to accommodate so many ships. The Waterfront also provides all the other services the caravans need while in port. There are warehouses to store their goods, inns and bars to house and entertain the sailors and offices where the merchants, captains and owners can meet to conduct business in private.

The caravans are mostly owned and operated by Cells of the Eighth Tribe, with a few owned by a High Tribe or the Keepers. Most of the ship captains are members of the Eighth Tribe, and crews are mostly made up of High Tribals, Dahlians and Agnites especially, and Squats. Some caravans use Keeper technology, such as motors to propel their ships or boats. These caravans must carry Keepers among their crews, as their skills are needed to maintain and operate the technology.

Hooks & Tips: Piracy

With so many riches moving up and down the Great River, it is no surprise that outlaws have begun targeting the river caravans. Attacks are still rare, but have been slowly increasing in frequency as the pirates get bolder and more confident. Several of the richer merchant Cells have taken to hiring units of the Home Army or private mercenary forces to protect their ships.

The motivations of the pirates affect what cargoes get attacked. Independent Squat bands tend to go after food, tools and other necessities of survival. Renegade Fatimals and militant Squats are more interested in shipments of arms and ore. Others in the employ of enemies of the Nation might just seek to cause as much disruption in the flow of trade as possible.



Low Town

Across the river to the north of the Walled City is the slum known as Low Town. Unlike the rest of Capal, this region was never really occupied by the Z'bri and was spared from the destructive battles that raged through the rest of the city during the Second Liberation. Since the ruins there weren't damaged further by the battles, this means it was also spared the rebuilding and renovation of the rest of Capal.

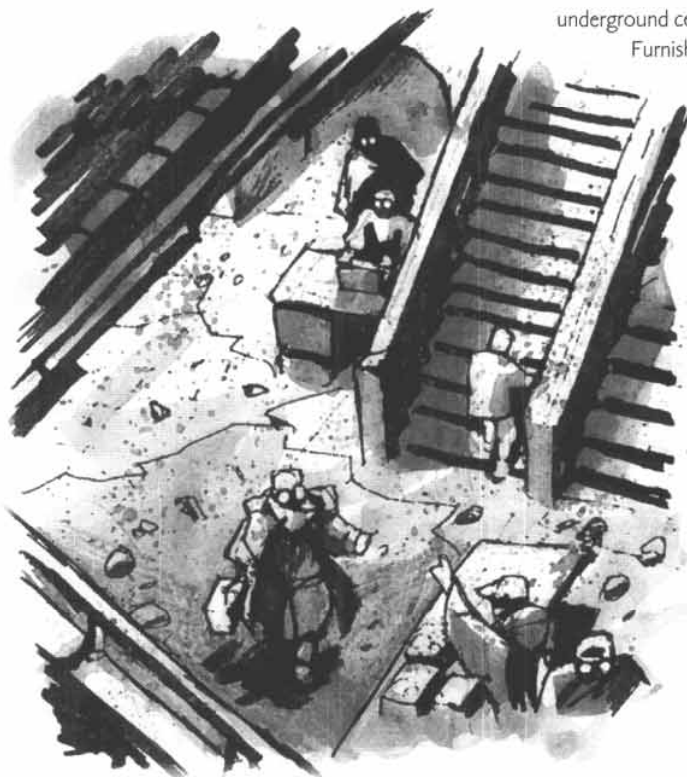
The buildings in this district are decrepit structures left standing from the World Before. All are in a horrible state of disrepair, but some are worse than others. Those in the best shape, or which can easily be made livable, are occupied. The others are left empty, as those who are forced to live here lack the resources needed to repair them. Many of the empty lots and the buildings that are too damaged to ever be occupied are used by the Evans to grow food, so that they do not have to rely on the higher castes for everything. As a result, the population of Low Town is spread very thin. During the winter, the poor conditions and spread-out population lead to a large number of deaths due to exposure and starvation.

The Low Town Wall runs in an arc through the district, providing at least the appearance of protection from external attacks. The wall also marks a division in the nature of the district. Within the wall, the terrain is mostly urban, with ruined buildings and roadways covering the landscape. Outside of the wall, the land becomes more wild, with plants growing over and around the ruins. A few blocks from the wall, the wilderness has almost become a forest, with intact buildings interspersed with trees growing from the broken shells of buildings and cracked concrete roads.

With so many lower-caste members concentrated here, Low Town has a very minimal economy. The inhabitants are generally poor, and so are focused first and foremost on their own survival and the survival of their extended families. Those inhabitants who do find work usually find it outside of Low Town, acting as servants for the larger and richer Cells of the Eighth Tribe and other higher castes. It is common for extended families to share a building that is little more than a large common room with a fireplace, a small underground cellar for storing food and an outhouse.

Furnishings and other decorations are sparse, as they are expensive luxuries unnecessary for survival.

Widespread poverty, an absence of real authority figures and the many abandoned or ruined buildings have allowed a sizable criminal underground to take root and flourish in Low Town. Several organized crime "Cells" compete with each other and independent thieves for power and wealth in the shadows cast by the Eighth Tribe. They draw their membership from the downtrodden and oppressed of Low Town, who have many reasons to resent the success of the Eighth Tribe and see nothing wrong with improving their situation at the expense of those above them. Most acts of violence or thievery are initially attributed to these groups, putting great pressure on the already overburdened Low Town division of the Guards to clean up the streets.



Among the Rubble and the Lost - the Streets of Low Town

The Hands of Mercy Missions

Not all of the Eighth Tribe is blind to the plight of those forced to dwell in Low Town. The Hands of Mercy Missions are one way for those who do see to reach out to the less fortunate. Scattered throughout Low Town, the Missions are located in large buildings that are in significantly better shape than most around them. They are operated by the Church of the One Goddess, and provide free housing and food to Low Town's inhabitants. The workers do their best to help those who seek their help to find good jobs with the higher castes. Even though the workers truly do want to help the less fortunate, rarely are the Missions anywhere near being full.

One of the goals of the Church in operating the Missions is to convert the lower castes to worship of the One Goddess. To receive the aid provided by the Mission, one must forswear worship of Fatimas, Z'bri and spirits and pledge to worship the One Goddess. Few Fatimals are willing to give up their heritage, religion and family for food and shelter, and would rather try to struggle by on their own than accept help from outcasts and heretics. During the winter and in other rough times, the workers tend to be lenient about this rule despite the strong disapproval of their supervisors.

The Observatory

Located deep in the wilderness outside the Low Town wall, the Observatory is the home of a breakaway group of Dreamers and Keepers who call themselves the Observers. Frustrated by the restrictions placed on them by mainline Capal society, they have moved away from their peers to pursue their research unhindered. At the Observatory, they seek new ways to use Synthesis and Technosmithing, and experiment with combining the two arts. Even though successful experiments are few and far between, they continue their search and refuse to be discouraged.

Among other devices, the Observatory has a large telescope mounted on its roof. The telescope is one of the Observers' most successful experiments, a blending of Synthesis and Technosmithing that allows the telescope to be used to examine the River of Dream or other Spheres. While the telescope's images are somewhat fuzzy and nowhere as good as actual dream travel, they are safer and have allowed the Observers to learn a great deal of information about the far reaches of the River and the Sea of the Lost.

The Observers are run like a Cell of the Eighth Tribe, even though they live outside of the society of the Nation. All property and knowledge is held in common between members. Any citizen of the Nation is allowed to become a member, but few have the necessary curiosity and disregard for tradition. So far, there are no Fatimal or Squat members, even though there are no rules preventing them from joining. Because the ban on Sundering is one of the few traditions of the Nation still respected at the Observatory, no Serfs are allowed to participate in the work.

Hooks & Tips: Angels or Interlopers?

Some among the denizens of Low Town see the Hands of Mercy as concerned outsiders who truly wish to help the less fortunate. Even if they are not willing to convert or do not need the help offered, they still see the work of the Missions as a good thing and do what they can to help them. Despite having very little, these people donate what little they can, do their best to protect the Missions from criminals and less generous souls and even volunteer to help out during rough times.

Others see the Missions as interlopers, out to lure the last of the Seven Tribes away from their Fatimas and complete the destruction of Fatimal culture and tradition. Some believe that no Tribal, however desperate, should accept the help of the Missions. Others just try to provide other sources of help to down-on-their-luck fellows. A few take a more extreme approach and believe that employing violence against the Missions is the only way to get rid of them.

Hooks & Tips: Powerful Enemies, Strange Friends

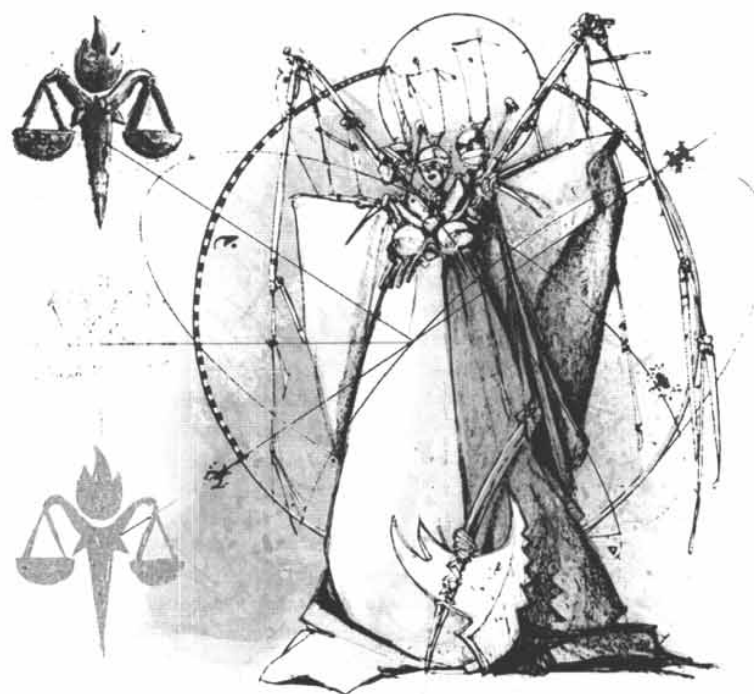
Unfortunately, the Observers may not have moved far enough away from those who seek to limit their horizons. The Church of the One Goddess strongly disapproves of the unholy acts being performed at the Observatory. While they have not yet made any overt moves, they are trying to gather political support to enact and enforce a proper ban on such practices. The Ancients of the Keepers are just as outraged by what they see as a cheapening of their art, but are forced to take a back seat to the Church, as they lack the political muscle to do something about it without help.

The Observatory has a few supporters, including the Children of Lillith. The Children see the Observers' explorations of Dream as vital to the preparations for the next stage of Joshua's Prophecy. Agnes has also quietly expressed an interest in the work of the Observers, though her motives remain a mystery. Those among the Eighth Tribe who take an interest in such things suspect the Guides of meddling here, or using the Observatory as a cover for their own schemes, though none have uncovered any solid evidence.

Tera Sheba's Courthouse

The Courthouse is a ruined structure from the World Before. It is now the home of the last Low Fatima, Tera Sheba. From here, she works to hold together the remains of her Tribe, and rules over the Yagans and Evans who will still listen to her. Tera Sheba holds court in the central room of the Courthouse, where she listens to the concerns of her followers and provides advice to them, resolves disputes brought before her, and directs efforts to preserve Tribal culture and independence. Even though she has neither power in the Nation nor any influence with its government, many Low Tribals still look to Tera Sheba for leadership, seeing her as the last Pillar supporting the old ways.

Shebans face the same temptations as others, such as the promise of easy riches through a life of crime. The Fatima of Justice sees the proliferation of unchecked criminal activities in the only lands left to her Tribe as a personal affront, and it is the one indignity that she will not bear in silence for the sake of her children. To combat rising crime rates and dissuade upstanding Low Tribals from turning to a life of crime, Tera Sheba has created a small force of vigilantes to deal with these criminals however necessary. Calling themselves the Advocates, these vigilantes are strictly limited to Low Town to avoid angering those with real power, but they have still managed to make a difference.



Westcity

Westcity is a fast-growing district located to the west of the Walled City. Like much of the rest of Capal, the district was leveled during the fighting of the Second Liberation and the cleansing of the city of Z'bri taint that followed. During the rebuilding, Westcity became the home of many Squats and High Tribals, and has prospered in the seasons since.

The buildings of Westcity are very tightly packed together. A great many people live and work here, constrained by the rivers to the north and south, the Spires to the west and the Walled City to the east. Not all the ruins and old structures were destroyed. Those that would have been too time-consuming to remove have been left in place and new construction has flowed around them. The architecture here is simple, solid and straightforward, taking up as little space as possible and allowing buildings to be put up and put to use as quickly as possible. External decoration is kept to a minimum, and usually advertises what the building is used for. Forges tend to have wrought-iron sculptures, masons have stone carvings, medicine-makers have hanging bundles of herbs and other professions have their own signature decorations.

Buildings in Westcity are typically made from wood or cheap stone, and the narrow streets are covered with simple paving stones. Space is so rare that there is usually little or no space between neighboring buildings, and side-streets are barely wide enough for a single cart to pass. A common design is to have a workshop or store and a kitchen on the ground floor, with a food cellar in the basement. Bedrooms are located on the second floor, arranged around a central fireplace. This allows for privacy while still making the bedrooms easy to heat during the winter. The workplace on the first floor also serves as a common area during the day.

Much of the district is given over to craftsmen and other skilled workers, such as blacksmiths, tailors or pharmacists. Many of the things used in Capal or traded to allied Squat bands are made here, in the forges and workshops that dot the district. Those who are not craftsmen themselves play a supporting role. They trade or cook food, transport things from place to place, clean or provide spiritual guidance. These jobs are all usually filled by the middle castes, Squats and High Tribals. There are craftsmen from the Eighth Tribe, but they work in the Walled City and tend to produce goods of much higher quality, or at least much higher cost. The tedious and unskilled jobs that directly help the craftsmen in their work, like pumping bellows or hauling around stone, are given to Low Tribals, Serfs or apprentices.

The concentration of so many Squats into Westcity has lead to unintentional segregation of the population by their origin. Squats tend to live near other Squats from the same tribe, eventually forming their own sub-communities, complete with their own food markets, restaurants and entertainment. There is little real conflict or hatred between the bands, as those who are inclined towards such things don't last long in the diverse society of Capal. Most Squats just feel more comfortable among their own kind.



Hooks & Tips: Advocates of Justice

Tera Sheba's Advocates have, so far, managed to avoid notice of most Eighth Tribals. While the idea of Tera Sheba raising an armed force would disturb most, her vigilantes have been good at staying inconspicuous. Some members of the Low Town guard have noticed the organized vigilante activity, but have not reported it to their superiors. Overburdened and understaffed, they're glad for any help they can get, though they always keep a careful watch on the Shebans to ensure that they don't become a threat to the Eighth Tribe again.

The assorted criminal organizations based in Low Town have definitely noticed the Advocates, who have had a small but significant impact on their operations. Since some of these organizations are run by Eighth Tribals, one defensive tactic might be to reveal the existence of the Advocates to the rest of the Eighth Tribe, portraying them as an organized, armed force controlled by Tera Sheba. With their fear of the Judge regaining her former influence, the Clarion would no doubt act quickly to eliminate the threat.

Hooks & Tips: Redemption or Reeducation?

The exact details of what goes on within Lhosp and why have been left intentionally vague. Lhosp could be a place of benevolent healers who really want to help their patients, and the Serfs admitted are those who really do need help or are dangerous to those around them. The healers do their best to heal the damage done by the Z'bri, but some things are simply beyond their power to fix.

Or Lhosp could be run by sadistic torturers, where Serfs are sent not only because they have problems, but because they don't fit in or have angered their masters. The 'healers' use the Serfs sent to them for treatment in cruel experiments to test the limits of Synthesis, and perhaps even experiment with Sundering. Perhaps Lhosp was once used by the Melanis, and some of their Atmosphere still lingers. Or perhaps there is a Melanis there still, subtly corrupting the healers towards its own ends. Or maybe its just plain human cruelty.

Tightly Packed Humanity - Places of Note in Westcity

Lhosp

Lhosp is a mysterious structure near the southwestern edge of Westcity, just south of the Grandally Blacktop. It is eight stories high, several stories taller than any of the buildings around it and built from solid stone. Small windows are scattered over its walls, and strange, bestial faces decorate the corners. What exactly the building is used for is a mystery to most citizens of Capal, on the rare occasion when they think about it at all.

The Clarion uses Lhosp as a treatment center for Serfs it judges to be too mentally or physically damaged to function in society. These Serfs get locked away in Lhosp, by force if necessary, for their own good. Highly-trained and experienced healers then work to help them, doing their best to undo any physical damage caused by Sundering and to help Serfs recover from the mental damage they acquired during their prolonged captivity. The healers make extensive use of Synthesis in their work, using it to examine and manipulate the minds and bodies of their patients.

Lhosp's success rate is somewhat less than a hundred percent. Most subjects who are released from Lhosp are quiet and skittish, and lacking in drive or initiative. Gross physical changes have often been repaired, though the patient's body is usually stiff or prone to aches and pains after intense activity or in cold or wet weather. Those are the lucky ones. The unlucky ones are never allowed to leave Lhosp again, or die during their treatment.



Temple of Spirits

The religion of the Squats is organized around the worship of the spirits that are important influences in their lives. Traditions, beliefs and rituals are different for every band, and there is great variety even among those who worship the same spirits. In Capal, it is rare for there to be enough Squats from a single band to make a dedicated temple for their religion sensible. The Temple of Spirits provides a place for these Squats, a common temple where any who worship the spirits of the world can come to practice their religion.

The Temple has claimed one of the buildings from before the End that still stands in Westcity, having stood strong against the best efforts of Capal's new inhabitants to remove it. Inside is a series of tiered walkways ringing an open center. The shrines are set into the outer wall of the shrine, arranged around the far edges of the walkways. Maintained by the dedicated shamans who manage the temple, the shrines are carefully arranged to follow the customs of each tribe. There is plenty of empty space still remaining in the temple, so any Squat can request a new shrine if she describes her beliefs to the shamans and presents them with a suitable gift.

Many Squats, upon coming to Capal, have found that the faith in spirits that served them so well in the Outlands doesn't handle the fast pace and diverse views of Capal. Many who encounter this problem respond by converting to the worship of the One Goddess. While they cannot attend services at the main church in the Walled City, there is a shrine, larger than most, in the Temple of Spirits for them. It is carefully tended by an official priest of the Church, and is the only shrine that has its own priest.



Hooks & Tips: Shamans of the Temple

The shamans of the temple are very dedicated to their work. They see themselves as the spiritual pillars of the Squat community in Capal, providing a vital service to their fellows. With their long experience as city-dwellers, they provide advice and support for newly-arrived Squats and do their best to help those who come to them with problems. They are also very dedicated to providing a place of worship for all Squats, and will not tolerate any religious conflicts or intolerance in the Temple.

Outside of the Temple, they have less power but still have plenty of influence. Most of the Squats who go to the Temple to worship will listen to what they have to say, out of respect for these men and women of learning, experience and enlightenment. Even some members of the Eighth Tribe respect the shamans, making them the closest thing the Squats of Capal have to a voice in the way the city is run.

The Dream Market

Not everyone in Capal is a skilled Dreamer. Even among those with the potential, the necessary training is rare. The Dream Market provides those without the talent or training an avenue to get help from those more experienced in the ways of the River.

The market is an open-air affair spread over several streets and squares in northern Westcity. There is no authority in charge of assigning space. Dreamers set up stalls where they can find room, and are always on the lookout for better locations. At the market, skilled Dreamers barter their services to those who need (or want) them, resolving spiritual problems, telling fortunes, journeying into the River or using Synthesis and their knowledge of Dream for many other tasks. Tribal shamans communicate with spirits and use elaborate rituals to duplicate the effects of Synthesis. There are also merchants who trade magical trinkets and charms. These usually have little power, as affecting inanimate objects with Synthesis is hard, but some can be very potent indeed. Much to the horror of Tribals, it is not unusual to see Fatimal relics for sale at the Dream Market.

Not everyone offering services or charms for trade at the market is authentic. Dream is, after all, unpredictable, and those seeking the services of Dreamers at the market rarely have the ability to tell if the Dreamer they sought help from was a con artist or the real thing. Fortunately, con artists do not last long at the market. Too many cheats would discourage customers, so the real Dreamers do their best to find and deal with charlatans however they see fit.

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Hooks & Tips: Synthesis, Sundering, and Guides

The Dream Market is a useful resource for the Weaver. Synthesis is expensive and specialized, so it is possible, or even likely, that the players may need Synthesis for something none of them can use it for, need knowledge of an obscure facet of Dream or need a Guide into the River. The Dream Market can be used as a source of all these things and more.

The only thing banned from the Market and enforced by both the Dream merchants and the Home Army is Sundering. The practice of Sundering and the sale or use of Z'bri artifacts are forbidden, and anyone caught practicing them is put to death — and the Dream Market is no exception. This has created a black market for Z'bri artifacts and Sundering, and both are often available in back alleys near the Dream Market.

It is entirely possible that a few Guides or apprentice Guides have found their way to the Dream Market. Here they can make use of their skills to help (or hinder) the Eighth Tribe while remaining relatively inconspicuous.

As training in Synthesis is so rare and specialized, the price of seeking help at the market is usually high. The choice of Dreamers or ritualists is limited to those with the appropriate training and Eminences (or Aspects). Because of this, skilled Dreamers can ask for practically anything in return for their services. Food, clothing or other necessities of survival are usually accepted in exchange for easy tasks, but more difficult work will be traded for rarer goods or services.

Land Caravans and the Grandally Blacktop

The Grandally Blacktop links Capal and Vimary, providing a fast land route along the shores of the Great River between the two cities. The armies of the Second Liberation and refugees from Vimary moved up this great road, but Capal is long since conquered and Vimary emptied. Now the road is guarded by watchtowers to protect travelers and prevent invaders from using the road to attack Capal. The larger watchtowers, spaced about a day's travel apart, have some limited space for travelers.

These days, the Grandally Blacktop is mostly used by the land caravans of Capal. The blacktop provides a fast, safe route for the caravans headed south to the lands near Vimary or east, across the Vimary bridge.

The land caravans travel farther and take longer trips than the river caravans. While the riverboats are faster and can carry bulkier loads, they are limited to a small stretch of river by geography and politics. The slower land caravans can reach all over the Outlands. A trip with a land caravan often takes several seasons as the caravan meanders across the Outlands, visiting as many different settlements as possible to acquire the rare trade goods that make the journey worthwhile. The caravans regularly travel to the western lands of the Riders and the Nuit. Sometimes, they will even make the risky journey southward, into territory claimed by the Oneida and the Z'bri. These caravans face the most danger, and rarely return, though those that do bring back very rare goods.

These caravans deal in the smaller, more expensive items that would be wasteful to transport by water or cannot be found close enough to the Great River. Some are valuable in and of themselves, such as precious spices, drugs or medicine. Others are valuable simply because they come from so far away or because they are so unusual. Since the land caravans take such long trips, most of the goods they bring back to Capal are not perishable.

Caravans usually start and end their journeys in Westcity. A caravan usually spends several weeks buying up appropriate trade goods, which creates a minor boom as craftsmen and merchants work to meet the sudden demand. A returning caravan spends several weeks selling off the goods it brought back from the Outlands from the wagons in a sort of open-air market. Caravan workers are also paid with a share of the trade goods, and they often immediately exchange these for things they need more, such as food and shelter. There are several large inns in Westcity that cater to caravan workers, providing them with a place to stay other than their wagons when in the city. Some maintain permanent homes in the city instead, or rent rooms from other residents.



The Spires

Beyond Westcity lies the Spires, ruins from the World Before that have not yet been overgrown by vegetation. Silent streets run between the weather-beaten ruins of ancient structures. Their blacktop has cracked, and what were once the arteries of a great city are now clogged with debris and wild growth. Some buildings are mere empty shells, their insides long ago gutted, while others are partially intact. These surviving buildings are also the most dangerous. They tend to be highly unstable, and could collapse further at any time. Many still have lingering traces of Z'bri atmospheres, from when the Beasts occupied the city, or strange vapors or other dangers lingering from the World Before. They are also treasure troves of artifacts from the World Before, attracting scavengers and treasure hunters from throughout the Nation.

The Sky-rakers are the features that give the Spires its name. Visible for many days travel in all directions, the Sky-rakers are massive buildings, fifty floors high or more, that seem to touch the very sky itself. Several dozen of these buildings still stand, scattered through the Spires. Their outsides were badly damaged during the End — the glass in their windows was broken, and some have had great holes gouged in their sides. The insides are generally intact, apart from a few collapsed floors. The Sky-rakers are also mostly unexplored, making them excellent treasure troves of technology from the World Before. Unfortunately, this also makes them great hiding places for Z'bri and other dangerous creatures.

Like the Outlands farther from Capal, the wilderness of the Spires is largely lawless. Few patrols of the Home Army pass through, as the environmental dangers are considered to be enough to deal with any invading army and to keep the number of lowlives down. Despite the danger, this has drawn many renegades and criminals to the region. The Home Army sweeps the region occasionally to try to keep the illegal activity under control and prevent it from threatening the order of Capal, but largely leaves it alone and focuses on keeping the criminals out of Capal itself.

Somewhere so deep in the Spires that no others dare venture there is the new playground of the Agnites. Agnes has grown up quite a bit since Vimary and has entered a sort of adolescence, and so has her Tribe. Instead of playing childish games all day long, they experiment with different social orders to try to find one that fits their Tribe and the world they live in. At least a half-dozen different miniature societies are active at any one time, interacting with each other and doing their best to survive. The dangers of the Spires make them all the more attractive to the Agnites for their play, as whatever final society they create will have to face those same dangers anywhere in the world. Agnites outside of the Spires are often trying out existing social orders (or have already found one that suits them), or working to support their Tribe.

Hooks & Tips: Cultural Commerce

The caravans also spread the culture of the Nation. It is common for troupes of dancers, maskers or actors to travel along with the caravans and put on performances whenever the caravan stops. They also want to learn the tales and customs of the Squat bands they encounter. These can give the troupe fresh material for its return to Capal, and the new ideas can inspire authors and playwrights to new heights of creativity.

Scholars, mostly Keepers and Eighth Tribals, will also travel with the caravans, teaching Squat children the basics of reading, writing and arithmetic and the world they live in. In return, they ask for knowledge about the Squats. They record facts about Squat culture, their circumstances, their beliefs and customs or anything else they find interesting. Most bands are more than happy to oblige, but some are offended by inquiries into their most sacred secrets.

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Hooks & Tips: Rituals of the Oppressed

The lower caste workers on some of the farms get little compensation for their work, have no way to quit and are cut off from their society and religion. The resentment and oppression has birthed new religions among the workers, as slavery has throughout history. These new traditions focus on freedom and revenge, and are performed in the dead of night when their masters' eyes are closed in sleep. Many are derived from older Evan, Yagan, or Serf rituals. They usually involve blood, fire and animal sacrifice, and have spread from one farm to another by underground channels of communication.

One common ritual among Evans and Yagans, for example, involves the gory death of a young animal and the spreading of its blood among the roots of a tree, as an offering to the spirit of that tree. Serf rituals generally involve some form of torture or self-mutilation.

The Corpse of the Old World - Places of Note in the Spires

Farmlands

The waters of the Great River, as they waxed and waned over the years, have wiped the traces of the World Before from their banks and left fertile land behind. The Eighth Tribe uses the banks of the Great River near Capal as a farmland. While they cannot produce enough food during the growing season to feed the city all year, they can reduce the amount the city has to trade for.

There are farms on the banks of the rivers on either side of Capal. The southern farms, on the banks of the Great River itself, are more productive. The northern farms are less productive and smaller, but are better sheltered against storms.

The farms are definitely not communal. Each farm is owned and operated by a member of the Eighth Tribe or a Cell of Eighth Tribals. The farms are usually far too large for the owners to do all the work themselves, so lower-caste laborers are brought in to do the hard work in the fields while the owners direct efforts and manage the business. Exactly how the laborers are treated varies from owner to owner. Some run their farms like a collection of sub-farms, handing out plots of land to groups of Low Tribals or Serfs. The owner takes a percentage of the product of each farm, and the farmers are allowed to do what they wish with the remainder.

Most of the farms are run using a plantation-like system. The Eighth Tribals run the farm and recruit Low Tribals and Serfs to do the hard work of sowing and harvesting the crops. Members of the lower castes can also be forced to become indentured farm workers for accumulating massive debts (often to the Ark) or committing crimes, or through simple kidnapping. The owner of the farm takes care of feeding and housing the workers, who typically get little other payment for their labor. The produce is the property of the owner, and is hers to trade as she wishes. Some owners treat their workers very well, giving them much better housing and food than they would find in Low Town. Others treat them as little more than slaves, abusing them and forcing them to live in horrible conditions. Unfortunately, some of the larger farms treat their large force of lower-caste workers very poorly indeed.

Fields of Honor

The Fields of Honor were a reward given to veterans of the Second Liberation by Mek the Jacker shortly before his death. Many of those who fought in the most pitched battles had been horribly damaged, mentally or physically, by their battles with the Z'bri and their servants. The Fields of Honor are a place where they can live out their lives productively. Each has been given a homestead on some of the best land near Capal and whatever help he needs to farm it. For many, the land they've been given is the only thing they have left, and they fiercely defend it. By the law of the city, they are allowed to deal with trespassers however they see fit, and many will use deadly force.

Most of the farms barely produce enough food to feed the veterans that work them. Despite this, none would even consider moving the veterans to less productive land or some other form of retirement. They bought Capal's freedom with their blood, and this is their reward. The veterans living here generally stay out of the politics of the city. Most tired of such things long ago, and simply want to be left alone.

Arenas

Hidden away in the depths of the Spires, the arenas are a focus of illegal activity. Gladiatorial combats and bloodsports are banned in Capal, but there is still substantial demand for them, especially among the well-off and bored. Each arena is a simple gladiatorial arena, with a combat pit surrounded by a thick wall and raised seating for spectators. The arenas are made from scavenged material — old blacktop, steel, cars and other pieces of rubble. Arenas generally claim and reinforce buildings to serve as holding cells for their fighters, wild animals and other attractions.

Most arenas are run by the criminal organizations from Low Town, though some are independently operated. The cost of entrance is generally high, since the illegality of the fights leaves the operators free to name their price. Gladiators are members of the lower castes who have crossed the arena's owner or just happened to have caught the eyes of a group of lowlifes looking for new combatants. Wild animals are trapped in the Outlands near Capal. Most matches are not to the death, as that would run through slaves very quickly. There is still plenty of bloodshed, and at least one deathmatch for every day of battles. Battles are not run every day, but only on carefully chosen days. Word of the next battle is spread in secret, and the arena operators take great pains to keep the information away from the Guard or the Home Army.

The arenas not only provide battles and bloodsports, but also gambling on the outcomes. Bookies are provided by the arena, and any independent competitors who may try to set up shop are ruthlessly disposed of. The arena also sets the odds and payoff rates, which are usually in its favor and not entirely accurate. Still, many who are drawn by the thrill of bloodsports are also drawn to gambling, and the arena does a brisk business in wagers and, more often than not, comes out ahead.

In recent seasons, there have been tales circulating of Joshuans operating one or more of these arenas for their own purposes. Exactly what those purposes are varies from tale to tale. Some have them testing the Eighth Tribe's strength, while others claim that they are places for young Joshuans to hone their skills. So far, there has been no substantiation for these rumors. If the Joshuans were operating an arena, they would likely do their best to keep others from finding out.

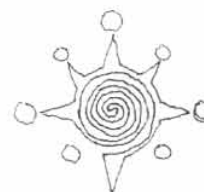
The Underground

Carved into the rock under Capal are the dark, labyrinthine tunnels of the Underground. Some are very similar to those once used by the Keepers of Vimary, and are obviously from the world before. Others are obviously natural or were carved by the Z'bri. Once, the entire Underground was occupied by a massive Flemis hive. After the hive was destroyed, the Eighth had no further use for the tunnels and sealed off as many of the entrances as they could find. Since then, many species of fungus and moss have sprung up in the tunnels, thriving on the decaying remains of the hive. Several of the common species are edible or give off enough light to see by.

Hooks & Tips: Heroes of Old

Many of the veterans of the Fields of Honor were incapacitated by their injuries and can do nothing more than work the fields. Some are more capable, and retired to the Fields after the fighting ended because they were tired or could not adjust to normal life again. The Eighth Tribe is content to let these heroes be, as they have earned their rest. However, if the city were seriously threatened, some might be convinced to use their experience and skills to help.

For an ongoing campaign, the Fields provide an excellent way to retire old characters. These characters could even serve as mentors in new campaigns.



5. Capal

Hooks & Tips: Exotic Curiosities

Those who provide the arena with combatants and animals usually get free admission for a season or more.

Strange creatures and people from faraway lands are in highest demand. Their uniqueness draws larger crowds and often results in more active gambling. Z'bri, Chained or unChained, have the biggest pull. Everyone knows about the Beasts, but few see them and survive. Controlling the Z'bri, especially during the fight, is a challenge in and of itself, and is usually done with strong Synthesis. Those who know the necessary rites to contain and control one can receive a handsome payment, no questions asked, for their services.

With the strange powers and unpredictable appetites of the Z'bri, exactly who is in control can become uncertain or be subject to sudden reversal. Z'bri, especially Koleris Z'bri, find the bloodlust and excitement of the crowd and the terror of its adversaries to be heady sensations indeed. A Z'bri could well decide it likes its "captivity," and act to ensure its continued participation in the fights. It might even, if given the opportunity to free itself, take control of the arena and use it to fulfill its own desires while continuing to fight in the battles to maintain its cover.

The tunnels are still very dangerous. Passages can collapse without warning, their supports worn away by the passage of time. The massive uses of Synthesis and Sundering that the tunnels have seen has left traces all through them, places where things don't always work the way they should. Tunnels don't always lead to the same place, or lead different ways depending on how someone walks down them. A few Chained Z'bri and creatures created by the rulers of Capal still roam the tunnels, hunting each other and any humans unlucky enough to encounter them. Other dangerous creatures also lurk in the tunnels, like Zoms and Skullers.

The tunnels are also inhabited by bands of former Serfs, who seek to escape from the Eighth Tribe by hiding in the depths. Each band is very different, with its own distinct customs and culture. Some of the Serfs simply want to avoid the persecution and paternalism of their new masters, while others want to continue worshipping the Z'bri, a practice that the Eighth Tribe has banned. In the Underground, the escaped Serfs form into bands with like-minded individuals, a necessity of survival in this unforgiving place. They survive off edible fungi and underground water sources, and whatever creatures they can kill.

Like the Spires, many artifacts lie hidden within the caverns of the Underground. Junk from the World Before and forgotten relics of the Z'bri can be found buried in rubble or hidden away inside hard-to-reach caves. Sometimes a band of Serfs will find one that works, or at least produces strange lights or unusual mental effects, and will worship it. If a band has found a particularly impressive relic, other nearby bands could covet it, leading to a miniature war in the shadows deep beneath the city. Search parties of Keepers and Tribals occasionally sweep through the Underground, hunting for especially useful or dangerous relics to take back to the surface with them. They are often met with stiff resistance from Serf bands, who see them as unwelcome invaders from a world they're trying to leave behind.

Some access points to the Underground were left unsealed. There are entrances to the caves scattered all through the Spires, mostly in the basements of buildings or nearly buried beneath piles of rubble. A few entrances remain in Low Town, again hidden in the ruins of ancient structures. There is one entrance in the Walled City, hidden in a mausoleum in the Graveyard. The last entrances are hidden under the water of the Great River, around the edges of Capal or in the sunken ruins. These lead to caves half-filled with water, which require either special equipment or intensive training to use.

Smugglers' Den

Smugglers' Den is located under the Spires. It is at the edge of the Underground, in what was once an extensive basement under a now-ruined building. The entrance is concealed under still more rubble, and its location a carefully guarded secret. Only those who must know where it is do, and anyone else who needs entrance must convince one of them to guide her. There are also no less than four entrances from the tunnels of the Underground, whose locations are kept as secret as the location of the surface entrance.

The Den is a simple cavern, its walls and ceiling reinforced by some lost art from the World Before. It is dimly lit by lanterns hung from the walls and ceiling and mounted on simple poles in the floor. A haze of smoke fills the air, a combination of smoke from the lanterns and drugs. In the dark corners and deep shadows, mysterious figures sit hunched over tables, bartering in voices that are barely whispers.

The main purpose of the Smugglers' Den is to be a place where illicit trades can be negotiated in secret. Those trading in goods illegal in Capal meet here to search for potential buyers and barter on the exact terms of the trade. No trades are allowed to actually take place within the Den, and no insurance is provided of privacy. In fact, there is quite a demand for information about meetings that happen in the Den, though eavesdropping is also very risky. While overt violence within the Den is forbidden, there are any number of secluded places nearby in the Underground or Spires where the overly curious can be dealt with.

Caveholm

Caveholm is a large natural cavern deep below Capal, carved out by water many years ago. The floor of the cavern slowly slopes up from the small underground lake at the center, fed by a number of streams that emerge from the walls. Clusters of luminous moss grow throughout the cavern, providing a steady, if dim, light.

The band of Serfs that lives in Caveholm is very pacifist, for an Underground Serf band. Caveholm provides them with substantial food supplies, such as edible moss and fish from the lake. They're even friendly to parties from the surface, as long as these parties aren't hostile towards them — a very rare thing. They will even serve as guides for parties from the surface, trading their knowledge for things like new foods and medical or spiritual aid. Unfortunately, hostility from neighboring bands, such as the Band of the Bone Hand, and Zorns has forced them to arm themselves and become more wary of outsiders.

The Caveholm Serfs rarely travel far outside Caveholm itself, except when serving as guides for parties from the surface.

Band of the Bone Hand

The Band of the Bone Hand is one of the more vicious bands of Serfs in the Underground. They have no fixed home, but instead wander the tunnels, killing anything they meet and devouring those that are edible. They favor smaller animals or small groups of humans, but will go after bigger or more numerous prey if necessary. All of the members of the Bone Hand are the result of horrendous uses of Appeasement, which has twisted their bodies into horrible forms. Some are ferocious killing machines, others are barely able to walk but make up for it in cunning and cruelty. The right hand of every member of the band has been stripped of its flesh all the way down to the bone, and has been fused into a sharp, lethal claw. It is unknown whether this is a coincidence or the signature of their creator.

The religion of the Bone Hands centers around the worship of the Z'bri. The Beasts are their ideals and creators, fury and destructive power personified. Their rituals involve a lot of bloodshed and torture. Central to their beliefs is that the Z'bri will return to Capal to reward them if they are devout enough, and that the Z'bri abandoned Capal because their Serfs were not worthy of them.



Hooks & Tips: Contraband

The Eighth Tribe actually bans very little. Drugs are an accepted form of recreation or a tool to aid in Dreaming. Though some drugs the Clarion judges to be dangerous are banned, alternatives are available.

Weapons are a necessity of survival, and the Keepers need technology and garbage from the World Before for their work. Fatal artifacts aren't banned, but the Eighth Tribe is very wary of them and the Clarion insists on examining all such artifacts before they allow them to enter the city. Any that could be dangerous, and most from the Low Tribes, are turned away.

Z'bri relics and the Z'bri themselves are not allowed anywhere near the city, and will be destroyed if discovered. Things identifiably from Hattan or Rhanto are also banned, but will merely be turned back if discovered at the city's edge. Those found within the city will be destroyed. Slavery is illegal in Capal, and so anyone trying to bring slaves into (or out of) the city will attract the attention of the Guard and Home Army.

Chapter six: Character Creation

Character creation is handled much the same way as it is any other Silhouette CORE Rules game, and much of the details are left to Chapter 2 of that book. What you will find here is the necessary information to creates characters specifically for the rich and diverse setting of Tribe 8. The goal of this chapter is to assist you in creating a character that meshes with the setting.



CHARACTER CREATION IN TRIBE 8

INTRODUCTION

Character creation is handled much the same way as it is any other Silhouette CORE Rules game, and much of the details are left to Chapter 2 of that book. What you will find here is the necessary information to create characters specifically for the rich and diverse setting of Tribe 8. The goal of this chapter is to assist you in creating a character that meshes with the setting.

Despite the fact Tribe 8 is considered gritty fantasy, characters are created at the Adventurous level (30 CP/50 SP). The character creation rules contained in this chapter assume you are playing at the default level, and things that will require modification for different power levels are noted.

QUICK START

If you are already familiar with the Core Rules and the Tribe 8 setting, or you are eager to start playing as quickly as possible, the following guidelines will allow you to create a character in five easy steps. This Quick Start assumes your game is at the default (Adventurous) power level.

BACKGROUND

Quick Start Character Generation assumes that your character will be a Member of the Eighth Tribe. Note on your character sheet the following Perks and Flaws: Dreamer, High Caste, and Closed Mind. For information on the other possible starting Backgrounds, see Step 1 (below) of general character creation.

ASSIGN PRIMARY ATTRIBUTES

Select one attribute to rate at +2. Choose four other attributes to be at +1. The remaining attributes are average (+0). If you are looking for help selecting the attributes to assign these values to, you may want to check out the Roles provided on pages 130 and 131 «Concept» of this chapter. All 30 character points are spent on attributes with this method.

ASSIGN SKILLS

There are five choices for assigning skills points. If you are new to the game, the Average distribution is probably the best for your character. For advice on selecting the appropriate skills for your character, examine the Roles provided later in this chapter. Selecting skills and their Complexity this way accounts for all 50 skill points allotted to the character at the standard Adventurous power level.

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Average: Select 11 Skills, make one of them 3, five of them 2, and the last five level 1.

Focused: Select 6 skills, make two of them level 3, and the other four 2.

Dedicated: Select 9 skills, choose two to rate level 3, three to level 2, and the final four as 1.

Generalist: Select 13 skills, make seven level 2; the other six will be level 1.

Dreamer: Take the Awakened Dreamer Perk, Take Synthesis 2/2 and select one Aspect of Complexity 2, then choose 3 skills at level 2, and select 6 skills at level 1. You still get to select 4 Complexity 2 skills in the next step, even though you already have Complexity 2 for Synthesis.

Once you have selected your character's skills, choose 4 skills to be Complexity 2; the others will default to Complexity 1.

EQUIPMENT

Generally your character will start with clothing, tools to perform her job, basic survival gear, and trinkets she has collected over time. Decide on your character's appearance, and select appropriate garb. Look over your selected skills and determine what tools would be necessary to use them. Finally, select a few objects of interest for your character that suggests something about her personality or history. The items selected at this stage should be relatively minor, since major items require the Property Perk or Debt Flaw. Verify your selections with the Weaver.

FINALIZE YOUR CHARACTER

The final step is to calculate the Secondary Attributes, based on your Primary Attributes and Perks. Once you have filled in those values on your character sheet, you are ready to experience the world of Tribe 8.

6.Character Generation

STEP 1 - BACKGROUND

INTRODUCTION

While Tribe 8 is a rich setting with elements of post-apocalyptic survival, horror, magic and sacrifice, it is nothing without a way to experience it. Your character will be your window on this world, and designing a character you want to play is the first step to enjoying the game.

The player begins by selecting their character's Background. The Background is the fundamental framework that the character is developed from. It represents the character's birth, their natural potential, and their upbringing. The character's Background is not the final arbiter of your character's history or abilities. You will get an opportunity to clarify your origin and circumstances later with Perks and Flaws and by writing a personal history for your character. *Note:* generally, Backgrounds are 5 point advantages that do not count toward your character's total. The Weaver may decide that the Perks and Flaws do count against your starting total (appropriate in more gritty Cycles), in which case, each of these would cost 5 skill points. Backgrounds should *not* count against any limitation set by the Weaver on the number of Perks and Flaws a character may have.

BACKGROUNDS AVAILABLE:

EIGHTH TRIBE MEMBER OR HIGH TRIBAL

The Eighth Tribe sits at the apex of Capal's society, as they believe they deserve for their sacrifices. The High Tribals are the Fatimal Tribals that supported the Liberation of Capal - generally the Joanites, Agnites, Magdalites and Dahlians. They wield considerable influence within their Tribe's traditional domain.

Perks: Dreamer, Caste (High) [8]

Flaws: Closed Mind [-3]

LOW TRIBAL

These Tribals, while awakened to the River of Dream, chose to stand by the old ways and not support those who are now in power. While they do not have the power the other Tribes hold, they cannot be fully marginalized because they still have knowledge and abilities that others do not. They tend to come from the Tribes of Tera Sheba, Baba Yaga and Eva.

Perks: Dreamer, Fatimal Connections [8]

Flaws: Closed Mind [-3]

KEEPER

When the Z'bri came some understood that it heralded the end of the world, and prepared for the End. Keepers are the descendants of those who hid to escape the fall of humanity and sought to preserve the knowledge and technology of the old world. Because of their reverence for the past and a strong idea of how things should be, these people have learned to tap into the collective unconscious to harness the memory of the World Before.

Perks: Open Mind, Technosmithing [7]

Flaws: Animal Antipathy [-2]

SQUAT

Not everyone was herded into camps or hid underground. Some were outside the influence of both Z'bri and Fatima, having fled into the wilderness. These survivors set back by the fall of man, formed tribes to weather the changes around them. Chapter 4 outlines some of the many squat tribes and will give you ideas as to how to develop your character. Generally, a character concept that does not fit into any of the other Backgrounds will work with this one.

Perks: Thick Skinned, Strong Immune System [8]

Flaws: Caste (Low) [-3]

SERF

The Serfs are those enslaved by, the Z'bri. While the Tribals threw off the yoke of the Camps, the Serfs unliberated by the Fatimas remained to be twisted and used by the Z'bri. The result is a people who are still tainted and are only now finally tasting freedom.

Perks: Touched by the Seed, Thick Skinned, Appeased (2 point version) [11]

Flaws: Caste (Low), Closed Mind [-6]

CONCEPT

Once your character has a background, you may want to decide how you will fit into the world and your Cell. A simple way to do this is to adopt a Role, which will allow the Weaver and the other players to understand what type of character you are trying to develop. This also allows the Cell to cover all the roles that will be necessary for the Cycle. Listed for each Role are the Attributes and Skills that you will want to consider while designing your character. You should not feel limited by the Role you choose. You can combine two if you want, or discard things you do not like about the role. If necessary, place marks next to the elements relevant to the Role you've chosen on the character sheet to remind you as you proceed through character generation.

Sample Roles include:

WARRIOR

Attributes: AGI, FIT, BLD

Skills: Melee, Hand-to-Hand, Archery, Throwing, and Defense

Motivation: Warriors have trained their entire lives to fight. Their reasons for doing so can vary a great deal. Some are soldiers, who feel that it is their duty to defend others. Some enjoy the thrill of combat, or wish to prove they are the best with a weapon or martial technique. A few are thrust into the role because fate has placed a weapon in their hand.

Special Notes: Generally a Warrior will need a Complexity 2 in their combat skill of choice so they can fully utilize the advantages of that skill, such as martial weapons and combat maneuver selection.

HUNTER

Attributes: AGI, FIT, PER

Skills: Hunting, Stealth, Melee or Archery, and Survival

Motivation: One of the earliest professions, a Hunter provides himself and his community with the most basic of necessities. Even as Capal moves toward a more agricultural society, Hunters still play an important role. The Hunter also has a skill set that makes her an ideal scout or guide for travel.

Special Notes: Hunters who work with traps will want Hunting Complexity 2 to fully utilize them.

HEALER

Attributes: KNO, CRE

Skills: Medicine, Craft (Herbalism), Lore (Remedies), and possibly Synthesis or Technosmithing

Motivation: Life is very difficult even in the relatively civilized Capal, with a wide variety of threats waiting to harm the unwary. Those who survive are the ones that recover since few escape unscathed. The Healer does what she can to cultivate life, treat pain and make people whole again. Because injuries are a common occurrence for adventurous Cells, this is a very important role.

DREAMER/TECHNOSMITH/SUNDERER

Attributes: PSY, KNO, INF

Skills: Synthesis, Technosmithing, or Sundering as appropriate, Lore, and Survival (Dreaming)

Motivation: The lure of the River of Dreams, the Collective Memory, or the Seed is powerful, but dangerous. Those that choose to seek this power have a variety of motivations. Many are searching for the Truth, their own spiritual enlightenment, or some answer to the mysteries of the universe. Others want to harness the power inherent in this knowledge for their own ends.

Special Notes: You may want to review the rules in Chapter 8 before proceeding with character creation. This role generally requires a special Perk (see below) to buy the required skills.

RITUALIST

Attributes: INF, CRE, KNO

Skills: Ritual, Performance Art, and Lore (Spirit)

Motivation: There are many types of Ritualist. The most common is the village shaman, who invokes the power of a Totem spirit to ensure the survival of her people. Other Ritualists seek knowledge of the Spirit Realm or the power that spirits can grant.

Special Notes: You may want to review the rules in Chapter 8 before proceeding with character creation.

TRADER

Attributes: INF, CRE, KNO

Skills: Trade, Barter, Etiquette (Streetwise or Caravan), and Forgery

Motivation: Traders generally have only one thing on their mind - Profit. In the barter economy of Tribe 8, this means that they broker trade, whether it be goods or information, between those who have and those who want, while taking a piece for themselves along the way. The Trader often knows who to talk to and how to get things, and enjoy the power and prestige this brings. Often they are as much a politician as they are a businessperson, since they are in touch with people's desires, know who to go to get what is wanted, and are best able to provide it.

Special Notes: Forgery also allows the Trader to detect forgeries. Before deciding on a trader who has settled down to run a shop, check with the Weaver and the other players to insure that is the type of game you all wish to play.

POLITICIAN/LEADER

Attributes: INF, CRE, WIL

Skills: Manipulation, Etiquette, and Leadership

Motivation: The politician is the Warrior of the socio-political arena. As with the Warrior, their reasons for doing battle, are as varied in their own way. Some are seeking power and influence. Others are truly trying to make the world a better place for some or all of their people.

6. Character Generation

CRUSADER/POLICE

Attributes: AGI, INF, PSY or WIL

Skills: Melee, Lore

Motivation: This character believes in righting wrongs, either in peoples daily lives, or larger wrongs through a mission or quest. They will tend to use the tools sanctioned by their organization, whether it is weapons or mystic powers. Many genuinely want to help others, but some will take their authority and power and abuse it. Most of these people belong to an organization, but others are driven by a personal vision or quest.

Special Notes: Authority and Rank perks are appropriate for this character type.

REFUGEE

Attributes: Any

Skills: Survival, broad selection of miscellaneous skills, generally at low levels (see the Generalist in the Quick Start skill section)

Motivation: The world is still in upheaval despite the outward appearance of calm in Capal. The world has been in constant conflict since before the Time of the Camps, and many people of all backgrounds have found themselves uprooted by war, famine and pestilence. These refugees are seeking a place where they no longer need to live in fear, but most have learned a wide variety of skills during their wanderings.

SCHOLAR

Attributes: KNO

Skills: Lore, Teaching, many other low level skills

Motivation: A scholar is motivated by one of two things: either seeking knowledge or imparting it. While many think that they are crazy, most scholars will go to great lengths to discover information, prove theories or research pet projects. They have often accumulated bits and pieces of knowledge about a wide variety of topics, making many of them (or the adventurous ones, at least) jacks-of-all-trades. Other scholars prefer to pass their knowledge on to others, and a teacher could well travel along with her pupils to supervise their activities or out of concern.

CRAFTSMAN/TINKER

Attributes: CRE, KNO

Skills: Craft or Tinker, and often the skill required to use such objects

Motivation: Some craftsmen are just trying to make ends meet as they transform raw materials into things that are useful for people. Others consider their work an art, and are constantly seeking to push themselves and their craft. Finally, there are craftsmen who are trying to invent a better tool or perfect an existing one so that they can work more efficiently.

SPY

Attributes: INF, PER, PSY, AGI

Skills: Notice, Manipulation, Stealth, Performance Art (Theatrics), and Sleight of Hand

Motivation: Knowledge about others is power over them, and people seek that power for a variety of reasons. Some spies seek to trade their information for wealth or political advantage, while others are doing it so that their allies can be forewarned against their enemies.

STEP 2 - BUYING ATTRIBUTES AND SKILLS

Buying attributes and skills for your character is unchanged from the Core rules contained in Chapter 2 - Character Design. In the default setting, the character will have 30 points to spend on attributes, and 50 to spend on skills. Remember that Perks and Flaws, Complexities and Specializations are all purchased from the pool of 50 skill points. Skills marked with * are new or modified from the Silhouette CORE system, and are described at the end of this chapter.

COMPLEXITY COSTS

Level	Cost	Training	Description
1	Free	Basic	Self taught or basic training
2	4	Trained	Full training
3	9	Advanced	Advanced Courses
4	16	Expert	Wide Field of knowledge
5	25	Legendary	Renowned expert

Remember that all Skill Points must be spent, they do not turn into Emergency Dice.



SKILL COSTS

Level	Cost	Ability	Description
1	1	Rookie	Basic Training
2	4	Qualified	Minimum to earn a living
3	9	Veteran	Professionals
4	16	Elite	Season Professionals
5	25	Legendary	The very best
6+	Lvl x lvl	Legendary	Living Legends and heroes

Specializations cost 5 per Specialization.

SKILL LIST

Animal Handling
 Archery*
 Athletics*
 Barter*
 Combat Sense
 Craft*
 Defense
 Demolitions* (Keeper)
 Disguise
 Electrical Devices* (Keeper)
 Etiquette (by social order)*
 Forgery*
 Gambling
 Grooming*
 Gunnery* (Keeper)
 Hand-to-Hand*
 Heavy Weapons (Keeper)
 Hunting*
 Interrogation
 Leadership
 Literacy*
 Lore (Specific)*
 Manipulation*
 Medicine*
 Melee*
 Navigation*
 Notice
 Old Arts*
 Performance Art (Specific)*
 Physical Sciences (Specific)* (Keeper)
 Pilot*
 Riding*
 Ritual*
 Sleight of Hand
 Small Arms* (Keeper)
 Social Sciences (Specific)* (Keeper)
 Speak*
 Stealth*
 Survival (by type)*

Sundering*
 Synthesis*
 Teaching*
 Technosmithing* (Keeper)
 Throwing*
 Tinker* (Keeper)
 Trade*

* - Further details are available later in this chapter

STEP 3- PERKS AND FLAWS

Perks and Flaws are one of the best ways to personalize your character. Well-chosen Perks and Flaws can make the character more viable and interesting to play. General information concerning Perks and Flaws can be found in Section 2.4 of the Main Silhouette CORE Rules. Perks and Flaws marked with * are new or modified for Tribe 8 from the Silhouette CORE rules and are detailed at the end of this chapter.

PERKS

Accelerated Healing Cost = 4
 Acute Senses (by type) Cost = 2
 Ambidextrous Cost = 1
 Animal Companion* Cost = 1-4
 Animal Kinship* Cost = 5
 Appeased* Cost=2
 Authority* Cost = 3
 Awakened Dreamer* Cost = 3
 Caste (High)* Cost=3
 Common Sense Cost = 4
 Connections Cost = 3-7
 Double Jointed Cost = 3
 Dreamer* Cost = 5
 Famous* Cost = 2-5
 Fatimal Connection Cost = 3
 Favor* Cost = 1-5
 Guide* Cost = 8
 Immunity Cost = 1
 Influence Cost = 2-6
 Intuition* Cost = 4
 Light Sleeper Cost = 5
 Lucky Cost = 10
 Machine-Touch* Cost = 4
 Night Vision* Cost = 3
 Open Mind* Cost = 3
 Perfect Memory* Cost = 2-6
 Perfect Pitch* Cost = 2
 Property* Cost = 3-9
 Quick Learner Cost = 2
 Rank* Cost = varies
 Sense of Direction Cost = 2 or 5

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Special Training (Specify Skill)* Cost = 2
 Spiritual Balance* Cost = 3
 Spiritual Siren* Cost = 3
 Strong Immune System Cost = 3
 Subordinates* Cost = varies
 Technosmith* Cost = 4
 Touched by the Seed* Cost = 3
 Thick Skinned Cost = 5

FLAWS

Addiction* Cost = varies
 Age* Cost = -4 or -2
 Amnesiac Cost = -4
 Animal Antipathy* Cost = -2
 Bad Luck Cost = -5
 Beliefs Cost = -1 to -3
 Bloodlust Cost = -4
 Caste (Low)* Cost = -3
 Closed Mind* Cost = -3
 Code of Honor Cost = -1 to -4
 Criminal Background* Cost = -1 to -2
 Curse* Cost = -2 to -5 [Guide]
 Debt* Cost = varies
 Dedicated Cost = -1 to -3
 Dependent Cost = varies
 Flashbacks Cost = -2
 Coal Cost = -3
 Heavy Sleeper Cost = -2
 Infamous* Cost = -1 to -4
 Insomniac Cost = -1
 Lame* Cost = -6 [Guide]
 Liar Cost = -1, -5 if mythomaniac
 Nemesis Cost = -1 per Nemesis' 10 Character Points
 Obligation Cost = -1 to -3
 One-Armed* Cost = -5 [Guide]
 Paranoid Cost = -3 [Guide]
 Partial Dreamer* = -2
 Phobia Cost = -1 to -4
 Poor* Cost = -2
 Poor Senses Cost = -2, Blind/Deaf = -8/-7 [Guide]
 Quirk Cost = -1 per Quirk (max. -2)
 Secret Cost = -2 to -3
 Sickly* Cost = -1 to -7 [Guide]
 Slow Healing Cost = -4
 Slow Learner Cost = -2
 Spiritual Imbalance* Cost = -3 [Guide]
 Split Personality Cost = -7 [Guide]
 Thin-skinned Cost = -4
 Wanted* Cost = -1 to -5
 Weak Immune System Cost = -3

* Further details available at the end of the chapter



STEP 4 - FINALIZE CHARACTER

SECONDARY ATTRIBUTES

There are three separate arenas of conflict in the Tribe 8 setting, and it's a good idea to calculate Secondary Attributes for each of them after you're done buying skills and attributes. Depending on the type of Cycle you are involved with and the composition of your character's Cell, you may need all of the Secondary Attributes described here.

PHYSICAL

The physical Secondary attributes are described in detail in Section 2.3 of the Silhouette CORE Rules, the formulae for determining them is reproduced here for your convenience.

- * Strength = (BLD + FIT)/2 round toward 0
- * Health = (FIT + PSY + WIL)/3 round off
- * Stamina = (5 x (BLD + HEA)) + 25, min 10
- * Unarmed Damage = 3 + STR + BLD + HtH Skill Level, min 1
- * Armed Damage = 3 + STR + BLD + Melee Skill Level, min 1
- * Flesh Wound Threshold = Stamina/2, round up
- * Deep Wound Threshold = Stamina
- * Instant Death Threshold = Stamina x 2
- * System Shock = Health + 5, min 1

SPIRITUAL

Many have been awakened to River of Dreams, and many more are forced into its clutches by the machinations of spirits and Z'abri. As a result, conflict in the Spirit realm is a common enough event to warrant calculating the appropriate Secondary Attributes. Details on Spirit Combat can be found in Chapter 8.

- * Spiritual Strength = WIL
- * Spiritual Health = $(\text{PSY} + \text{WIL})/2$ round off
- * Spiritual Stamina = $(5 \times (\text{PSY} + \text{WIL})) + 25$, min 1, max Stamina + 15
- * Spiritual Damage = $3 + (2 \times \text{WIL}) + \text{Synthesis or Ritual Skill Level}$, min 1
- * Flesh Wound Threshold = Spiritual Stamina/2, round up
- * Deep Wound Threshold = Spiritual Stamina
- * Disconnection Threshold = Spiritual Stamina x 2

SOCIO-POLITICAL

While not as popular as the previous two arenas of conflict, Capal is a broiling sea of political maneuvering as the various factions vie for power. Many groups will want to leave this area solely to role-playing, but some will want to use mechanics to simulate the skills and abilities of a master politician or socialite. Generally, Social Combat is a Manipulation vs. Etiquette skill test, and further rules are presented in Chapter 7.

- * Charisma = $(\text{INF} + \text{WIL})/2$ round toward 0
- * Ego = $(\text{KNO} + \text{PSY} + \text{WIL})/3$ round off
- * Resilience = $(5 \times (\text{CHA} + \text{EGO})) - 25$, min 10
- * Savvy = $3 + \text{CHA} + \text{INF} + \text{Manipulation skill Level}$, min 1
- * Embarrassed Threshold = Resilience/2, round up
- * Trumped Threshold = Resilience
- * Shamed Threshold = Resilience x 2
- * Reputation = EGO + 5, min 1

EQUIPMENT

Your character will usually have whatever she needs to fit into the Cycle. This generally means that she will have garb, tools and trinkets that are appropriate for her background, role and abilities. Focus on your character's role, skill selection, and Perks and Flaws when deciding what equipment would likely be in your possession. Most characters will begin with the most basic survival gear, the tools of their trade, and a few unique personal items. A warrior would likely start with a sword, and a hunter should begin with a spear and/or a bow. Major items would need to be purchased with the Property Perk or the Debt Flaw, so check with the Weaver before choosing them.

SKILLS IN TRIBE 8

Surviving in the world of Tribe 8, where civilization was destroyed by the mad Z'bri, requires skills far different than those used in the average modern game. As a result, there are a few clarifications to the Silhouette CORE rules required to play in such a setting. This section is designed to take the Core Rules and give them the feel that best serves the setting. You will also find additions and clarifications to help support the many types of Cycles that can be played in the Tribe 8 universe.

COMPLEXITY

Complexity is handled a little differently in Tribe 8 and players should be aware of these changes during character creation. Due to the scarcity of technology and the stigma around using it, most people do not understand it. As a result, the maximum Complexity a character will generally have is 2 in any given skill. Keepers are the exception, and they are able to buy any level of Complexity due to their society's search for knowledge and acceptance of technology (see base Background Perks). For non-Keepers, a special tutor must be found in order to learn the higher complexities of a skill and they are usually difficult to find, or make demands of the character before teaching their secrets. See the Special Training perk later in this chapter for details.

Further details on using Complexity in Tribe 8 can be found in Chapter 7.

SKILL LIST NOTES

Many of skills in the Silhouette CORE system can be used with little modification in Tribe 8. The following are rule clarifications and changes to make the skill more appropriate for the setting.

EXISTING SKILLS

ARCHERY

Specializations: By specific weapon, by maneuver

Complexity: Longbows and crossbows are Complexity 2 devices, as most without military training have never even held one. A character with this skill can learn Ranged Combat Maneuvers (see the Melee skill below).

This skill governs use of all manner of bows, whether they are traditional self bows, compound bows, longbows or crossbows. It is the most common ranged weapon skill in Tribe 8, as both hunters and warriors use it. *Note:* slings are now used with the Throwing skill (see below).

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ATHLETICS:

Combines many physical skills such as acrobatics (Complexity 2), climbing and swimming.

CRAFT (SPECIFIC):

Attributes: CRE or KNO depending on the application

Specified: Visual Arts, Cooking, Herbalism, Tanning, and creating specific items (such as weapons, tools, instruments for use by other skills etc)

Specialization: By item

Complexity: Complexity is the maximum "masterwork" bonus/time reduction for item. See Silhouette CORE rules Section 6.4.2 for details.

Fundamentally, anything that takes raw materials and turns them into a finished product. For most applications of this skill, CRE will be used. However, the more practical the result the more likely KNO will be used instead. *Note:* Grooming, because of the special effect of its use, has been separated from this skill (see Additions, below).

ETIQUETTE (BY SOCIAL ORDER)

Attributes: KNO (knowing the proper thing to do in a situation), INF (Social Combat defense)

Specified: By society, such as The Church, Fatimals, Eighth Tribe, 'specific Squat Tribe, Streetwise

Specialization: By situation

Complexity: this skill now includes Streetwise as one of the social orders.

Because it covers the ability to know the correct things to do and say in social situations, this is the Social Combat Defense skill. See Chapter 7 for more details on Social Combat.

FORGERY:

No change from the basic rules, but remember that it also includes the ability to detect Forgeries. This makes this skill appropriate for law-abiding characters such as Traders and Police.

HAND-TO-HAND:

Attributes: AGI (attack), FIT (parry), KNO (evaluate opponent)

Specialization: by maneuver

Complexity: Characters gain several maneuvers when they purchase this skill, and can acquire additional Maneuvers. See the Melee skill (below) for Maneuver purchasing guidelines.

MEDICINE:

Complexity: Healing is much more difficult without access to the marvels of modern technology. Complexity governs the degree of damage the character's knowledge can treat. Recall that the character *can* treat a more serious wound than her Complexity allows, but does so at a penalty.

- 1- First aid. Able to treat flesh wounds with basic first aid supplies
- 2- Healer. Able to treat moderate wounds with herbs or drugs appropriate to the situation
- 3- Surgeon. Able to treat deadly wounds, requires Synthesis (Eminence of Life, Aspect of Anima or Homeopathy) or Keeper surgical tools.

MELEE:

Attributes: AGI (attack), FIT (parry), KNO (evaluate opponent)

Specializations: By weapon, by maneuver

Complexity: Tools and hunting weapons are Complexity 1. Martial weapons are Complexity 2. Some weapon maneuvers have a minimum Complexity. For example, what many consider martial arts are Complexity 3 maneuvers and require special training (see perk of the same name). The following table shows the number of free Combat Maneuvers at each level of Complexity. Additional maneuvers can be purchased using the maneuver's Complexity as the cost in XP.

Cplx	# of Maneuvers
1	1
2	3
3	6

Melee is the most common combat skill in the world of Tribe 8. In addition to using this skill as the attack and parry skill in physical combat, a character can spend an action and roll Melee to evaluate her opponent to determine his skill rating and complexity level. This gives the player the opportunity to determine if dodging (using Defense) or parrying (using Melee) is the better option.

NAVIGATION (SPECIFIC):

Attributes: KNO (determining location), CRE (finding best route)

Specified: Land, Water, Air (Keeper), River of Dreams

Specialization: By geographic region

Complexity: Some tools, such as compasses and relic maps may

require a higher level of Complexity to fully utilize.

PERFORMANCE ART (SPECIFIC):

Attributes: INF (Acting), AGI or FIT (Dance), CRE (Music)

Specified: Theatrics, Dance, Music, Oration

Specializations: by audience or specific performance

Complexity: Generally Complexity levels of 2 or higher represent professional performances.

Note: This skill is required for performing Rituals. (see Chapter 8)

PILOT:

The piloting skills for fuel-burning or flying vehicles are Keeper skills.

RIDING:

Complexity: Stunts such as leaping obstacles are Complexity 2/ Like Melee, this skill allows the character to obtain and purchase maneuvers, specifically, cavalry-based Combat Maneuvers. See the Melee skill for details.

STEALTH:

Complexity 2 confers the ability to camouflage oneself and others.

SURVIVAL (SPECIFIC):

Attributes: FIT (resisting fatigue), PER (noticing hazards), KNO (general survival)

Specified: Forest, Mountain, River, Winter, City, Dreaming

Specializations: Gathering food (foraging), Finding/creating shelter, Weathering the elements

Complexity: For Survival (Dreaming), the task Complexity to create an object in the River of Dreams is equal to the item's complexity.

Note: due to its importance in the world of Tribe 8, Hunting has been split from this skill and expanded into its own skill. See Additions, below, for details.

TEACHING:

No change, but note this ability is limited by skill level and Complexity.

THROWING:

This skill now includes mechanically thrown person weapons such as slings. Bolas and atlatls are considered Complexity 2 due to their rarity in the Nation.

ADDITIONS:

BARTER

Attributes: INF (getting the best price), KNO (evaluate opponent), CRE (Bluff)

Specializations: By particular market (such as Food, Clothing, Illegal)

Complexity: The Weaver may consider the amount of goods being traded as different levels of Complexity. Therefore few items could be simple (Cplx 1), many items such as furs from a season of hunting more complex (Cplx 2), and the entire trade goods of a store or caravan a matter for the most skilled trader (Cplx 3 or higher).

This skill covers the active aspect of trading, and replaces Negotiation from the Silhouette CORE system. It is the attack skill in Barter Social Combat. (see Chapter 7 for details)

GROOMING:

Attribute: CRE

Specialization: by specific social groups (such as High Tribals, particular Squat Tribe, etc)

Complexity: Maximum bonus is equal to the character's Complexity in this skill.

The Grooming skill allows the user to add +1 to their APP score (or the APP score of another) per point of MoS. Lasts one scene, or the until situation changes in a way that invalidates the Grooming.

HUNTING

Attributes: PER (Tracking), KNO (Trap setting), PSY (Track Taint)

Specializations: By target type (specific animal), by environment

Complexity: Tracking is Complexity 1. Animal Processing (turning the result of a hunt into the raw materials used by Craft

6. Character Generation

skills) and Setting traps (nonexplosive) are generally Complexity 2. Following supernatural spoor (such as Taint) is Complexity 3.

This skill is split off from the Survival skill so that it could be expanded to cover all forms of food production outside of foraging and farming.

LITERACY (SPECIFIC):

Attributes: KNO (general use), CRE (writing persuasively)

Specified: By language

Specializations: Epics, Poetry, History

Complexity: read Complexity 1, write Complexity 2, see Speak, below for the possible languages available.

Thanks to the oral traditions of the Fatimals and Squats, literacy is relatively rare outside of record keepers and lore masters. Most people and buildings are marked with symbols or pictographs that identify them, instead of writing. All characters are automatically considered to be able to identify the symbols appropriate to any society where they spent any length of time.

LORE (SPECIFIC)

Attributes: KNO (knowing a particular fact), CRE (interpreting information)

Specified: Farming, Law, Myth/History

Specialization: any particular aspect of a specific field

Complexity: The Complexity of this skill generally represents the depth of knowledge in the specified field. The Weaver can determine the Complexity of the information sought, and apply an appropriate skill modifier. The Keeper version of this skill is Science.

MANIPULATION

Attributes: BLD (Intimidate), KNO (Diplomacy), APP (Seduction), INF (Manipulation)

Specialization: By social arena

The Social Combat attack skill See Chapter 7 for details.

SPEAK (SPECIFIC):

Attributes: KNO

Specified: Tribal, Gaelish, Fanzay, Keepspeak, Secret Tribal Languages, Squat Tounges, and Serf (which is as close to Z'bri as human vocal chords allow)

Complexity: See the additional rules for this skill in Appendix A of the Silhouette CORE rules for details.

A character is limited by the Speak skill when using Manipulation (use the lower of the two skills) in most cases. All characters start out with 2 or a 3 (KNO +1 or higher) in this skill for their native tongue.

SYNTHESIS:

See Chapter 8 for details, requires Awakened Dreamer perk

SUNDERING:

See Chapter 8 for details, requires Touched by the Seed perk

OLD ARTS:

See Chapter 8 for details, requires Guide perk

TRADE:

Attributes: KNO (determine value), INF (deflect haggling), PER (gauge customer wants and needs), CRE or KNO (run business)

Specialization: by Business type

This skill replaces Business and governs the day-to-day operation of a business. It is the defensive skill in Bartering. Furthermore, it allows the general evaluation of goods and the Value an individual would/should place on an item.

RITUAL:

This is the ability to call upon spirits to perform deeds; see Chapter 8 for details.

KEEPER SKILLS:

<<D>>DEMOLITIONS

Attributes: KNO (identify and mix explosives), CRE (set explosives)

Complexity: Governs the type of targets that the user knows how to effectively use explosives against. Complexity 1-Traps (People), Complexity 2-Objects, Complexity 3-Structures

ELECTRICAL DEVICES

Attributes: KNO (general use)

Specialization: By type

Complexity: Combines the Silhouette CORE skills of Communications, Computers (Complexity 3), Electronics (Complexity 2), and EW (Complexity 3)

GUNNERY

Attributes: PER (firing weapon), KNO (maintaining weapon)

Complexity: Catapult and Ballista are Complex 1, Gunpowder (ROF+2) based weapons (such as cannons) are Complexity 2, Automatic weapons Complexity 3

HEAVY WEAPONS:

No change except that it is now a Keeper skill

PHYSICAL SCIENCES (SPECIFIC):

No change except that it is now a Keeper skill

SMALL ARMS

Attributes: AGI (firing weapon), KNO (maintaining weapon)

Specializations: Pistol, Black Powder, Rifle

Complexity: muskets (black powder weapons) Complexity 1, pistols and rifles Complexity 2, military weapons (ROF 2+) Complexity 3

SOCIAL SCIENCES (SPECIFIC)

No change from the Silhouette CORE system, except to make it a Keeper skill. Note this is generally the Keeper equivalent to the Tribal Lore skill.

TECHNOSMITHING-

See Chapter 8 for details. This skill requires the Technosmith perk.

TINKER:

No change except that it is now a Keeper skill.

PERKS AND FLAWS

Many of the Perks and Flaws from the Silhouette CORE system require some clarification or modification to fit into the Tribe 8 setting. The following guidelines are intended to help you use the existing Perk or Flaw when making your character, and explain the new Perks and Flaws now available to you. //Note:// if you do not see a Perk or Flaw listed here, it is generally not recommended for the setting, but your Weaver may allow you to take it anyway. Furthermore, some Perks and Flaws can be inappropriate or disruptive for certain Cycles or character types, so it is always wise to discuss your choices with your Weaver and fellow players before purchasing them.

PERKS**ANIMAL COMPANION**

Cost = 1-4 depending on the usefulness of the animal.

In addition to the benefit of having a loyal animal, Tribal society generally regards those good at handling animals in high esteem. The cost depends on the size, usefulness and training or intelligence of the animal. Groups of animals can be purchased with this perk by considering the size and abilities of the group as a whole.

1	Tiny, or unintelligent (example: ferrets, rats, small birds)
2	Small, or able to be trained to do specific things (example: cats, dogs, owls and hawks)
3	Man-sized, having useful skills, very loyal, or able to trained to do a variety of things (larger or smarter versions of previous categories, wild cats, wolves)
4	Large, able to carry heavy loads, combat trained, or highly intelligent (example: horse)

ANIMAL KINSHIP

Cost = 5

In addition to the bonuses granted to Riding and Animal Handling, this skill also applies to animal spirits, totem spirits, and spirits of the land, making the character less likely to end up on their bad side. The character also gains a +1 for Rituals that call upon Animal spirits.

APPEASED

Cost = 2 per choice, 3 choices maximum

Requires: Touched by the Seed. The Z'bri have a great deal of control over the bodies and souls of their slaves. As a result, every Serf has been warped somehow from their natural human form. Since their very nature is changed by this transformation, even the children of freed Serfs can express these alterations.

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This Perk allows the player to select one of the following:

<<*> +1 APP, -1 FIT

<<*> +1 BLD, -1 PSY

<<*> Additional limb (typically a tail or arm, but the Sangis are known to give prehensile tongues)

<<*> Any one of the following Perks: Night vision, Accelerated Healing, or Double Jointed

<<*> Natural weapons such as claws or fangs (DM: 8)

<<*> Natural armor (AR: 5)

The drawback to this perk is the modification is almost always obvious and unnatural. A character with this perk is marked as a Serf, and will typically be treated poorly, even by the most "enlightened" Fatimals or members of the Eighth Tribe.

AUTHORITY

Cost = 3

This Perk grants the character certain socially-recognized powers, which generally allow her to enforce rules of the group she represents. Other people will usually recognize the character's position and defer to her judgement in matters she has authority over. Appropriate groups in Capal include the Church, the Clarion, the Keepers of the Factory, and the Ark.

AWAKENED DREAMER

Cost = 3

Requires: Dreamer perk. An Awakened Dreamer can consciously call upon the power of the River of Dreams (see Chapter 8 for details). This perk allows the character to purchase the Synthesis skill.

CASTE (HIGH)

Cost=3

Members of the upper castes of Capal receive a +1 INF bonus when dealing with members of the Middle or Low Caste. This includes Social Conflict, so it may help play if you write the derived attributes on the character sheet with and without the bonus, for future reference.

DREAMER

Cost = 5

A Dreamer is one who has a connection to the River of Dreams. Along with this perk the character selects two Eminences. (see Chapter 8 for details) She can use them once per session to

reroll a Fumble or gain a +2 to the next roll on actions that fall within the realm of one of her Eminences.

FAMOUS

Cost = between 2 and 5 points depending on the degree of fame.

Determine the cost of this Perk using the table below. Additionally, for every two points of fame, add one point to the character's Reputation.

2	Known by an area or group
3	Known throughout Capal
4	Known through all the allies of Capal
5	Known in neighboring lands

FATIMAL CONNECTION

Cost = 3

This represents the traditional connections that the Lower Tribals struggle to maintain in Capal. This includes access to the appropriate Sisterhood, minor allies and contacts within their Tribe, and, for Shebans, a Fatima to dedicate Rituals to. Normally this Perk must be purchased based on a character's Background. Future connections and allies should be purchased with the Connections perk.

FAVOR

Cost = 1-5

Rarely does a character in Tribe 8 own monetary favors, so check with your Weaver before selecting this Perk.

GUIDE

Cost = 8

Guides have been introduced to the secrets of the Great Architecture. This Perk allows the character to purchase the Old Arts skill. Additionally, the Complexity of any skill related to the Great Architecture, such as Lore (Spirits, Great Architecture, River of Dreams, Orbs etc), Old Arts, Survival (River of Dreams) and Navigation (River of Dreams) is not limited by the regular Complexity 2 maximum. Unlike other Perks, the cost of this one can only be bought off with Flaws marked "Guide".

INFLUENCE

Cost = 2-6 depending on the scope and power of the influence.

Use the Famous Perk for guidelines on the cost. For every two points spent on Influence, increase Resilience by 1 in Social Combat.

INTUITION

Cost = 4

In addition to the bonuses listed in Appendix B of the Silhouette CORE system, characters with this perk find supernatural effects (such as *Synthesis* or *Sundering*) easier to detect. Add +1 to all PER rolls to detect Spirits, Synthesis and Sundering. This bonus can also be used with Hunting to track Taint, Spirits and active Synthesis.

MACHINE-TOUCH

Cost = 4

While this is considered a blessing among Keepers, Tribals with this Perk are generally regarded as tainted and can suffer in social situations if knowledge of their affinity gets out.

NIGHT VISION

Cost = 3

This perk allows the character to ignore penalties due to low light. This perk does not allow the character to see in absolute darkness, nor does it allow the character to detect fine detail in dark conditions. Strong light sources can temporarily ruin this ability.

OPEN MIND

Cost = 3

The character has an expansive base of knowledge and open mind for learning, which makes grasping the concepts of a particular skill easier. As a result, the requirements for all Keeper skills and tools are considered 1 level of Complexity less during play. This means that a Keeper skill that would normally require Complexity 2, such as firing a gun more advanced than a musket, would be Complexity 1 for a character with this Perk.

PERFECT MEMORY

Cost = 2 per point of rating, up to +3

This is the same Perk as Photographic Memory, simply renamed to better suit a setting where photographs would be extremely rare.

PERFECT PITCH

Cost = 2

This Perk is particularly helpful to Ritualists who rely on vocal or musical performances to call upon their Spirit. It grants a +1 to all tasks relating to musical performances.

PROPERTY

Cost = 3 (small vehicle) to 6 (nightclub, etc.) to 9 (large estate)

Generally property is communally owned in tribal society. Therefore, in addition to the value of the property, the exclusivity should also be taken into account. An item purchased with this Perk will be under the exclusive control of the person or people purchasing it. Several characters (even NPC's) can spend points on this Perk for a common object, but that means that the number of points each uses should influence the amount of control that person has over its use. Use the table below to determine the cost of an item.

3	A small boat, wagon or farm equipment
6	A small residence, farm or business
9	A large estate or building

RANK

Cost = varies

Most organizations and groups from Capal do not enforce a strict social hierarchy. As a result, the number of Ranks employed by any given group is minimized. In general, the lowest rank of an organization (soldier or lackey) is free. The next level (sergeant or aid) costs 2 points. Above that is Lieutenant or Manager, which is 4 points. The next higher person is the Commander or Director for 8 points. Above them are the leaders of the group, which if, allowed by the Weaver, is a 16 point Perk.

SENSE OF DIRECTION

Cost = 2 for standard land or water navigation, 5 for navigating in the River of Dreams. Otherwise this perk is identical to the one found in Appendix B of the Silhouette CORE rules.

SPECIAL TRAINING (SPECIFY SKILL)

Cost = 2

This Perk allows characters to purchase the specified skill above Complexity 2. It represents finding and persuading a master of the skill to teach the special techniques and secret knowledge required to advance further in Complexity. Once the character has purchased this Perk, she can continue to raise the skill's Complexity without additional cost, though it may still require additional training by that master. At the Weaver's discretion, the knowledge can come from any source, such as a sudden epiphany after heavy meditation or study or from ancient skins. This should result in (or be the result of) a plot hook for that character and the Cell. *Note:* Keepers get a more general form of this Perk as part of their Background, as they can call upon the Collective Memory of the Past to learn the what they need to.

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SPIRITUAL BALANCE

Cost = 3

A character with this Perk is more spiritually grounded than most. As a result, the character gains a +2 bonus when resisting the effects of lost Equilibrium. Characters with the Guide Perk and/or Spiritual Imbalance cannot take this Perk.

SPIRITUAL SIREN

Cost = 3

This Perk makes the character a natural magnet for spirits. Add +2 to her attempts to contact spirits (see Chapter 8) for Rituals. In addition, most spirits will have a positive reaction to a character with this Perk.

SUBORDINATES

Cost = 1 per Subordinate's 10 Character Points

Chapter 7 outlines ways to use Subordinates in Social Combat.

TECHNOSMITH

Cost = 4

Technosmiths are tuned into the Collective Memories of the Past, which are contained in the River of Dreams. The character may purchase the Technosmithing skill (see Chapter 8) and gains the ability to learn skill Complexities above 2 without the need of finding special training.

TOUCHED BY THE SEED

Cost = 3

The characters with this Perk have found a source of power within, instead of reaching out to the River of Dream. As a result, they can buy the Sundering skill and receive a defensive bonus against Synthesis. A Dreamer trying to affect anything Touched by the Seed receives a -1 penalty to her attempt. Furthermore, the character Touched is immune to Atmospheres, unless she willing allows it to affect her. This Perk does have a drawback. The Fatimals and Eighth Tribe in power consider the character to be irredeemably "tainted," and will often react negatively to one so touched.

FLAWS

AGE

Cost = -4 (young), -2 (old)

In addition to the other penalties listed in the Silhouette CORE system, characters who take the Young Age flaw are limited to a

maximum of 0 INF, due to the correlation that Tribal society places on age and wisdom. Also note that characters are not required to take this Flaw simply because of their age, since they can be spry elders or mature youngsters.

ANIMAL ANTIPATHY

Cost = -2

In addition to affecting animals, this Flaw extends to the Spiritual, having the same effect on all manner of spirits. The effect on totem spirits is especially strong, while spirits of the land could often care less.

CASTE (LOW)

Cost = -3

Members of the Low Caste, which is composed primarily of freed Serfs, have less influence than the other Castes in Capal. As a result, a character with this Flaw had a -1 INF when dealing with people from the High or Middle Caste. This is the opposite of the Perk Caste (High).

CLOSED MIND

Cost = -3

This flaw is very common in the city of Capal. Characters that have it typically only learn enough to do what they have to, and do not seek additional knowledge. Without the natural inclination to expand what they know, they find that certain concepts and tool are more difficult to learn or use. For characters with this Flaw the Complexities for all Keeper skills and items are one level higher. So a Pistol in the hands of a Tribal with this flaw is considered a Complexity 3 item, while a Squat would find it a Complexity 2 item and a Keeper (who has the Open Mind Perk) would find it a Complexity 1 item.

CRIMINAL BACKGROUND

Cost = -1 to -2 depending on the severity of the crime

Crimes committed in Capal usually cannot be hidden, since the perpetrator is likely to be branded or tattooed when they're caught to mark them as a criminal. Take the cost of this Flaw as the initial reaction adjustment in social situation (see Chapter 7 for Initial Reaction Rules) and most NPC's will continue to distrust the character in areas related to her crime. For example, a shop keeper will keep a close eye on someone branded a thief.

CURSE

Cost = -2 to -5, depending on gravity

Curses in the world of Tribe 8 are very real, a character with this Flaw is the victim of one. Generally these are more serious than the average curse under the Silhouette CORE rules. Use the following table to determine the cost.

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- 2 Minor annoyance (see Minor Curse for Curse of Dream in Chapter 8)
- 3 Some aspect of the character's life won't work out (money, love, specific goal)
- 4 -1 Action penalty in a specific situation (during combat, using a skill)
- 5 -2 Action penalty in a general situation (during the day, when underground)

DEBT

Cost = varies

Since money is not used in Tribe 8, the first column of the Silhouette CORE table (Appendix C) does not apply. At the Weaver's discretion, High and Very High valued items may be worth 1 or 2 points of debt.

INFAMOUS

Cost = -1 to -4 depending on the severity and expanse of the infamy.

This Flaw is the reverse of the Famous Perk. Use the table listed there to determine the range of the character's infamy. This Flaw does have an upside: it works as Famous does when used for Manipulation tests using Intimidation, adding a point of Reputation for every two points of Infamous.

LAME

Cost = -6

It is assumed that this Flaw is permanent, and therefore unlike the Silhouette CORE version, it only has one cost. This is an appropriate Flaw for Guides.

OBLIGATION

Cost = -1 to -3 depending on severity and frequency of the Obligation. One a month obligations, or those that do not take much time or effort are 1 point Flaws. An obligation that occurs several times a week, or requires dangerous or difficult tasks are 3 point Flaws.

ONE-ARMED

Cost = -5

Like the Lame Flaw, it is assumed that the affliction is permanent. This is a good Flaw for Guides.

PARTIAL DREAMER

Cost = -2

Requires: Dreamer Perk. A partial Dreamer is one whose connection to the River of Dream, and therefore Synthesis is tenuous. As a result, she only has one of her two Eminences (see the Dreamer Perk) to call upon. Many Marians and Joshuans gained this Flaw when their Fatima died, though it is

POOR

Cost = -2

Poor is handled differently in Tribe 8, because the economy of the setting is different than most other settings. A Poor character starts with little or no equipment, and must make a monthly Barter Test to obtain necessities (which is assumed to be automatically successful for other characters) or begin to suffer environmental (fatigue equal to her MoF) effects. Another member of the Cell can make this check if necessary, but the Cell cannot automatically offset her need for basic necessities.

SICKLY

Cost = varies

A character with this Flaw has health issues. When the character suffers symptoms, they must be provided treatment or suffer the penalty listed below for Severity. This is a good flaw for Guides. Total up the cost from the following table based on the Frequency and Severity of the symptoms:

Frequency	Cost
Only during specific situations (allergies)	0
Once or twice a month	-1
Once or twice a week	-2
Daily	-3
Severity	Cost
-1 to Actions	-1
Flesh Wound	-2
Deep Wound	-3
Deadly Wound	-4

SPIRITUAL

Imbalance Cost = -3

A character with this Flaw has a dubious grip on the physical plane. She suffers a -2 penalty when checking for lost Equilibrium. While this is a Guide Flaw, it is not recommended due to the harsher penalties for Guides that lose Equilibrium.

WANTED

Cost = -1 to -5

The Weaver should decide on the cost, based on the power of the character's pursuers, the frequency of their appearance, and the impact on the Cycle of the Flaw. Generally a low powered but persistent group should be worth more than a powerful group that has little interest in actually hunting down the character in question.

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Chapter seven: Rules

Tribe 8 uses the majority of the Silhouette Core rules system, but there are elements of the Tribe 8 story which are not completely covered by SilCORE. This chapter includes rules and lists of equipment, armor and weapons, advanced melee combat, abstract mass combat, social and political combat and a barter system for use in your stories.



INTRODUCTION

Chapters 3 and 6 of the Silhouette CORE rules provide most of the rules you need to play in the Tribe 8 setting. This chapter is devoted to providing new rules and clarifying existing ones so that the Silhouette system can be used to bring the rich world of Tribe 8 to life. For any Threshold not defined in this book, use the table in Section 1.2.4 of the Silhouette CORE Rulebook to determine the MoS or MoF as usual.

COMPLEXITY IN TRIBE 8

In the post-apocalyptic world of Tribe 8, most societies have set aside the broad base of general knowledge that is common in the modern world in favour of specific practical knowledge. This results in many items and tasks that would be Complexity 1 in other settings having a higher Complexity in this setting. Generally in Tribe 8, items and skills with a Complexity of 2 require some level of professional or specialized knowledge and Complexity 3 often represents guarded or outright secret knowledge.

While technological sophistication often goes hand-in-hand with Complexity in Tribe 8 because it is specialized knowledge, the two are not synonymous. Some items are more difficult to use than others, while some require specific knowledge to use well. Beyond the mysteries of technology, there are secret Aspects and martial techniques that also have a higher Complexity due to their rarity or protected nature.

MAXIMUM COMPLEXITY

Almost all characters, with the exception of those with the Technosmith or Guide Perk, are limited to a maximum Skill Complexity of 2. This represents the general attitude that practical, specific knowledge is enough to survive and acquiring broader, more in-depth knowledge is a waste of time and effort. While a particular character may not feel that way, this attitude is so pervasive that learning higher Complexities is difficult because so few people have the necessary knowledge, skill to teach it, or are willing to pass it on.

To exceed the Complexity limit, the character must purchase the Special Training Perk for each skill she wants to improve beyond the limit. This Perk generally reflects the investment the character has put in her education, but also demonstrates the difficulty in hunting the knowledge down. Typically it represents the character finding (and convincing) a teacher to train her. In some cases it may represent the discovery of lost knowledge in a tome, or a spiritual epiphany that allows the character to make the leap to higher Complexities. As with all rules, this is meant to encourage role playing, not stifle it, so the Weaver should feel free to adjust this for the good of the game, group or plot.

ITEM COMPLEXITY

Most items are Complexity 1, but some have a slightly higher Complexity to represent the additional knowledge and training necessary to fully use the item. For example, using herbs to heal a character is generally a Complexity 2 Medicine task, and these herbs are required in order to treat serious injuries (Deep Wounds) properly. This makes herbs for healing a Complexity 2 item, while general herbal drugs such as Hazers and Libs are only Complexity 1.

In some cases, the Weaver may want to reduce the character's Complexity bonus if she does not have tools of sufficiently high Complexity. This will normally only apply to unopposed tasks, and even then, only in situations that require specific items to perform a given action. In the example above, a character should not be able to perform surgery (a Complexity 3 Medicine task) without the appropriate equipment or Synthesis, and therefore would be penalized for not having the necessary equipment.

COMPLEXITY 1 ITEMS

Complexity 1 items are the tools needed to perform day-to-day activities. This category is the default classification for most items, and includes simple household tools, primitive hunting weapons (such as axes, bows and spears), and simple machines such as ramps, wheels and levers.

COMPLEXITY 2 ITEMS

Complexity 2 items are those that require some form of formal or professional training to use properly, or items that a general layman would not be exposed to. Chief among these are military weapons (swords, poleaxes, longbows and crossbows), herbs for healing, and machines that consist of multiple, interacting simple machines like gears (waterwheels or windmills).

COMPLEXITY 3 ITEMS

These are extremely rare, and their use and manufacture is often a closely guarded secret. Firearms are among the most obvious and dramatic Complexity 3 items, but most items that work off of explosions or combustion fall into this category, such as explosives and fuel-powered vehicles. Generally, only electronics are more complicated to use (Complexity 4) due to their rarity, as people expect machines to use gears and levers, not tiny circuit boards, wires and invisible electricity.

7. Rules

Item	Quantity or Weight (kg)	Value & Complexity
CLOTHING		
Boots	1	Low (3)
Boots (relic)	1.5	Average (5)
Cloak, dust	1	Low (3)
Cloak, winter	3	Average (3)
Cloak, fur	3	High (4)
Goggles (relic)	0.5	Low (6)
Latex Wear (relic)	2	Average (6)
Loincloth	1	Low (3)
Robes, simple	2	Low (4)
Robes, ceremonial	2	High (5)
Sandals	0.5	Low (3)
Shirt	1	Low (4)
Trench coat (relic)	3	Average (6)
Trousers	1	Low (4)
DRUGS AND HERBS		
Hazers	1 dose	High (5)
Healers	1 dose	Average (4), Cplx 2
Herbs, cooking	0.5	Low (4)
Herbs, medicinal	0.5	Low (5), Cplx 2
Libs, low quality	1 dose	Low (3)
Libs, high quality	1 dose	Average (3)
FOODSTUFF (assumes item is in season)		
Berries	1 bucket	Low (4)
Bread	1 loaf	Low (3)
Butter	1 cup	Low (4)
Cake or pie	1 item	Low (5)
Cheese	1	Low (4)
Eggs, chicken	1 bucket	Average (4)
Flour	1	Average (3)
Fruit	1 bucket	Average (4)
Grain	1 bucket	Low (2)
Honey	1 cup	Low (4)
Meat, fresh	1	Low (3)
Meat, preserved	1	Average (4)
Milk	1 bucket	Low (3)
Nuts	1 bucket	Low (3)
Sweets (relic)	1 item	High (8)
Sweets, tribal	1 item	Low (4)
Vegetables	1 bucket	Low (3)
RELICS		
Binoculars	2	High (5), Cplx 3
CDs	1 item	Average (6)
CD Player	2	Very High (7), Cplx 2
CD Player, Portable	0.5	Very High (8), Cplx 3
Clothing (shirts, pants etc)	0.5	Average (5)
Compass	0.5	High (5), Cplx 2
Flashlight	1	High (5)
Gas Mask	2	High (5)
Laptop Computer	3	Very High (10), Cplx 4
Metal Detector	5	Very High (7), Cplx 2
Sleeping Bag	1	High (5)
Toolbox with tools	4	High (5), Cplx var
Tools	var.	Low (4), Cplx var
Tools, electric	4	Average (6), Cplx 3

Trinket	1 item	Low (4)
Walkie-talkie	1	Very High (7), Cplx 2
RITUAL IMPLEMENTS		
Divinatory Bones	0.5	High (4)
Divinatory Cards (relic)	0.5	High (6), Cplx 2
Fatima Artifact (minor)	var.	High (7)
Fatima Artifact (major)	var.	Very High (8)
Incense	0.5	Low (4)
Mirror, small or hand	0.5	Average (6)
Mirror, large	2	High (8)
SURVIVAL GEAR		
Backpack	1	Low (3)
Blanket, Thick	1	Average (4)
Candle	1 item	Low (3)
Canteen/Gourd	1	Low (5)
First Aid Kit	1	Average (5)
Fishing Line (10m)	0.5	Average (3)
Fishing Net, personal	2	High (3)
Fishing Net, large	10	Very High (5), Cplx 2
Hammock	3	Low (4)
Lantern	3	Average (3)
Medic Bag	3	High (6), Cplx 2
Pillow	0.5	Low (4)
Rope (50m)	4	Average (5)
Sack	0.5	Very Low (2)
Sleeping Roll	1	Low (3)
Soap	1 cup	Low (3)
Tent, large	20	High (3)
Tent, personal	6	High (5)
Quilt	1	Average (5)
Wood, firewood	5	Low (3)
SERVICES		
Pleasure, quick	1 hour	Low (3)
Pleasure, slow	1 day	Average (4)
Skilled Labor	1 day	Average (4), Cplx 2
Specialized Labor	1 day	High (7), Cplx 2+
Risky Labor	1 day	Average (6)
Unskilled Labor	2 hours	Very Low (4)
Unskilled Labor	2 days	Low (5)
Very Risky Labor	1 day	Very High (8)
TOOLS AND CRAFT SUPPLIES		
Cloth, linen	0.5	Low (3)
Farming Tools	5	Average (3)
Feathers	1 sack	Low (3)
Fur, large	1 hide	High (4)
Fur, small	1 hide	Low (3)
Glue	1 cup	High (3)
Hide	1 hide	Low (3)
Leather	1 hide	Average (4)
Pick ax	4	Average (3)
Sewing Needle	1 item	Low (4)
Shovel	3	Average (5)
Thread, plain	10 paces	Very Low (3)
Thread, colored	10 paces	Low (4)
Wood, raw	5	Very Low (2)
Wood, prepared for crafting	1	Average (4)

DRUGS IN TRIBE 8

In the eyes of Tribal society, there are three different kinds of drugs. First there are the herbs that can be used for healing, to reduce inflammation and pain. The second kind are the drugs that can attune the imbiber to her inner self and the River of Dream, allowing more control over Synthesis or Rituals. Stimulants that keep warriors and others ready and aware are also in this category. Finally, there is little compunction about using drugs for recreational purposes, though those who commit crimes as a result of the drugs they use are often given harsher punishments. Additional information about Drugs in Silhouette can be found in Section 6.2.2 of the main rulebook. An Herbalist (a character with Complexity 2 in Craft (Herbalism)) would be familiar with the proper dose of most drugs for an individual and the counter-toxin for overdoses.

HAZERS

Hazers are hallucinogenic drugs that expand the user's consciousness towards and sometimes into the River of Dream. Any action penalty incurred from this type of drug becomes a bonus to Synthesis and Rituals. If the imbiber suffers from incapacitation, her spirit is free to move about the River of Dream until she recovers. Squat tribes often use these drugs to enter the River of Dream for spiritual quests. Typical Hazers include Greenweed (smoked- Potency: 7), Dreamer's Meat (mushroom eaten- Potency 10), and Eva's Blessing (powder consumed- Potency 8, absorbed through skin- Potency 6).

Potency: 7-10

Effects: Hallucinogenic

Onset Time: 10 minutes if smoked, 30 minutes if ingested

LIBS

While hallucinogenic drugs turn the mind outward, the sedative and euphoric properties of Libs turn the mind inward. The most common type of Lib is fermented grain, which is often mixed with fruit juice and drunk. Other, more potent, Libs are usually smoked or eaten. The ability of these drugs to shut off external distractions turns any action penalty from the drug into a bonus for Synthesis and Sundering. The most common Libs are alcoholic beverages and Magdalite potions.

Potency: 5-9

Effects: Sedative/Euphoric/Analgesic

Onset Time: 25 minutes

HEALERS

The healing properties of herbs can be enhanced when properly prepared. As an ointment, potion or even incense, these drugs reduce pain and allow the body to focus on healing its wounds. These drugs reduce the action penalties resulting from wounds, but do not affect the System Shock penalty or wound degradation. Willow Bark Tea (drunk- Potency 8) is a popular remedy for almost all ills.

Potency: 5-9

Effect: Analgesic

Onset Time: 10 minutes

RAGERS

While used by Squats and some Jackers to improve performance in battle, Keepers cryptically deride these drugs as "courage in a bottle". In addition to keeping a warrior alert these potions deaden the pain of battle, keeping the combatant in top form. Magdalites have created a copper-tasting liquid called Joshua's Blood (drunk - Potency 9), and there are Squat tribes that use a powder (consumed- Potency 8 or smoked- Potency 10) than causes hallucinations in addition to the typical effects of Ragers.

Potency: 7-10

Effects: Stimulant/Analgesic

Onset Time: 15 minutes



7. Rules



WEAPONS

The world of Tribe 8 is a dangerous one, and weapons are often needed to survive. Weapons generally fall into two categories, melee and ranged, which have slightly different game mechanics.

Accuracy (ACC) is common to all weapons, and modifies all attack rolls made with the weapon. The Damage Multiplier (DM) is multiplied by the MoS of a successful attack to determine the damage. Range determines the effective distance the weapon can be used at. This is defined differently for Melee, Thrown and Ranged weapons. Complexity (Cplx) is the level of background knowledge required to use the weapon. For each point of Complexity less than the required, the character suffers a -1 ACC penalty. Melee weapons also have a Parry rating. This is added to any Melee rolls made to defend with the weapon.

Melee Weapon	ACC	Parry	DM	Range	Value	Cplx	Wt.	Notes
Bludgeoning								
Club	0	-1	AD+3	Close combat	Very Low (2)	1		
Mace	0	0	AD+7	Close combat	Very Low (2)	1		
Quarterstaff	0	+1	AD+5	Close combat	Low (3)	1		
Sledgehammer	-1	-2	AD+16	Close combat	Low (4)	1		
Warhammer	0	0	AD+9	Close combat	Low (4)	1		
Bladed								
Dagger	0	-1	AD+3	Close combat, Throw (STR+1)	Low (4)	1		
Throwing Knife/Spike	0	-1	AD+3	Close combat, Throw (STR+4)	Average (5)	1		
Hunting Knife	0	-1	AD+5	Close combat, Throw (STR+3)	Low (4)	1		
Arm Blade	0	0	AD+4	Close combat	Low (4)	1		
Sickle	0	-2	AD+3	Close combat	Low (4)	1		
Machete	0	0	AD+8	Close combat	Average (4)	1		
Short Sword	0	+1	AD+8	Close combat	Average (5)	2		
Broadsword	0	0	AD+9	Close combat	High (6)	2		
Longsword	0	-1	AD+11	Close combat	High (6)	2		
Katana (relic)	0	+1	AD+9/13	Close combat	Very High (7)	2		
Greatsword	-1	-1	AD+18	Close combat	Very High (7)	2		STR(+1)
Axes								
Hatchet	0	0	AD+7	Close combat, Throw (STR+3)	Low (3)	1		
Battle-ax	0	-1	AD+13	Close combat	Average (3)	1		
Pick Ax	-1	-1	AD+14	Close combat	Average (3)	1		
Polearms								
Short Spear/Javelin	0	+1	AD+6/8	Close combat, Throw (STR+6)	Average (4)	1		
Long Spear	-1	+1	AD+12	Close combat, Throw (STR)	High (4)	1		
Poleax	-1	+1	AD+15	Close combat	Average (4)	1		
Scythe	-1	-1	AD+14	Close combat	Average (3)	1		
Whips and Flails								
Bullwhip	0	-2	AD+3	Close combat	Average (4)	1		
Chain	-1	-2	AD+6	Close combat	Very Low (2)	1		
Flail	-1	-2	AD+10	Close combat	Low (3)	1		
Grain Flail	-1	-1	AD+11	Close combat	Low (4)	1		
Net (Personal)	0	-3	0	Throw (STR+2)	High (3)	1		
Shields								
Buckler	-1	+1	AD+1	Close combat	Low (3)	1		
Light Shield, Leather	-2	+2	AD	Close combat	Low (2)	1		
Light Shield, Wood	-2	+2	AD+2	Close combat	Low (4)	1		
Light Shield, Metal	-2	+2	AD+4	Close combat	High (4)	1		
Large Shield, Relic	-2	+3	AD+5	Close combat	Very High (6)	1		
Large Shield, Wood	-3	+3	AD+3	Close combat	Average (4)	1		
Large Shield, Metal	-3	+3	AD+5	Close combat	High (5)	1		
Tower Shield	-4	+3	AD+5	Close combat	Average (5)	1		STR(0)
Heavy Bracer	0	+1	AD+1	Close combat	Low (3)	1		
Armored Arm	-1	+1	AD+3	Close combat	Average (4)	1		

7. Rules

Ranged Weapon	ACC	Fumble	DM	Range	ROF	Ammo	Value
Tribal							
Self bow	0	Low	7	5/10/20/40	0	1	Average (3)
Longbow	0	Low	10	9/18/36/72	0	1	High (4)
Recurve Bow	0	Low	8	8/16/32/64	0	1	High (5)
Composite Bow	0	Low	9	9/18/36/72	0	1	High (5)
Composite Bow (relic)	+1	Medium	15	7/14/28/56	0	1	Very High (5)
Compound Bow (relic)	+1	Medium	16	8/16/32/64	0	1	Very High (6)
Yagan Bone Bow	+1	Low	9	8/16/32/64	0	1	Very High (6)
Hand Crossbow	0	Medium	6	4/8/16/32	0/1	1	Average (6)
Crossbow	+1	Low	17	6/12/24/48	0/3	1	High (5)
Repeating Crossbow	-1	Medium	7	7/14/28/56	0	6	High (5)
Sling	+1	Low	5	4/8/16/32	0	1	Low (2)
Bola	0	Low	7	6/12/24/48	0	1	Low (2)
Keeper							
Zip-gun	-2	High	8	4/8/16/32	0/2	1	Average (6)
Pistol (black-powder)	-1	High	15	6/12/24/48	0/1	1	High (4)
Pistol	0	High	15	5/10/20/40	0	6	Very High (5)
Machine Pistol	0	High	15	5/10/20/40	0	20	Very High (7)
Submachine Gun	0	High	15	5/10/20/40	0	50	Very High (9)
Musket	0	High	24	10/20/30/40	0/1	1	High (5)
Rifle (hunting)	0	High	25	25/50/100/200	0	10	Very High (6)
Rifle (heavy)	0	High	30	35/70/140/280	0	10	Very High (7)
Assault Rifle	0	High	25	25/50/100/200	0	30	Very High (8)
Shotgun	0	High	28	7/14/28/56	0	8	Very High (5)
Grenade (relic)	0	High		Throw (STR+3)	0	-	Very High (5)
Concussion Grenade (relic)	0	High	30	Throw (STR+3)	0	-	Very High (6)
Dynamite Stick	-1	High	30	Throw (STR+3)	0	-	Very High (5)
Pitch Smoke Bomb	-1	High	5/smoke	Throw (STR+3)	0	-	Average (4)

Notes:

1H/2H - This weapon can be used either one- or two-handed. Use the value before the slash if used one-handed, and the value after the slash if wielded two-handed.

2H - The character must wield this weapon with two hands.

ENT - Entangle. The weapon can entangle the target when the MoS is greater than or equal to the value in parentheses. While entangled, the target suffers a -3 penalty to all actions. To escape the target must make an AGI or STR test against either the wielder's combat skill if in contact with her, or a Threshold of 4 for weapons such as bolas and thrown nets.

MTN - Maintenance. The weapon is considered one Fumble level lower when maintained by a person with at least one skill level in the Craft skill appropriate for the weapon or Complexity 2 in the combat skill required to use the weapon. (Ranged Weapons only)

STR - Minimum Strength attribute required to wield the weapon properly. For each point below this minimum, the character suffers a -1 penalty to all rolls using the weapon.

MELEE WEAPONS

Close combat is the most common form of physical conflict in Capal. This means that melee weapons are the most common form of weapon used there. The most common weapons are those that can serve other purposes, such as clubs, staves, axes, knives and flails. Hunting tools, like spears and bows, are also common. Military weapons are rare, as few have the training to wield or resources to acquire them. Swords and poleaxes are as much symbols of authority in Capal as they are weapons.

Older or lower-quality weapons are often made from the scrap recovered from the ruins of Vimary and, more recently, Capal. As the Nation becomes more stable, the quality of the weapons has improved, especially those used by the Nation's Squat allies. Quality weapons are often passed down from generation to generation within a family, and have stories (some may even have legends) attached to them.

SHIELDS

Shields are treated as weapons with a high parry bonus, though, like armor, they have an Encumbrance and Armor Rating. A shield is used with the paired weapons fighting rules (see the Paired Weapon Maneuver, page 153), though they should be considered ACC: 0 for the purpose of calculating the total ACC penalty. A shield can be used against a ranged attack, adding its Parry bonus to the defender's Defense roll.

If an attacker's Margin of Failure (MoF) is equal to or less than the parry bonus of the shield then the attack struck the shield. If it is the proper type of attack (a weapon breaking maneuver, fire based attack, intense electrical attack or firearm) the shield will take damage. Each time the shield takes damage, reduce its DM by 1. When the shield's DM becomes zero, the shield is considered destroyed and can no longer be used.

RANGED WEAPONS

Ranged weapons share the ACC, DM and Cplx attributes with melee weapons, but also have a few unique attributes. The first is Fumble. When a character fumbles (rolls all 1's), the result depends on the Fumble attribute of weapon used. A Low Fumble weapon only fumbles per the Silhouette Core rules. The character can still succeed, with enough bonuses, but something bad or unexpected happens. Medium Fumble weapons will be rendered inoperable until the character makes a skill test, using either the combat skill Cplx 2 or an appropriate Craft skill Cplx 1, against a Threshold of 5 to repair the weapon. A High Fumble weapon explodes on a Fumble doing its DM in damage to the character using it.

JURY-RIGGED AND IMPROMPTU WEAPONS

Many items have been scavenged from the ruins of the World Before, and weapons are no exception. Pieces of metal are sharpened for use as knives, bits of scrap are used as clubs, or Keepers can tinker a length of pipe into a zip-gun, using materials that are literally lying around. Unfortunately, unless the item has passed through the hands of a skilled weapon shaper, it will have a few drawbacks. Subtract one from the Accuracy, Parry and Damage of the weapon it's the most similar to. For ranged weapons, increase their Fumble level by one (if possible, High is the maximum) and reduce their base range by 2m. If an improvised melee weapons does more than MoS 3 (wooden) or 4 (metal) damage, or the attacker fumbles, the weapon will likely break.



ARMOR

SUITS OF ARMOR

Armor is relatively rare in Tribe 8. Hunters may have a sturdy suit of leathers that afford some protection against the hazards of the wild and the environment, but heavier armor is normally restricted to the military. In Capal, the city is orderly enough that armor is not needed in the streets and the Guard may well wonder why a character feels the need to wear it if she is acting suspiciously. Out in the wilderness, most Squats lack the skill and resources to create heavy armor and rely on leather and sometimes bone armor for protection.

PARTIAL ARMOR

Since much of the armor in Tribe 8 is scavenged, it is not uncommon to see characters a few pieces shy of a full suit. Without the benefit of careful craftsmanship and construction, these piecemeal suits of armor are generally more cumbersome than the full suits. They also tend to provide less protection.

ARMOR PIECES

Name	AR	Coverage	Enc.	Conceal.	Mass.	Value	Notes
Helm (light)	8	head	*	no	1	Average (4)	-
Helm (full)	14	head/face	*	no	1.5	High (4)	-1 Notice
Relic Helmet (light)	9	head	0	no	1	High (6)	-
Relic Helmet (heavy)	15	head/face	*	no	1	Very High (7)	-
Gorget (light)	5	neck	0	some	0.5	Average (3)	-
Gorget (heavy)	14	neck	*	no	1	High (4)	-
Shoulder Plates (light)	10	shoulders	*	no	1	Average (3)	-
Shoulder Plates (heavy)	14	shoulders	*	no	1.5	High (5)	-1 Stealth
Vembraces (light)	7	forearms	0	some	0.5	Average (3)	-
Vembraces (heavy)	12	forearms	*	no	1	High (5)	-
Gauntlets	8	hands	*	no	1	Average (4)	-1 ACI (fine dexterity only)
Vest (leather)	8	chest	*	yes	1	Average (4)	-
Vest (mail)	10	chest	*	some	1.5	High (5)	-1 Stealth
Vest (relic)	12	chest	0	some	0.5	Very High (8)	-
Shirt (leather)	8	chest/shoulders	*	yes	1	High (4)	-
Shirt (mail)	10	chest	*	some	1.5	Very High (5)	-1 Stealth
Breast Plate (light)	10	chest	*	some	1	Average (3)	-1 Stealth
Breast Plate (heavy)	14	chest	*	no	2	High (5)	-1 Stealth
Tunic (leather)	8	chest/shoul./hips	*	some	1.5	High (3)	-
Tunic (mail)	10	chest/shoul./hips	-1	some	2	Very High (5)	-1 Stealth
Tunic (relic)	15	chest/shoul./hips	-1	no	2	Very High (7)	-
Skirt or Cuisse (light)	5	hips	0	some	0.5	Average (3)	-
Skirt or Cuisse (heavy)	10	hips	*	no	1	High (5)	-1 Stealth
Greaves (light)	7	lower legs	0	some	0.5	Average (3)	-
Greaves (heavy)	12	lower legs	*	no	1	High (5)	-

PERSONAL ARMOR

Armor	Armor Rating	Encumbrance	Concealable	Mass	Value
Soft	3	0	yes	2	Low (3)
Leather	5	0	somewhat	4	High (4)
Studded Leather	8	0	somewhat	6	High (5)
Lt. scale/chain	10	-1	somewhat	7	Very High (5)
Hvy scale/chain	14	-2	no	10	Very High (6)
Flak Jacket	16	0	yes	2.5	Very High (7)



PHYSICAL COMBAT

Combat in the Silhouette CORE system is handled in much the same way as the use of any other skill, and no changes are necessary for such a contest. The following additional rules are designed to add more flavor and give more options to characters during combat. Like the special rules in Chapter 6 of the Silhouette CORE rules, they are entirely optional, and ignoring them will not harm your game.



DODGE OR PARRY

In the previous edition of Tribe 8, there was little mechanical difference between dodging an attack and using Melee or Hand-to-hand to parry an attack. A character would tend to use whichever skill was the highest or had the largest bonus. The addition of Complexity has changed this. Now, parrying with the Melee or Hand-to-Hand skill uses the FIT attribute. It is also the same skill as the attack, which means the Complexities of the combatants come into play and the character with the higher Complexity gains a bonus. If the character uses Defense to dodge the attack, Complexity does not come into play, as the two characters are using different skills. A combatant may spend a Standard Action to make a Melee or Hand-to-Hand skill check using KNO against a Threshold of 4 or resisted by her opponent's Performance Art (Theatrics). If she succeeds, the Weaver should reveal the Skill and Complexity of her opponent, so she can decide what defensive action to take.



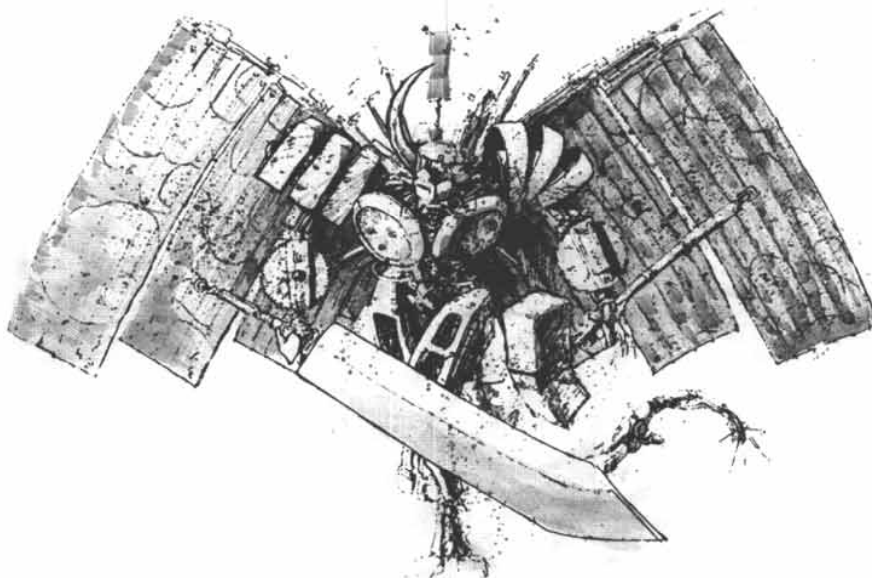
COMBAT MANEUVERS

A skilled fighter will understand that there is more to combat than hacking away at one's opponent. She will have a variety of tricks and techniques to give herself an advantage during the battle. These techniques are represented by Combat Maneuvers. Each Combat Maneuver falls into one or more skill categories (Hand-to-Hand, Melee, Defense, Riding or Ranged). Taking the Maneuver for one skill does not grant it for the others.

Free Combat Maneuvers can be used by anyone, even characters rolling unskilled. All other Maneuvers must be purchased to be used effectively. The Weaver can allow characters to use maneuvers they have not purchased by using the Complexity (the entire Complexity, not the difference between it and the character's skill Complexity) as an additional penalty to Accuracy, Parry and Initiative when using the maneuver.

It is important to keep in mind that, like Aspects (see Chapter 8), the Complexity of a Combat Maneuver only determines the level of Complexity necessary to learn the Maneuver. It does not affect the use of the Maneuver itself, which is governed by the character's Complexity in the skill they are using.

While Free Maneuvers are free for all characters, a character gets a number of additional Combat Maneuvers equal to her combat skill's Complexity for each level of Complexity. See the Melee skill description in Chapter 6 for details. Extra Maneuvers can be purchased with a number of XP equal to their Complexity. Therefore a character with a Melee Complexity of 2, would have 3 Maneuvers. (one Complexity 1 and two of Complexity 2 or less) Upon raising Melee to Complexity 3, she would gain 3 more Maneuvers of Complexity 3 or less.



7. Rules

Name	Accuracy	Initiative	Defense	Parry	Damage	Complexity	Type	Notes
All Out Dodge	N/A	0	+2	0	N/A	1 (Free)	D	Character spends entire round dodging
Blind Fighting	+2	0	+2	+2	as attack	2	H,M,C,D	Apply bonuses only to penalties applied by concealment and lighting conditions, and only to uses of the appropriate combat skill
Break Weapon	-1	0	-1	-1	as attack	1	M	Attack with the attempt to destroy the target's weapon or shield, use the Parry System rules in Appendix F of the Silhouette Core rulebook to determine damage to target's weapon.
Charge	0	+1	-1	-1	BLD+1	1	H,M,C	Must have clear path and room to get up to speed. If armed add the weapon's DM to damage. If used mounted, include steed's BLD (and weapon's DM if armed) in damage.
Combat Reflexes	0	N/A	N/A	N/A	as attack	2	H,M	Character reacts quickly to situations that would give her a Free Strike (Section 3.1.2), giving her an extra attack against the target
Crush	+1	-1	-1	-1	UD+1	1	H	Must have successful Grapple
Defender	N/A	0	-2	-1	N/A	2	D,M	Use your defense or parry skill for an ally within (Skill Cplx) m
Defensive Blows	0	-1	-4	+2	x1/2	1	M,D	By making small, minor attacks the user can hold off a number of opponents
Disarm	-1/+1	0	0	-1	N/A	2	H,M	Positive MoS (+1) causes target to drop weapon, the +1 ACC applies if this follows a successful Grapple or Weapon Catch
Double Shot	-1	-1	-1	N/A	x2	3	R	Fire two rounds with one action at the same target, requires weapon of Cplx 1 (musket or less)
Feint	-1	0	0	0	N/A	2	H,M	If the result is a Positive MoS (+1) make a free attack at +2ACC, if Feint fails suffer -2 in all categories for the rest of the round
Flank	0	-1	0	0	as attack	1	H,M,C	Requires attacker to be able to move faster than target. By moving to a blind-spot, prevent target from Parrying attack
Flip	-1	0	-1	-1	x1/2	1	H	Opposed by either Defense (AGI) or Athletics (BLD), target's choice, +1 ACC if following a successful Grapple. When successful target must spend action to get up.
Gain Advantage	** of rounds	0	0	0	as attack	1 (Free)	H,M,R	Attacker takes time to line up a good shot, maximum bonus is skill level
Grapple	-1/-3	-1	-2	0	UDx1/2,ENT(2)	1 (Free)	H	Required for Crush, use the -3 ACC for armed targets
Head-Butt	-1/+1	-1	-1	-1	UD+3	1	H	+1 if Grappled, -1 if not. Ignore armor if target isn't wearing a helm, special - stun
Heavy Blow	0	-2	-1	-1	as attack+3	1	H,M	Use UD+3 if Hand-to-Hand
Hilt-strike	-1	0	0	0	AD+3	1 (Free)	M	Using a weapon as not intended by striking with pommel or flat of blade, treat damage as Bruise Damage (Section 3.5.2 Silhouette CORE rules)
Keep at Bay	0	0	0	0	N/A	1	M,C	Requires weapon with reach equal or better than target, target suffers a -2 ACC penalty to attacks
Mounted Cover	-1	0	+2	-1	N/A	2	C,D	Uses mount as cover against attacks
Paired Parry	N/A	0	-1	+2	N/A	2	M	Requires Paired Weapons
Paired Weapons	as worse	0	0	as best	as best	1 (Free)	M	Requires two weapons
Quickdraw	-1	+1	0	-1	as weapon	2	M,R	Draw and use a weapon as a single standard action, does not draw a Free Strike
Riposte	+CPLX	N/A	N/A	N/A	as weapon	1	H,M	Add this bonus to Free Strikes (p. 43 of the Silhouette CORE rules)
Rng or Riding Shot	0	0	0	N/A	as weapon	2	R,C	Unaffected by attacker movement penalties either on foot or while riding (separate maneuvers)
Shield Use	0	0	0	as shield	as weapon	1 (Free)	M	Maneuver for classic weapon and shield fighting
Trample	-1	-1	0	0	BLDx3	3	C	Requires attacker to have BLD 2 larger than target
Trip	-1	0	0	-1	x1/2	2	M	Works as Flip (above) for melee weapons
Two Wpn Fighting	as best	0	0	as best	as best	1	M	Requires two weapons
Vital Strike	-2	-2	-1	-1	special	3	H,M,R	Makes the wound one level worse, a hit under the target's Flesh Wound score would be a Flesh Wound.
Weapon Catch	-2/-1	-1	-1	0	ENT(1)	2	M	Entangle applies to both weapons, use the -1 ACC for Paired Weapons and weapons designed to entangle
Whirlwind Strike	0	-2	-1	-1	as weapon	2	H,M	The attacker uses a single roll to affect all targets within her reach. Each target rolls separately to defend and the resulting MoS per target is used to determine damage for each target. Maximum number of targets is the attacker's Cplx in the combat skill. The attacker cannot perform any other actions (other than standard defensive actions) this turn.
D - Defense	H - Hand-to-Hand	M - Melee	R - Ranged	C - Mounted				

MASS COMBAT

For serious wargamers, the Silhouette CORE rules provide much of the framework necessary to play out intricately detailed battles. Most of the units in Tribe 8 are infantry, though some groups field cavalry, and the Keepers have some air units, often simple balloons. The Z'bri can field Monstrosities, or huge war machines created by the Melanis. Since vehicles are rare in the setting, the following rules will differ from the upcoming Silhouette Tactical Rules.

BASIC CONVERSIONS

Translating troops to mass combat is relatively easy. As vehicles are so rare, the Tribe 8 Mass Combat rules use the personal scale for damage and armor ratings. To use vehicle scale weapons and armor with these rules, multiply their DM and AR by 10. Each nonvehicular unit (no matter the number of members) has two actions per round, while crewed vehicles use the normal rules listed in Section 5.1.1 of the Silhouette CORE rules.

Increasing the number of members in a unit does not increase the unit's DM, but does increase the unit's RoF for all attacks, including melee attacks. The increase is based on the number of members, and when the unit decreases below the next lower threshold, the unit's RoF decreases to the new level.

Min • with Weapon	RoF Bonus*
1	0
2	+1
4	+2
8	+3
16	+4

*Adding +1 RoF for each additional doubling of members

MOVEMENT

Most units in Tribe 8 use the Walker column of the Terrain Cost chart (section 5.2.1 of the Silhouette CORE rules), though those in Close formation and wheeled vehicles and massive weapons (such as catapults and siege engines) use the Ground column. Turning a unit that is not a vehicle never costs MP's.

A unit's MP is calculated from its Walk and Run speeds. Use Combat Speed = Sprint/10 and Top Speed as double Combat Speed (Sprint/5). //Note:// This results in MP's that are double the number used for the standard infantry rules. This is intended to produce a more dynamic battlefield, as it is mostly filled with infantry units. If vehicles are the central focus of the battle, you may want to divide infantry unit movement in half.

FORMATIONS

There are three types of combat formations that a unit can hold: Open, Closed, and Broken. Open formations are the default and grant no particular bonuses or penalties. Closed formations give the unit a +1 on Parries and the ability to resist a Charge (the Charging formation becomes a Broken formation unless they obtain a Deep Wound on the defenders), but are unable to use Defense (Dodging) or move easily across difficult terrain (use the Ground Movement costs). A Broken formation takes double damage from Charge attacks and require an additional Leadership Point to command, but only takes half damage from ranged attacks. Units can change from Open to Closed (and back), or from Open to Broken for 1 Leadership Point. Making a Broken formation Open requires 2 Leadership point (1 to change formation, 1 because the unit is in Broken formation). Therefore a Broken formation can be Closed with 3 Leadership Points. Changing Formations is considered an action for the unit.

COMBAT MANEUVERS

For units that are properly trained, Combat Maneuvers can be used in mass combat to gain the upper hand. In order for a unit to use a Combat Maneuver, the leader of that unit must spend Leadership Points (Section 5.1.1 of the Silhouette CORE rules) equal to the Complexity of the Maneuver. The most common Maneuvers used this way are Charge, Flank and Trample.

COMMON UNITS IN TRIBE 8

INFANTRY

The infantry unit is the mainstay of combat in Tribe 8. Generally it is the infantry that takes and holds ground in battle. They can hold any of the three formations, and with the proper training, perform any of Combat Maneuvers appropriate for the battlefield. Furthermore, commands to an infantry unit can be altered at any time during the combat turn by spending the appropriate Leadership Points.

CAVALRY

Mounted troops have many advantages over the foot soldier. Their increased speed allows them to Flank (see the Combat Maneuver of the same name) most other units, and the Charge maneuver can be used with a devastating affect. Cavalry generally operates in the Open formation, and cannot be given any orders (other than change formation) when Broken. Once a cavalry unit begins a Charge or Flank maneuver they are committed to it, even if the situation radically changes. Each animal/rider pair is considered a single member of the unit for determining RoF and casualties.

ARCHERS, MUSKETEERS, ARTILLERY AND SYNTHESIS

Attacking at range allows a unit to do damage to an enemy without inviting damage in return. Unfortunately, these units invite a Free Strike (see Section 3.1.2 of the Silhouette CORE

rules) if an enemy unit is in contact with them when they are trying to use their standard ranged attack.

SKIRMISHERS

One of the most vital support roles on the battlefield belongs to the skirmishers, as they serve as the jack-of-all-trades during the battle. While they can be composed of any of the above types of unit (foot soldiers, archers, or mounted) their job is very different from any of the roles listed above. While their primary responsibility is to harass the enemy at its weak points, they have a special ability called Intercept, which for 1 Leadership point allows the Skirmishers to move out of sequence to interrupt a Charge or Flanking maneuver within their movement range. They can only operate in a formation generally looser than Open, but not Broken, and as a result cannot perform any action that requires more than 1 Leadership point, like complex maneuvers.

SYNTHESIS IN MASS COMBAT

Generally, Synthesis is too difficult and temporary to use during mass combat, but that does not mean that the Tribes and others have not done so, nor does it mean they will not do so again. Singular Dreamers can attack or enhance units (Complexity 4 task), or entire units of Dreamers can (Complexity 2 task). Each action spent preparing reduces the -2 microtrance penalty. A unit that does nothing else in a round has a -1 penalty to use Synthesis. If the same unit spent the entire round preparing, it could use Synthesis without penalty on the following round.

Typically, Aspects such as Rage or Battle are used in combat. A unit may use Conjunctural Synthesis to enhance itself before the battle begins. In this case, a single roll is made for the unit to determine the effect. Similarly, units of Koleris may use their Sundering Aspects or a Sangis unit may use Soul Stealing on an opposing unit, but none of the Sundering Aspects lend themselves well to single practitioners. When using powers in combat, do not forget the difference in time scales between personal and mass combat.

DAMAGE IN MASS COMBAT

Each unit uses the Deep Wound Threshold (STA+AR) as the units Armor rating (note that this number is ten-times what it would be in vehicular scale). Every attack that does more than that much damage results in a casualty, reducing the unit by one member. This casualty is not necessarily dead, but is unable to continue to fight for whatever reason. The penalties could represent a number of unit members still fighting, but each suffering performance degradation as a result of minor wounds. Always assume that player characters and named NPC's are the last to become casualties, and that, under most circumstances, they have become too injured to fight rather than killed on the battlefield.

SIMPLIFIED MASS COMBAT

In many cases, massive conflicts are a backdrop for a more important and personal story that directly involves the players' characters. To drive the story forward, the group may decide that the mass combat rules are unnecessary, so the following guidelines present an alternative. Unless the players are taking an active role in leading the units, the simplified mass combat system will tend to be the most appropriate choice.

The Cell can be assigned a specific goal, such as taking an objective or holding a particular location. This goal may be a small part of the conflict or the key to victory. At that point, simply roleplay the situation to its conclusion using the standard personal action rules, where the results of the characters' actions have the appropriate bearing on the bigger battle. A simplified form of this is to create a series of battlefield encounters that the characters must overcome. Generally, their objective is to survive this gauntlet of encounters, but how well they fight may affect the final outcome of the battle.

SOCIAL ORDER

CASTE AND INFLUENCE

The society of Capal is stratified into six levels. At the top are the ex-Fallen, the Eighth Tribe. They hold much of the power and influence in Capal and, in theory, throughout the Nation. With them are the High Tribals, the members of the Tribes that supported the Fallen, the Joanites, Agnites, Magdalites and Dahlians. They still have power in Capal, though not as much influence as the Eighth Tribe. These two groups are the High Castes.

The next rung on the social ladder is those who have helped the Fallen in the past, but are not considered to be in the good graces of the One Goddess. These middle castes include the Squats and Keepers who helped Liberate Capal or have since allied with the city's leaders. Because they are considered blessed by the Goddess, the other three Fatimal Tribes (the Shebans, Yagans and Evans) are often considered to be middle caste, though they are often treated just as badly or worse than the low castes.

Serfs, unallied Squats and Keepers, and all enemies of Capal are considered to be Low Caste. These groups find it difficult to directly influence those in power. Only through great deeds, long service and some judicious selection of allies can a member of the Low Caste rise above their station in life.

SOCIAL CONFLICT

Social Combat is to be used in three specific situations: contested Manipulation rolls (the classic Seduction, Intimidation, and Manipulation tests), Bartering, and Political battles. The rules can easily be adapted to other similar situations, like courtroom dramas or willpower-based confrontations.

7. Rules

Most of the time, for minor uses of Manipulation, only a single contested skill check is necessary, with the victor gaining whatever advantage they desired. Not every gaming group will want to use these rules, but they are useful if the conflict is more involved or the skills and talents of a socialite needs to be emphasised.

FIRST IMPRESSIONS

Appearance plays an important role in social conflict, as a pleasing or unfavorable appearance can change a person's initial reaction. For a number of actions equal to the Attribute's magnitude (e.g. both -2 and +2 would be effective for 2 actions), all Social rolls are modified by the character's Appearance in addition to the attribute normally used for the test. This normally only happens the first time the character enters into Social Conflict with an individual, though some people with low PSY or WIL scores will be affected time and time again. There are two possible exceptions. The first exception is Seduction, where the character's Appearance is already factored into the contest. The second is Intimidation, where Appearance is reversed before applying the bonus. Therefore a negative Appearance grants a bonus to Intimidation, while a positive Appearance gives a negative modifier to Intimidation.

In general, socio-political combat is a contested Manipulation vs. Etiquette roll. Unskilled tests are performed using WIL to modify the attack roll and PSY to modify the defense roll. Having the wrong Etiquette skill gives a -2 penalty, but is not considered unskilled. MoS x Savvy is the impact (social damage) obtained from the attack. This damage is compared to the target's social wounding Thresholds to determine the result. The Wound penalties, which are treated as if they were Bruise Damage (1/2 the damage penalty), affect all subsequent social combat rolls.

Initiative belongs to the character that initiated the conflict, and remains with her until she either Fumbles a social attack or suffers a Trumped (or worse) social wound. It is also possible for the character with Initiative to pass, which gives initiative to her opponent. In some situations (court room proceedings or legislative actions) protocol will determine who has Initiative, and may even regulate how they can pass the Initiative.

Most social combatants (like their physical counterparts) will not risk suffering high levels of damage, knowing that the more damage they take, the less effective they become. As a result, NPC's will typically retire from the conflict after they fall behind by two or more social wounds, unless they feel particularly passionate about the issue.

Like physical combat, once either one side backs down or is defeated (loses all Reputation or is Shamed), the victor gets her way. All "wounds" are healed at the same rate as their physical equivalents, with the exception of Shamed, which requires some specific event to "cure". This typically cure requires the character to do something to regain the respect of those who witnessed the Shaming, or pull down the person who did the Shaming. Characters who have lost all Reputation cannot use Connections (or other social Perks, at the Weaver's discretion) until they "heal" at least one point.

SOCIAL WEAPONS AND ARMOR

It is possible to increase your Savvy by using social weaponry or deflect your opponent's Manipulation using social armor. These weapon and armor analogs can turn the tide when your opponent has better influence and standing. Unlike most physical weapons, social weapons can backfire, doing more damage than good to their user.

Social weapons are typically some form of support for the attacker's argument. There are two types of social weapon: honest and dishonest. The primary difference is the effect if the attacker fails. Honest weapons include facts, truthful evidence, honest appeals and legitimate arguments. Unfortunately, honest social weapons must actually be true, which limits a character's arsenal in many situations. This requirement means that some skill must be used to gather the information and put it in a form that can be used as a social weapon. It takes time to gather this information, time that would not be need if the information was falsified. Dishonest weapons can be blackmail, logical fallacies, slander, or manipulative lies. They can be created rather quickly, using Forgery or Performance Arts (Oration), and can target whomever the wielder wishes. Dishonest weapons have one disadvantage. When the attack fails, the user takes the damage instead of their target. If the wielder Fumbles, the result is an immediate Shame result, as their "evidence" is revealed to be a fallacy. The MoS of the skill roll that produced the weapon is the DM for that weapon.

Similarly, one can prepare a counter-argument to serves as defensive Social Armor. Like Social Weapon, it can be Honest or Dishonest. Each point of MoS from the skill roll used to produce the Social Armor adds 2 points to the character's Social AR. Fumbling the Etiquette roll for a social defense test results in the armor being nullified.

There are several Perks that can provide additional protection in Social combat. First for every two points a character has in Famous, they gain an additional point of Reputation. Similarly, for every two points in Influence, the character gains a point of Resilience. Finally, a Subordinate can take a social combat wound for you. The wounded Subordinate (if they are not Shamed) can take no other action on your behalf until the damaged is healed. A Shamed Subordinate can never be directly used in Social conflicts again.

POLITICS

In the political arena, each side will have a Champion. These Champions will enter into a Debate (using the social conflict rules above) until one side retires. If the full social combat rules are not used, whichever side accumulated the highest MoS wins the debate, and the unaligned pool of members are swayed to their side of the argument. It is possible that the loosing side still has a majority, depending on how complex the Weaver wishes to make the politics of a Cycle. In this case, the end affect of winning a political debate is to remove your opponent from the pool, granting an advantage for as long as it takes the defeated Champion to "heal".

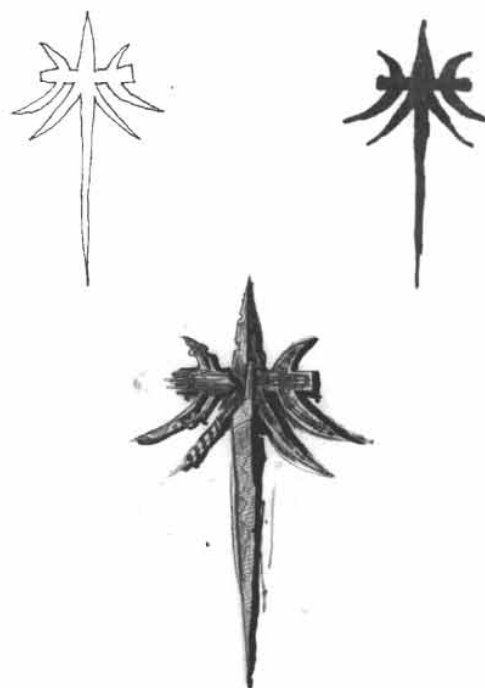
BARTER

Bartering is a specific form of Social Combat. Once the item the character wishes to purchase is located, the Buyer initiates "combat" using her Barter skill. The corresponding defense skill is Trade, and the Damage represents the adjustment to the final price, with each Threshold level being one category more favorable. The Seller can risk Reputation loss by taking the Barter result as damage instead and make a counter-offer. This continues until one party loses all Reputation or the two parties agree on the final price. In either case, the final Value will be the price of the item. The PC can choose to take it or leave it if haggling with an NPC, or if two PC's were haggling the Buyer makes the final determination. Generally, after two or three rounds of bartering, an NPC will retire, either selling the item at the current price or withdrawing if the price is too low.

ENVIRONMENTAL HAZARDS

Capal is located in a land with harsh winters and unforgiving summers. Without modern amenities like air conditioning and central heating, the people of the Nation must take care in extreme heat and have only clothing and fire to keep themselves warm in the cold of winter. The following rules are provided for when the characters find themselves without shelter in extreme conditions. Characters who find themselves in these conditions must make a Survival test, using either the Survival skill for the appropriate season or the correct region (at a -1 penalty) to resist the effects of the weather. Use the tables below to determine the difficulty and affect. Do not forget to apply the modifiers from Fatigue and Wounds.

Situation	Threshold
Moderate Weather (cold or hot day)	4
Heavy Weather (freezing or broiling day)	6
Extreme Weather (blizzard or unnaturally high temperatures)	8
Improperly clothed	+1
No shelter, completely exposed	+2
Performing heavy work	+1
MoF	Result
1-2	Fatigue (1 point per MoF)
3-4	Hypothermia or Heat Exhaustion (Flesh Wound)
5+	Frostbite or Heat Stroke (Deep Wound)



Chapter eight: Spiritual World

Creation is divided, with humanity accustomed to blinding itself to half of reality. What many would call "magic" is nothing more than the perception and interaction with that other half of the real world that the World Before snubbed to its inevitable destruction. The Eighth Tribe has learned that valuable lesson - that just because you choose to ignore the spirit world does not mean the spirit world chooses to ignore you. The keys to Creation's survival, and its destruction, lie in understanding both halves of reality - the flesh and the spirit.



THE SPIRITUAL WORLD OF TRIBE 8

THE GREAT ARCHITECTURE

The Great Architecture is literally everything in the world of Tribe 8. It encompasses the entire Universe, both physical and spiritual, both space and time. It is a container for all things that have existed, do now exist, and will ever exist. The Great Architecture cannot be fully comprehended by the human mind, as demonstrated by the madness that eventually consumes the Guides. The Tribals have developed some understanding of the bigger picture, one painted with broad brushstrokes.

THE TWO REALMS

There are two great realms, called Orbs, in the Great Architecture. They are the Physical Orb and the Spiritual Orb, and they are the whole of what most would consider "real". The Physical Orb is the place of flesh, holding the earth, Capal, the Great River, the sky, and the physical embodiments of the Sun, Moon and the myriad stars. It is home, as its name suggests, to all things physical. All things that exist within it must have form. The mirror opposite to the Physical Orb is the Spiritual Orb. This is the realm of souls, thought and imagination, and what is the assumed to be the abode of the Goddess. Just as the Physical Orb requires all things in it to have form, the Spiritual Orb requires formlessness, which is the natural state of spirits. It is well known among the people of the Nation that the Z'bri dwelt there before taking forms of flesh in the Physical Orb.

THE FOLD

The Physical and Spiritual Orbs meet at a place called the Fold. It is the mirror that reflects the two sides back at each other. It is a point, a line, a surface and a region all at the same time. Some believe the Fold is the point where the Physical and the Spiritual are in perfect balance, while others say that it is where the two great Orbs grind against each other, shaking the foundation of the Great Architecture, like some fault line waiting to erupt in a massive quake. The Guides simply agree to both interpretations, but do not offer one of their own.

One thing is clear, from the history of the Tribals, that the Fold was once a gateway between the Spiritual and Physical when both Orbs existed in harmony. It was forgotten, along with the Spiritual Orb, as those that lived in the Physical Orb turned their attention away from it. When the Z'bri pouring across, many received a rude awakening to the fact that the Spiritual was real. It was the Nomads who closed the Fold, to create a barrier to prevent the two Orbs from interacting, and to prevent all from crossing between them. While many, especially the Z'bri, realize this makes the Physical Orb a prison, few realize it also creates bars for the Spiritual Orb.

THE RIVER OF DREAMS

Between the Physical and the Spiritual, but belonging to neither and beholden to both, is a place of potential. Due to its chaotic currents and ever-changing nature, the Tribals call it the River of Dream, and by naming it give it some semblance of that form. It is here that the Spiritual and Physical meet, in what is almost harmony, in the sense that neither has an advantage. It is filled with the dreamscapes of the living, the collective consciousnesses of plants and animals, spirits prevented from returning to the Spiritual Orb by the closed Fold, and the souls of the dead who have neither made the crossing nor been swept into the Sea of the Lost.

It is also the source of the mystical power of Synthesis, which harnesses the myriad possibility inherent in dream. It is to a lesser extent the source of knowledge the Keeper Technosmiths call upon to power their ancient devices. It is mercurial and a very dangerous place for those unprepared, even aside from its denizens.

LESSER ORBS, EDDIES AND THE SEA OF THE LOST

Within the River of Dream are places that are reasonably static, made of solid matter from the Physical Orb. These places are called Lesser Orbs, and are often created and maintained by powerful spirits, relics or emotions. Tales speak of places that survived the Fall by vanishing into the River of Dreams, and others say that there is an Orb that holds the true essence of Joshua and the secrets of His prophecy. A sufficiently powerful Dreamer or spirit could create an Orb from their dreamscape, or a Z'bri Lord could create one from a place in the Physical Orb.

The opposite of Lesser Orbs are Eddies. Eddies are stirrings in the River of Dream that touch the Physical Orb. The places in the Physical Orb where the two touch often have spiritual significance, as even the River-blind can sense their power. A particular Eddy can either work for a Dreamer by granting a bonus to Synthesis and Rituals, or against. Ones that hinder a Dreamer are called Shallows. Some Eddies change their nature with the seasons or phases of the Moon.

The currents of the River eventually sweep all things that touch its waters to the Sea of the Lost. The Sea of the Lost is a place of primal chaos and colorless mist, and contains the remains of all that was not strong enough to resist the River's flow. Things swept into the Sea of the Lost are generally gone forever, drawn out into the swirling mist and losing all identity and form. Dreamers who have braved the journey to the Shores of the Sea of the Lost can sometimes hear the voices of old memories and ancient spirits as they dissolve. This is the final resting place of souls that weren't able to cross the Fold.

8. Magic

ENTERING THE RIVER OF DREAMS

There are many ways to enter the River of Dream, each with its own advantages and disadvantages. Most enter the River through an Aspect or a Ritual that substitutes for the Aspect. This is the preferred method, since the voyager is not physically within the River. While this means that they do not have their physical possessions, it also means that they cannot be killed directly from within the River.

It is possible, by means of paths to Lesser Orbs mostly forgotten or rituals based on the Old Arts, to enter the River of Dream physically. While this allows the voyager to bring all her equipment and perform tasks with her physical attributes, it means she is in real danger of death (all damage is physical) and needs help to resist being swept into the Sea of the Lost. A physically present Dreamer is much more powerful, and gains a +2 to all uses of Synthesis. Those Touched by the Seed can usually only enter the River of Dreams physically. Even if they manage to enter, those Tainted suffer a penalty equal to their level of Taint (Atmosphere) when trying to interact with the River.

ACTIONS IN THE RIVER OF DREAMS

Characters who find themselves in the River of Dream are generally not physically present. Their bodies have been replaced with the stuff of dreams, which is as much spiritual as it is physical. Since the River is more imagination than fixed, the Dreamer's actions depend more on the mental aspects of the character than the physical. While the character still has the same proficiency with her skills as in the physical world, the Attribute tied to the action changes. The Attribute Table (below) shows the translation between the Attributes used in the Physical Realm and the Attributes used in the River of Dreams.

Physical Attribute Attribute in the River of Dreams Human Maximum

ACI	CRE	none
APP	INF	none
BLD	WIL	BLD+2
FIT	PSY	FIT+2

Note: Animals will use INS instead of CRE, INF, and PSY

Unless the character has Fatimal Artifacts or Ritually blessed items, they will arrive in the River without possessions. The Survival (Dreaming) skill allows the character to make a test using CRE to create objects in the River of Dreams. This process requires an uninterrupted action for each item created from the substance of the River. The item can take on any appearance desired by the crafter. The Weaver determines the threshold, but

small items are usually Threshold 4 and weapons and armor Threshold 6. The Complexity of the task is the same as the item's Complexity, and the resulting MoS becomes the bonus to use the object, the DM for the weapon, or doubled as the AR for armor. The item lasts until its creator is no longer touching it, awakens, or wishes it gone. The requirement that the object not leave the crafter's possession means that ranged weapons cannot be created in the River of Dream.

Combat in the River of Dream is resolved in much the same way as combat in the Physical Orb. The major difference is the use of the alternate Attributes and the wound thresholds and affects. Chapter 6 shows how to calculate the Spiritual Wound Thresholds, as well as Spiritual Health and Strength. Spiritual wounds actually have a physical effect one level lower than their type. So a character receiving a Deep Spiritual Wound would also receive a Light (physical) Wound. Note that Physical Wounds have no effect on actions in the River, and Spiritual Wounds do not generate wound penalties in the physical world other than those from the physical wounds they create.

SPIRITUAL WOUND SIDE EFFECTS

Spiritual Wound	Physical Side Effect	Other Effects
Light Wound	None	None
Deep Wound	Light Wound	None
Instant Kill	Deep Wound	Dreamer awakens

If a character takes more damage than her Disconnection Threshold, she is forcibly ejected from the River of Dreams back into her body and takes a Deep Wound. Any Synthesis effects currently in place are gone, such as modified Attributes or long lasting Aspects. The character is also considered Disconnected from the River of Dream. A Disconnected Dreamer cannot return to the River until the Deep Wound she received as a result of the Disconnection is healed. Spirits who are Disconnected will reform in the River of Dream over time.



SYNTHESIS

Synthesis is the power to reach out into the River of Dream and use it to alter the physical world. One who has this power is often called a Dreamer. Tribals believe that Synthesis is a gift given by the Goddess to Her children at their greatest time of need. It is called Synthesis because it is the art of combining Dream with the physical, a merger of possibility and reality.

There are two kinds of Synthesis: Conjunctional and Aspect. The level of a character's Synthesis skill represents her connection to the River of Dream. Without the Synthesis skill, a Dreamer only has one way to influence the physical world, by using one of her Eminences to either add a +2 to her next roll or reroll a result once per session. Typically, the player must state why the Eminence in question would apply to the situation, but the Weaver should be flexible.

SKILL LEVEL AND COMPLEXITY

One way to think of the difference between skill level and Complexity is how it relates to these supernatural powers. In the case of magic in Tribe 8, skill level represents how powerful characters are, while Complexity governs the finesse and control by which they wield it.

CONJUNCTIONAL SYNTHESIS

Conjunctional Synthesis is freeform magic, that allows the Dreamer to draw on the potential of the River of Dream and use it to affect the Physical world. Everyone touches the River in a different way, and these differences are loosely grouped into Eminences. The effects created by the Dreamer must fall under one of her Eminences (see below), and the difficulty of the task depends on the magnitude of the effect. Wielding the power of the River of Dream is not easy. It normally requires a trance, to allow the Dreamer's mind to touch the River and draw out the desired affect.

COMPLEXITY:

- | |
|---|
| 1 - affect self |
| 2 - affect others |
| 3 - affect item |
| 4 - affect area (more than a single object) |

Note: This table is for characters in contact with or reasonably close to the object in question. If the effect is intended to extend quite some distance or affect something far away but still visible to the Dreamer, the Weaver may wish to increase the Complexity by 1. If it is meant to extend through some other element, to affect something seen by remote viewing or that the character is in contact with by way of something related to the location/owner (dirt from a field or a lock of hair), increase the Complexity by 2.

THRESHOLD:

4 - Augment (improve or depress something within nature or internal to the target)

* Increase or Decrease a Mental Attribute, or improve natural senses.

* Sway a person's feelings or opinions when they have no predisposition.

* Modify an object without changing its nature, such as making a fire hotter or a field produce a larger crop.

6 - Alter (change the nature of something that already exists)

* Extend natural abilities, such as seeing in the dark or increasing or decreasing physical attributes.

* Minor physical changes, like making something stronger or more resistant to the elements.

* Reverse one element of the nature of something, like making a fire give off no light or a field fallow.

8 - Transform (invoke a drastic alteration)

* Completely change the nature of something, like making a sword into rubber.

* Create something from nothing, such as summoning fire.

* Make major physical changes to an object.

Situational Modifiers	
Micro Trance (1 round)	-2
Fast Trance (2-3 rounds)	-1
In Tainted areas	-1
Against those Touched by the Seed (see Perk)	-1
Unable to Concentrate	-1
In the Presence of a Fatima or other Object of Dreaming	+1
Use of fetish, ceremonial tools or ritual instrument	+1
Person's life is at risk and dreamer is trying to help	+1

The MoS from the Synthesis roll must be split between the elements of the Effect Table as appropriate. Further, effects do not "stack", so modifying an Attribute multiple times means only the highest bonus takes effect (though when it wears off, the next highest could still be in effect).

Note: Bonus and Time (Week, Month/Moon Cycle, Season, Year) can increase as far as the Weaver wishes it to go.

8. Magic

Conjunctural Synthesis Effects Table

MoS	0	1	2	3	4
Bonus	+0	+1	+2	+3	+4
Time	1 Action	1 Round	3 Rounds	1 Scene	1 day
Change	Tiny	Minor	Moderate	Major	Complete
Information	None	Vague	Basic	Details	Secret
General	Tie	Marginal Success	Moderate Success	Complete Success	Fantastic Success

EQUILIBRIUM

If a character Fumbles a Conjunctural Synthesis roll, she is in danger of losing her equilibrium and having her soul swept away by the River of Dreams. The character must make a Survival (Dreaming) skill check using PSY against a Threshold of 4. The result is compared to the following table.

MoS	Result
0	Separation
1	Major Disconnection; incapacitated for 1d6 days
2	Minor Disconnection; incapacitated for 1d6 hours
3	Great Distortion; -2 action penalty for 1d6 hours
4	Major Distortion; -1 action penalty for 2d6 hours
5	Minor Distortion; -1 action penalty for 1d6 hours
6	Mild Distortion; action fails

Disconnection and Separation wipe out all current effects as they are swept back into the River. Furthermore Separation means that the Dreamer's soul is swept away into the River of Dream. The character will either have to be rescued or make her way back to her body. If you choose not to role-play the journey, assume it takes 2d6 days for her to return.

EMINENCES

The list describes the Eminences common to the Dreamers of Capal. Most of these Eminences were discovered when the Fatimas awakened their followers in the Camps during the First Liberation. Others were found by the Fallen when they learned that they could still reach out to the River of Dream. Typically, a character will have two Eminences. One will be from her mother and the other will be a reflection of the character's personality. It is possible to change Eminences, but it happens very rarely and with much difficulty once the character reaches maturity, as it requires a fundamental change in the character's personality.

Each Eminence has a Tribe or Outlook associated with it and a description of the Eminence's sphere of influence. Following the description are some sample Complexities and Thresholds for the typical applications of that Eminence. Because the power of Synthesis flows freely from the River of Dream and is molded by the imagination of the Dreamer, these are only suggestions, not hard limits since Dream is such an ephemeral thing.

Bravery (Jacker)

Courage comes to those who seek it. This Eminence governs all manner of deeds that endanger life and limb, giving strength where fear would sap it.

Cplx 1: Steeling yourself against the horror of the Z'bri (PSY)

Cplx 2: Breaking another's panic (INF)

Cplx 3: Remove the ability of an item or person to cause fear (WIL)

Cplx 4: Granting courage to a group of people (INF)

Threshold 4: granting a bonus to resist fear

Threshold 6: breaking the effects of fear

Threshold 8: Remove the ability of something to cause fear

Capriciousness (Agnite)

Youthful rebellion will often break chains that age is blind to. Capriciousness powers change, whether or not it is desired or needed, but the result tends to be random and uncontrollable by all but the most powerful Dreamers.

Cplx 1: Resist the another's influence (WIL)

Cplx 2: Make someone doubt their beliefs (INF), Confuse someone's senses (PSY)

Cplx 3: Make an item seem worthless or invaluable (CRE)

Cplx 4: Incite rebellious behavior among a group (INF)

Threshold 4: Regarding already-contentious subjects

Threshold 6: Dealing with "Known" Truths or common practices

Threshold 8: Against Tribal Morals or Traditions

Conflict (Magdalite)

Survival is about overcoming conflict. Whether it is to quell or inflame, no matter the arena, to control conflict is to be able to pick your battles, or choose not to battle at all.

Cplx 1: Detecting Conflict, however deeply buried (PER)

Cplx 2: Inciting or calming a conflict in another (INF)

Cplx 3: Make an item the object of contention (WIL)

Cplx 4: Move a group to support or oppose something (INF)

Threshold 4: Working with an existing conflict

Threshold 6: Dealing with a neutral party

Threshold 8: Changing friends to foes or allies to enemies

Conviction (Lightbringer)

When all else has failed you, you have only your beliefs to rely on. Conviction can bolster your own faith, or give faith to others. It represents the power of influence.

Cplx 1: Resisting breaking or defying your beliefs (WIL)

Cplx 2: Convincing someone of your point (INF)

Cplx 3: Dedicate an object to be recognized as belonging to a particular group (WIL), charging an object so that it gives strength to one's beliefs (INF)

Cplx 4: Dedicate or charge a place as above (WIL)

Threshold 4: In the absence of other options, when the impact is small

Threshold 6: Opposing a weakly held belief or supporting a strongly held one

Threshold 8: When the belief can bring great hardship or pain to the believer

Death (Yagan)

Death is the one final reward in life. This Eminence governs all manner of spirits as well as the entropy inherent in life. This Eminence opposes Life.

Cplx 1: Detecting spirits or the amount of decay in someone or something (PER)

Cplx 2: Communing with spirits (PSY), Attacking a person with DM x14 (WIL)

Cplx 3: Damage or destroy an item (WIL)

Cplx 4: Hallowing or tainting an area to make it more receptive to spirits (PSY)

Threshold 4: When death or destruction is near

Threshold 6: Against something generally decayed

Threshold 8: When full of life or well maintained

Devotion (Joanite)

There are things larger than ourselves, which make us great because we serve them. This is the power that springs from the collective, where strength is found by belonging.

Cplx 1: Detecting the level of a person's devotion, or the object of their devotion (PER), Holding true to the object of your devotion (WIL)

Cplx 2: Strengthen the ties of devotion between people and/or things (INF)

Cplx 3: Imbue items with a bonus when wielded for a cause (CRE)

Cplx 4: Grant bonuses for groups working together (varies based on bonus)

Threshold 4: In situations where devotion to the cause is beneficial to the target

Threshold 6: Flagging devotion or opposed beliefs

Threshold 8: In situations where devotion is actively harmful to the target

Empathy (Evan)

To know a person's heart is to know that person. Empathy governs moods and emotions.

Cplx 1: Resist manipulation (WIL), see through an act (PER)

Cplx 2: Manipulate another's feelings (INF)

Cplx 3: Change the apparent value of an object (CRE)

Cplx 4: Make all who come to a particular area feel a specific emotion (INF)

Threshold 4: Surface emotions and/or strong emotions

Threshold 6: General emotions, strong thoughts

Threshold 8: Forgotten or deeply hidden emotions and thoughts

Fate (Yagan)

The future is dim and ever-changing. The currents of time, one's destiny, and the fortunes of life are all governed by this Eminence.

Cplx 1: Read portents (PSY), Gain some understanding of a prophecy (KNO)

Cplx 2: See the outcome of a target's decisions (PSY), give useful advice (KNO)

Cplx 3: Glimpse what Fate has in store for someone (PSY)

Cplx 4: Understand the future of a group (KNO)

Threshold 4: Close or likely events

Threshold 6: Advice on choices

Threshold 8: Distant or unlikely events

8. Magic

Force (Joshuan/Children of Lilith)

Force is will made physical. This Eminence is about channeling physical might, whether you are trying to break or strengthen a target. This power can make weapons strike harder, shields survive better and even throw bolts of lightning at a foe.

Cplx 1: Increase the damage of your blows (AGI or FIT)

Cplx 2: Attack a target at range with DM x12 (AGI), Improve another's ability to do damage (PSY)

Cplx 3: Making an object stronger or more damaging (CRE), Summon lightning (WIL)

Cplx 4: Causing damage over an entire area DM x9 (WIL)

Threshold 4: Enhancing strong objects (stone), Attacking average objects (wood)

Threshold 6: Attacking tough objects

Threshold 8: Altering something fragile into something strong or visa-versa

Freedom (Herite/Children of Lilith)

Walls and bars make prisons, but not all prisons can be seen. This Eminence is rooted in breaking chains, whether physical or mental. This Eminence opposes Devotion.

Cplx 1: Discovering a way to escape (PER), resisting mental domination (PSY or WIL)

Cplx 2: Imparting the above abilities on another person

Cplx 3: Breaking chains, locks, or bars (BLD), breaking mental domination (PSY or WIL)

Cplx 4: Instilling the concept of Freedom in an area (INF), Affecting large groups of people (INF or PSY)

Threshold 4: Obvious and simple barriers

Threshold 6: Facing complex, well-devised or deeply rooted imprisonment

Threshold 8: Against ephemeral or unknown barriers

Fury (Joanite)

The deepest primal nature can be a powerful weapon when unchained. This Eminence takes the rage within and directs it outward. This inner well of power can spring forth in feats of strength, enhance blows, or ignore wounds. In addition to the dangers of a Fumble, failure (MoF+0) results in the Dreamer flying into a berserker rage and attacking the nearest person unless she makes a successful WIL test against a Threshold of 5.

Cplx 1: Ignore wound penalties (WIL) up to MoS

Cplx 2: Enhance Strength (BLD) or Enhance damage (FIT),

Throw someone into a berserker rage (INF)

Cplx 3: Damage objects (BLD)

Cplx 4: Drive a number of people into a blind fury (INF)

Threshold 4: When wounded or sorely tested

Threshold 6: In battle

Threshold 8: Outside of combat

Illusion (Dahlian)

Nothing is as it seems. Illusion - creative or destructive - is about changing what we sense, not what is real. This Eminence opposes Recognition.

Cplx 1: See illusions for what they are (PER), minor alterations to personal appearance (CRE)

Cplx 2: Creating a illusion that affects more than one sense (CRE)

Cplx 3: Alter the appearance of an item (CRE)

Cplx 4: Change the appearance of an area (CRE)

Threshold 4: Minor changes such as colour

Threshold 6: Changing size within a few levels of BLD

Threshold 8: Making an object have the qualities (additional damage, weight) of its new appearance, major changes in appearance

Inspiration (Agnite)

The mind can learn through sudden bursts of insight. This Eminence represents thought springing from nothing, whether it is a concept for a new work or art or the solution to a difficult problem.

Cplx 1: Inspiring yourself (PSY), Gaining an insight into a situation (CRE)

Cplx 2: Inspiring others (INF), Understanding the motivation of a target (PER)

Cplx 3: Discovering the purpose of an item (KNO)

Cplx 4: Inspiring a group (INF)

Threshold 4: Simple goal or problem

Threshold 6: Typical goal or problem

Threshold 8: Complex goal or problem

Life (Evan)

All living things burn with an inner flame. The Dreamer with this Eminence can see the inner flame of a person's life, and control it to some degree. Note: the Aspect Anima is generally necessary for the actual healing of wounds, but using this Eminence to support the Medicine skill qualifies as having proper equipment for Complexity purposes. This Eminence opposes Death.

Cplx 1: Detecting health and disease of a subject (PER)

Cplx 2: Stabilize a wounded individual (CRE)

Cplx 3: Increase the potency of herbs and potions (PSY)

Cplx 4: Improve the yield of a field (WIL)

Threshold 4: Full of life, healthy, stabilizing Flesh Wounds

Threshold 6: Treating the injured, poisoned or diseased, stabilizing Deep Wounds

Threshold 8: Treating the dying, stabilizing Deadly Wounds

Motion (Dahlian)

It is said all things are truly in constant motion on some level. This Eminence flaunts the Keepers' notion of inertia, commanding moving things to stop, and making stationary things take motion.

Cplx 1: Enhancing a physical action (AGI)

Cplx 2: Enhancing a physical Attribute (FIT), affecting another person with this Eminence (WIL)

Cplx 3: Controlling the motion of an object (WIL)

Cplx 4: Affecting many objects or people (varies depending on the effect)

Threshold 4: Making a fast object faster, a slow object slower, or making a stationary object more difficult to move.

Threshold 6: Changing how an object is moving

Threshold 8: Moving without covering the intervening distance

Mystery (Doomsayer)

We are constantly confronted by enigmas. This Eminence covers both answering questions and creating riddles. Either way, it is the question and its purpose that drives this sphere. This Eminence opposes Recognition.

Cplx 1: Unravelling (PSY) or creating (CRE) a secret or puzzle

Cplx 2: Delving into another's secrets (KNO), befuddle a target (INF)

Cplx 3: Hiding (CRE) or finding (PSY) an object

Cplx 4: Applying the previous effects to an area or group

Threshold 4: Solving a simple puzzle or poorly kept or devised secret

Threshold 6: Well kept secret, a minor enigma

Threshold 8: Used on or against ancient and power things

Purity (Marian)

There is a natural order of things, which is good and right. Many, with arguably good in intent, despise this Eminence. It has the power to set things back to their natural state, breaking the effects of other powers, and therefore opposes all other Eminences. It cares not whether the source was Joinite Devotion or Z'bri Taint, as it will dismiss both as unnatural.

Cplx 1: Purging unnatural influences from yourself (PSY), Strengthening yourself to resist such things (WIL)

Cplx 2: Purifying another (PSY)

Cplx 3: Cleansing an object (WIL)

Cplx 4: Restoring an area to its natural state (PSY)

Threshold 4: Diseases

Threshold 6: Synthesis and Sundering effects

Threshold 8: Clearing the effects of Taint or the Spiritual

Recognition (Herite/Marian)

To see something is the first step in understanding it. Recognition is all about perceptions, and whether it is simply seeing something or going on to understand it. This Eminence reveals things hidden below the surface. This Eminence opposes Mystery and Illusion.

Cplx 1: Detecting specific things (PER or PSY), Seeing through an illusion (PER)

Cplx 2: Forcing another to recognize something (INF)

Cplx 3: Identifying an artifact's powers and origin (KNO)

Cplx 4: Effecting a number of people (INF) or discerning information about a place or group (KNO)

Threshold 4: Obvious or unoccluded

Threshold 6: Hidden or confused

Threshold 8: Secretive



8. Magic

Sensuality (Magdalite)

Life is naught but what we see, hear, smell, taste and feel. This Eminence controls the senses, whether to befuddle or enhance, please or pain.

Cplx 1: Heighten your senses (PER), reduce your wound penalties (WIL)

Cplx 2: Confuse or heighten a target's senses (INF)

Cplx 3: Change an object's qualities, such as making a pillow feel jagged, fine food rancid, or a cacophony pleasant (CRE)

Cplx 4: Affect multiple targets and/or senses (WIL)

Threshold 4: Heighten or reduce existing senses

Threshold 6: Manipulate the target's feelings

Threshold 8: Affect someone to the point of action or inaction

Shadows (Doomsayer)

Within the darkness lie hidden things, that can bring profit to the willing. This Eminence has power over Darkness, both literally and metaphorically. It governs both the absence of light and what some would deem wrong or evil.

Cplx 1: Hide in shadow so none can sense you (AGI), detect wrong or see in darkness (PER)

Cplx 2: Soothe or enflame the darkness in a target's heart (INF)

Cplx 3: Extinguish light (PSY)

Cplx 4: Travel from shadow to shadow (AGI)

Threshold 4: In gloomy half-dark or when the target has dark emotions

Threshold 6: Full moon, torch lit room

Threshold 8: In bright daylight, against targets with little evil in their hearts

Truth (Terasheban)

The eye that sees truth cannot be blinded. Truth is elusive, and while this Eminence can stop outright lies, it has no power to interpret the many shades of truth outside of a few clear-cut categories. It also does not determine the actual Truth, only what the person or thing believes it to be. It opposes Illusion.

Cplx 1: See through Illusion or Detect lies (PER)

Cplx 2: Force a person not to lie, though they don't have to tell the truth (INF)

Cplx 3: Determine if an item was used in a certain way, such as a weapon for a particular attack (KNO)

Cplx 4: Determine a series of events based on disparate information (PER)

Threshold 4: Against blatant lies

Threshold 6: Against white lies

Threshold 8: Against half-truths

Unity (Lightbringer)

Together we are greater than apart. This Eminence brings together people, places and things so that they form a stronger whole. It opposes Capriciousness.

Cplx 1: Detect and determine the connections between people (PER)

Cplx 2: Influence a person to join a cause (INF)

Cplx 3: Create a singular goal that people will focus on (CRE)

Cplx 4: Enhance a group of people as long as they are working together (INF)

Threshold 4: Affecting existing groups or ties

Threshold 6: Affecting loners

Threshold 8: Affecting enemies or highly fractious groups

Vengeance (Jacker/Joshuan)

Strike at me and I shall return the blow sevenfold. Righting wrongs and fighting back are within the domain of Vengeance. This eminence is more about the target and their actions than about the Dreamer.

Cplx 1: Determining who or where someone who wronged you is (PER)

Cplx 2: Adding damage to a blow when appropriate (AGI)

Cplx 3: Destroying an object that hurt you or someone you have strong ties to (WIL)

Cplx 4: Breaking the hold of a long held or many faceted wrong (PSY)

Threshold 4: When answering a great and/or very personal wrong

Threshold 6: Striking back for a minor offense or a long past grievance

Threshold 8: A mild wrong or serving another's vengeance

Wisdom (Terasheban)

Knowledge of the past grants us paths to the future. Wisdom encompasses the body of knowledge inherent in heritage, legends, traditions and the tales of old wives. It also allows the wielder to tap into memories of both the living and dead. Because this Eminence requires patience and thought, all time penalties (both length and magnitude) are doubled when using it.

Cplx 1: Enhancing a Lore skill (KNO), recalling a memory (KNO)

Cplx 2: Drawing a memory out of a target (KNO), guessing a target's next move (PSY)

Cplx 3: Determining the location of an item or person (PER)

Cplx 4: Delving information from the ancient past or the River of Dream (PSY)

Threshold 4: A society truism, recent memory

Threshold 6: Tales of the past, repressed or old memory

Threshold 8: Forbidden knowledge

COMBINING EMINENCES

It is possible to meld two Eminences into a single effect, but it is difficult. The Complexity of the task is one higher, and the final Threshold is the highest of the two. The results can often reach outside the bounds of either Eminence alone. It may be possible for an Agnite (using both Capriciousness and Inspiration) to create an illusion by both clouding the mind (Capriciousness) and letting the target's imagination get carried away (Inspiration). A Yagan may be able to hold back death itself by combining Fate and Death, or a Magdalite may paralyze a person with both Sensuality and Conflict. The more creative the idea, the more likely the Weaver will allow it.

ASPECTS

Aspects are rites, or specific trained uses of Synthesis. Aspects, while more ridged than Conjunctive Synthesis, have a few advantages. They are generally easier to use than Conjunctive Synthesis, with set Thresholds. Fumbling when using an Aspect cannot result in lost Equilibrium, unless the Aspect's description explicitly says it can. Aspects cost 5 skill or experience points (like a Specialization) and should be formally learned. Acquiring an aspect after character creation generally requires finding someone to teach it.

Each Aspect has a Complexity, which is the minimum Synthesis Complexity required to learn the Aspect. Aspects do not use the Complexities or Thresholds for Conjunctive Synthesis, as each Aspect has its own Threshold. Skill Complexity never grants any bonuses to Aspect rolls. In addition, there are no time penalties when using Aspects, though there may be a required amount of time to invoke it as indicated in the Aspect's description. Any additional rolls called for by Aspects like Piggyback also use the Synthesis skill.

SYNTHESIS ASPECTS:

Anima (Evan)

(CRE, Threshold varies, Cplx 2)

Anima augments a living creature's life force, and is typically used to heal wounds or ease suffering. The Threshold for healing wounds is 4 plus the total wound penalty of the target (+1 for each Light Wound, +2 for each Deep Wound, and +4 for Instant Death). The most serious wound is healed first and requires a certain MoS to heal: 3 for a Deadly Wound, 2 for a Deep Wound, and 1 for a Light Wound. Extra MoS can be used to heal multiple wounds at once, as long as they are healed in the proper order. An MoS of 4 can heal 1 Deep Wound and 2 Light wounds, as long as the target has no Instant Death or additional Deep Wounds. This Aspect can be used to stabilize a character, using the rules in section 3.5.4 of the Silhouette CORE rules, but it stabilizes all of the target's wounds at once.

Battle (Joanite)

(WIL, vs. Threshold 3, Cplx 2)

By focusing on an upcoming conflict or performing a personal ritual for at least 5 rounds, this Aspect grants a pool of +1 bonuses for each point of MoS rolled. During combat, these +1's can be added to any roll, but this must be declared before rolling. A +1 bonus can also be used to grant a temporary 5 points of armor against a successful attack. Failing when using this Aspect (MoF 1+) results in the Dreamer having a -1 penalty to all her actions for a number of rounds equal to the MoF. Multiple uses of this Aspect are not cumulative (only the most recent pool is used) and the bonuses cannot be given to another character.

Binding (Artisans of Spirit)

(CRE, Opposed by WIL, Cplx 3)

This rare Aspect allows a Crafter to bind a minor spirit into a physical object. Most artisans only bind willing spirits, but it is said that some are not as ethical. The item must be finely crafted (MoS of 4+ when it is created) and at times must be made of odd materials (like bronze instead of iron for a sword), but those details are left to the Weaver. Depending on the type of spirit, the item may grant a +1 bonus to a particular skill (most common for weapons), weapons may do +5 damage to a particular enemy (which requires a spirit strongly opposed to that enemy), or the item may be imbued with a minor boon (a mindless self-writing book, a bow that never needs to be unstrung, a cloak that is ever warm and dry). Multiple or powerful effects may require a much higher MoS to accomplish, or the cooperation of a more powerful spirit, at the Weaver's discretion.



8. Magic

Blessing (Marians)

(PSY, Threshold varies, Cplx 3)

When the Marians went into hiding, many of their enemies, within the Tribes and without, were glad to see this Aspect go with them. Blessing allows the wielder to call upon purity and forgiveness to break the power of curses and Taint, and the effects of Binding, Calling and Chaining. Those touched by this power feel a sense of redemption. The Threshold for breaking Curses is either the MoS of the original curse or the Threshold given below, whichever is higher.

Threshold	Affect
4	old Atmosphere, minor Curse, Binding
6	fresh Atmosphere, significant Curse, Calling
9	major Curse, Chaining

Celtic Cross (Yagans and Doomsayers)

(PER, vs. Threshold 4, Cplx 3)

By using a divinatory device or ritual, the wielder of this aspect can see into the deepest reaches of a person's life. Cards, bones, or signs in tealeaves are traditional devices. This is neither information about the future (the Eminence of Fate governs that) nor an understanding of how to use it against the person (see the Treason Aspect), but a glimpse into the target and her secrets. Use the Information column of the Conjunctional Synthesis Effect Table as a guide, but keep in mind the information is symbolic and limited by the medium. Therefore, even if the Dreamer has a high MoS, they may not fully understand the information nor how to use it.

Clairvoyance (Marian)

(PER, Threshold 4, Cplx 2)

The ability to see over distances long allowed the Marians to determine where their help was needed most, but others sought to turn this Aspect into a tool for spying. This Aspect allows the Dreamer to use a specially prepared reflective object (such as a pool, crystal or mirror) to see events that are happening a great distance away. The Dreamer must have some form of link with the target (lock of hair, long-owned possession, earth from the location) and will only be able to see the area around that individual or location. Use the Information column of the Synthesis Effects table to determine the clarity of the viewing and understanding of the situation. Unlike most Aspects, Fumbling can cause a loss of Equilibrium.

Curse of Dream (Yagan)

(WIL, Threshold varies, Cplx 2)

Many fear the Yagan Evil Eye, and for good reason. With this Aspect, a Dreamer can bestow a curse on a target. These curses are typically mild, and have been used in the past to show a Yagan's displeasure. This Aspect does have a darker side, and can be used to inflict damage on the target. The Threshold is based on the table below. If the Dreamer fails her roll, she suffers a minor curse (additional 6's do not add to her total during checks) and Fumbling the roll causes the curse to rebound, affecting her instead.

Threshold	Effect
4	Minor Curse (minor change to appearance, odor, or cause discomfort)
6	Typical Curse (one attribute at a -1, a Flaw worth 3 points or less)
8	Major Curse (Flaws of 4+ points, Attack with a DM: 17)

Dahlia's Doorway (Dahlian)

(AGI, Threshold varies, Cplx 2)

This Aspect will open a hole through any material, ignoring all non-mystical protection. The Threshold is based on the thickness of the material, and the MoS governs both the maximum duration and size of the opening. The Dreamer can reduce the size or close the hole at any time. Objects inside the opening are not crushed when it closes, but appear on whatever side they started on.

Thickness	Threshold
Thin wood (box or chest)	3
Door or thin wall	4
Heavy door or standard wall	5
Thick wall	6
25 meters of material	7
Each doubling of distance from 25m +1	
MoS	Effect
0	Peephole for a moment
1	Able to reach through, lasts a minute
2	Large enough for a child or crawling adult, lasts 15 minutes
3	Large enough for a standing adult, lasts half an hour
4	Large enough for a horse, lasts an hour
5	Large enough for a loaded wagon, lasts a day



Dance of Masks (Dahlian)

(INF, Threshold 5, Cplx 3)

A Dreamer using this Aspect selects a target and then becomes, in look, speech and mannerism, a person that specific target trusts. While the Dreamer does not get to choose the person she transforms into, she does have an instinctive knowledge of who the person is and how they act. This illusion affects everyone who looks upon the Dreamer, though if the Dreamer does something uncharacteristic, observers may make a Notice skill test against a Threshold of 5 + the Dreamers MoS.

Dream Travel (Yagan)

(CRE, Threshold varies, Cplx 2)

Dream Travel allows the Dreamer to leave her physical body and move about as a spirit. The difficulty of the task is based on how far the Dreamer wishes to go (see the Threshold Table following) from her body. While the Dreamer's body will continue to live, it is completely defenseless and the Dreamer will not be aware of things that are happening around it or to it. As a spirit, the Dreamer can roam the Physical world unseen, enter the River of Dream, or possess animals.

Threshold	Effect
4	Leave body
5	Possess an animal
6	Enter the River of Dreams

Hide N' Seek (Agnite)

(AGI, Threshold varies, Cplx 2)

This Aspect, born from the playground game of the same name, allows the Dreamer to hide and sneak without being seen, even when it would normally be impossible due to insufficient cover. The MoS becomes a bonus to the Stealth test of the Dreamer and the bonus lasts until the Dreamer is detected or leaves the original environment she began sneaking in. The Threshold is based on the minimum amount of cover the character wants to hide in.

Size of Cover	Threshold
Half the size of the Dreamer	4
One-quarter the size of the Dreamer	5
Size of the Dreamer's limb	6
Size of the Dreamer's hand	7
Size of the Dreamer's finger	8

**Luck (Agnite)**

(PSY, Threshold 5, Cplx 3)

Taught by the Hare spirit, son of Mother Moon, this Aspect grants the Dreamer preternatural luck for a time. While the effects are not spectacular, they are quite effective. For a time based on the MoS (use the Time column of the Synthesis Effects table) a Dreamer under the influence of this Aspect gets to count extra 5's as 6's (and therefore adding +1 to the result) on all her rolls, as if the game was Cinematic (see RDF's in section 6.4.1 of the Silhouette CORE Rule book). Due to the origin of this Aspect, it can only be used once between successive full moons (28 days).

Magnum (Joshuans)

(FIT, Threshold 3, Cplx 3)

This Aspect represents a highly regimented use of the Force Eminence to intensify an existing physical force. Fires can be made hotter, blows in combat made harder, range weapons fly farther, and tumbling things fall faster. Use the Conjunctural Synthesis table to purchase effects under the Bonus and Time columns. If used on fire, increase its Intensity (see section 6.2.6 of the Silhouette CORE rules) by the MoS. If used on a moving object, increase the speed and range by 10% per MoS spent.

Naiveté (Agnites)

(WIL, opposed by WIL, Cplx 2)

This Aspect allows the Dreamer to bring out childlike wonder in a target. The MoS is the penalty applied to all tasks requiring a Complexity of 2 or more. The penalty is also applied to all PER- and KNO-based skill tests. Use the Time column of the Conjunctural Synthesis Effects table to determine how long this Aspect lasts.

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Manifestation (Magdalite)

(CRE, Threshold varies, Cplx 3)

Magdalites developed this Aspect to better serve their clients. It allows them to take whatever human appearance they desire. Generally, the Threshold to change their appearance is 5 + 2 for each point of difference in APP, positive or negative. Therefore a Dreamer with APP +2 would have to beat a Threshold of 7 whether she wanted an APP of +1 or +3. If the Dreamer merely wants to alter minor things about her appearance, such as hair or eye color or modify a tattoo, the Threshold is 4. Finally, if the Dreamer wishes to impersonate a specific person, the following table is used based on how well the Dreamer knows the person she is impersonating:

Familiarity	Threshold
Intimate	3
Observed Closely	5
Observed from afar	7
Glimpsed briefly	9
Heard of	11

When the Dreamer encounters a person who knows the subject she is impersonating, that person makes a Notice test against the same Threshold table above, based on the person's relationship with the subject. If the Dreamer acts out of character for the subject, the person may be allowed to make additional checks. This Aspect's duration is based on the Time column of the Conjunctional Synthesis table.

Metamorphosis (Dahlian)

(WIL, Threshold 5, Cplx 2)

This Aspect grants the Dreamer the power to change an object's form. At Threshold 5, the Dreamer can create convincing illusions. The Dreamer can affect one sense for each MoS gained in the skill test. Observers can attempt to disbelieve the illusion (WIL vs. a Threshold of MoS + 3), but only if there is a reason for them to doubt their senses. The illusion will last for either the length of time that the Dreamer concentrates on it, or a period of time determined by the MoS and the Time column of the Conjunctional Synthesis table. The Dreamer may also physically transform objects. When used to transform physical objects, the MoS must be used to buy both the Time and Change using the Conjunctional Synthesis Effect table, as size using the following table:

Size	Cost
Tiny (dagger, handtool)	0
Small (sword, full sack)	1
Medium (man-sized)	2
Large (horse, wagon)	3
Giant (building)	4
Nitrous (Magdalites)	5



Nitrous (Magdalites)

(WIL, opposed by WIL, Cplx 3)

This Aspect allows the Dreamer to enter another's dreams. Once inside the target's dreams, she can interrogate the target (use the Information Gained column of the Conjunctional Synthesis effects table) in any manner she sees fit. This can either be accomplished through guiding dreams or tortuous nightmares, but the end effect is the same. The information is often couched in the language of dreams, and therefore is often difficult to interpret completely. The Dreamer can also use the target's dreamscape as a backdoor into the River of Dream. The only disadvantage is that the Dreamer can only return to her body through the target's dream, and may have to wait until the person is asleep again.

Passion (Magdalite)

(INF, opposed by WIL, Cplx 2)

The Dreamer can put her target into the throes of ecstasy. For each point of MoS, the target loses a point of WIL. This is often used to soften up a target for Interrogation. If this results in a -4 or lower WIL, the target is considered incapacitated. This effect lasts for a number of rounds equal to the MoS.

Piggyback (Evan)

(PSY, Threshold 4 or opposed by INS or CRE, Cplx 2)

This method of entering the River of Dream relies on a willing spirit. Using this Aspect, the Dreamer falls asleep and extends her senses to the River so she can attempt to find a spirit (PER, Threshold 4) if one is not present already. Once she does so, she can subsume her soul into the spirit (PSY, Threshold 4 for a willing spirit, contested by INS/CRE otherwise) and be transported by it. The Dreamer does not have direct control over what the spirit does, though she can make suggestions (INF opposed by WIL). Furthermore, while the Dreamer is attached to the spirit she can take no actions that affect the River of Dreams or things in it. The Dreamer can detach from the spirit to interact with the River, but must convince another spirit to transport her back to her dreamscape to return to her body. A soul that is riding a spirit will return to the physical when the person awakes.



Puppet Show (Dahlian)

(CRE, opposed by WIL, Cplx 2)

This Aspect allows the Dreamer to pull out a target's deepest, darkest memories and fears and parade it before them. This is typically used to heighten the experience of the Liberation Plays, but can also be used offensively. The MoS must be divided between the length of time (use the Conjunctural Synthesis table) and the magnitude, as shown below: «open table»

Intensity	MoS
Distraction (loose initiative next round)	1
Startled (:1 to actions)	2
Afraid (:2 to actions)	3
Horrified (only takes action against fears)	4
Hellish (nightmares attack with Skill 3 and DM: 12)	5

Rage (Joshuan, Children of Lilith)

(WIL, Threshold 3, Cplx 2)

A Dreamer with this Aspect can fortify herself against the powers of her enemies. This Aspect can only be used when the Dreamer is confronted by supernatural powers (such as Synthesis, spirits, the Z'bri, or the Old Arts) or after being wounded by an attacker. When successfully used, this Aspect gives the Dreamer +1 STR (add bonus to damage) and HEA (increase Stamina and System Shock) for each point of MoS. This lasts for a number of rounds equal to the MoS. This Aspect also provides additional protection against Sundering. When attacked by a Sundering Aspect, the Sunderer is immediately struck by an electrical attack (see Silhouette CORE rules section 6.2.5) with an intensity double the Dreamer's MoS for Rage. Unfortunately, this Aspect can awaken a barely controlled fury in the Dreamer. As a result, if the initial roll fails (MoF 1+), the Dreamer becomes an uncontrollable killing machine. She gains +1 STR and HEA, and is able to ignore all wound penalties, but attacks the nearest thing that is either wielding a weapon or using supernatural powers. This madness lasts until she succeeds in a WIL test versus a Threshold of 6.

Righteousness (Joanite, Jacker, Joshuan, Children of Lilith)

(PSY, Threshold 4, Cplx 3)

Those who fight the Z'bri have learned to oppose the powers of their enemies. The MoS of this Aspect becomes a bonus to resist Sundering effects and the Atmosphere of those Touched by the Seed. Furthermore, this bonus also applies to Defense and parry rolls against attackers Touched by the Seed. Use the Time column of the Conjunctural Synthesis effects table to determine the duration of the Aspect's effects. A Dreamer under the influence of this Aspect cannot use any other form of Synthesis, and doing so immediately cancels the effect of this Aspect. Furthermore, any Synthesis effects currently in place are dispelled when this Aspect is used.

Sacrifice (Joanite)

(PSY, Threshold 5, Cplx 2)

A Dreamer can take the wounds of another onto herself by using this Aspect. She can take the effects of an attack, but must do this at the moment of injury and must be able to see the attack's target. When used this way, the Aspect allows the Dreamer to become the target of the attack with an additional AR of MoS x 5. This Aspect can also be used on existing wounds, in which case the Dreamer takes the wound from the victim. While the wound remains the same severity, it is automatically considered stabilized. If the Dreamer suffers a Deep Wound (or worse) by using this Aspect, up to 10 companions may gain a +1 bonus to all actions on the following round due to the inspiration of her sacrifice.

Shadowstepping (Doomsayers)

(AGI, Threshold varies, Cplx 2)

This Aspect is the codification of the Eminence of Shadow's ability to move from shadow to shadow, as if the darkness was a doorway. The difficulty is based on the distance the Dreamer wishes to travel, and assumes that there are appropriate shadows at the origin and the destination. Use the following table to determine the difficulty:

Distance	Threshold
Line of Sight	3
Stone's Throw	4
Hour's walk	5
Day's walk	6
Several day's journey	7
Anywhere	8
Familiar	-1

8. Magic

Smothering (Evan)

(PSY, opposed by WIL- Threshold 4 minimum, Cplx 2)

This Aspect is the direct opposite of Anima, able to destroy life instead of restore it. The Dreamer must make contact with her target to use this ability. Use the following table to determine the effect:

MoS	Result
1-2	Flesh Wound
3-5	Deep Wound
6+	Fatal Wound

A Complexity 3 version of this Aspect exists called Euthanize, which can affect spirits the same way it affects the living. It is taught by a secret sisterhood within the Evans who follow a spirit called the White Viper.

Tradition (Terasheban)

(PER, Threshold 4 or opposed by WIL, Cplx 2)

A Dreamer using this Aspect enters into a trance in order to learn the truth about or understand the past of a person or object. Split the MoS between the Time column of the Conjunctional Synthesis effects table for the distance in the past the Dreamer can see and the Information column for the clarity of the vision.

Treason (Magdalite)

(PER, Threshold 5, Cplx 3)

This dark Aspect allows the Dreamer to determine the weaknesses, mental and physical, of a target. Use the Bonus column of the Conjunctional Synthesis table for the depth of the weakness, which becomes a modifier to opposed tests against the target for a number of actions equal to the MoS. If used to make Social Weapons, the result is twice as effective and always considered Honest.

Truthsaying (Terasheban)

(INF, opposed by WIL, Cplx 2)

A Dreamer with this Aspect compels her target to tell the truth. The target will answer one question per point of MoS and will take damage until the question is answered honestly. For an MoS of 1+, the target is wracked with pain until they answer the question. For MoS between 2-4, the target suffers a Flesh Wound for each lie. A Deep Wound is suffered by the target for each lie if the Dreamer obtained an MoS of 5 or 6. For MoS of 7 or higher the target dies if she tries to lie under the influence of this Aspect. Targets of this Aspect know instinctively what will happen if they lie.

Habeas Corpus (Terasheban)

(KNO, Threshold 5, Cplx 2)

The flow of information can be difficult to follow, but this Aspect

allows the Dreamer to find the path to the Truth. Typically used in a trial to discover lost or hidden evidence, this Aspect allows the Dreamer to be pulled along the path toward the truth. The Weaver should make the test and then create a number of encounters or plot points equal to (6 - MoS) that the Dreamer must move through to find the truth or answer. These encounters are usually people with information, places with evidence or clues that direct the character to the next encounter. The Dreamer will understand the relationship and be able to follow the chain of clues unless the player role-plays the situation particularly poorly. This Aspect lasts until the Dreamer chooses to stop following the path, or some outside influence breaks the path.

Winter's Cloak (Guild of the Winter Wolf)

(WIL, Threshold 3, Cplx 2)

This Aspect, taught by the spirit Winter Wolf to those dedicated to her, makes the Dreamer immune to the deadly effects of winter. In addition to not needing to resist the environmental effects of even the worst blizzard, the Dreamer under the influence of this Aspect can move as easily through snow and ice as she can over flat ground. This Aspect's effects last a number of hours equal to the MoS. If the Aspect is used again while under its influence, the previous MoS is negated in favor of the new one.

Wonder (Agnite)

(CRE, Threshold varies, Cplx 2)

A Dreamer can infuse an inanimate object with life from the River of Dream using this Aspect. Wonder was developed by Agnites to create playmates, but many have gone on to animate tools, weapons, and many other things. The difficulty is based on the following table:

Object	Threshold
Shadow	3
Tool	4
Weapon	5
Multiple parts	6

The MoS must be used to buy attributes and skills for the inanimate object, and (if left unsupervised) the time, based on the Time column of the Conjunctional Synthesis table. The animated item must actually be capable of using the skill in question, so while an animated shadow could have BUI and Manipulation (Intimidate), it could not have Melee unless some physical weapon was included. The Dreamer cannot use any other form of Synthesis while this Aspect is in effect.



SUNDERING

Sundering is considered the antithesis of Synthesis, and is scorned by most Tribals. Instead of reaching out to the River of Dreams with the blessing of the Goddess, Sundering requires one to reach down into himself, to a place called the Seed. The Seed is a force of action, demanding change rather radically. Instead of coaxing a change like Synthesis, Sundering reaches into the nature of a physical object and violently alters it.

Serfs, Sundering and Dreaming

While Serfs are born (or reincarnated) with an Awakened Seed, most are prohibited from learning Sundering by the Z'bri. Once freed from their masters, many, like the Fallen before them, began to explore the Seed and its potential. The Oneida are the primary example of this, but many freed Serfs follow this path. The higher Castes of Capal consider such knowledge dangerous or tainted, even for lowly Serfs.

It is possible, but extremely difficult, for a Serf to become a Dreamer. This is very rare, as the Seed forces the soul's eye to turn inward, not outward toward the River of Dream. Even if the Serf is prepared for the arduous task, few Tribals would dare teach a Serf the secrets of the River in the fear that their Taint would somehow corrupt the knowledge (or the River) into something unholy.

There are two related elements of Sundering: Aspects and Atmosphere. The level of Sundering represents the connection to one's inner Seed. Sundering Aspects are handled the same way as Synthesis Aspects (cost 5 experience/skill points each) except that all Sundering Aspects are considered Complexity 2. Atmosphere is the inner strength of the Seed shining through the physical shell of the Sunderer. Tribals refer to this glow as Taint, since it often makes them feel a particular emotion without their consent and hinders their control of the River.

SUNDERING ASPECTS

(note all Sundering Aspects are Cplx 2):

Assimilation (Flemis)

(CRE, Threshold varies)

As masters of flesh, the Flemis have developed an Aspect to meld biological material with their own form. This alteration is not permanent (use the Time column on the Conjunctional Synthesis table) and requires at least an hour of concentration and contact with the material being assimilated. The difficulty depends on the desired effect. The Weaver can determine if the material is appropriate for the result.

8. Magic

Result	Threshold
Healing wounds (include target's wound penalty in the attempt)	4
Adding bulk (BLD +1)	5
Adding function (additional limb, tougher hide +5 AR)	6
Adding special ability (animal senses, flight)	8

This Aspect can also be used as a touch attack with DM x10. This is not subject to the hour time requirement, but it also has no additional effects beyond damaging the target. The Sunderer can use this Aspect on a willing target, but the Sunderer must remain in contact with both the material and the target for the required hour.

Animation (Melanis)

(CRE, Threshold 5)

This Aspect allows the Sunderer to create automated tools from animal or human material. The final result does not have to resemble the original form, but will tend to be horrific and of clearly biological origin. The object will usually have one or two properties that can be called upon for a narrow purpose. Such things as automatic doors, books with a voice and memory to recite a particular story, weapons that spew bile at enemy targets (Skill 2 DM: x5 to x15 depending on the size), or tentacles (Melee 2/2, DM: x8, entangle on MoS 2). Additionally, this Aspect allows the Sunderer to control living things like puppets. The target can attempt to resist with BLD, but failure means that the Sunderer controls the target's limbs for a number of rounds equal to the Aspect's MoS.

Appeasement (Sangis)

(CRE, Threshold 4)

The Sangis developed this Aspect to fleshcraft themselves and their Serfs into their perfect ideal of form. While this Aspect does not allow the alteration of attributes, Z'bri consider it a sign of status to be Appeased by a talented Fleshcrafter. For a more immediate and practical uses, the Sunderer can alter his form to escape bonds, reach places he couldn't otherwise and disguise himself. The only drawback is that Appeasement is always obviously unnatural, unless the changes are exceeding subtle. Truly powerful Sunderers (usually only Z'bri) can grant any of the elements listed under the Appeased Perk (see Chapter 6 for details), if given sufficient time to work with a form. Appeasement can also be used violently. It has a DM of x9, plus any affects of the mutation, and is resisted with WIL. The Sunderer must be in contact with his target.



8. Magic

Body Severing (Flemis)

(INF, Threshold 8)

This Aspect allows the Sunderer to separate the souls of a group of people from their bodies and then coalesce them into a single hive mind. Each member can control any of the bodies, and all experience the senses of the group. When a body performs a task that involves one of the mental attributes or skills, the highest value for the entire Hive Mind can be used. If members of the collective disagree about an action, they can make an opposed INF test to see who gains control of a particular body. This is a harrowing experience, and all of the souls must make a WIL test (Threshold 4) each hour to keep from going insane. To reenter her original body, the soul must make a WIL test versus a Threshold of 6, which removes the soul from the collective. While this Aspect is normally used on willing subjects, unwilling subjects can resist by making a WIL test against the MoS obtained by the Sunderer.

Bottle of the Jinn (Melanis)

(WIL, opposed by PSY or INS)

Eerily similar to the Artisans of Spirits' Aspect of Binding, Bottle of the Jinn lets the Sunderer can take a portion of a spirit or soul and imprison it in an object. The portion contained is the seat of freewill, which allows the person who controls the object to control the person or spirit linked to it. While someone is in physical contact with the object, the person or spirit must follow the wielder's bidding to the letter. Only by destroying the object can the victim regain her freedom, and even then she must pass a PSY test (Threshold 5) or go insane from the trauma.

Burning (Koleris)

(STR, Threshold 5)

The Seed can grant great and furious power to those who can tap into it. This Aspect lets the Sunderer ignite his inner reserves of strength, rapidly burning them to aid him in battle. For a number of rounds equal to his Sundering skill, the Sunderer can add the MoS to all combat-related rolls. While in affect, the Sunderer's body is blazing hot, and can ignite easily flammable objects (Flammability of 4 or less, section 6.2.6 Silhouette CORE rules) he comes in contact with. Once the Aspect ends, the wielder suffers 1d6 Flesh Wounds as the inner flames consume him.

Calling (Sangis)

(Special, see below)

This Aspect allows the Sunderer to deposit a piece of his essence in a target by means of intimate contact, typically a kiss. This cannot be resisted (outside of resisting the physical contact) and creates a low-level empathic bond between the individuals, which allow them to detect each other's extremely strong emotions or death. Whenever the Sunderer wishes he can call to the target. If the target fails to make a WIL test versus a Threshold of 4, the victim must travel to the Sunderer, and is compelled to cross any obstacle in her way to reach the Sunderer. There can be only one active piece of essence for

Sunderers with less than Complexity 3 in Sundering, and one additional piece is granted for each level above 2, though the Sunderer can cancel it at any time to create a link to another. Recognition or Life can be used to detect the essence, and Purity can be used to remove it (Threshold 6).

Chaining (Melanis)

(WIL, Threshold 6)

Developed as a form of punishment, this Aspect takes and fuses a Z'bri to an object, often a wild animal. The Z'bri is usually driven mad by the process (WIL vs. Threshold 10). When used on humans or Chained creatures (effectively trying to Unchain it) it becomes an attack (DM x15) resisted by WIL or INS. The Sunderer must be in physical contact with the target, and the process takes a number of hours equal to the target's BLD minus the MoS. Additionally, the Sunderer can use Chaining to add inanimate objects to his body. This requires a PSY roll versus a Threshold of 3 to avoid insanity as a result of the extreme pain. These inanimate items often add AR or UD (2 points per MoS) to the Sunderer's base abilities.

Curse of Freeform (Flemis)

(WIL, Threshold 6 or opposed by WIL)

This Aspect was first created as a horrible form of punishment among the Flemis. It forcibly severs a particular entity from a Hive, giving it a single body in which to survive. All links to the Hive's Collective is broken, which is considered a fate worse than death by the Flemis. When used on a non-Flemis, it removes any form of mind-control and grants the target a +2 to resist mind-control for a day. For unwilling targets, the victim can resist with a WIL roll.

Exsanguination (Koleris)

(WIL, opposed by FIT- minimum Threshold 5)

By focusing for 1 turn, this Aspect allows the Sunderer to make an attack on one target within line of sight. The attack (DM x13) results in the forceful and painful expulsion of the target's bodily fluids. If the Sunderer rolls below 5, the attack misses.

Holding (Koleris)

(WIL, opposed by WIL)

The Sunderer can completely paralyze a victim with a glance (requires eye contact) using this Aspect. The target is unable to take any action for a number of combat turns equal to the MoS.

Inferno (Koleris)

(FIT, opposed by FIT)

By focusing for one full round, the Sunderer can make any target (person, animal, object or manifested spirit) spontaneously combust. The burning initially does MoS x10 damage and then becomes an intensity MoS + 2 fire (see section 6.2.6 of the Silhouette CORE rules for details on fire intensity).

Inspiration (Melanis)

(KNO, Threshold 5)

Without a link to River of Dream, those Touched by the Seed had to turn inward for enlightenment. This Aspect allows the Sunderer to increase his KNO or CRE by +1 for a number of rounds equal to the MoS. Multiple uses of this Aspect are not cumulative, as each use erases the effects of previous ones.

One Thought (Flemis)

(INF, Threshold 6)

This is the ability to communicate telepathically. This Aspect, in its benign use, allows the Sunderer to communicate telepathically with the target. The dialog lasts until the target successfully resists (with WIL) or the Sunderer uses another Aspect. Once the connection has been made, the Sunderer can either wrack the target with pain (DM x13) or sever the target's connection to the River of Dream. While severed, the target loses all past bonuses from Synthesis use and cannot Conjunctional Synthesis or Aspects. Ritualists cannot call upon spirits unless the spirit has already physically manifested.

Perspective (Sangis)

(PER, opposed by PER)

The Sangis were known for their ability to twist the minds of their victims, and this Aspect is one of the ways they do so. On the successful use of this power, the target perceives things completely opposite from how they did before. Beautiful things are now gruesome, pleasant sensations are now painful, and terrible feelings are now happiness. The intensity of the feeling is not changed, only the feeling itself. The effect lasts for a number of days equal to the MoS. If the target Fumbles her defense, she is affected for MoS months instead of days.

Shattering (Koleris)

(STR, Threshold 5)

The Seed can unleash enormous destructive forces. Shattering allows the Sunderer to splinter or crack inanimate objects with a touch. Against living things, the touch of this Aspect is a potent attack (DM x25, versus the target's BLD) capable of can rupturing organs and breaking bones.

Soul Stealing (Sangis)

(INF, opposed by WIL minimum Threshold 6)

By locking gazes with a target, the Sunderer can gain control of the target's actions for a number of rounds equal to the MoS. If the Aspect is used with the appropriate hour-long ritual, the time is extended to MoS hours instead. The victim of this Aspect is fully aware of what is happening, but is powerless to do anything except what the Sunderer wishes. If forced to do something that could harm themselves, the target may make a WIL test against a Threshold of 5 to break free of the possession.

Transmigration (Flemis)

(INF, opposed by WIL or Threshold 5)

This Aspect allows the Sunderer to swap the souls of two beings. Typically, this is used on two humans, but the Sunderer can choose to place the soul of a person in the body of an animal and visa-versa. The mental attributes and skills remain with the soul and the physical attributes and skills remain with the body. Transmigration lasts for a number of weeks equal to half the MoS before the souls move back to their original bodies.

SUNDERING ATMOSPHERE:

Atmosphere is a passive power that stems from the user's connection to the Seed. It is a pervasive aura that radiates from one Touched by the Seed and alters the emotions of all those around them. The intensity of someone's Atmosphere is directly linked to his Sundering skill level. The higher their understanding of their inner Seed, the more powerful their Atmosphere. Z'bri by their very nature are considered to have a minimum of Level 3 Atmospheres, even if their Sundering skill is lower. The type of Atmosphere is based on the House that the Z'bri or Serf hails from. Those with no House exude the atmosphere they find the most enticing.

FLEMIS (RESIST WITH WIL)

The Flemis represent ultimate order, to the point where each member is a small and insignificant part of the whole. Independent thoughts, wants and needs, even a separate identity, are foreign concepts to the Flemis. This Hive mentality exudes from the Flemis, and those around them begin to desire unity and forsake personal needs. They want to fit in and be accepted by the group. Those mildly affected begin to lose their personality and their ability to make decisions for themselves. Moderate effects include loss of willpower and the inability to act against the Flemis or other organized groups. Extremely powerful Atmospheres cause those affected to lose all freewill, and follow the wishes of the Flemis. Lightbringers, as a result of their association with Unity, tend to be the most susceptible to this Atmosphere.

KOLERIS (RESIST WITH PSY)

These Z'bri are the physical embodiment of violence, hate and rage. Even at rest, a Koleris warrior exudes anger to a point at which it becomes infectious. The minor effects of this Atmosphere cause people to be more argumentative, combative and likely to fly into a fury. Those more deeply affected feel a pain that they can only relieve by violence. If this Atmosphere consumes a person, they launch into a berserker rage attack all nearby, friend or foe. This Atmosphere seems to have the strongest effect on Jackers, focused as they are on Vengeance and anger.

8. Magic

MELANIS (RESIST WITH KNO)

Melans seek hidden knowledge at any price. They are the ones who delve into the forbidden secrets of the Old Arts and dredge up dark memories of the past. Their Atmosphere is like a black hole, sucking up knowledge and memory. Being brushed by such an Atmosphere causes those affected to become forgetful, losing their concentration and short-term memory until they leave the area. Moderately affected people begin to lose their knowledge and memories, the deeper and more precious being harder to lose. Those completely consumed by this Atmosphere become amnesiacs, losing all knowledge of their past. Doomslayers, tied to Mystery and Shadow, have a weakness to this Atmosphere.

SANGIS (RESIST WITH PSY)

While they are often equated with sexual deviance, the Sangis actually embrace a much wider range of taboos. Their Atmosphere causes those around to feel an unnatural desire to do things they would not normally consider ever doing. At a low level, this Atmosphere causes those affected to want to do something they consider wrong. It attacks their codes of honor and morals. Under its influence, the bravest and most dedicated want to leave the fight to others, and the most chaste feel lust well up in their hearts. Those more seriously affected are compelled to act on these desires, and attempting to avoid doing so only makes the desire stronger. Fortunately, once this need is satiated, it is gone. Those who fall completely in the thrall of this Atmosphere have their personalities rewritten (use the Addiction Rules in Section 6.2.3 of the Silhouette CORE system as a guide), making violation of the taboo part of the person. Herites, with their need to break tradition, are most susceptible to the Atmosphere of the Sangis.

ATMOSPHERE EFFECTS

The Threshold to resist a particular Atmosphere is the Sundering skill level, or the depth of the Taint on an object. The exceptions are unchained Z'bri, which have a minimum Threshold of 3, even if they lack Sundering or have less than skill level 3 in it. The more powerful the Z'bri (in terms of his rank) the more potent his Atmosphere. See the tables below for exact modifiers. When dealing with multiple Z'bri, take the highest Threshold for the individuals and then apply the modifier for the number present.

For those that only have Level 1 there is only a mild (almost unnoticeable) effect, that requires an active Dreamer to detect. Since even a Fumble meets this Threshold barring negative modifiers, typically some other situation must present itself for it to have a stronger influence. The presence of a Flemis Serf with Sundering 1 may cause people to be more agreeable, but will not have a noticeable (or mechanical) effect.

At Level 2, there can be a noticeable effect. At this level the Atmosphere has only a minor passive effect, but can be "actively" wielded against a target. Make a contested roll, with both sides using the listed Attribute, the Sunderer using his

Sundering skill and the target making an Attribute Test, and compare the result with the table below. At Level 3+, including all Z'bri, the Atmosphere passively effects everyone near the Sunderer. All who enter their presence to need to roll to resist the effect. Any time the Sunderer feels a strong emotion, particularly one related to the Atmosphere possessed, all in his presence must resist anew.

Situation	Threshold
Minor Z'bri Lord (Duke)	+1
Great Z'bri Lord (Baron, Prince)	+2
2-5 Z'bri	+1
6-10 Z'bri	+2
10+ Z'bri	+3
Major Fatal Relic	-1
Fatima present	-2
MoF	Effect
0	Minor, almost unnoticeable
1-2	Mild effect
3-6	Moderate effect
7+	Major effect

TAINT

Touched by the Seed is the level of attunement to one's inner Seed. Dreamers consider it evil, as looking inward prevents looking outward to the River of Dreams and the Spiritual, and refer to it as Taint. Interestingly enough, it is the only true defense against Synthesis. The Touched by the Seed advantage (automatic for Serfs and all Z'bri) provides a defense against Synthesis (-1 to all Synthesis rolls) in addition to any other penalties to the Dreamer. A person Touched by the Seed is immune to all Atmospheres, though many Serfs are conditioned to act according to their master's dispositions to avoid their displeasure and others are willing let down their defenses to bask in the glory of their master's radiance.

Tainted characters generally cannot interact with the River of Dreams. They can only enter Orbs if there is a connection to the Orb from the Physical world (as there was with the Institute) as long as they have flesh. Even after death, their souls linger in the Physical Realm. Serf souls are often recycled by their masters, the Z'bri. There are rare occurrences of Dreamers learning Sundering and keeping their connection to the River Stranger still are tales of Serfs that can connect to the River of Dreams, but that path is difficult and dangerous. Only the Weaver and the group can decide if it is appropriate for your Cycle.

Finally, an object or a place can also be Tainted. This normally occurs because it was long in the presence of Z'bri or powerful Sundering, but sometimes places and things are intentionally "marked" with Taint. These places and objects are soul-dead and called Shallows by Dreamers. They impart a -1 penalty to Synthesis and Rituals performed nearby. Additionally, the item or location can exude an Atmosphere at the same level as the level of Taint.

TECHNOSMITHING:

Technosmithing is a very specific way of reaching into the River of Dream, as it connects to the Collective Memories of the past. It can be used to make a person or item "remember" its purpose, empowering it to do so again. For some Formulae, things happen because that is the way it is "supposed" to work. Because of the very specific nature of their connection, Keepers generally only manifest their ability to reach the River of Dreams with Formulae.

Technosmithing Formulae are like Aspects, but have no base Complexity. The Complexity is based on the complexity of the target item (see the following table). The Threshold of the skill check is generally based on the condition of the target item. The length of time a Formula affects an object (for those Formula that have a duration) is based on the Conjunctural Synthesis effects table, provided previously.

Condition	Threshold
Like new	3
Slightly damaged	5
Missing parts	7
Heavily damaged	9
Pile of Junk	11
Technosmithing Complexity Rating (Includes the +1 Cplx bonus for Open Mind)	
Combination of Simple machines	1
Fuel Burning Machines	2
Electronics	3
Items requiring several of above	4

FORMULAE

Jury Rig (CRE, vs. Condition Threshold)

Jury Rig allows a Keeper to transform a nonworking machine or a bunch of spare parts into a working device for a limited amount of time. The Complexity of the task is based on the Complexity of the final device. The length of time a device continues to work is based on the Time entry on the Conjunctural Synthesis Effects table. An item that has been successfully Jury Riggged with this Formula receives a +1 bonus to future attempts to use Jury Rig. Also note that Tinker can be used to improve the quality (reduce the Condition Threshold) prior to using this Formula. Fumbling a Jury Rig roll makes the item forever unusable.

Remembrance (KNO, vs. Threshold 4)

This Formula grants the necessary skill and Complexity to use the target item for a length of time based on the Conjunctural Synthesis Effects table. The Complexity of the task is based on the Technosmithing Complexity Table, above. Furthermore, the Keeper using this Formula can identify the quality and salvageability of the object, giving her a +1 bonus to her next use of Jury Rig, Ignite or Tinker on that item. Fumbling a Remembrance roll gives the Keeper a -1 penalty to use this particular item for as long as she owns it.

Ignite (WIL, vs. Condition Threshold+2)

Ignite allow the Keeper to power an object, whether it requires fuel, electricity or any other power source. The item will remain operational for a length of time based on the Conjunctural Synthesis Effects table. The object does not have to be operational, as Ignite can bring the most damaged item to life. A Fumble with Ignite causes the object to explode. A small object (less than a kilogram) will do 20 points of damage, while larger objects can do 45 points of damage or more.

Interface (KNO, vs. Threshold 4, 5 to extract information)

This Formula works much the same way as Remembrance, but is focused on electronic devices such as computers. It ignores the Complexity of electronic devices, so the Keeper can use this Formula without suffering a Complexity penalty. If the Keeper has access to computer storage media (such as compact discs or hard drives) she can extract the information from them without powering up a computer.

Psychoanalyze (INF, opposed vs. Target's WIL)

Some Keepers have learned of a way to view and modify a person's thoughts and memories. Using this Formula, the Technosmith can add, remove or change a person's memories. The Information column of the Conjunctural Synthesis Effects table governs what she can do. Extracting thoughts and memories are at the listed MoS, while modifying them requires a MoS two higher.

Homeopathy (KNO, Threshold varies)

In the World Before, there was widespread belief in the science of healing. While most Keepers believe this is the science of Medicine, others have discovered a more mystical approach that calls on the River of Dream. With the exception of the Attribute used, this Formula works identically to the Evan Aspect Anima. The approach the Keeper uses will be far different. Instead of herbs and rituals, the Keepers use minute amounts of what ails the person (a bit of poison to cure poison) or something symbolic of the damage (a knife for wounds) he is trying to cure.

RITUAL MAGIC:

Without a connection to either the River of Dreams or one's inner Seed, magic is difficult, and one must rely on a totem to perform such feats. What the totem depends on one's leanings. Dreamers and Squats use Spirits in the River of Dreams, Fatimals call upon their Fatima as well, and Serfs call upon the spirit powerful former masters, the Z'bri. Guides have even learned the art of using Heartstones as totems.

Fatimas as Totems

It is interesting to note that even the Rituals to Fatimas not expected to answer (such as Baba Yaga and Eva) still function, provided that the Ritual is performed properly. This has lead some to speculate that the ritual is not actually calling upon and compelling spirits to act on one's behalf, but is in fact tapping a different source of power that can be summoned and directed by the proper performance and mindset.

8. Magic

Those following the fallen Fatimas decry such an interpretation. They claim that their Fatima is watching over them from the Spiritual Orb, once more at the Goddess' side. They say that their Fatimas are powerful enough to reach across the Fold and aid those faithful.

Dreamers often deride Rituals as Poor-Man's Synthesis, because of their inherent limitations. The Thresholds are higher (+2) when emulating Conjunctional Synthesis, and must be individually learned (Specializations costing 5 points) when emulating Aspects. Rituals also take more time than Aspects or Conjunctional Synthesis, with a minimum of three rounds being normal. Finally, the effect must be in the totem's sphere of influence.

Rituals do have a few advantages. There is no background required to use Rituals, and bonuses can grow quite high since they can include additional people and fetishes. They also open the door to the widest range of abilities, since they can copy the effects of Conjunctional Synthesis and both Synthesis and Sundering Aspects, when necessary. In addition, while there are a limited number of Eminences, Spirits can have domain over a wide range of influences.

When taking the Ritual skill, the Ritualist may select one totem (Spirit, Fatima, Z'bri lord, etc.) per level of Complexity. Additional totems require roleplaying to acquire and cost 7 points each. It is possible to call upon a totem for Rituals without first purchasing it. However, the spirits are fickle, and all Thresholds are increased by 1. Furthermore, a Fumble makes the spirit actively hostile, possibly after performing the requested deed if the MoS is sufficient. Individual Rituals cost the same as Aspects (5 points each) and must be learned either from another Ritualist or from the totem that will perform the work. The Ritual practitioner, in addition to needing the Ritual skill, must have an appropriate Performance Art to attract the totem's attention. The MoS of the performance limits the total MoS gained from the use of the Ritual skill.

CREATING RITUALS

Most Rituals will be based on existing Aspects, or will be used similarly to Conjunctional Synthesis, by beseeching a totem to perform a particular feat. Various groups of people (especially Squats) have come up with their own Rituals that may bless a field with increased bounty, harden warriors against pain in battle, or guide hunters to game.

Rituals based on Aspects are bought like Aspects (5 points) but must be taught by a Ritualist, not a Dreamer or Sunderer. Once the Ritual is learned, the Ritualist must call upon an appropriate totem that has influence in the area of the Aspect. The time to perform the Ritual is typically twice the time required to use the original Aspect, as the Ritualist must both summon the totem and then make the request. Therefore, a Squat shaman, preparing her warriors for battle (using the Ritual equivalent of the Battle Aspect) would require a minimum of 10 rounds to perform the Ritual, and it would behoove her to take even longer.

Rituals can be used for more general tasks, much like Conjunctional Synthesis. Use all of the rules for Conjunctional Synthesis, but raise the Threshold by 2. Furthermore, instead of using the Eminences as the bounds for the possible effects, use the totem's spheres of influence.

STEPS TO RITUAL MAGIC:

STEP 1- SELECT TOTEM

The totem must have the particular effect listed as an area of influence. This means that while Trailrunner could be called on to bless a hunt, he is powerless to lift a plague.

STEP 2- PERFORM RITUAL

(use Performance skill, apply group/time modifiers)

The type of Ritual determines the specific performance skill needed. The person casting the Ritual makes a Skill Check using their Performance Skill. Additional time and participants add to the MoS of the result.

STEP 3- MAKE REQUEST OR FOCUS POWER

(use Ritual Skill and buy results)

Once the Performance is complete, the Ritualist's Ritual skill is tested vs. the appropriate Threshold. The resulting MoS from the Ritual skill is the maximum MoS that can be spent in any single category of the Conjunctional Synthesis table. The MoS from the Performance (Step 2 above) is then used to purchase the various effects from the Conjunctional Synthesis Effects table above. In the case of Aspect emulation, use the Performance MoS to determine the result, unless the Ritual skill test fails.

Fumbling a Performance test means that the totem is unavailable to hear the Ritualist's request. Fumbling a Ritual test requires the Ritualist to atone before attempting to call upon that totem again. The nature of the atonement depends on the type of totem, but most accept a sacrifice of something valuable to the Ritualist or valuable to them. Sometimes the Ritualist must perform a deed for the totem to atone, often to aid the totem's cause.

Ritual Modifiers	
Number of Participants	Modifier*
1	0
2-4	+1
5-8	+2
9-16	+3
17-32	+4
* not to exceed the Ritualist's Performance skill	
Time	Modifier*
Less than 15 minutes	-2

15-60 minutes	-1
1-2 hours	0
2-4 hours	+1
4-8 hours	+2
8-16 hours	+3
16-32 hours	+4
* not to exceed the Ritualist's Ritual skill	
Situation	Modifier
On ground sacred to spirit called	+2
Using an item consecrated to the spirit	+1
Offering something desired by the spirit	+1

TYPES OF RITUALS

Each different society has its own types of rituals, totems and performances. While they share the same mechanical effect, each has a very different approach and attitude. In many cases, it would be difficult to translate a Ritual from one society to another, though it is possible.

TRIBAL

Tribal life is filled with ritual and ceremony. Some form of ritual governs almost everything they do. As a result, their Rituals are often as strict and codified. Most of the Tribal Rituals are minor compared to other groups, since they have Synthesis to perform most of the feats that others require Rituals for. As a result, most Rituals provide minor (+1 to a certain action for a short period of time) benefit or an almost intangible benefit (the sacrifice over a field to make it bountiful) over time. The Performance skill used for Tribal rituals varies based on the Tribe in question. Yagans and Terashebans tend to chant litanies, while Dahlians dance and Joanites perform martial displays.

SQUAT

These peoples have the richest and most varied Rituals. Many of the Rituals are pleas to the tribe's Totem, to aid the people and give them strength and bless their hunts or crops. One tribe of Squats or another has emulated almost every Aspect, but they primarily use Rituals with effects like those produced by Conjunctural Synthesis. Traditionally, performances are instrumental or dances, though chants and sacrifices are not unheard-of.

SERF

Serfs tend not to learn rituals, since they have little desire to rise about the hardships of their lives, and feel resigned to allow their masters to care for them. Most captive Serfs have only minor rituals of dubious effectiveness. Freed Serfs will adopt Rituals readily, usually from Squats since Tribals do not typically share secrets with them.

Z'BRI

Z'bri often use mundane rituals to demonstrate and reinforce their pecking order. Their Rituals are much the same way - secret demonstrations of power that prove the wielder is better than others. Many of the Z'bri Rituals are based on the Old Arts, which they dimly remember. One of the most terrible and powerful is the creation of a true Heartstone (see Magic Items at the end of this chapter). Most Z'bri Rituals call upon the power of the Seed, so the performance is generally based on how the particular Z'bri accesses his Seed. Typically, Koleris whip themselves into a violent frenzy by wounding themselves, Sangis indulge their baser desires, Melanis chant dark and secret litanies and Flemis concentrate of the Collective, by performing intricate motions with the many of the Hive.

KEEPER

Keepers generally eschew ritual, considering it mostly superstition. The few who do learn Ritual do so from an anthropological standpoint and do not develop the Ritual skill, nor the Performance skills necessary to fully use its power. A handful of Keepers have delved deeper, but they tend to emulate the Squats they learned the skill from rather than developing their own traditions.

GUIDE/OLD ARTS

While Guides have an intuitive understanding of all the other forms of Rituals, they will tend to translate them to a "purified" form before using them. Guides can use Heartstones as totems, drawing power from the imprisoned Z'bri (or human) soul within. This is a dangerous thing, as the soul can twist and pervert the result if not controlled.

SAMPLE SPIRITS

THE GREAT OWL

The Great Owl is the totem spirit of the Shebans, but is not unknown to Squat tribes who prize tradition, knowledge and wisdom. This is a powerful spirit who can sense deception, guilt and weakness, and despises each of those.

Influences: Wisdom, Truth, Knowledge, and Night

Taboo: Lying

TRAILRUNNER

There are several wolf spirits of varying disposition, but Trailrunner, despite being a loner, seeks out the companionship of those it feels worthy. As a moderately powerful wolf spirit, it represents both the lone hunter and the loyal pack member.

8. Magic

Influences: Hunting, Survival, and Pathfinding

Taboo: Killing without reason or need

THE GREAT RIVER

Even things normally thought of as inanimate, such as rocks and trees, have a collective spirit. Some things, whether by the weight of their presence or the sheer number of lives touched, become a powerful and influential force in the River of Dream. The Great River, while slow to rouse, becomes even more difficult to control once moved to do something.

Influences: Traveling, Providing (through Farming or Fishing), Purity, and Separation

Taboo: Striving against the natural order of things

PLAY

This minor otter spirit frolics near places where the River of Dream touches physical rivers. Play has a particular and some say peculiar sense of fun, and enjoys playing tricks on people. How dangerous the tricks are is related to how much the target annoys or displeases it. Many perform a ritual sacrifice of fish before travelling the rivers to appease Play, on the off chance it is displeased with something they have done.

Influences: Capriciousness, Fishing, and River Travel

Taboo: Polluting or misusing rivers or the animals within

DEN MOTHER

This strong bear spirit is closely linked to Eva, and is still called upon by her Tribe. Den mother is often accompanied by her cubs, and she will go out of her way to protect them and the people around her. Den Mother never speaks directly; instead the Dreamer feels rather clearly the thoughts and desires of this spirit.

Influences: Life, Protection, and Empathy

Taboo: Abuse - causing pain

PHOENIX

This fiery bird spirit blazes with life, and is the herald of both death and rebirth. It is a favorite of Dahlians, who take delight in the change brought by this spirit. This spirit is fearless and vainglorious, ever seeking to test itself against the most impossible tasks. Unfortunately, the Phoenix expects the same of those who call on it.

Influences: Change, Destruction, Light, and Fire

Taboo: Stasis - those too afraid to enact change

TWENTY POINTS

This magnificent white stag spirit often appears in the Physical Orb, among the forests surrounding the Great River. It is said that, if one can follow it, Twenty Points will lead them to the item of their greatest need, but not necessarily greatest want. Those who seek the blessing of Twenty Points always perform a minor ritual of thanks when they have a successful hunt, in respect for this spirit of the forest.

Influences: Journeys, Survival, Strength, Speed

Taboo: Those who kill or take without need

CREATING SPIRITS

With the wide range of possible spirits available, it is impossible for this guide to cover all of them. The Weaver is encouraged to create spirits as necessary to add color to Squat tribes and emphasize their attitudes and beliefs. It may even become necessary to design a Totem for the player's Cell, in which case the following guidelines should be used.

Fatimas are simple to adapt to Totems, since they already have a clear sphere of influence based on the Eminences and Aspects granted to her Tribe. Z'bri lords are similar with their influences being based on their Aspects and Atmospheres. Any spirit can grant boons, but only the most powerful can act as Totems. When designing a Totem select two to four spheres of influence that are appropriate to their theme.

Totems will have a few actions or attitudes they find objectionable. These taboos will taint a character, causing the spirit to ignore such a person until they atone for their actions. Most taboos will be based on the opposite of what the spirit considers the natural order of things.

OLD ARTS:

As Synthesis that draws the River of Dreams to the Physical, the Old Arts reach beyond and meld the physical and the spiritual. It is the root of all magic power, forgotten by most. A few Rituals still exist (such as creating Heartstones) and a few are seeking to recover its mysteries by learning both Synthesis and Sundering, but the Old Arts are mostly lost to those on this side of the Fold. They hold the power to fundamentally manipulate the fabric of the entire Great Architecture.

At Complexity 1, the skill only represents knowledge of the Old Arts, letting a character recognize its use and results. They are typically drawn to items created or imbued with the Old Arts (such as Heartstones) and can support Rituals that use the Old Arts. The character (typically an apprentice to an actual Guide at this level of skill) will be blessed or cursed with visions and visitations by spirits.

At Complexity 2 and above, the Old Arts can be used to learn any Synthesis or Sundering Aspect. A practitioner of the Old Arts can purchase Eminences and Atmospheres at 5 points each, and use them as if they were Conjunctural Synthesis. Rituals

learned under the Old Arts typically entail making the Spiritual physical (embodying spirits, creating Heartstones) or the Physical spiritual (crossing the Fold when it was open, bodily entering the River of Dreams) and are considered to be powered by the Great Architecture itself, which means no effect is outside its influence. It gives power over both Physical and Spiritual, but all tasks to do so are at a high Threshold (typically 1 higher than listed for Synthesis).

Mistakes with the Old Arts are usually final and grisly. Fumbling while using this skill results in the Great Architecture crushing the fool who tried to manipulate it. The Guide can either take a Deep Wound for each point of MoF, or take Flaws worth the MoF in points (typically from the Guide flaws, but the Weaver may find others more appropriate).

MAGICAL ITEMS IN TRIBE 8

Enchanting items is difficult, making them rare in the Tribe 8 setting. Most items that grant bonuses do so because of superior craftsmanship, not supernatural power. There are a few exceptions to this, but magical items are indeed rare.

FATIMAL TOKENS AND WEAPONS

For as long as there were Fatimas, they have given their trusted sisterhoods objects of power, often taken from their very bodies. Minor tokens often have no additional affect other than showing the influence and position of the owner. There are, however, many greater items have a tangible effect. The effects of Fatimal relics are generally linked to the Fatima's nature (Joan would grant weapons, Magdalene would give potions and mirrors, Eva provided healing morsels) and grant +1 to skills using such an item (and a DM modifier of +1 to +5 for weapons). These items are rare, and often passed down through families. All Fatimal items grant the user bonuses to use Synthesis (+1 when holding the object).

HEARTSTONES

One of the few Rituals of the Old Arts held on to by the Z'bri is the creation of Heartstones. There are two classes of Heartstones. The first are simple phylacteries for souls of minor powers, either lesser Z'bri or humans. The others are truly dangerous as they are specially prepared and contain the souls of the mightiest of Z'bri lords and other spirits. The lesser ones can be made by anyone who knows the proper ritual, while the latter takes a true master of the Old Arts or extreme force of will.

The lesser 'stones work as spirits would using the Binding Aspect (see the Binding Synthesis Aspect) imbuing an appropriate object with a special quality or ability. These lesser Heartstones are considered an abomination by Dreamers and Spirits alike, since the soul imprisoned will never return to the Spiritual Orb, instead permanently trapped in the Physical.

The Greater Heartstones are the physical manifestations of Dream Orbs, which contain the souls of the most powerful denizens of the Physical Realm. The Heartstone radiates the occupant's Atmosphere, and can Taint anyone who carelessly handles it. Guides, by the time they have seriously studied the tenets of the Old Arts, are among the few who can handle such without falling prey to the soul within. A Guide can use the 'stone in the place of a totem for Rituals, and it does not require that the soul within has domain over the sphere required for the ritual, as the Guide can use the power of the soul itself directly.

Furthermore, Heartstones of power have a link to the River of Dream. Some of truly great power may even provide a connection to the Spiritual Orb, bypassing the Fold. A powerful practitioner of the Old Arts (Threshold 10 Ritual, Complexity 3) can use the Heartstone as a backdoor to the farthest reaches of the River of Dream. It is said that one can even enter the Dreamscape of the Z'bri within the Heartstone, though none are known who can do such a dangerous thing. Even if it were possible, the ritualist would be trapped in the dream of a dying Z'bri, one twisted by the events of his death.

Z'BRI CRAFTED ITEMS

The Z'bri are masters of the physical form, and can craft flesh and bone like others carve wood and forge steel. As a result, the Z'bri have all kinds of things crafted from bones, muscle and flesh. Many of these things clearly advertise their origin, with obviously human limbs or organs. Other items are obviously made of flesh, even if their form is completely alien. Beside the practical devices listed under Animation, fleshcrafters among the Z'bri can create weapons of flesh and bone that weep poison and drink blood. They can make bows of bone, muscle and sinew more powerful than even the legendary bone bows of the Yagans. The Melanis can create bodiless heads that can repeat any information they hear perfectly when requested. As they lack any sense of revulsion, the Z'bri tend to create powerful but horrifying objects.

RITUALLY BLESSED OBJECTS

There are many rituals that will grant bonus to certain skills. Generally, the appropriate spirit blesses these items and the blessing usually lasts from new moon to new moon or from full moon to full moon. Otherwise, these items are very similar to the Fatimal relics mentioned previously.

Not only that, but when great people use objects, part of their strength becomes embedded in their tool. A great warrior's sword may never break, a powerful ritualist's drum might grant a bonus to call a particular spirit, or the mirror of a mighty mystic may grant bonuses to visions when used. The power of the items is directly related to the reputation of the original owner. These bonuses are minor, and vanish when people stop believing in the greatness of the original wielder. Some people are so legendary, however, that their items are permanently enchanted.

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Chapter nine: Weaving Tribe 8

The Weaver has perhaps the best, and the most daunting, responsibility in Tribe 8 - they must take the world presented in this book and make it live, breathe, bleed, scream, cry and die not only for the players, but with their help as well. Within this chapter is a collection of advice to help the Weaver in this task.



What is a Weaver?

A Weaver is the **Tribe 8** term for a **Silhouette Core** or **OGL Gamemaster (GM)**. The difference in name is intended to show a slight qualitative difference between the two. In the **Silhouette Core** rulebook the Gamemaster is considered on par with the director of a movie: directing the plot, establishing the setting, and managing the various player characters on stage. This view is perfectly good, and it does describe a good bit of what a Weaver does, but the Weaver is slightly different, if only semantically. The Weaver is not a director, but, well, a weaver - an artisan or crafter who takes various threads - the plot, theme, mood, and a variety of individuals both player character and NPC - and blends them together to create something greater than the sum of the parts. It may seem that the term is artsy and 'different for the sake of being different', but look carefully at the two roles: one manages and directs, the other guides and blends. The ideal Weaver never becomes an antagonist to be thwarted by the players themselves, nor does the Weaver become the sole writer of the plot with the players just the audience. The Weaver is a facilitator, not a director.

Cycles: Developing an Epic

Individual game sessions and stories can be very enjoyable, but **Tribe 8** really comes alive when these moments are part of a greater whole. This larger story, stringing together many quests and subplots, is called a cycle. Experienced roleplayers may be more familiar with the term 'campaign' but the cycle differs from the campaign in a few ways. First and foremost the cycle is more circular, there is far more repetition within the cycle than in a campaign - this is often a repetition of the core themes or other elements symbolized by a repeated location, situation or the presence of a familiar non-player character. The idea of a cycle myth and the cultural relevance of it are explained by authors such as Joseph Campbell and other cultural anthropologists. A quick google of the internet or a trip to the library can help the Weaver find more information on this subject.

The use of cycles in **Tribe 8** reinforces certain themes within the setting itself, strengthening the feeling of a myth or fairy tale by using the same structures present in those literary formats. It allows the players to tell tales that are not strictly linear, that advance through time in an "elastic" manner, and that deal with the lives of more than just a few characters. Cycle stories change the heroes and the world around them, and by going through the cycle with the hero, the reader, or in this case the players, change as well. For now the idea of cyclical stories will be left aside and we will get back to the basics of any normal campaign - doing the preliminary background work.



Metaplot, Plot or Subplot?

Lots of people get these terms confused, and many have considerable reservations about 'metaplots'. To be clear, a 'metaplot', for the purposes of this game, is the plot of the whole cycle. A 'plot' is the story of an individual quest or adventure within that cycle. A 'metaplot', therefore, is an overarching narrative that connects and gives greater meaning to the many component 'plots'. Within a quest you may have further divisions, minor plots or plot elements, that may only affect one or two PCs. These are 'subplots'.

The **Tribe 8** world does have an established, official metaplot that tells the story of the whole setting from beginning to end. This metaplot is explained in greater detail in Chapter 10. Officially published "storyline" books are individual quests which have plots and subplots which connect directly to the metaplot. Then there were two published *Book of Legends*, which were quests that were not directly connected to the 'metaplot'. These books of legends had their own self-contained 'plots' and 'subplots'.

Finding Tribe 8 Players

All gamemasters can find it difficult to find players. Some players don't like certain systems or genres, others aren't comfortable with or don't have the time to learn new systems or reams of setting information. *Tribe 8* can be confusing and daunting to players - is it a horror game, a post-apocalyptic one or a fantasy? Others will find the terms like Weaver and Cycle and Player Circle a bit of a turnoff (the common term is "artsy"). Doing some preliminary work will help you better sell the game to new players and inform those players as to what to expect. Focusing on Keepers and Squats trying to survive in the wilderness of the world makes the game more inviting for some than a mish-mash of technology, magic and spirituality. Playing down the post-apocalyptic history and simply making your game more fantasy-like may help with others.

One way to make things easy for the new player is to make up a quickstart setting sheet, like the one in our introduction to this book. This lays out the barebones information on the game, and directs players to the character creation rules immediately. If you are tailoring your version of *Tribe 8*, then you may want to also give them additional information or clarification.

Getting Started

Before sitting down for the first session of the cycle, the Weaver needs to get a few bits of preliminary work out of the way. Although it is possible to play right "out of the box", the Weaver's understanding and thus their enjoyment of the *Tribe 8* game will benefit from doing some work ahead of time. While everyone's style and preference is different in this regard, it is recommended that the Weaver jots out a couple of pages of notes just to get a general idea in their head of what they want to focus on in the game. The Weaver can always add to and change these details through play (actually, this is almost certainly going to happen the moment the players do something) but establishing a few things ahead of time reduces headaches later on.

It is recommended that the Weaver keeps all their notes together. Experienced gamemasters and Weavers may already have their own pet system, be it a notebook filled with little notes, a folder on their laptop with a database of information and an mp3 soundtrack, or it could be a weblog (blog) or an internet message group accessed by the Weaver and the players. Keeping track of these notes helps do that weaving mentioned earlier, merging plot and character together. It also helps keep a record of the game — which NPC did they meet, what did the NPC say, who died in the last fight, what happened last session and so on. The notes also prevent embarrassing or confusing errors in future sessions and they may inspire future subplots.

In one form or another, the preparatory notes should deal with the following topics:

Plot

The most obvious prerequisite for a cycle, the plot is the series of events that will play out during the cycle. It is not a good idea to nail down the entire plot all at once; allow yourself freedom to move and change events or their order to better fit the desires of the players. The Weaver should, however, have a general idea of the kind of story they want to have emerge from their weaving. Very often, the plot will consist of an external event that impacts continuously on the Player's cell and motivates them to act. An example plot may be "Agnes, exploring her maturity, falls in love with a human being. In the beginning this seems harmless flirting and a bit weird, but then radical anti-Fatima forces within the Eighth Tribe and jealous Agnites start to act against the lovers, and how does one deal with the puppy love and obsession of a demi-god?"

At this point the Weaver might also consider if, and to what degree, they wish to follow the metaplot, outlined in the next chapter. The metaplot is really just a very big cycle, the structure for a huge multi-generational campaign within which groups can place their own plotlines. The only difference between a particular cycle and the metaplot is the scale and the fact that the metaplot is tied directly into the setting itself. Weavers may choose to start with the metaplot, then deviate according to their whims, or they may choose to have their cycle focus more on the tighter time frame - a single arc of the metaplot - or they could ignore it utterly. The choice is up to the individual but it helps to make a decision now, because if the Weaver chooses to ignore it completely (or change it radically) they may need to do more work with the setting and the NPCs to edit out the metaplot elements.

The Weaver should also sketch out a few beginning quests (adventures) and plan out the first plotline.

Theme

Themes are important, if sometimes ephemeral, components in a cycle. A theme is an idea or question that the cycle tries to address, often by showing contradictions in the idea or by exposing the PCs to different points of view on the question. It is what the cycle is "about" in the larger sense. The legend of King Arthur, for instance, on the surface is about a king betrayed by his wife and his best knight, then the king dies as his kingdom falls. Thematically the story is about honor, duty, love and betrayal. The difference between a good cycle and a great one lies in the use of the core themes. The difference between a good cycle and a bad one is also the use of themes, but in this case it is the over use of themes and the heavy-handed nature of the theme that ruins the experience.

Themes provide an important link between individual quests and subplots within the cycle. The **Tribe 8** setting, with its dream-like magic system and omnipresent spirituality, may be very alien to some, but the ideas of freedom, responsibility and maturity are universal, and serve as a way for the player's cell to understand what happens to the characters. Themes are usually represented within the story by one or more NPCs or locations (more on this in the sidebar).

The following are important themes in the **Tribe 8** setting, along with their story implications. However, there are many more themes the Weaver can use, however.

Birth of a Nation: The Nation of Man was built by the Fallen. It is still a very young nation and has already started to encounter the problems of a society built on ideology and rejection of the previous society. Many stories can be told around this theme and through its primary narrators - the new generation of Dreamers, Keepers and Squats that are coming of age. The primary external threat would be Hattan, but far more interesting are the internal threats and antagonists - those who want to build the Nation for their own purposes and those threats unseen by the Eighth Tribe, like the Sea of the Lost.

Destiny: The Eighth believe they are the fulfillment of divine prophecy. Fate and destiny are powerful ideas among the **Tribe 8** peoples. People see destiny as something that is simply handed to them, with little need for effort on their part. Some reject their destiny out of fear, selfish immaturity or a deep and honest belief in free will. Foremost in the Nation is the Prophecy of Joshua and the role it plays in the history of the Eighth Tribe. The Eighth Tribe believes the prophecy of Joshua has been fulfilled, but this is not a universally held belief.

Discovery: The Nation of Man may be large, but it is only a small corner of the larger world, still unknown and unexplored by humanity since the Age of Beasts. Who knows what's out there, around the bend, over the hill or deep beneath the ground? There are whole lost cities, forgotten doomsday weapons, isolated survivors (human and Z'bri both!). Perhaps the biggest threat is Hattan, a virtually unknown empire with its own vast lands to explore, but there could be more - who knows how many more pre-Liberation Capals are out there, lands still held by powerful Z'bri overlords and their minions? Perhaps the Wanderers liberated lands, and there could be more Fatimas out there, each trying to shepherd their Tribes through the wilderness. Maybe somewhere out there is a part of the world untouched by the Z'bri, some sanctuary of humanity - how did they survive, and why didn't they seek out others?

9. Weaving

Thematic Characters In Tribe 8

Each of the major groups in Tribe 8 have a connection to one or more themes. Weavers can use this as a sort of literary shorthand. Having the larger themes of a cycle played out as a fight between two or more NPCs can sometimes help players better understand what is going on around them. Just try and avoid getting horribly Felinni about it.

Fatimals - wisdom and experience, regret, bitter cynicism

Eighth Tribe - idealistic, proud, blind, powerful, vengeful

New Bloods - realistic, innocent, a new beginning, discovery

Guides - forbidden knowledge, price of power, insanity, paralysis and responsibility

Keepers - conservatism, elitism, the World Before, rejection of the natural world, denial

Squats - connection to the natural world, no illusions, wounded pride

Serfs - innocent, rejection of paternalism, tainted, impulsive

Z'bri - submission to base desires and drives, destructive impulses

Fatimas - rejection of the flesh, pure reason, regret, guilt

The Sea of the Lost - the hidden danger, the alien other, fear of and denial of death, unresolved issues

The Fold - the division of flesh and spirit, rational and intuitive

Vimary and the Fallen Islands - beginnings, old mistakes, old sins, neglected wounds

Capal - the present, the center, power, influence, temptation to turn away from the path

Hattan - the mirror, evil, reflection of pride and civilization

The Outlands - the unknown, the future, the legacy

9. Weaving

Family Ties: Family is important in the **Tribe 8** world. Often, one creates their own family out of friends, cell-mates and actual blood relatives, but these ties vary in their influence over people. Do the Eighth Tribe try to reunite with their surviving Fatimal families (or at least try and protect them from the worst aspects of Fatimal discrimination)? What about the search for family and identity among those orphaned by the Second Liberation? How do the Serfs deal with their families, perhaps sold off to other Z'bri, still enslaved by the Z'bri or killed by their 'liberators'?

Responsibility: What is the responsibility of society in the Nation of Man? Everyone is fed and housed, but is there more? Serfs are left in a sort of untouchable slavery, Fatimals are treated with outright prejudice, Squats are patronized - is this how the Eighth should treat them? What about the responsibility of the Fatimas or the Z'bri - have they paid enough for their sins? Or are they possibly blameless? Being spirits, they are reflections of the Goddess - could perhaps their actions have been part of some larger plan? And what of the prophecy of Joshua - what is the responsibility of the Eighth towards the spirit world, especially with regards to their ultimate purpose of restoring the balance between Flesh and Spirit by the removal of the Fold? Guides are an interesting look at responsibility - what responsibility do they have to act on the knowledge they hold? The rejection of Halos' teachings shows that many newer Guides feel they should play some role, but what and to what degree?

Revolution: There is a truism that states 'revolutions always come full circle', which means that revolutionaries, if they are successful, become the establishment against which a new generations rebels. There is also another belief that revolutions based on ideology often become more like the society they replace than the utopia their adherents/proponents believed in. Both these things have come to pass in **Tribe 8**. The Fallen are living their utopia, but have not yet really shared those gains with all of humanity. The notion of universal liberation has also stalled as the Eighth has become more concerned with bettering their own lives, than going beyond the borders of the Nation in search of other oppressed people. How would the Eighth Tribe deal with a new revolution? Who would it come from - the serfs, the Boarhead Confederacy, the new generation, the Guides or perhaps the Fatimals themselves (a sort of counter-revolution).

Atmosphere

Atmosphere is a close companion to theme in the process of actually telling the story. It is the mood you set during play. The Weaver should try to think what type of emotions they want to evoke among the Player Circle and then they will have a good idea of the atmosphere to aim for. Is the desired effect to frighten or disturb them? Then horror is the proper atmosphere. Does the Weaver want to tell a high heroic tale with great heroes and dangerous monsters? Then action-adventure may be a better choice.

Because a cycle is a long term story, it does not need to maintain the same mood all the time. There's nothing wrong with a change of pace from time to time - being heavy and dark all the time is trite and silly. Sudden shifts in the atmosphere can be used to great effect - paranoia and hatred taking over during a normal social scene can make things very interesting. The Weaver should, however, try to give their game a consistent mood, this helps the players get into character by adopting the proper mindset and helps keep things focused.

Dark (or Low) Fantasy: This is the default for the first two metaplot arcs and the general default atmosphere for **Tribe 8** overall. Fantasy focuses on heroic, but not perfect, characters within a generally hostile world. There is danger in the dark of night, in the corners of the world a bit too close for comfort, and the concerns of mundane reality - social issues, poverty, hunger, sickness and disease - are balanced against the supernatural threats of the zoms or the Z'bri. Stories of Dark Fantasy tend to be fairly low powered, with few really big acts of magic and wonder - at least acts of good magic or wonder. In the Age of Man, the Dark Fantasy would focus on the darker side of the Nation, and especially on those threats lurking beneath the notice of the Eighth Tribe.

High (or Epic) Adventure: Somewhat the opposite of Dark Fantasy, here the heroes have few or no flaws, and the impact of those flaws are tremendous. Mundane threats fade into the background and are hand-waved away, dealt with off-stage. The supernatural in High Fantasy is always on par with the heroes, and both stand head and shoulders above everyone else. Doing High Fantasy in **Tribe 8** would likely mean using the rules for "Cinematic" characters from the Silhouette Core

rulebook. Here, the larger issues of the world are both exaggerated to an almost symbolic level, and yet easily conquered by direct action of the heroes. When doing High Fantasy, never dwell on issues of food or shelter - everyone is well rested and fed. Encumbrance is not at issue, either. Opponents are powerful, but tend to stay and fight the PCs rather than running away to fight another day.

Horror: If High Adventure is one step towards the light (character empowerment), Horror is one step back from that light. Also commonly called the "victim campaign", Horror means the threats are nearly insurmountable by the characters. Hope exists, but almost like some sick joke, seducing would-be heroes to their final, inevitable, and often squishy doom. Two good ways to do Horror in **Tribe 8** involve either going with the Gritty character creation rules in the Silhouette Core rulebook, or by denying the PCs the use of the genre points while also letting loose with the monsters. In **Tribe 8**, Horror means the Z'bri are invincible in combat, their atmosphere (the aura of corruption they give off by their presence) twists even the most innocent given time. The zoms are relentless foes of the living, and evil, bloodthirsty cults lurk behind the façade of every well-meaning organization or group even remotely secretive. In Horror the real threat is almost never seen until the end, long after the damage of their presence has been done, and the mind-shattering death is almost a blessing since it would be a relief from the pain of reason and sanity. Horror also uses foreshadowing to give the players a sense of inevitability - they will fail, it all means nothing, and death is not the salvation they believe it might be.

Intrigue: Intrigue stories focus on planning, conspiracies, and a level of paranoia and betrayal. The threats in Intrigue are all too human: betrayal, love, ambition, honor and pride, even when the being displaying these motivations is anything but human. Like in Horror the principle characters are flawed and those flaws are exploited, not by some external supernatural threat, but by perceptive humans. There is often an actual antagonist or villain in the intrigue game, and half the fun is identifying them and what motivation is at work. Dialogue, social and mental combat, using skills like Human Perception and Investigation are big parts of an Intrigue story. Frustration, embarrassment and self-assurance are common feelings in an atmosphere of Intrigue, often because immediate physical solutions (i.e. fighting and killing the antagonist) are impossible, or would have no impact on the final outcome. Victories in Intrigue are often as ephemeral as Failures. It is the consequences that matter, and they could have dire impact on characters, such as being framed for a crime they did not commit, losing key information, alienating allies, ruining reputations and so on. Having the inquisition showing up looking for Fatimal heresy can really hamper a characters ability to move freely through Capal society.

Spiritualism: The other "core" or "default" atmosphere for **Tribe 8**, spiritualism, focuses solely on the supernatural issues - the hidden world of dreams and nightmares, the omnipresence of spirits, the interconnected nature of the world, the expression of that interconnection in Synthesis magic and the utter horror that is Sundering. Some see Spirituality as less-than-important since it is often presented as a passive thing, with nothing to do but sit and look on in wonder at the religious imagery and dwell on its meaning. Spiritualism can be used in **Tribe 8** by showing that all things have a spiritual consequence - a body unburied becomes a zom or a ghost and feeds the Sea of the Lost; killing a Z'bri cleanses the world a little bit more. Spiritualism is the atmospheric link between concrete events in the game and the larger themes. For example, to show how treating the Serfs better would bring the Eighth closer to their ideal, you have some spirit, like the one that symbolizes the city of Capal, growing violent or ill. Only a ritual using both Eighth Tribe and Serf participants can heal the city spirit. Morality and enlightenment are also critical to Spiritualism stories, because an act can have different consequences in the spirit world depending on the motivation behind them.

Wonder: Despite nearly four generations of history, and heaps of recovered artifacts, the world is still a new and strange place to the Nation of Man and its citizens. Wonder stories are all about exploring the new, the unknown, and the hidden. Huge vistas opening up from the railing of a Keeper hot air balloon, or from the deck of a tall ship sailing from Sanjon. Wonder stories are all about the descriptions the Weaver gives to the players. Wonder need not be always "pretty" or be about the distant wilderness - the exotic nature of a Serf birth ritual, or the awesome horror of the Mistresses blessing the thousands of Hattani and Oneida warriors with the blood of human sacrifices. The goal is to make the experience something that the players will remember, and that shows them that, even at their most jaded, there are still things in the world that are unknown to them.

The Cast

Casting the cycle is an important matter. NPCs bring a scene alive, allowing the player characters to interact with something instead of merely reacting to their environment. The cast is perhaps the largest part of any Weaver's work before and during the story. They represent some of the most significant threads that the Weaver uses to create the tapestry of the story.

It would be ludicrous to plan out all the NPCs in a multi-quest cycle (or even in a single quest). Think about for a moment - every spirit, every combat encounter, every living, breathing person the PCs interact with is a NPC - ideally a fully realized character with their own role, motivations, goals, hopes, fears and reasons for interacting with the PCs. Doing all this work for all NPCs, all possible encounters, is an exercise in insanity. On the opposite extreme, leaving up to spur of the moment creativity can lead to long pauses in the game, possible creative blocks (like writer's block but for roleplaying), contradictions, and unsatisfying interactions.

Some characters should be planned out in advance - these would include obvious mentors, initial or primary antagonists, allies or family members (if known). Providing full game stats, skills lists, equipment and such is unnecessary - just have an idea of who they are, and the role they are to play. Core characters should also fit with the themes of the game to some degree. If the game is going with the theme of Responsibility, for example, then one NPC might be someone who failed in their own responsibility - a sort of object lesson, another NPC might be someone who will depend on the PCs for help, someone who's future is their responsibility. The Weaver then jots these characters down in their preparatory notes.

A good way to do keep track of these NPCs is to create some sort of database or spreadsheet and make reference to it periodically - this allows the introduction of pre-made NPCs, who will later play important roles, early on in the cycle. This way when they become a plot device, their appearance does not seem sudden or manufactured. Same goes for keeping track of NPCs after they've played their part in the tapestry. PCs often go back to familiar allies and enemies when faced with something new, and it can be useful to dredge up old NPCs to sort of show the PCs their impact on the setting: that little serf orphan they rescued and cared for, now comes to their aid with information on the plot to kill Altara Ven, for example. Above all keeping old and new NPCs in circulation gives the cycle a sense of continuity and dynamism to the setting as a whole.

When making NPCs, the Weaver will sometimes see roles for them that are fixed, often according to the requirements of future plots. One method of keeping all these NPCs straight is the Silhouette Chess Piece System - a system by which each NPC is assigned a role on the chessboard as follows:

Pawns: Pawns are extras, the average person, the walk-on, the mook. The opponents a player character mops the floor with before facing off against the real villain are Pawns. The shopkeeper who has no bearing on the setting or the extra who passes a character in the street are Pawns. Pawns are by far the easiest to roleplay - they simply are. They play no part really. Like on a chessboard, a Pawn can also change into another type of character. If the PCs insist on always conducting business with the same merchant then he or she would become a Knight or a Bishop.

Bishop: Bishops are social encounters. A step up from the walk-on, Bishops are reoccurring NPCs who provide the local color to the setting. Sustained character interaction is the hallmark of a Bishop character. In terms of power, they are usually as or less powerful than a player character. If the story requires it, they may even have a Genre Point or two in particularly important scenes. Bishops convey the setting to the NPCs, and while they play no real role in the plot, they are important to the lives of the PCs, and their fate may motivate the PCs to engage with the quest's plot.

Knight: The Knight is a Very Important Person. Importance in this case is measured against the plot or the metaplot. Knights are not central to the plot of the cycle, but they are often principle characters in individual stories. They are at least as important as PCs in terms of impact on the world. Unlike Bishops, the Knight always plays a role in the metaplot and as such they are not easily overcome. The murderous rival of the PC, one whom the PC must put effort into defeating, may be a Knight, especially if the newly gained confidence the PC used to defeat the Knight is exactly what the PC needs at a crucial point in the plot. In the setting itself, Knights often have some role of authority or influence. The previously

mentioned rival, a parent with whom there is a strong emotional connection (good or bad), the mysterious patron, or the cycle villain's lieutenant all are good examples of the Knight. In terms of Genre Points, if they are needed, Knights have about 3 to 5 points the Knight may use.

Rook: The highest level of active NPC in the cycle. This is a restricted character; their role in the metaplot is crucial and therefore should have limited exposure to the PCs early on in order to prevent a story de-railing event - imagine if a certain young moisture farmer had killed a certain raspy-voiced black-cloaked knight in the first movie of the trilogy? The trick is to prevent said restriction from being obvious. If the Rook interacts with the PCs too early, the Rook should be given a plausible reason for surviving until the end. Rooks usually are much more powerful than any individual PC, and often they are more powerful than the whole Player Circle! Rooks should definitely have and use Genre Points, using as many as needed to survive (remember that surviving is not the same as getting away scot free, nor does it mean without plausible reason). The Mistresses of Hattan, a Fatima, the Fold itself and even human nature are all good examples of what a Rook may represent.

King and Queen (Monarch): The royalty of a chessboard are historical figures. They had tremendous impact on the cycle, perhaps being the genesis of the whole metaplot. The Monarch plays a passive role once the cycle begins: their role is done; the tapestry is about the consequences of their influence, it is not about them, although their impact is felt throughout. Monarchs are often long-dead historical figures like the Wanderers, the Nomads, the Baron, Mek the Jacker and especially Joshua the Ravager. Without these people the story told today would be very, very different, but they have no active role in the events now. These NPCs do not require stats of any sort - they are long gone and unless the group engages in some time travel or similar plot device, the PCs will never directly interact with them.

Always remember that NPCs can change in importance. NPCs who die but leave important marks may become Monarchs; Rooks and Knights may lose their status after their part has been played and become Bishops or Pawns (hey, who said life was fair?). Just be sure to keep the NPC list up to date, adding names, changing their Chess Piece rank or their status (alive, dead, eaten, etc.) as soon as events in the session warrant the change.

The Setting

With the more general threads taken care of, the Weaver can start thinking about the more immediate elements of the cycle. The setting of their games is one of the most important and one of the most overlooked by inexperienced Weavers. This book gives a good overview of the whole setting (Chapters 3 and 4) as well as a detailed look at the primary setting, Capal (Chapter 5). History of the setting (Chapter 2) is also an important factor of setting. If the Weaver prefers to set your cycle earlier on, during the Age of the Fatimas, the original **Tribe 8** setting of Vimary can be found in the Vimary Sourcebook (DP9-803) and is also available online at <http://www.dp9.com/worlds/t8.htm> for all to use. This information can be used as is, but, as often the case with the other threads, it works best when the Weaver adds a personal touch to the official information. If the Circle chooses a home base, now is the time to flesh it out in detail. Give the local merchant a name and a family. The local gossip also needs a name and perhaps a sad tale to explain their loneliness. The PCs should have a place to hang out besides their home, like a tavern run by Keepers or an Evan meeting hall hidden in the farmlands.

A good shortcut here and one that allows the players some hand in the creation process is to ask them each to describe one building or location in the setting. Make up strange little parks, a favorite hunting path or a small ruin from the World Before. Let them have a say in how the world looks, smells and feels.



Beginning A Cycle

One of the final considerations in planning the cycle is giving some thought to the opening story or quest. The beginning of a cycle will have a tremendous impact on its progression and development, and it is usually best to start out with a simple story that will bring the PCs together, and allow them to explore the setting without a sense of urgency. Give them something easy to do, perhaps even give them specific instructions. Do not be afraid of a little railroading at this point; they are able to focus more on experiencing the setting and getting to know their own characters a bit better if the story is explained. The best sort of quest is one that has a fixed goal; usually 'travel from point A to point B' (like a trip from the Ark to the Chateaux). Or a fetch and return quest - someone needs something delivered to or taken from another location - go there, do what they need to do and get back.

Some examples of an opening story are:

- * The group is primarily non-Eighth Tribe, the first story is about simply getting to Capal by land or sea (or air).
- * The group are all Eighth Tribe, their first quest is given by the Church of Lilith to retrieve a relic from the ruins of Vimary or a simple Z'bri hunt in the Broken Lands.
- * For less physical types of games, the PCs could be acting as escorts for a marriage between member nations of the Boarhead Confederacy. No combat, but lots of socializing and intrigue.

The opening story should introduce the characters to each other, their immediate surroundings, and their possible antagonists. At the end of the first story the characters should be presented with a number of different paths to take, allowing the Player Circle to decide where they go based on their experiences (and whatever planted plot hooks) in the first story.

Possibilities and Hooks

Nothing captures the imagination of players more powerfully than the feeling that they are the masters of their own destiny, free to go wherever they wish and to pursue their own goals. While this is the core of roleplaying, it does put a burden on you as a Weaver. Threads that wander rarely make a pleasing pattern, and often lead to a tangle instead of a tapestry. Unless the Weaver is psychic, guessing what the players will choose to do is hard. Even asking them at character creation to limit their options can be seen by some to be an unreasonable infringement of their free choice, although thankfully these types are rare.

The ideal is to plant hooks, fragments of information that lure the players to follow them, thus weaving them into the planned pattern. Be warned - these are hooks, not a railroad. The ultimate choice of what path to follow rests with the players. Remember all those comments about being prepared to make changes to the cycle as need be? Players can be presented with a range of options that contain bad choices (like going on a killing spree and murdering everyone in the setting in a whirlwind of violence). But they should never be given a situation with a "correct" choice, one that must take place no matter what, regardless of what the players may want to do. The best way to lay plot hooks is to tailor them to the personalities and motivations of the player characters. If they have an enemy, then perhaps that enemy may be involved in the hook in some way. If they are on a search for a lost relic of the First Liberation, then perhaps a rumor about the location of that relic may point them towards the intended destination. Just remember that the hook only works if it does lead to satisfying these goals from time to time. Players do not take kindly to always being baited into things without resolution, and start to feel like marionettes at the Weaver's mercy.

Continuing A Cycle

While a cycle's quests take center stage in its development, a good Weaver also pays attention to how the various quests lead to each other, and to the downtime between stories. Linking quests that form a cycle takes more than simply laying quests one right after another; there should be a sense of natural flow from one to another. Reoccurring NPCs, situations and themes can be helpful, but sometimes what's needed are subplots or indirectly connected stories. Take a simple Guide Romance subplot as an example:

Early in the cycle the PCs meet a Guide on the path to fighting an antagonist. During one story, the Guide's backstory comes out during a subplot within that quest; the result of this brings a PC into closer contact with the Guide. Some time later that same antagonist endangers the Guide and the PC saves them. The Guide and the PC fall in love. To go to the next bit of the cycle's metaplot you need the PCs to undertake a serious quest, possibly far away, and without their powerful Guide ally. A good way to link these adventures together is via a "downtime" story centered around the wedding between the Guide and the PC. The Guide has a horrible vision involving the next part of the cycle. The Guide calls off the wedding, and confides to the (likely hurt and confused) PC the reason they could not go through with the wedding. The Guide promises to wait for the PC's return, giving the PC some reason to come back alive and in one piece.

Roleplaying downtime is often done via email or in solo adventures, "bluebooking" as one famous RPG writer coined the term. But sometimes doing a simple "downtime" story with the whole group can be a much needed change of pace, especially after a particularly intense or long dramatic quest. Downtime stories often have little to do with the metaplot; they have a different atmosphere and rarely have anything to do with the theme. The idea of a downtime story is simply to let the players play through a day in the life of their characters, and maybe to experience the consequences of their actions (good and bad). These downtime moments allow the players to develop their characters some more, maybe they take up a hobby (later justification for adding a new skill), or simply develop some personal subplots.

Ending A Cycle

Cycles, unlike other models for campaigns, are meant to end. The heroes return home one final time, the theme is explored and concluded in some way, the primary antagonist is overcome once and for all. All good stories have an end. While it is only necessary to have a vague idea of how it ends in the beginning, Weavers should plan for the ending in much the same way as they planned for the opening story. There is nothing worse than ending a cycle on an anticlimax, or worse, without any real resolution. At the same time Weavers should not overscript the ending, fixing it so concretely that it lacks the ability to alter in light of changes made to the cycle over time.

For earlier games of **Tribe 8**, the ending of the second metaplot arc, the Second Liberation, was a natural ending of sorts. A similar natural end occurs between the forth and fifth arcs, where another generation can step in and finish things off. The ending should provide some sort of closure, for the individual character and for the plot as a whole. In the case of the liberation of Capal, the victory of the Eighth Tribe had a world-changing impact; for the first time since the Z'bri took power there now existed a place of united humanity, free of tyranny and domination (Hattan, at the time, was a mysterious unknown). The torch was being passed from one generation to another. A good way to plan the ending of a cycle is to look at the core themes. If the cycle is about wonder and the unknown, perhaps the ending of the cycle could be the return of the explorers from the vast unknown, bringing with them wisdom and information about what is beyond the horizon. If the cycle was about the birth of the Nation of Man then a natural ending would be the fall of that civilization, or the successful resolution of a threat to the Nation, a resolution that sees the Nation still standing although a bit wiser.

Quests and the Cyclical Play

The cycle is the overall story; its plot is the metaplot on which hang the plots of the individual stories, the quests. The beginning of this chapter mentioned the non-linear nature of a cycle, the use of repetition, of shifts in time. Reference was made to the works of academics like Joseph Campbell. Now that the common elements to both linear campaigns and **Tribe 8** cycles have been discussed, it is now possible to examine the differences.

The cycle quest begins and ends at the same point - home. The hero leaves home at the quest's beginning, and returns home at the end. This gives the story a natural sense of closure and continuity - after all, the hero is now home again, ready to leave for the next quest. The quest itself is a sort of journey, one that may have a stated goal at the beginning, but the ultimate goal is the wisdom learned from experiencing the journey itself. Perils faced, and allies met on the journey represent important lessons the hero must learn by undertaking; they are not simply obstacles that earn the hero experience points or build tension by delaying the final confrontation between the hero and the antagonist. The embodied antagonist, the Z'bri lord or the Mistresses of Hattan, is meant to contain some reflection of the hero within them - they are a cautionary lesson themselves. The ultimate trial the hero experiences is not an obstacle or an enemy, but themselves - their own failings, fears or basic human nature itself. At the end of the quest, the world the hero returns to is not quite the same, because the hero is no longer the same innocent that began the quest. Often during the quest the hero is marked in some way that they cannot go back, they cannot return to their old way of life.

How does one apply this to a **Tribe 8** quest, and ultimately a whole cycle? Well, break it down in again. The hero, that is the PC and the collective group of PCs, begins and ends the quest in the same location - this can mean an actual location or something larger, like the Nation itself or abstract like a general sense of security. Leaving that home and taking the journey can mean being cast out of the Nation, or simply leaving their house in the morning. Their inability to return to what once was could be a revelation, like the PCs learning about the real threat of the zom for the city of Capal, or may have more concrete factors, like being marked as Seed tainted by the Church Inquisition. Obstacles and allies met along the road are symbolic lessons to be learned. Remember the importance placed on Rooks and Knights in the discussion of NPCs? The Eighth Tribe bureaucrat, unwilling to accept the evidence that Fatimal burial rituals prevent zoms from rising would be a good symbolic obstacle, symbolizing the Nation's prejudice against acknowledging the good Fatimas did for humanity, and the danger that proud blindness poses for the Nation. A good symbolic ally in this case would be a bitter and oppressed Yagan ritualist (former Mordred) who was arrested and sentenced to death by an overzealous Eighth Tribe tribunal for performing the proper funerary rites. The embodied antagonists are the zoms who make an appearance en masse near the end of the story, but the real antagonist is the Eighth Tribe itself and its relationship with its Fatimal roots. The changed world the PCs return to is one where they now question the leadership of the Nation of Man, where they grow concerned about the true damage to the Great Architecture, and perhaps question if the Eighth Tribe has truly fulfilled its destiny.

Within a cycle, the use of the same NPCs to represent themes, and the use of the same cyclical structure reinforces the continuity of the quests and their connection to the core themes of the overall cycle. Because the cycle uses these structures, it makes using devices such as flashbacks, prophetic dreams and other non-linear storytelling devices easier. Sometimes the hero of the quest is not the PC; sometimes they play the role of antagonist, obstacle or ally for a NPC - giving the players insight into the themes of the cycle by shifting their point of view. Perhaps the Weaver may want the players to play through a story using NPCs, just to give them an equally refreshing point of view without taking the spotlight away from the players themselves.



The Weaver's Toolkit

Sometimes being a Weaver is a rough job, and sometimes you need a little bit of help along the way. The following part of the chapter is structured in a less formal way to tackle areas where new Weavers may need a bit of help working on.

Z'Bri and the "Squick" Factor

Z'Bri are monsters. They mold flesh like putty; they are driven by twisted impulses; they have a voyeuristic thrill for sadistic torture of humanity either for simple entertainment, or even more disturbing pseudo-scientific experiments. There is a lot there dealing with the Z'bri that can easily turn stomachs or offend players. Like good horror monsters, the key is always that less is more - the hint of something sinister is far more disturbing than a gratuitous festival of gore. The hollow, empty gaze of their serfs, no longer even capable of crying out in pain or shock, speaks of something far more evil than anything the Z'bri may do in front of the PCs.

Another key to understanding and playing the Z'bri is to look at their House-based personality. Sangis are driven by a need to experience sensation - for them pleasure and pain are the same thing, but the important thing is that they get what they want instantly. Sangis are not patient. Koleris are anger personified, not the justified righteous anger of Joshua or a Jacker but a blinding white rage that destroys the hater as much as it destroys their surroundings. Koleris are like parents who kill their families before committing suicide, they are extremists who kill and hurt and bomb and destroy without rational thought as to what they are actually doing. They need to be doing something, anything, to vent, to express that anger. They are the opposite of the Sangis really - the Sangis wants to take from others, the Koleris wants to dish it out, with a chainsaw. The Flemis seek conformity - they want everyone to think like they do, to have no individual desire or need. This conformity hides a deep fear of the individual, the outsider, the other that is not completely understood. Flemis hate anything they cannot understand, and rather than try to understand it they crush it under their hive mind. Like the Sangis-Koleris polarity, the Melanis counter the Flemis' hate of the unknown. The Melanis love to discover things, to take them apart, to understand what they do not know. They are junkies for all sorts of information. They will do anything, break any taboo, to know something they do not already know. Joh'an (exiles), Gek'roh (chained) and Hunters all share the traits of their former house to a degree, although it is often altered by their current circumstances. A Sangis Joh'an is likely a self-indulgent greedy monster, the Flemis Gek'roh tries to infect others, to make them part of their collective, and the Koleris Hunter lashes out against Z'bri with a fury that is truly frightening.



Guides As PCs: A Few Things To Remember

Guides are a powerful character type, one that has very little mechanical downside. Weavers should be very, very careful about letting players make Guide characters. Being a Guide is not a free ticket to knowing the right course of action at all times. If the history of **Tribe 8** tells us anything, it is that the Guides are anything but all-knowing and all-powerful. Like the Z'bri, the Fatimas and now the Eighth Tribe, their belief in themselves have blinded them to incredible mistakes like the creation of the Hattan Empire, the impending collapse of the whole universe with the Fold's damage to the Great Architecture, and the failure of their other plans. They are the mythical Cassandra - capable of seeing the future but unable to get anyone to act accordingly. They are compelled to act on their visions, but feel an inordinate amount of guilt when something does not work right. Coupled with their constant use of heartstones to augment their own powers, and their connection to the Sea of the Lost, insanity and the taint of the Seed seems inevitable. Guides are not happy people as a rule, just incredibly idealistic or borderline basketcases. Players desiring to make Guides just so they can read the metaplot chapter or 'solve' the big problems of the setting with a single big ritual should have this sort of arrogance dropped on them.

But do not doom everything they do to failure; just make sure that the Guide PC recognizes that they pay a price for their powers, a price that means they should think twice before constantly pulling out their Old Arts powers to solve problems. One major difference between this generation of Guides and their predecessors is the unwillingness to simply remove themselves from the rest of humanity. Halos and the others always stood apart from their fellow man, believing that personal relationships like friendship would prevent them from seeing what needs to be done. In a moment of weakness they would have done something out of their personal feelings and interfered with the future. The newer generation recognizes that inaction and hiding from humanity are just as disruptive to the future as getting involved. Perhaps these relationships are the cure for the madness of the eternally self-criticizing Guides.

The two biggest problems with Guides are the gifts of History and Future. **History** is the all the hidden secrets, the true story of those that came before. In Chapter 4 this Gift was described as impersonal, detached, a sort of knowing because you read it once in a book. This power draws on Akasha, the Memory of the Goddess, but if a Guide should try to find out specifics on an individual or even to contact those that have died and passed on, then their gift opens them to the Sea of Lost Souls which can mean a whole host of problems and story hooks. The gift is useful in understanding what needs to be done (the third gift), and this was its intention. If the Guide draws on this a lot then haunting by spirits or having 'flashbacks' could plague them at inopportune times. For instance, whenever something important happening now has a connection to the past, the Guide may find themselves unable to distinguish between the events, and equally unable to properly react to the situation.

The third gift, the **Future** is a lot more malleable in the hands of a Weaver. Each Guide, to a degree, sees what they want to see - either explicitly or because of their own personality quirks. This does not mean they are wrong, only that they may not be able to see the whole future and all its consequences. Halos, to use the established example, sees only failure and the downside of intervening in the natural flow of history which reinforces his own deeply held beliefs. When the Guides uses their Old Arts to 'see the path' of the future, we recommend that they receive an answer tailored to their own assumptions and the needs of the Weaver's own plot.

Posing The Big Questions In Tribe 8

One of the hardest things to do properly is presenting the big questions and the big issues in **Tribe 8**. This is not an afterschool special, there are no 'right' answers to how one makes a society, how to make the world a better place, or how to overcome human failings like greed, selfishness, fear, pride or ambition. The best way to present such issues is by simply laying out the situation and allowing the players to talk it out. Transforming your fantasy game into a philosophical symposium on the nature of civil society may seem uninteresting at first, but if the players see that their decision has an impact on the setting they will be entertained by it. Above all, these sorts of situations put the PCs front and center of the plot and the setting. It allows them to make a visible impact on the setting that does not involve dice rolling. There are a few things to keep in mind if you are going to present them with one of the Big Questions:

Context: The worst thing you could do is to make the situation black and white. This is the "Very Special Episode of" approach, much derided, rightfully, for the artificial nature of how the issue is introduced. Sure there may be bad or worse options, but you should never present an objectively correct option. You aren't preaching. If they seem to think it is black and white, use a NPC to make it a bit more complicated than they first thought. For example, many players would see the plight of the Capal Serfs to be akin to slavery. Presenting this as a problem, many would simply say "make them equal" but how do they do it? Many Serfs simply don't have the initiative to act autonomously; individual initiative was not a positively awarded trait during their enslavement to the Z'bri. Other Serfs still believe that the Z'bri are their rightful lords, and see the rulership of humanity by other humans as an abomination, something that led to the destruction of the World Before and (more recently) the injustices faced by the Serfs and the Fatimals in Capal society today.

Patience: This sort of roleplaying is not common, and many people may need some time to figure out that there is no "right" answer. Be prepared to devote half or even the whole session to just the discussion of what to do. Again, use NPCs to encourage quieter players to speak up. A fellow councilor may ask the silent PC directly their opinion, or challenge their assumption. Perhaps they are not interacting because they do not see the impact of the decision on their character's life. To continue with the Serf Question example, a Serf may turn to a specific PC for help, or to threaten of dire consequences.

Relevance: Like combat or other mechanical elements of the game, if you are going to take the time to roleplay through the situation you have to make it mean something to the players and to the story itself. The next chapter has advice on putting the PCs in the drivers seat of the metaplot. The decision made by the players has an impact, good and bad, on everyone. Resolving the Serf Question obviously would have a tremendous impact on the Nation as a whole and Capal in particular. A change in the creation of the caste-culture of Capal would have a trickle down effect on others seeking a better deal, like the Fatimals and the Squats. It would make enemies of certain NPCs with vested interests in the status quo. And it could mean dangerous situations when the pro-Z'bri Serfs start going further and try to undermine the security of Capal itself. No matter what happens the PCs can't say that their opinions have no impact on the world around them.



Chapter ten: The story of the 8th tribe

This chapter serves two goals. In the first half of the chapter you will learn the secrets of the Tribe 8 metaplot, the five long plot arcs that serve as the basis of the whole Tribe 8 story including uncovering the nature of the Guides, the Fatimas, the Z'bri and the collapse of the Great Architecture. But far more importantly, the second half of the chapter shows how to use this information - to incorporate the metaplot, to adapt it to your particular group, or ignore the whole thing and just use the setting.



Introduction To The Metaplot

Prelude

Before we get started, there are a number of 'secrets' that need to be explained in order to better understand the following metaplot. These secrets are tied to events that occurred prior to the 'start' of the metaplot.

One of the biggest secrets is the origin of these beings we call Fatimas and Z'bri. The origin of the Z'bri and the Fatimas is the same - both are spirits descended from the souls of the dead who passed on into the world of the spirit prior to the imbalance between the two worlds. The One Goddess believed that the spirits of those who had experienced both worlds would be the best teachers for their material counterparts. The difference in them lay in the material forms they took - the Z'bri lost themselves to the feelings and sensations they felt in their modified human bodies, and rediscovered with brutal intensity things like touch, taste, sight and smell. The Fatimas, by contrast, maintained their purpose in their bodies of cold inanimate material, but they lost their ability to empathize with humans, becoming cold, distant, and unwilling to admit error. Hunters, those Z'bri who have out of guilt turned to hunting their fellows, possess the bodies of recently dead people and animals (actually, they usually ask permission and kill the being themselves). The dead flesh dampens the rush of sensation, and while it does not last as long as a normal Z'bri host body, it serves their purpose well enough, while keeping them from the seduction of sensation.



10. Metaplot



SPOILER WARNING!

This should almost go without saying, but the information contained in this chapter of the book will pull back the curtain on the old man in the corner, and will tell you all about the tooth fairy and who really puts Santa's presents under the tree. If this offends you or if you do not want to ruin your enjoyment of the story, then I suggest jumping this chapter and heading to the next one, the Bestiary, and continue reading.

10. Metaplot

The deaths of Mary and Joshua are both mysteries that also need some explanation, since the events as understood by the Eighth Tribe (presented in Chapter 3) aren't entirely correct. In the final days of the First Liberation it was obvious to all but the Ravager that the Fatimas and their liberated humans could not win. Tibor, suspicious of other uprisings in Capal and Hattan, ordered the extermination of all serfs. The night before the fateful final battle, the Baron, Count Vytor, Eth'ian and others met with Tera Sheba and the Fates. They negotiated a deal - that if Tibor and Joshua were removed, a truce could be reached. Tera Sheba agonized with the decision; the predictions of the Fates were unclear. Eventually she weighed the needs of the few humans they had liberated, and the potential for future liberation, against the will of the Goddess. In the end she spoke to Joan and argued that the greater good would be served by the betrayal of her twin brother. In the end it only took a moment: Joan dropped her protection of Joshua's flank and Tibor struck the blow. The conspiracy on the Z'bri side of things was more complicated, as it required the Chaining of Tibor's mate, Gek'roh (from whom all other chained derive their name) but the result was the same - both powerful nemeses died, and the Pact of the Dome was forged. Joan's guilt ate her up inside: denial of her own doubts drove Tera Sheba to become even more arrogant, unable to admit making a wrong decision and intolerant of dissent. Joan's soul will not find atonement until her trial by ordeal during the Conquest plot arc and Tera Sheba accepts responsibility just before the end of the last arc, if she survives that long.

For the Fatimas, the pact that killed T'bor and Joshua was an absolute necessity for the survival of their tribes; for the Z'bri it was a moment of political ambition. The Baron, a spurned and decadent Z'bri lord, saw the desperation of the Fatimas as a way to get revenge on the Warlord. Rumors were filtering in from other camps of attempted rebellions, of strangers - humans - wielding the Old Arts like the hated Nomads, and descriptions of new creatures similar to the Fatimas. The Warlord decided that a mass culling would be required, and was ready to push for the extinction of all humanity save for only the most loyal Serfs. The lords, either out of decadent apathy or covetous desire, did not wish to once again risk themselves hunting humans, or even seeking out the Nomads themselves. When the camps of H'Tan were lost to a Serf uprising, the Baron sought out Tera Sheba and the Fates. The plan was made - the Fatimas would live on a small island south of H'I Kar and cease their rebellion, and T'bor would be killed by the juggernaut Joshua, allowing a more 'enlightened' ruler to rise and take his place. To ensure T'bor's death the lords needed to eliminate those who were too loyal to the old order. 'Prince' Thak'ikch'at had already left, returning to C'Pal to crush the last embers of rebellion there. T'bor's first lover, Gek'roh was the first victim of the newly mastered Melanis art of Chaining. Nek'lot, T'bor's other lover, fled before The Baron could finish him off - fleeing along a lonely river. His body too weak to sustain his spirit, Nek'lot took refuge inhabiting a ruined tower in the Silent City where the lord rests to this day, still lost in a dreamless sleep.

The Baron thought with T'bor dead he could claim the throne easily enough, but it did not take long before the alliance of lords fell apart, with rivals claiming equal right to T'bor's throne. Thak'ikch'at was the strongest contender, but lacked the allies of the Baron and the other contenders. Lesser claimants to the throne were chained or destroyed, or fled to become Joh'an (outcast). Eventually the situation settled down into a cold war between the Baron, the Prince of C'Pal and a group of Melanis in Rhanto. Thak'ikch'at and the Baron remained lifelong enemies, the Baron paranoid of the Prince's armies and spies within his domain. The Prince, for his part, was always leery of the Baron's popularity and his ownership of the Ravager's heartstone. Instead of open conflict, the rivals decided to wait each other out, confident that further ambition and betrayal would eliminate the others. Who knows, there may be other contenders still out there - weaker than these three but still a threat to a newborn nation of humanity.

Mary was the only successful Fatima born in the bowels of C'Pal (or Capal as it is now known). Rather than fight a suicidal war, the Forgivee and a handful of others (including the Guides Halos and Den Hades) traveled west to H'I Kar. Mary, born in the City of Hate, was the Forgivee: meant to purify and absolve humanity of sin. Her first failure was her inability to forgive Joan for her part in the betrayal of Joshua. The Fates were concerned about Mary, especially her connection to the Guides and her independence from the others. Those first days on Vimary were hard, but for Mary it became intolerable. From the Pact of the Dome's abandonment of serfs worldwide, to the creation of the Rust Plague and the plans to exterminate the Squats and Keepers infesting the Nation of the Goddess, Mary found there was much she could not stomach about her sisters. As time went on she also realized that she could not truly forgive humanity for their sin of imbalance, which precipitated the arrival of the Z'bri or the creation of the Fold. Mary's emotional unease was mirrored in her growing physical illness. In the final days of her life, the Guides came to Mary to answer her prayers for guidance from the Goddess. Mary realized that her very nature - a god-like being of inanimate metal - prevented her from understanding why humanity had turned its back on the Goddess, the River and the World of Spirit. As her death drew

near Mary fell into a waking trance, speaking as an oracle. In her delirium Mary seized on the solution to her core problem - in her death she attempted to create a Fatima that would be able to live as a mortal being, to start from childhood and learn as the humans did. But the death/birth was not effortless, Mary had not been meant to have the power to create a new Fatima, and the attempt was killing her faster than her broken heart. Den Hades acted as the midwife - the Guide sacrificed her own ability to have children to give Mary the last amount of power to aid Agnes' birth. Before she died Mary warned her followers to prepare for the future. They were to live in secret among the Tribes and nearby humans, their first born children would be taught the secret mysteries of Mary and her prophecies. Over time memories of those final days became blurred, and rumors that the Guides had a hand in Mary's death became the accepted fact. The Guides and the Marian Sinead Baal prepared Horn for the coming Fallen, and Den Hades silently began her distant observation of Agnes, helping her whenever possible, hoping that within Agnes some part of Mary would reawaken and fulfill her destiny.

Children Of Prophecy

'Children of Prophecy' is the story of the beginnings of the Eighth Tribe - their first attempts to grow from individual Fallen into a cohesive social force. Much of this arc can be seen as a series of tests and lessons the Eighth must learn to be ready for what is to come. In this arc the primary enemy is always the Tribals and their Fatimas who trick the Fallen, oppress them and deny the validity of Joshua's Prophecy.

First, the Fallen find a connection to the fabled Joshua the Ravager, learning at the same time that the Tribals are not interested in simply letting them live their own lives. Finding the lost Joshuan and exposing a corrupt Sheban judge brings the Fallen together - Joshua was real, his original Tribe still exists in the Outlands. This leads the Fallen to seek their destiny beyond Vimary, setting up Dahlia's biggest trick ever. - *Enemy of My Enemy*

An expedition looking for the Joshuan ruins of Mahgog leads to the "birth" of Lilith the Liberator, the self-proclaimed Daughter of Joshua and Fatima of the Eighth Tribe. At first the Fallen do not trust Lilith, who is in fact an elaborate hoax created by Dahlia to humiliate the Fallen. Over the space of a year Lilith does indeed prove herself - often in ways Dahlia does not comprehend. Eventually Dahlia loses control of Lilith as she takes on more and more of Joshua's personality - the result of using so much of Joshua's body and relics in Lilith's creation - and Tera Sheba has Joan destroy Lilith as a threat to the stability of the Nation. The Year of Lilith provided the Fallen with many lessons and gifts - the creation of a new Outlook (the pseudo-Tribe, the Children of Lilith), an added island (Haven, with farmland and a fortress-forgo for protection), and finally, evidence that the Fallen can do far more when acting united, than as disparate cells. - *Children of Lilith*

A year after Lilith's short life ended, the Fallen are again tested. This time they are collectively held responsible for the abduction of Agnes the Child, who was actually taken as part of a complicated attempt to teach the child Fatima the importance of her role and the threat the Z'bri posed. The fury of the Nation is vented on the Fallen, their islands are invaded, and the Fallen themselves scattered, hunted, tried, and executed for all sorts of crimes. Over the year, Joan and her Sisterhood has its doubts about the direction Tera Sheba is taking, but nothing happens until Kara the Hunter, one of the Fallen and a former beloved child of Joan, is killed by a high-handed Sheban inquisitor. Then comes the revelation of the Word of Joshua to all the Seven Tribes when another Fallen, Veruka the Wraith, is executed after her trial. The Fatimas fall back in disarray and the Fallen rally to rescue the forgotten Agnes from a cabal of renegade Z'bri who betrayed both the Fatimas and the Baron, jeopardizing the Pact of the Dome - an act which leaves both sides beginning to doubt the good faith of the other. - *Trial By Fire*



Conquest

The first arc proved that the new 'Eighth Tribe' were indeed the people Joshua had spoken of in his famous prophecy. The second one, Conquest, sets the path ahead of the Eighth Tribe - the liberation of humanity from the threat of the Z'bri. The enemy is now the Z'bri. There is still bad blood with certain members of the Tribals who deny the destiny of the outcasts, but these are less of a threat since the weight of the Seven Tribes is no longer behind them.

The murder of Lilith was the beginning; then came the guilt from the atrocities committed by the inquisition. Joan could no longer stomach the things she was ordered to do in the name of her fellow pillar, Tera Sheba. Joan, who allowed herself to betray her brother once for Sheba's "greater good", chooses to side with the Fallen, opening up her Tribe to any Fallen who wish to rejoin the Nation and vowing to protect them from the other Fatimas. Tera Sheba places her under arrest for defying the Nation. Joan is given a trial by ordeal - to undertake a suicidal mission deep into the River of Dreams in search of lost Tribal souls. The trial splits the Nation and allows a conspiracy of Joh'an to almost destroy the weakened Protector. When things are settled, Joan continues to side with the Eighth Tribe and the myth of Fatimal infallibility and unity are destroyed. - *Warrior Unbound*

What happens next are a series of skirmishes leading up to the larger war. Agnes, reborn in a new, adolescent form, leads a crusade of Eighth Tribe, Joanites and children (Agnites) against Abonom, the Flemis hive on the island of Vimary. Next, Joan leads Templars and Jackers on a lightning raid into the very heart of the Baron's Ziggurat looking for Joshua's heartstone. The heartstone is a relic, given to the Z'bri during an exchange cementing the Pact of the Dome - a peace treaty of sorts that ended the First Liberation and allowed the Nation to live on Vimary in relative peace with the Z'bri of H'I Kar. The heartstone is not found, having been traded away to Capal as the Baron tries in vain to maintain his authority over the Z'bri. Joan then turns the Eighth loose on Tera Sheba's tribal lands in search of the corresponding item, Tibor's heartstone. Joan destroys the stone and officially ends the Pact of the Dome, opening the Nation up to the full fury of the Z'bri once again. - *Broken Pact*

With the Pact of the Dome broken and his authority crumbling, the Baron faces outright rebellion and civil war as two armies of Z'bri, one loyal to Capal, and another made up of mutinous H'I Kar Z'bri, march on Vimary. These two armies, along with the Baron's own loyalist forces meet, with the Nation as the battleground. The Tribals, ill-prepared by their Fatimas to defend themselves, find themselves in a killing field, met on all sides with Z'bri. Some tribes vow to fight, while the Tera Shebans and Evans abandon their sister tribes and hide under Eva's protective shell called The Firmament of the Earth. Within the Firmament, the Shebans set up a miniature totalitarian copy of the original Nation, with the Evans as a working class under constant scrutiny. The Eighth Tribe faces the need to rescue the very Tribes who threw them out. In the fighting the Baron is killed, and the Z'bri retreat a little to settle their own leadership crisis, leaving the Eighth and the remaining Five Tribes to regroup and prepare a counterattack. The counterattack comes the next spring and brings the fight to the Z'bri in their homeland of H'I Kar. The River becomes polluted with the violence of the war. The Eighth and their allies use the Z'bri's own disunity to their advantage and by acting together - Fatima, Tribal and Eighth Tribe destroy the Ziggurat and vanquish the H'I Kar Z'bri. The victory is bittersweet for both Joan and the Guide Halos - with the destruction of Tibor's stone, the Baron and H'I Kar, there is nothing stopping the Prince of Capal from claiming Tibor's throne. Capal needs to be confronted sooner rather than later. - *Vimary Burns and Revanche*

In the lull between wars, the Fatimas turn to the humans whom they now live among instead of ruling. The Eighth is looked to as the natural leaders for the coming conflict. The Eighth look for allies beyond Vimary - seeking out the Squat warlord Luther Boarhead and the elusive Sanjon Keepers. The Eighth forges what becomes the Alliance of Man, to march together on the Z'bri stronghold of Capal. The war is a horrific campaign, exceeding even the battles against H'I Kar because the Z'bri of Capal are unified, disciplined and led by their Warlord, the Prince of Capal. Victories are hard-won and the sacrifices are many - several of the Fatimas are badly injured, thousands on both sides are killed, and the war itself only ends when the Eighth leads a desperate dawn assault on the Prince's fortress. The Battle of Forlorn Hope is the climatic battle of the Eighth's destiny. The Prince is defeated; the Alliance liberates many serfs through the Dreaming serf Isa and her friend, a Magdalite who had once been imprisoned in Capal. With their victory over Capal, the Alliance brakes the hold the Z'bri had had over the whole region. Their time has come, and the prophecy is fulfilled. - *Liberation*

Legacies

*From here until the end of this section what you read is all new information. There are no further italicized references to previous **Tribe 8** material because the content here has never before been discussed. We present it here for the first time - enjoy! Legacies is the default "now" for the current edition of Tribe 8.*

The Eighth began their journey as immature, rebellious outcasts, still in pain from their banishment. They were tested, wounded, persecuted and demonized. One step at a time they came together - first to help themselves, then each other, and finally helping to serve as an example to others. The end of the second arc had the Eighth thinking their destiny had been fulfilled. The third arc, **Legacies**, is all about the blindness the Eighth Tribe suffers from - from the fraying of the alliance to the most disturbing enemy the Eighth have ever met: their counterparts.

The first spirit storm ever rips across Capal, rousing the hidden Zom threat of Capal, sending Dreamers into insanity and comas. The Nation searches for the origin of the storm, sending agents across the whole Nation of Man. The agents learn that the storm seems to have emerged from Rhanto - a fortified Z'bri city on the edge of the Great Lakes - and that, in the final days of the Second Liberation, Melanis lords from Capal traveled to Rhanto with Joshua's heartstone. Believing the storm to have been an attack by Rhanto, possibly using Joshua's heart, the Eighth calls for a crusade to liberate the heartstone. But unlike the previous wars, the heroes of humanity choose instead to lead from the safety of their home - leaving the fighting to their conscripted serfs, squat allies, and leaving the leadership to untested younger members of the Eighth Tribe. The war does not go well - Rhanto's defenses are quite formidable and designed to prevent anyone from entering the city. The leadership fails to live up to their historical predecessors, allies desert, and the serfs struggle with conflicting loyalties. During the campaign, other problems and disturbing rumors emerge - Oneida agents are speaking to disgruntled squat warlords (including Boarhead himself), and Guides, forgotten by most of the Nation, appear to be on the move. Halos, the leader of the Guides, has lost control over his students due to his growing insanity, and now renegade Guides - mostly younger ones - are following their own interpretations.

Through captured Oneida, the Fatimas and the Eighth learn about the city of Hattan, and of its inhabitants. Wishing to know more about the mysterious Hattani (as opposed to their Oneida vassals who are a known threat), some agents of the Eighth travel to Hattan where they witness first hand the Mistresses of Hattan, their blood-sports, and their forces massing for war. Dahlia is captured by the Mistresses and her nature is transformed using the Mistresses own Old Arts turning her into the apocalyptic Firebringer. Returning to Capal, the agents arrive in the middle of a series of brutal repressive acts against the Fatimals (who the Clarion of Destiny and the Church Inquisition both blame for the failure of the Rhanto Crusade).

With the Hattani on the move, the Oneida and rogue Guides seducing allies away from Capal, and the Eighth turning a blind eye to it all, it falls to the newer generation to reunify the Alliance of Man and prepare for the Hattani invasion. A mix of diplomacy, brutality and surprising humility, together with new alliances (with the Nuit, the Arc Priests, and the newer generation of Guides) allows Capal to build a defense against Hattan, the Oneida, and the Firebringer. The Children of Lilith and the Agnites reveal how they have prepared for the continuation of the prophecy. The Eighth see that the path they were taking was leading the Children of the Prophecy of Joshua to become like the truly evil Hattani. The arc closes with the war only beginning, without any conclusive ends.

Spirit Dance

Conflict has been a hallmark of **Tribe 8**'s story - from the destruction of the World Before to the Hattani invasion. For an equally long time this conflict has taken direct, physical form, but there is more at work in the **Tribe 8** spiritual landscape. One of the slowly building problems has been the erosion and failure of the Great Architecture and the growth of the Sea of Lost Souls. Every death, every soul unclaimed by Baba Yaga or the Z'bri, feeds the river, and in turn puts more pressure on the Great Architecture. One of the side effects has always been the presence of hostile ghosts and corporeal undead (zoms and the skuller plague); but starting with the spirit storm in Legacies, newer manifestations are becoming apparent. **Spirit Dance** deals with the Eighth coming to understand that saving the Great Architecture is their true destiny. The nature of this arc lends itself more to spiritual characters but by no means does it shut out other character types. The wars and physical conflicts fade into the background, and the events important to this arc take place away from the battlefield.

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One subplot that has been played out throughout the **Tribe 8** storyline is the story of Agnes the Child. She is the byproduct of Mary's inability to understand (and thus forgive) humanity's rejection of the Goddess and the spirit. Agnes is the only Fatima to have been born, to have lived as a child and as a growing adolescent, to have lived a life cycle similar to a mortal life. Throughout Legacies, she was an enigma; she and her tribe lived in the ruins of the Z'bri city left unpurified by the Eighth Tribe. As Spirit Dance begins she enters a new stage in her life - a more mature, almost adult look at things. She is coming to realize who she is and why she exists. She sees the other Fatimas in much the same way humans do - static, flawed beings limited as much by their metal bodies as those same bodies protect them from degenerating into the madness that claimed the Z'bri. Surrounded by the Capal-Hattan war, Agnes leads a group (the PCs hopefully) into the Outlands in search of the lost Nomads. The goal is to ask for their help in defeating Hattan, but along the journey she and her companions realize that the war is a far lesser concern compared to the increasingly chaotic River of Dream, the Falling Plagues and the armies of zom. When the group reaches their goal and finds the ruins of a Nomad's settlement, they receive additional knowledge of the greater threat via one of the Flying Dutchmen - a cell of Fallen who, a generation earlier, had gone in search of the Nomads. The Dutchmen prophesize a second great Spirit Storm, one that will unleash the full fury of the lost souls on an unprepared world. The PCs (if they do not already have a Guide) and Agnes also learn about the Fatima's birth and the connection between all Fatimas, the Guides and the Z'bri. For her part, Agnes becomes known as the Living Fatima, a title reflecting the very different attitude and personality of the Child of Mary. She begins to explore more of humanity using her Synthesis to even adopt a body of simulated flesh to pass unnoticed among humans.

Agnes' group returns to the war, their words of warning rejected by Capal's leadership who are unwilling to turn away from the Hattan threat. The 'harbingers', as they are called, are labeled as Fatimals, cowards and mystics too wrapped up in the River to know the threat Hattan represents in the material world. Working on their own or with others, Agnes and these harbingers search for a way to avoid the effects of the coming storm. The storm does hit, and with the usual zom come Falling Plagues like rain, and a strange warping of the River which twists spirits into Z'bri-like monstrosities. Hattan, with so much blood on its hands, is destroyed in a maelstrom. Capal clings to survival, but barely - only with the sacrifice of many Dreamers. In the aftermath of the storm even diehard skeptics such as Hal Nirva, the High Inquisitor, and Tera Sheba must admit that the Sea of Lost Souls and the Fold that created it will destroy human and spirit alike if something is not done to heal Creation.



Restoration

All things must come to an end. Six generations ago, the first Guides used the Fatimas to liberate humanity from the Z'bri, returning to it the forgotten gift of Dreaming. Two generations ago the Fallen - outcasts - liberated humanity from both the Z'bri and the patronizing Fatimas. And now it is human, Fatima and spirit alike that must repair the damage their conflicts have caused. In **Restoration**, the last arc of the official metaplot, the conflict becomes internal to human nature - the need to find harmony and balance between the spirit and the flesh. There is also the return of threats such as the Z'bri, the Fatimas, even Keepers who all prove reluctant to make the final step in the story. There is a period of time between the end of **Spirit Dance** and the beginning of Restoration. Another generation has passed since the destruction of Hattan and the near-destruction of Capal. Between the end of Spirit Dance and the beginning of Restoration, the Eighth has been studying the relics recovered by the Agnites and the Harbingers (now seen as the heroes of the Eighth Tribe), and exploring the physical world as well as the River of Dreams for other information that could help in their quest. During this short period (a couple of years), the Nation of Man becomes a more besieged, cautious society, trying to survive in the world of the Great Storm. During this period there are other spirit storms and Falling Plagues but nothing on the scale of the Great Storm.

The Eighth Tribe searches for a way to save the Great Architecture from the impending collapse. Most searchers look to the Nomads and the original Guides for help. Others turn inward and pray for guidance, and a third group explores the ruins of sunken Hattan looking for clues. Agnes acts as one leader of these questing Dreamers, and insists that the solution lies in the destruction of the Fold itself. Tera Sheba, among others, decries such a plan, fearing the numberless hordes of Z'bri believed to be on the other side. Keepers take the first real action, turning on the Dreamers, believing their supernatural witchcraft to be causing the problem. This ultra-reactionary group, called "The Iron Wheel", begins a purging of all shamans, Z'bri and Dreamers. They kidnap Tera Sheba and plan to execute her, with the surprising help of a re-emerged Joan, whose guilt and remorse over the interference of the Fatimas has driven her to support their self-destruction. The leadership of the Iron Wheel is defeated and Tera Sheba saved, at the price of Joan, who is torn apart by the Keepers in Tera Sheba's place.

Agnes' Harbingers believe that they have a way to open the Fold, but need the help of the Melanis Z'bri. The Melanis are among the most knowledgeable about the Fold and have a great deal of experience with trying to breach the barrier. Seeking out an alliance with the demons makes the Eighth very suspicious of the Living Fatima's plans. The Z'bri themselves are also mistrustful, but they do meet seeing it as their only possible chance to escape this world. The Fatima and her allies persist against the suspicion of the skeptical and seek out those Melanis who survived the Rhanto Crusade. The two sides, after thwarting the plans of the abomination Elatha, learn to work together. Surviving attacks from both Coddess and the Seed's self-proclaimed champions, this group uses their combined talents and wisdom to figure out a ritual that calls on both the Goddess and the Seed to cut the Fold - thereby fulfilling Joshua's prophecy about "a wound that heals" and allowing the River to flow whole once more. Gambling that there is no huge army waiting beyond the Fold, and that destroying the Fold will help to "drain" the Sea of Lost Souls, the group makes plans to perform their ritual. First the spirits of the remaining Z'bri and Fatimas must be released from their material forms, then the humans must use their skills - Synthesis, Sundering, and Technosmithing, to remove the Fold itself. The ritual succeeds and the Fold is destroyed, allowing the souls of the dead to make their way to their rightful place in the World of Spirit, draining much of the destructive potential from the Sea. But the healing has just begun; the Great Architecture is still in need of repairs, the world is still plagued by Zorns, corrupted spirits and more human monsters, and humanity itself is now aware of the need to maintain harmony between the material and the spiritual. The third city is realized in the hearts of humanity, roll credits and cue the lights.

Final Curtain Calls

The end of the Restoration and the final fate of several key characters are left wide open for a reason. Since so much can happen to cause changes in the final few events, we felt it best to avoid tying the Weaver's hands with fixed endings. However, for those who are curious, this is the status of many of your favorite **Tribe 8** characters and groups at the end of the metaplot. Note: the following only holds if the PCs do not deviate at all from the plotline. Since this is a practical impossibility, treat this as merely an interesting 'what if' scenario.

Agnes - the Child Forgiven plays a large role in the final arcs of the metaplot, acting as a bridge of understanding between the spirit and the mortal flesh. In the final act, it is Agnes and her 'Harbingers' (the PCs) who remove the barrier between the two worlds, and restore balance to creation. Agnes, for her part, returns to the Spirit World and her Tribe goes on to merge completely with the post-Restoration society.

Baba Yaga - the Crone was badly injured early on in the Second Liberation when she and the Melanis lord Deacon Vytar clashed in a mystic battle, and finally succumbed quietly in the interim between Conquest and Legacies. The Yagans, persecuted as 'Low Tribe' Fatimals linger on after that and pass on their knowledge to future generations.

Capal - Capal becomes the heart of the new Nation of Man, and the commercial and civil hub of the new state. It continues in this role long after newer governments and nations rise, becoming, eventually, a sacred city protected by surrounding governments as a historical landmark.

Dahlia/The Firebringer - What was left of Dahlia after the Mistresses used their tainted Old Arts to transform her into the Firebringer is destroyed in the second Great Spirit Storm, the one that floods Hattan in the Sea of the Lost. Between the pogrom against Fatimals, the wars and the corruption of their Fatima, the Dahlians are practically annihilated by the end of the metaplot.

Eva - Eva's shell, the Firmament, continues to drain the surrounding area of vital nutrients for another generation, before Joshuans seeking to reclaim Vimary decide to send an expedition to destroy the comatose Fatima at its heart. After the peace treaty of Vimary is negotiated with Olympus, the Joshuans allow Evans to make a pilgrimage to the site. The tribe that carries her name dissolves under successive generations of intermarriage with various outside families.

Hattan - Hattan's destruction in the second Great Spirit Storm is complete; nothing of the blighted city remained. The area where the city once stood becomes an important, if cursed, place to study the effects of the Sea and the collapse of the Great Architecture. Its almost magnetic attraction for zoms and death cults, including a few self-styled "necromancers", in the years after the Restoration, caused King Boarhead to give permission to the Cult of the Liberator to build a fortress nearby to routinely patrol the area and protect scholars and researchers.

Joan and Tera Sheba - the fates of Joan and Tera Sheba are really up to the individual group to decide. In the final climatic scene of the Iron Wheel quest, the PCs may decide to free the Lawgiver, or they may side with Joan and forever end the threat of Tera Sheba's tyranny. The default is that they rescue Tera Sheba and escape. Joan, exhausted and defeated, does not resist as her allies in the Iron Wheel tear her body apart. Her soul, she hopes, will finally know peace and be reunited with her brother's. Tera Sheba, meanwhile, has learned her lesson and is truly repentant for all that she has done in the name of the Goddess. She retires with a handful of sympathetic Fatimals to the ruins of Vimary where she helps negotiate a peace between the Joshuans and the Olympian Keepers. When Agnes begins the Restoration, she willingly sacrifices herself. After her death, her journals are discovered and become one of the most valued collections of writings by scholars seeking to understand the era. Tera Sheba kept meticulous notes and her narrative is preserved as a cautionary tale of power and the corruption of the same. The journals become part of human political thought - alongside Machiavelli's *The Prince* and others.

Liberated Serfs - After the Restoration there are few, if any, Serfs still loyal to the Z'bri. Many small Seed-centered cults pop up, but the Church of the One Goddess and the Cult of the Liberator put down most such outbreaks, fearing a return of the Z'bri. It isn't until the First Restoration of Doctrine, some two hundred years later, that the basic tenets of Seed

worship are introduced to the Church, which leads to a series of reforms. Descendants of Serfs still retain the ability to remember past lives, although the degree of details remembered does fade.

Luther Boarhead and the Boarhead Confederacy - Luther Boarhead, with assistance by one or more rogue Guides, attempts a revolt against the Nation early in Legacies before the Hattani invasion begins. His son, Morred Boarhead, renegotiates the peace treaty with the Eighth Tribe and helps fend off the Hattani and the Oneida, while reconquering his father's broken confederacy. He rebuilds the confederacy as a kingdom under his father's name, and sets out on a lifelong campaign of conquest. Out of difference to his Agnite wife and under the advisement of Guides, he spends much of his time conquering former Oneida homelands and pushing his kingdom southward. By the time of his death, years after the Restoration, his own kingdom dwarfs the Nation of Man. The Boarhead Empire becomes the forefather of several important nations in the future and historically recorded alongside the Holy Roman Empire.

Magdalen - Magdalen herself goes into hiding when the Eighth Tribe turns on the Fatimals after the failure of the Rhanto Crusade. The facts about her death are unknown, but she is declared dead shortly after the Iron Wheel. Many think Joan may have killed her before taking Tera Sheba back to the Iron Wheel, others believe a jealous lover betrayed her to the Herite inquisition or a Sister of Blood. Her heartstone is recovered and used in the Final Restoration.

Olympian Keepers - after the Iron Wheel is defeated, the ultra-conservative Olympians deflate and lose much of their stature, and with that the Olympian ideal of restoring the World Before also fades into history. Olympus continues to play an important role in rebuilding civilization - as teachers and researchers - but they never regain the status they once enjoyed.

Oneida - with the destruction of Hattan and thousands of Oneida, the Oneida vassals of the Mistresses find their lands under attack by fellow Squat nations bent on revenge for generations of raids. Many northern Oneida are conquered by King Boarhead the First within months of Hattan's destruction.

Rhanto - after the Restoration, the Melanis sanctuary-city of Rhanto is plundered by Keepers, Dreamers and Squats. As the only relatively intact site of Z'bri civilization, it attracts attention in later years by human researchers trying to piece together the history and culture of the Earthbound Z'bri, and House Melanis in particular. Joshua's heartstone, however, is never found and remains the mythical Holy Grail of this era for generations.

Sanjon Keepers - after the Iron Wheel debacle, the philosophy championed by the Sanjon Keepers becomes the dominant social movement within the Keepers. The actual Sanjon Keepers become masters of the seas as they rechart the long forgotten paths to Africa, Europe and beyond.

Sea of the Lost - the unnatural sea of restless souls and brackish spirit-stuff drains away after the destruction of the Fold, although it does continue to plague Dreamers for generations to come, as parts of the Sea are rediscovered and dealt with.

The Cult of the Liberator (Children of Lilith) - the Cult of the Liberator remains independent from the main body of the Church of the One Goddess for many years, suffering the occasional sectarian schism. However, over time the two institutions merge, with the Liberator Cult retiring formally and becoming the ceremonial military arm of the Church. The tradition of ritual sacrifice of the First Child continues an amazing three hundred years within the Church before discovery. Reformists within the Liberators themselves purge the heresy.

The Eighth Tribe - the moniker remains to describe the Dreamers who rule from Capal for several generations after the purity of the 'Tribe' is long lost. History records the Eighth Tribe as semi-mythical heroes, a generation made important moreso by the historical events of the era, than by any divine mandate.

The Guides - After the Final Restoration, Guides lead the way in the rebuilding of the Great Architecture. Never a large group, the Guides spend less and less time in more peaceful lands, eventually fading into myth. The Guides as a group remain in secret, passing along their secrets and acting as intermediaries between the flesh and spirit worlds. The Church of the Goddess eventually claims that all Guides were actually gifted disciples of the Goddess, Her first true prophets. The

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Guides allow the Church to steal their credit, allowing themselves to be forgotten. The Guides believe that the balance between worlds cannot last, and that in time they may be needed again. If time is indeed a circle, then it may be the descendants of these Guides who open the doors once more and allow the Z'bri to once again travel to Earth.

The Z'bri - the spirits known as the Z'bri vanish after the Restoration. Chained Z'bri, heartstones and the legacy of their rule over humanity remain for generations, but no sign of the spirits themselves remain. As for the "numberless armies of Z'bri" missing from the Fold when the Restoration was completed, no one knows. Perhaps they gave up trying to cross, or perhaps the Goddess, in communicating with the Nomads, also spoke with the Z'bri; or perhaps the armies never really existed at all except as a fearsome shadow on a child's nighttime bedroom wall, and a metaphor for the fear and uncertainty humans felt in embracing the Spirit World.

Vimary - the Joshuans claim Vimary as their own, according to their own Prophecy of Joshua. They end up fighting a small-scale war with the Olympian Keepers, overzealous Fatimals of Eva and Baba Yaga and River Squats for years. Eventually Tera Sheba returns to the island, and offers to negotiate a deal bringing peace to the island. Vimary lingers as the neglected origin of the Nation of Man for hundreds of years before the Church, and some secular historians, eventually have a number of museums and shrines built on the island. It becomes a somewhat under-appreciated landmark.

Weaving The Metaplot

Now that you know the story, the first question is "what do you do with it?" Do you go with it as written? Do you ignore it? This second half of the chapter offers potential answers.

How To Approach The Metaplot

A metaplot is defined as a 'story beyond the story' or the 'story of the story'. For **Tribe 8**, a metaplot is the plotline of the whole cycle (campaign) on which the Weaver places the individual stories, or quests. The metaplot contains the themes and events which place the quests into context, giving the whole cycle a sense of cohesion and continuity that it would not otherwise have. In the language of other role-playing games, a metaplot is the name

given to any plotline that is published by the game creators

and has an influence on the game's development.

A metaplot can serve multiple roles in the game-as-played by you and your group.

Metaplots can be used as written - as the

primary plot with the player characters as

the main protagonists - or it can be

background "noise": just something

that happens to other people, and

occasionally has an impact on the

characters. Metaplots can be

changed, events altered to fit the focus

of the characters, their strengths, their

own subplots and so on, or the whole

metaplot can be thrown out and

ignored totally.



Metaplots are not written in stone, no group is forced to use the metaplot, or even acknowledge its existence - it is not something to fear or loathe. Much of the criticism of metaplots in other editions and products is their presentation: too many secrets kept from both players and weavers/game masters alike; the powerful influence of untouchable non-player characters who steal the glory and leave player characters in the role of observers, watching from their front row seats as the story is resolved without their involvement. By presenting the whole of the **Tribe 8** metaplot, and presenting it in a way that minimizes naming specific names, both these complaints are resolved.

How To Change The Metaplot

Using the metaplot is not so simple as dropping it straight into the gaming group. A metaplot is often just the skeleton of a cycle - the bare bones. A metaplot is best used when tailored to the specific group. There are a number of ways to do this. Much of this will seem similar to advice given on story building, both in the *Silhouette Core rulebook* (page XX) and in the previous *Weaving Tribe 8* chapter.

Step One - Understand The Metaplot

What is the overall theme to this particular plot arc? What sorts of characters are supposed to be associating together? What is the role of this adventure in the context of the whole metaplot?

Knowing the whole metaplot (or the parts you intend to use) is where integrating a metaplot story should begin. Published modules make presumptions about the experiences and types of characters players will use in the story, so running a story from the Children of Prophecy arc, for example, without any Fallen will be difficult, but not impossible. Stories set in the current era (Legacies) and beyond have more flexibility in this area. The current arc's theme is also something to take into consideration - if the theme is revenge and victory (like in the Conquest arc) then these themes should carry through the story, at least in the central elements of the plot in order to maintain thematic cohesion.

Once the issues of the metaplot's larger points are understood, it is time to turn to the specific portion of the metaplot you wish to use. The events in the five plot arcs of the **Tribe 8** metaplot cover three generations - quite a daunting prospect from a time-investment perspective. Few groups have the luxury of time and opportunity to run the whole thing, with the same group of players, from start to finish, so most want to focus in on one or two arcs. But even then, these cover several years worth of stories, measured 'in-game' and in real life. Look at the arc carefully, identify the core events in the arc or the published cycle book. One trap some people fall into when using a metaplot is ignoring the fact that the metaplot is not the only 'plot' happening in the setting. Players should feel that there is a lot happening around them - this will reduce the feeling that they are merely waiting around for the next metaplot event to begin.

Step Two - Integrate The Characters

What events, people or themes from a character's story could be integrated as hooks into the metaplot story?

Integration of characters into the metaplot is a common problem with other published metaplots. The complaint that NPCs do everything stems in part from an inability to make the metaplot relevant to the player character. Look for things from a player character's perspective that can be used as a hook to get them involved. In the first two arcs of **Tribe 8** this was relatively easy since the presumed setting for the metaplot - Vimary and the immediate environs - had so many built-in hooks. The Fallen were all former Tribals, so any event of the metaplot that dealt with the Tribals had the possibility of being connected directly to one or more characters, via friends, enemies and family the banished Tribal left behind, and who still have an impact on that character's life. In the Capal era the connections are more immediate - these people are still a part of their lives, with the added benefit of having cross-group relationships with serfs, keepers and squats. But people are not the only source of hooks - there are events that can act as hooks as well: losing a parent to the Second

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Liberation, having joined the desperate migration from Vimary to Capal because of the famine. These all can be links to metaplot events - a desire to return to Vimary, or to know about the dead parent, as examples. Finally there are themes that can be used as hooks. Themes are not the greatest of hooks, since players feel less connection to something as abstract as a theme, but they can be powerful links. The obvious hook in Legacies is to have a character from the newest generation. This new member of the Eighth acts an outsider to their society, seeing things that the established non-player characters cannot see.

Step Three - Bait And Switch

Where can you replace 'iconic' non-player characters with player characters? Which events can be reinterpreted or rewritten?

The companion complaint about metaplots is "the NPCs get to do everything." This requires a bit of explanation. Metaplots are tied to their settings that they then change as the metaplot events unfold. Since metaplots must be written prior to contact with the player characters, and they need to interact with someone, metaplots make use of established non-player characters or the "iconic" characters instead of player characters. The solution is to shift the focus away from these pre-packaged heroes and to your own protagonists - at least, that is if you intend to involve your group in the metaplot, and not simply use it as background. Since the themes of the metaplots and the core events of each plot arc have already been identified, the next step is to make the player characters the protagonists.

One way is to simply allow the players to use the NPCs as PCs. This solution has obvious problems - what to do with the player who refuses, or who really wants to play a unique character? The better solution is to replace, either from the get-go, or through some sort of phasing out, the NPCs with the PC heroes. **Tribe 8**, at least in the first few steps of the metaplot, was written with this in mind - newly Fallen PCs would, through their participation in the metaplot, develop to the point where they become the leaders of the Eighth Tribe, as the established characters like Hal Ninva or Troy Fenys die off or retire in other ways. Killing off iconic NPCs can often be a great way of putting PCs in the metaplot spotlight - it has the added advantages of throwing off those players who expect the NPC to be a major character (perhaps they read this chapter), and creating hooks for future stories. For example, killing off Deus, Altara Ven's husband, way back in the first metaplot arc changes things immensely, especially if Deus was in love with a PC and not Altara Ven at all! Now the widowed PC becomes the focus of Deus' and Altara's subplots. Changes like this give the metaplot a more fluid, unpredictable feel to it, and this goes a long way to making players feel better about them. These doomed NPCs make great mentors to emulate, patrons to avenge, enemies to put things into greater clarity, et cetera.

Like NPCs, events in the metaplot are not written in stone. Not everything needs to happen as written. This was touched on in the previous step and it is the reason you were encouraged to identify and categorize metaplot events as either primary or secondary in importance. Primary events can be changed, but often are not within the power of the PCs to alter (such as the death of Mary or the war between the Alliance of Man and Capal). Secondary events are the most malleable and can be reordered or removed as best suits the group's style of gameplay. The focus is always on the player characters, so if they deviate and go off on a subplot, then that subplot has a role in the greater story.

Step Four - The Care And Feeding Of Metaplots

Know when to sacrifice metaplot. Reward pro-activity. Keep the 'untouchables' out of reach.

Now you have the metaplot you want, the stories you intend to use; you have made the necessary hooks to involve the PCs and you have made them the most important people in the story. But one session later everything looks like it might fall apart. The best advice to follow in these times is the same as when handling the maintenance of your own home-made stories - know when to sacrifice the plot and how to bring it back. Badly written or badly managed metaplots often feel like a train on a very narrow railroad - no switches, no turns, just chugging along without stopping, no matter how much a

player may wish to deviate from the published plot. The answer is simple - stop the train, and let them off. Forcing metaplot on players is the best way to make them hate it, no matter how much work you put in as a Weaver to make them the focus and give them all the heroic rewards. If they want to do something major let them. It may mean more work in the short term but it is worth it. If they decide to kill Agnes back in Trial by Fire, instead of rescuing her from her kidnapers, then so be it. Make a note of it, and after the session try to figure out how this impacts the campaign you are running and the metaplot as a whole. The twin of this problem is when players get pro-active and do something or figure something out before the metaplot expects them to. Do not punish such things, unless they did it by cheating (such as reading this chapter). The events in **Tribe 8** are huge things. Simply knowing that humanity must maintain balance in life is not enough to skip to the end credits - you must convince all of humanity to do such a thing, and without the suffering of the spirit storms most will not listen, or live their lives accordingly. But if your players decide to scout the northeastern outlands before Capal is introduced then let them go, let them be the first to find it and let their reactions determine when the Fallen deal with it.

One final word on the big, big NPCs - the untouchable ones, the ones without game stats, without hard mechanics on their powers. If you intend for them to be untouchable then don't put them within reach of PCs. In a well-run metaplot campaign, no-one should really be so important as to be essential to the plot. Killing Lilith before the Fatimas do is certainly possible (if very difficult) - it does make a big change to the lessons learned in the story, and has an impact on the setting and the metaplot as a whole, but if she wasn't meant to be in danger of this, then Lilith should not be presented to the PCs. Far too often Weavers make the mistake of sticking too closely to the metaplot and giving NPCs an incredible amount of script (and player immunity). Players will know that you are protecting someone, and they will resent it. They will also, commonly, ignore that NPC or let them do all the hard work - even in situations where they should be confronting the NPC. The best way to fix this, should you find yourself unintentionally creating such super-NPCs, is to kill them off - at least kill off their infallibility or immortality. NPCs can be wrong - they jump to conclusions, they forget a key piece of information that the PCs know, they need help, they get sick, injured, or actually die.

Now that you have deviated from the metaplot, that you have humbled your NPCs, and re-ordered the chronology of events, you can find a way to get the metaplot back on track. The secret is to take what the PCs are already doing and weave it back into the sequence of metaplot events, so that the deviation merely becomes a change in how the metaplot plays out overall. If the PCs decide Capal is too corrupt to survive, and join with Hattan, fine - the story continues with the PCs in Hattan. Perhaps the Great Storm hits Capal instead, giving a sort of divine confirmation that they made the right decision. But this does not change the fact that the Great Storm happens, or that eventually the Fold is opened by the Mistresses. The story simply picks up where the players are, and keeps going.

How To Avoid Or Ignore A Metaplot

On the other hand you may not like the metaplot, or find it stupid. Perhaps nothing said here has changed your mind about metaplots and you insist of working without them, or just maybe you like the metaplot but not as the plot for your campaign. Then what do you do? The solution is pretty simple - do whatever you want. Take the setting from Chapters 2, 3 and 4 and simply go from there. The one advantage to having the metaplot spelled out is that it makes avoiding it so much easier.

Playing within the metaplot but ignoring it is a bit more tricky, but not quite so hard as playing with it. The metaplot becomes much like our own world events - they happen regardless of what the PCs do. It impacts them like the weather - it just happens. Hattan sinks beneath the waves of the Great Storm, Lilith is killed by Tera Sheba and Joan. Things happen, and if the PCs are in the way, then it happens to them. A good example of this sort of play is the outsider campaign - where the PCs are deliberately not the main protagonists, but are instead detached enough from the events that they can observe it. This is like telling the story of a theatrical play from the point of view of the walk-on extra character. The only concern here is to make sure that when the metaplot interferes with the characters, it does not do so in a way that ruins their enjoyment of the game. Killing everyone off simply because they happened to be in Vimary when the Z'bri invade and destroy the island is unfair and not really fun - telling the story of how your Keepers, who were trading with the Tribals when the Z'bri attacked, get out of the warzone and back to their lives and plots and story in Olympus is, however, more interesting.

Chapter eleven: Tribe 8 Bestiary

The story of Creation is not the playground of the Children of Prophecy alone. Trees, animals, spirits, sicknesses, and being from the most exalted to the most base all have their roles to play as well in the story. From the humble beast hunted in the wild for its leather and meat to the flawed and tragic Fatimas, demi-gods in exile, to the abominations of flesh and Sundering crafted by the Z'bri in the Age of Beasts - their story begins here.



Tribe 8 Bestiary

The world of **Tribe 8** is not a friendly one. There are a number of threats beyond the Walled City of Capal. The world roughly breaks down into four categories: creatures of the **Natural** world, which includes animals but also includes diseases and parasites; those dedicated to the **Goddess**, including animal spirits and the embodied Fatimas; those tainted by the **Seed**, like the Z'bri and their creations; and finally there are the **Lost**, abominations created as a result of the Fold and the damage done to the Great Architecture of Creation.

Each creature has a short write-up, their **Silhouette CORE** stats, and a story seed or two associated with them.

Certain creatures use the full **Silhouette CORE** statistics, just like player characters and NPCs. These are the most straightforward to read: the stats for these creatures represent the typical encounter with the creature. Other creatures are more animal-like and therefore use the beast stats (like **INS** (instinct)) as per the **Silhouette CORE** rules on page 120. Then there are swarms of tiny insects which use the Swarm rules from the **Silhouette CORE** rules, page 122. Where applicable there are also Variant examples of the creature, with notes on the differences between the variant and the base creature.

When creatures have no listed Attack (i.e. Attack: none), they may use their base Unarmed Damage as usual.

There is, however, a new set of statistics for a new type of creature. These individuals are not so much a single type of creature, as a template that is applied to another creature. The information from the Template alters the base creature. For example, Skullers are not a species of creatures themselves, but a mystical disease which transforms the victim creature into a skeletal, rabid version of their original species. Another instance of using templates is the Z'bri, who are molded by their House and possibly things like being Chained or a Hunter, as well as their basic traits and their own individual personalities.

Of Nature

Universal Notes - Animals

All animals are considered to have a skill of Survival 3/2 and Navigation 2/1 in their native environments.

Dual-Stats and the (OGL)

The creatures and threats listed here have both **Silhouette CORE** and (OGL) stats. The (OGL) stat block is located in the text box next to or below the main **Silhouette** entry. For a few creatures there are direct analogues to creatures already present in the **Standard Resource Documents** (SRD). When this is the case, the (OGL) creature is merely mentioned, along with any minor changes that need to be made.

11. Bestiary



Beast of Burden (OGL)

Use the Horse (Heavy) or appropriate animal from the SRD

"For Auroch, use the Horse (Heavy) from the SRD but increase size one step."



Bird of Prey (OGL)

Bird of Prey Use the relevant animal (Eagle, Hawk, Owl or Raven) from the fantasy or modern SRD

Beast of Burden

Beasts of burden include horses, oxen and mules used for agricultural labor and foodstuffs. Back on Vimary, owning such an animal was a mark of prestige because of their rarity. Trading with the Boarhead Confederacy has increased the numbers of such animals substantially and now most rural families have at least one such animal, if not a breeding pair.

Aurochs are the wild descendants of stock cattle. Generations of living in the wilderness have restored much of their original behaviors. They have grown huge to better cope with predators. They are nervous creatures, who react badly to any threat they perceive (stampeding, bulls going the threat, etc). They prefer the edges of marshes and tall grasslands, migrating south of the High Mountains to avoid the worst of winter.

SILCORE STATS

AGL	0	BLD	+8	FIT	+1	INS	+1	PER	0
WIL	0	STR	+4	HEA	+1	STA	70	UD	13

Skills: Athletics,1

Special: none

Attack: none

VARIANT - AUROCH

Change increase BLD, FIT and WIL by 1, add Hand to Hand 2/1, and a Gore Attack (DM x18)

Bird of Prey (Eagle, Hawk, Owl)

They soar above the wilderness, they inspire the awe and imagination of humans, some are associated with the Fatimas and the Z'bri, the birds of prey have grown larger, smarter and, if possible, more majestic than they were in the World Before. Ravens and Owls are associated with Baba Yaga/death and Tera Sheba/wisdom respectively. Eagles were a favorite underdog spy of choice for wilderness Z'bri. All of them have powerful spirits who are in turn worshipped and paid tribute by Dreamers and Squats.

SILCORE STATS

AGL	+1	BLD	+1	FIT	+3	INS	+2	PER	0
WIL	0	STR	+2	HEA	+2	STA	40	UD	8

Skills: Athletics 1/1, Combat Sense 3/1, Defense 2/1, Hand to Hand 2/1, Hunting 2/1

Special: bite/gore attacks are infected with Rot (see diseases, below), usually charges first attack

Attack: Gore (DM x12)

Boar

Prolific throughout much of the Outlands, they reach pest proportions in some locations. Boars are the mixed descendants of domestic pigs and the much smaller wild boar populations of the World Before. Large, nasty, and difficult to kill, they are a staple meat for many desperate Squat tribes. Their flesh carries parasitic worms that can infect anyone who eats the undercooked meat. Fatimals generally have a taboo about eating boar; Yagans in particular only eat it for special occasions, and only then when skilled cooks and butchers prepare the meal.

SILCORE STATS

ACL	+1	BLD	+1	FIT	+3	INS	+2	PER	0
WIL	0	STR	+2	HEA	+2	STA	40	UD	8

Skills: Athletics 1/1, Combat Sense 3/1, Defense 2/1, Hand to Hand 2/1, Hunting 2/1

Special: bite/gore attacks are infected with Rot (see diseases, below), usually charges first attack

AttackGore: (DM x12)



Boar (OGL)

Use the Boar from the SRD

Caribou/Deer/Moose

Living in small herds, or wandering alone amongst the forests and meadows of the Northeast, these three species are the dominant inhabitants of their ecosystems. They are vital to the health of those who rely on them for food, for leather for clothing and for bone and sinew for construction materials.

SILCORE STATS

ACL	+1	BLD	+5 to +9	FIT	+2	INS	+2	PER	+1
WIL	+1	STR	+3 to +5	HEA	+2	STA	60 to 80	UD	13 to 19

Skills: Athletics 1/1, Defense 1/1, Hand to Hand 2/1, Notice 2/1

Special: Moose are the largest, males have a gore attack

AttacksGore (AD+4, +6 for Moose)



Caribou, Deer and Moose (OGL)

"Use the Horse (Light) for Deer, the Horse (Heavy) for Caribou and the Moose from the SRD"

"For Moose, increase size one step"

"Add Gore Attack (Dmg 1d8 for Deer, 2d6 for Caribou, 2d8 for Moose)"

Add Weapon Focus (Gore) feat as racial bonus

11. Bestiary



Els

Since the Fall, the seals of the north Atlantic have returned in huge numbers where they feast on the returned bounty of the sea. Coastal Squats, in particular the Nuit, hunt them for survival. The Keepers of Sanjon hold a long lasting traditional antipathy towards the creatures and generally hunt them on sight, harvesting their bodies for food, outer clothing (nothing keeps out the water and winter chill better) and for fat, which they render into oil and candles.

SILCORE STATS

AGL	+2	BLD	+4	FIT	+2	INS	+2	PER	+2
WIL	+1	STR	+3	HEA	+2	STA	55	UD	11

Skills: Athletics 4/1 (swim), Hand to Hand 1/1, Hunting 2/2

Special: on land they suffer a -1 to AGL, INS and PER rolls, on land ignore their Athletics skill calculating movement

Attacks: Bite (DM x8)

Els (OGL)

Use the Porpoise from the SRD

"increase size one step, add
land movement of 10ft"



Fur Animals (Beaver, Fox, Mink, etc)

This is a wide range of animals known collectively for their warm fur and their small, quick natures. Their populations fluctuate wildly depending on the seasonal conditions and how heavy their numbers are diminished by animal and human predators.

Among these creatures are the Beavers and Otters - both have special significance to the Squats who live up and down the Great River.

SILCORE STATS

AGL	+3	BLD	-4 to 0	FIT	+1	INS	+2	PER	+2
WIL	+1	STR	-2 to 0	HEA	+1	STA	10 to 25	UD	-2 to 4

Skills: Athletics 3/2 (Swim), Combat Sense 1/1, Defense 2/1, Hand to Hand 1/1, Hunting 2/1, Sneak 3/1

Special: none

Attacks: Bite (UD+2, minimum of 1)

Fur Animal (OGL)

Use the Weasel from the SRD

Adjust as appropriate for
individual animal

Gray Bear

A new breed of the traditional lord of the forests, Gray Bears are common in the ruins of the World Before, smaller than their larger cousins and more adept at scavenging food between ruined buildings and reclaimed wilderness. The particular shade of the gray bear's pelt is highly valued by some.

SILCORE STATS

ACL	+1	BLD	+8	FIT	+2	INS	+2	PER	+1
WIL	+1	STR	+5	HEA	+2	STA	75	UD	15

Skills: Athletics 2/1, Combat Sense 2/1, Hand to Hand 2/1, Hunting 2/2

Special: Acute Sense (smell), will 'hug' (clutch and maul, Grapple/Crush attack)

Attacks: Bite (DM x6), Claws (x9)



Grey Bear (OGL)

Use the Brown Bear from the SRD

Horse, War

These animals are bred exclusively by the Joanites for their strength and size. They are huge compared to the standard work horse, smart enough not to panic when attacked and surprisingly fast over short sprinting distances. They are the heart of the Joanite heavy cavalry that was used with such effectiveness during the Second Liberation.

The Riders With The Spirits, a Squat nation west of the Nation, also breed horses but these are lighter and faster, with more long-term endurance. There are rumors of even more distant nations with horses that combine the strengths of both breeds but these are likely just boasting stories.

SILCORE STATS

ACL	+1	BLD	+7	FIT	+1	INS	+2	PER	+1
WIL	+1	STR	+4	HEA	+1	STA	70	UD	14

Skills: Athletics 2/1, Combat Sense 2/1, Defense 1/1, Hand to Hand 2/1

Special: AR 5, Trained to perform Trample (-1 to hit) and Charge

Attack: none



War Horse (OGL)

Use the Warhorse (heavy) from the fantasy SRD



Ontos (OGL)

Use the Lion from the SRD

Ontos

These shaggy, golden-tan creatures are the descendants of wild cats and escapees from the zoos of the World Before. In appearance they vary but many look like a cross between a mountain lion and a small tiger, with a small mane of hair like a lion's. They follow their prey herds (deer in the East, aurochs in the west) and live in loose prides. Squats recognize the strength and agility of the ontos.

SILCORE STATS

ACL	+3	BLD	+2	FIT	+2	INS	+2	PER	+1
WIL	-1	STR	+2	HEA	+2	STA	45	UD	10

Skills: Athletics 3/2 (climb), Combat Sense 2/1, Hand to Hand 3/1, Hunting 3/1, Notice 2/1, Sneak 3/1

Special: Night Vision, often try pouncing (combined Charge/Grapple)

Attacks: Bite (DM x13)



Wolf/Dog (OGL)

Use the Wolf from the SRD

Wolf/Dog

Found just about everywhere, packs of these intelligent animals are both a boon and a bane of human society. When domesticated they are invaluable allies, but the wild ones are incredibly dangerous due to their speed, strength and their ability to work together. Many Squat tribes see wolves as the natural companion to man and worship the Wolf Spirit. Until recently, Joan herself communed with the Winter Wolf spirit, and Evans offer prayers and gifts to ward off packs of these predators.

On Vimary there is a smaller, more intelligent breed native to the Rust Wastes surrounding Olympus. These Rust Wolves survive in an environment that is deadly to all other creatures.

SILCORE STATS

ACL	+2	BLD	0	FIT	+2	INS	+2	PER	+1
WIL	+1	STR	+1	HEA	+2	STA	30	UD	7

Skills: Athletics 2/1, Combat Sense 2/2, Defense 2/1, Hand to Hand 3/1, Hunting 2/2, Notice 2/1, Sneak 2/1

Special: Acute Sense (Smell), Pack Tactics (can use Combat Sense Tactically)

Attack: Bite (DM x9)

VARIANT - RUST WOLF

Change Reduce BLD by 1, increase PER by 1, increase Hand to Hand cmplx by 1 (for Feinting), increase Sneak by 1 die, reduce DM of bite and claws by 1 each

Sicknesses of the Natural World

The natural world has countless other dangers that do not move like animals. Most are diseases and sicknesses of all stripes.

Blood Mites

Actually a parasitic infection, blood mites are tiny insects that burrow under the skin and cause the victim to scratch until they bleed. Mites can be deadly in large infestations, affect animals and humans, and are common in the spring and summer. Melanis Z'bri experimented on such mites, creating their own Dermic Mite swarms (see Dermic Mite, Swarm, in the Seed section).

Contagion	4 (exposure)	Onset	5 days	Virulence	7
Effects					
Success	Mild itching for a day				
Failed	Severe itching and bleeding (-1 AP for MoF days, healing threshold = MoF, then treat as MoF 0)				
Fumble	Deadly infestation (one Flesh wound per day until treated, healing threshold is 7, then treat as MoF 6)				

Blood Plague

Also called Red Plague, this was a mercifully unknown pestilence until the Machine Monks unleashed it during the Second Liberation. Investigations afterward found that the plague was actually a weapon designed by humans in the World Before. It is unknown why their ancestors would have done this but the effects are devastating - it destroys the body from the inside out, and causes the body to bleed out of every imaginable opening. Only powerful magics are known to help those afflicted, and those who know the proper magics, Marians and Guides, are hard to find.

Contagion	10 (waterborne)	Onset	5 days	Virulence	14
Effects					
Success	Dehydration and diarrhea (-1 AP) for 5 days				
Failed	MoF 1-4: High fever, vomiting, watery diarrhea, severe dehydration (roll HEA vs 3 or suffer Light Wound, subject is incapacitated for MoF days, then treat as MoF 0) MoF 5+: Incapacitated, bloody vomit and diarrhea, bloody weeping from eyes, nose and mouth (roll HEA vs 6 once per day or suffer Light Wound, lasts MoF days then treat as MoF 4)				
Fumble	Bloody sweat, open, unchecked bleeding from all pores, open lesions and secondary infections, skin spongy and supersaturated (roll HEA vs 7 or die, lasts 5 days, if passed permanently reduce FIT by 2, BLD by 1, and treat as MoF 9)				

Hacking Cough

A lung infection usually caused by improper treatment of another disease, like Hunter's Fever. The cough is highly contagious and can move through a population like wildfire.

Contagion	4 (exposure)	Onset	1 month	Virulence	10
Effects					
Success	Fever, chills, chest pain for 1 week (-1 AP)				
Failed	MoF 1-3: High Fever (HEA vs 4 to avoid a Light Wound), severe chest pain and coughing up red-black mucus (-2 AP for MoSx2 weeks), then treat as MoF 0 MoF 4+: Incapacitating fever, constant violent coughing with blood, delirium (HEA vs 5 to avoid a Light Wound, Hallucination as drug effect, lasts MoF weeks), then treat as MoF 3				
Fumble	Deadly fever (HEA vs 5 or Fatal Wound), damage to lungs (permanent -1 FIT), lasts one week before fever breaks				

Blood Mites (OGL)

Type: Exposure (DC 14)

Incubation Period: 2d4 days

Initial Damage: 1 Dex

Secondary Damage: "1d3 Con, 1d3

Cha* (* permanent)"

Blood Plague (OGL)

Type: Injected (DC 20)

Incubation Period: 2d4 days

Initial Damage: 2 Con

Secondary Damage: "2d4 Con*

(* permanent)"

Hacking Cough (OGL)

Type: Exposure (DC 14)

Incubation Period: 4d10 days

Initial Damage: 1 Con

Secondary Damage: "1d3 Con*, 1d2

Int* (*permanent)"

11. Bestiary

Hunter's Fever (OGL)

Type: Inhaled (DC 14)
Incubation Period: 2d6 days
Initial Damage: 1 Str
Secondary Damage: "1d3 Str, 1d3 Con"

Hunter's Fever

A common respiratory disease that often afflicts those who spend too much time in the cold. It is a nuisance more than anything but can develop into Hacking Cough and strike down weaker people - the elderly, young children or those who are already prone to sickness.

Contagion	4 (airborne)	Onset	1 week	Virulence	5
Effects					
Success	Sniffles and mild fever				
Failed	*Fever and aches (-1 AP for MoF days, then treat as MoF 0)*				
Fumble	*High fever and delerium (incapacitated for 14 days, then treat as MoF 4), possibility of contracting Hacking Cough (roll for contagion)*				

Lockjaw (OGL)

Type: Exposure (DC 15)
Incubation Period: 3d20 days
Initial Damage: 1 Dex
Secondary Damage: "1d3 Dex, 1d2 Str"

Lockjaw

If open wounds come into contact with dirt, the victim may become infected with lockjaw. The infection enters the blood stream and causes violent, painful muscle spasms. In the worst cases the spasms affect breathing, the circulation of blood and the victim may inflict serious injury to themselves such as biting their lips or tongue. Squat bands believe that the spasms are the result of evil spirits entering the victim.

Contagion	5 (exposure)	Onset	1-5 weeks	Virulence	8
Effects					
Success	Violent muscle spasms around the jaw for a few days (-1 to social/conversation skills)				
Failed	*MOF 1-3: Spasms affect entire body (-1 AP, -2 AP for physical actions) for MOFx2 days, then treat as MoF 0*				
	MOF 4+: Constant, severe spasms (FIT vs 4 or suffer a Light Wound from torn muscles, check once per day, -3 AP for all tasks) for MOFx2 days, then treat as MoF 3				
Fumble	*Incapacitated, spasms affect breathing and other vital functions (FIT vs 3 or die, once per day), for 14 days, the treat as MoF 3*				



River Belly

Caught from unclean food and water, River Belly is very common in squat villages and in the poorest sections of Low Town. The sickness often involves extreme pain and muscles cramps and a high fever. Most survive, but a few die in every major outbreak.

Contagion	4 (ingested)	Onset	1 day	Virulence	6
Effects					
Success	"Diarrhea, mild fever, cramps (-1 AP for one day)"				
Failed	"Delirium (treat as Hallucinogen using MOF), constant and bloody diarrhea, fever, severe cramps (-2 AP for MOF days), then treat as MoF 0"				
Fumble	"Ulcers develop in bowels, liver and brain, severe internal bleeding (HEA roll each day, threshold 3, or suffer 1 Light Wound), symptoms continue for 10 days then fade"				

Rot

The basic sickness that sets in untended wounds, or after the death of limbs due to frostbite. The affected flesh rots while still attached to the body. Apart from magic or amputation, the only cure is prevention. Rot is also called Jacker's Bane and Koleris Gift due to the prevalence of infected wounds among warriors.

There is a variant of Rot called Marsh Rot. This version begins as River Belly but then the ulcers in the bowels begin to rot away. This version is very fatal unless powerful Synthesis is used.

Contagion	7 (contact with wound)
Onset	2 weeks
Virulence	*3 if the wound was cleaned, otherwise 7*
Effects	
Success	"Wound slightly infected, minor fever, double healing time"
Failed	"Wound seriously infected, becomes one step worse (Light to Deep, Deep becomes 2 Deep wounds), and these take 3 times as long to heal, strong fever (-1 AP for MOF days)"
Fumble	Wound becomes permanent injury (see table in Chapter 6).

VARIANT - MARSH ROTS

Change: As Rot only keep in mind the penalties from wounds incurred by River Belly when making the Contagion and Virulence rolls.

River Belly (OGL)

Type: Ingested (DC 14)

Incubation Period: 2d12 hours

Initial Damage: 1 Str

Secondary Damage: 1d3 Str, 1d3 Con

Rot (OGL)

Type: Injury (DC 17)

Incubation Period: 2d6 days

Initial Damage: half normal healing rate

Secondary Damage: "1d2 Con*, no natural healing at all"





Of The Goddess

Fatimas

Using Fatimas

Fatimas are easily abused. Their magic can wreck plotlines; they can be perfect, if horrible, tools with which to bully players and railroad plots. When playing Fatimas be sure you are careful with how they are being used. A good rule of thumb is to use them only as background, and to play up their annoying human failings like ego and doubt.

Fatima (OGL)

Size: Large (Tall), Type: "Outsider (Native, Spirit)", Hit Dice: 16d8+144 (216hp), Initiative: +7 (dex), Speed: "50ft, Flight 150ft (Average)", Armor Class: "17 (+7 dex, -1 size)"

Base Atk/Grapple: +16/+20, Attack: "slam (+25 melee, 1d6+15) or by weapon": Full Attack: "3 Slams (+25/+20/+15 melee, 1d6+15)", Space/Reach: 10ft/10ft, Saves: "F +19, R +17, W +15"

STR:30, DEX: 25, CON: 29, INT: 16, WIS: 20, CHA: 23

Special Attacks: None

Special Qualities: "Outsider Traits, Immunity to firearms, fire, electricity, poison, DR 10/magic"

Feats: Dreamer + Choose 4, Skills:176 points

Environment: Any, Organization: "Individual, Circle (3-7)", Challenge Rating: 14, Advancement: by class

Fatimas are the emissaries of the Goddess. A spirit from beyond the Fold is blessed with a shard of the One Goddess and embodied in a shell of nonliving matter - often scrap metal, bone, stone and rotting plant materials. Fatimas can only be created with the blessing of the One Goddess, using the Old Arts passed down from the Nomads to the first Guides. The Ritual of Birthing is extremely taxing, and requires the sacrifice of one or more living people to bond the Fatimal spirit to the World of the Flesh. There have been only two half-exceptions to this in the Tribe 8 metaplot: Agnes (whose 'birth' was aided by direct intervention of a Guide, the Fatima Mary and the Goddess herself) and Lilith (who was actually more or less a shard of Dahlia who 'grew' into her Fatimal power, again possibly with the Goddess' divine intervention). Since Lilith there have been no verified signs of a new Fatima born to the world.

Each Fatima is a powerful being - physically they are almost without peer, spiritually only the most powerful of Spirits and Guides can match them. Fatimas, however, seem prone to a cold detachment towards humanity in much the same way that the Z'bri are attracted to humanity. To a Fatima, the bigger picture is always more important than the individual human; this can lead to a form of blindness or negligence as they ignore the actions of those who serve them. Fatimas may be born of the Goddess but they do not share her omniscience - Fatimas have proven themselves capable of fallibility, lying, self-delusion, and doubt, although each have their own way of hiding this behind a façade of perfection and rationalization.

The stats below are given for the average Fatima, if such a thing could be said to exist. Each Fatima is highly unique, blessed with her own strengths and weaknesses. To properly reflect this, use character class advancement to mold the Fatima into something you feel comfortable with.

SILCORE STATS

ACL	+3	APP	+2	BLD	+5	CRE	+1	FIT	+6
INF	+4	KNO	+1	PER	+3	PSY	+3	WIL	+3
Physical									
STR	+5	HEA	+4	STA	70	UD	16	AD	16
Social									
CHA	+3	EGO	+2	RES	50	SAV	12	REP	7
Spiritual									
STR	+3	HEA	+3	STA	55	DMG	13		

Skills: Athletics 3/2, Combat Sense 4/3, Craft: All 3/5 (anything related to their purpose), Defense 3/1, Etiquette (Tribal and Spirit) 3/2, Hand to Hand 3/2, Human Perception 2/1, Leadership 4/2, Lore: Spirit 3/1, Manipulation 2/1, Melee 3/1, Navigation: River of Dream 2/1, Notice 3/1, Old Arts 2/1, Sneak 2/1, Survival: Dreaming 5/4, Synthesis 4/4

Perks/Flaws: Ambidexterity, Authority (Fatimals only), Dreamer, Night Vision, Spiritual Balance Closed Mind

Special: Flight (double land movement), Enchanted Body (AR 40), Immune to firearms, fire, electricity, asphyxiation, Incapable of fumbling Synthesis rolls, Fatimas can use any Eminence, but receive a +3 bonus to Conjunctional Synthesis, Aspects and Rituals that fall under the influence of their personal Eminences

Spirit Animal [Template]

Animal spirits are the most common form of spirit mortals are likely to encounter. Animal spirits serve as ritual Totems for Squats and Fatimals alike. Spirits are appeased during the hunt, they are asked to protect the tribe, and to bless certain actions. Wiser spirits are sought out for guidance or to judge the worthiness of an individual. Unlike Spirits of the Land, animal spirits can usually understand and be friendly towards human beings - humans being not so entirely foreign to them.

Animal spirits can not, as a rule, enter the World of Flesh, although they can communicate with beings who are sleeping or in a trance (or otherwise in connection with the River of Dream).

Animal spirits are also tightly bound to the personality and symbolic power of their animal form. Ontos spirits are proud loners and predators. Many-Legs (Spider Spirit and Totem of the Maalin witches in the Boarhead Confederacy) are seductive and manipulative, but also a little bit lazy once settled into their web. The spirits also perceive the world around them as though they are one of their animal kin. This can limit their effectiveness to an ill-prepared ritualist, so it is always better to deal with spirits who are associated with the task or request you wish to make.

To save space and to maximize flexibility, the Animal Spirit is presented as a template which you can apply to any normal animal you wish to use.

SILCORE STATS

AddAdd +1 PER, Add +2 to WIL, Lore: Animal 4/3, Lore: Spirit World 2/1, Navigation: River of Dreams 3/1, Synthesis 4/3, Animal Spirits can use their Synthesis for any effect related to the animal or its environment in question.

Remove none

ChangeCRE is (INS+2), INF is +1 to +5, KNO is (INS+1 to +3), PSY is +2 to +4



Animal Spirit [Template] (OGL)

Size and Type: "The creature's type changes to Outsider (Spirit). Do not recalculate the Hit Dice, Base Attack Bonus or Saves. Size is unchanged, although many Spirit creatures are advanced in size in addition to this template."

Speed: Increase all base speeds by 10ft, Abilities: "Increase highest physical stat by 4, Int +4, Wis +4, Cha +4"

Armor Class: "Natural armor improves by +1, creature gains a profane (Seed) +2 bonus to Armor Class", Skills: "Same as base creature, add Lore: Nature +8, Lore: Spirit +6, Synthesis +10"

Attacks: Same as base creature, Challenge Rating: Base Creature +2

Special Attacks: Animal Spirits may use their Synthesis in any way that is naturally or symbolically linked to the base creature

Special Qualities: Outsider Traits, Level Adjustment: Base Creature +2

Spirit, Greater

Some spirits are far more powerful than others. Such spirits exist beyond the ken of mortals. Song of Stars, Akasha the Memory of the Goddess, and their peers are Greater Spirits, whose responsibilities are focused more on the Goddess Herself or the Great Architecture as a whole instead of the World of the Flesh. As a result, Great Spirits have difficulty interacting with and comprehending such smaller beings as humans. Great Spirits are rarely summoned by ritualists, or encountered in the River by Dreamers - such encounters are the stuff of legends and important stories, and no mortal walks away from them untouched.

Such spirits take on strange forms. Song of Stars appears like a faint outline of the night sky, and speaks in a strange ethereal song. Akasha appears differently to each being, but always as someone of emotional importance who is lost to them. Akasha is the most often conjured and has developed an angry, peevish attitude towards humanity - interactions with her are often riddled with admonitions about humans becoming too reliant on 'the Memory of the Goddess' (she never refers to herself any other way) instead of remembering things for themselves.

Like the Fatimas, Great Spirits are individuals. Statistics are virtually meaningless since such spirits would just rebuff any attempt to fight them. Akasha can not be compelled to fight, for example, for it is not a part of her ability; Song of Stars is too vast a being, and too limited from his lofty perch high in the Great Architecture, to dodge an attack or to initiate combat of any sort.

((OGL) conversion - treat these beings as off-limits deities. The **Tribe 8** setting does not allow for spirits of such power to directly interact with characters)



Spirit of the Land

Spirits of the Land are timeless beings; they are wise beyond the imagination and immensely powerful within their territory. To the human mind they are often slow, ponderous thinkers who can not make a decision. To the spirit, humans are too short-lived with far too short a memory to be worthy of any respect. The spirits remember what it was like when humanity poisoned and shaped the land, the waters, the trees and the skies to suit its whims. Spirits of the Land are more helpful to Squats than Dreamers, since the former spend a great deal of effort trying to live within the land's needs, rather than trying to shape the land to suit their own.

Spirits of the Land appear as their landscape - a huge mountain, the rushing water of the Great River, the open infinity of the North Sky, or the dark harshness of the Duskfall Forest. Their personalities also match their environment - Old Man Mountain is a wise, deep thinker; his daughter, The Great River Maiden, loves to move and travel; and the forest spirit near Capal is almost Z'bri-like in its thirst for human blood. Like Animal Spirits they are of great help when it comes to knowledge or synthesis effects relating to their location. For the more hostile spirits of the land, it is recommended that the ritualist summon an animal spirit to intercede on their behalf (essentially summoning an animal spirit to summon a spirit of the land and negotiate the desired ritual effect).

SILCORE STATS

CRE	0 to +4	INF	+3	KNO	+3 to +6	PER	+1	PSY	+3 to +6
WIL	0 to +4	STR	0 to +4	HEA	+1 to +5	STA	40 to 75	DMG	7 to 15

Social

CHA	+1 to +3	EGO	+2 to +5	RES	40 to 65	SAV	7 to 9	REP	7 to 9
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Skills: Etiquette (spirits) 3/1, Lore: Area Lore 4/4, Lore: Spirits 4/2, Navigation: River of Dream 2/1, Old Arts 2/3, Synthesis 4/4, Survival: Dreaming 3/4

Special: Synthesis has a +2 modifier when using it for a purpose related to the location (movement for a river, etc)

Attacks: none

Note: These are typical stats for your average location. Some location spirits have more varied skills.



Spirit, of the Land (OGL)

Size: Huge, Type: Outsider (spirit),
Hit Dice: 20d10 (110hp), Initiative:
+0, Speed: immobile, Armor Class

Base Atk/Grapple: +20/+31,
Attack: none, Full Attack: none,
Space/Reach: n/a, Saves: "Fort +16,
Ref +15, Will +15"

STR: n/a, DEX: n/a, CON: n/a, INT:
22, WIS: 17, CHA: 18

Special Attacks: "Dismembodied,
Synthesis"

Special Qualities: "Outsider traits, DR
40/magic, Fast Healing 3, Improved
Evasion, Tremorsense 60ft"

Feats: "Attentive, Dreamer, Frightful
Presence, Renowned, Trustworthy"

Skills: "Bluff +22, Craft (Dreaming)
+29, Diplomacy +26, Gather
Information +22*, Handle Animal
+22*, Listen +21, Knowledge: Spirits
+26, Knowledge: History +26*,
Knowledge: Nature +26*, Old Arts
+10, Search +29, Sense Motive +19,
Spot +21, Survival +26*, Synthesis
+20, *Gain +8 racial bonus checks
when making any roll relating to
their own personal domain"

Environment: "River of Dreams,
Dream Orbs or Near Shores",
Organization: solitary, Challenge
Rating, Advancement: by class

"Dismembodied (ex) - Place Spirits
have no real physical form, their
true form is that of their geography
(sometimes idealized). As a result
they lack physical ability scores.
When needed us the Intelligence for
Strength, Wisdom for Dexterity
and Charisma for Constitution"

Sicknesses of the Goddess

The Goddess and the River do not create many forms of illness. Such things are antithetical to the Goddess and her Spirits. The greatest threat to a Dreamer is disconnection, a danger only to those who botch their attempts to wield Synthesis (see the Magic Chapter for more information).

That said, there is one curse that can be blamed, if not on the Goddess, then on her chief servants and handmaidens, the Fatimas...

Rust Plague (OGL)

Type: Inhaled (DC 13 / 15)

Incubation Period: 6d10 days / 1d6 days

Initial Damage: 1 Str

Secondary Damage: "1d2 Str, 1d2 Con* (* permanent)"

Rust Plague

A supernatural respiratory disease created by Baba Yaga to cleanse Vimary of the Keeper problem. The plague is carried by the rust-red dust in the Rust Wastes. It settles in the lungs and blood and slowly weakens and kills the subject. The Plague is capable of passing through just about all but the most perfect air seal, since it also attacks non-living matter. The numbers before the slash indicate the current potency of the Plague after Babva Yaga lifted the curse, the numbers after the slash represent its original power.

SILCORE STATS

Contagion	3 / 5 (airborne)	Onset	2 months / 1 week	Virulence	3 / 8
Effects					
Success	Violent coughing, some blood and mild weakness (-1 AP for 2 days)				
Failed	Sustained coughing, shortness of breath, exhaustion (-2 AP, -3 if the roll is sustained over a period of time or involves physical exertion), lasts MoF weeks, roll HEA vs Contagion again to avoid a permanent increase in the virulence threshold of +1.				
Fumble	Blood poisoning, disintegration of lungs, internal bleeding (roll HEA vs virulence each day, MoF 1-3 indicates a Light Wound, MoF 4+ means fatal wound, lasts 5 days then treat as MoF 5), permanent reduction of FIT by -1, increase virulence rating for next exposure by 1.				

Of The Seed

Z'Bri

Z'Bri are the most common manifestation of the Seed's destructive and corruptive presence in the world. At the core, each Z'bri is a spirit being, originally sent by the Goddess to help guide humanity back into harmony with the Spirit World. They were corrupted by their imprisonment and their own envious desires for the sensual world that humans inhabited.

Z'Bri come in an astounding number of varieties. First comes **Rank** - the **Common** ('Iv'Chet') and the **Lord**. The difference, other than in scale of power, is the Lord's partial freedom from the Curse of the Nomads. Lords can maintain multiple bodies - possessing a number of hosts simultaneously - and they can move from body to body without effort. Common Z'bri, the Iv'Chet (which literally translates as 'Knight'), cannot leave their current form without the help of a Lord, although they can, like all non-Chained Z'bri, alter their current form at will.

After rank comes **House**. After the Fold and the Nomad's Curse, the Z'bri formed Houses to guide and organize their new society. Each House contains one-quarter of the full population of Z'bri worldwide. A Z'bri's House determines the nature of their Atmosphere (the aura of corruption that exists around every Z'bri) and generally shapes their personality and behavior.

The **Koleris** Z'bri are those filled with anger and hate. They are the most warlike of the Z'bri, and form the majority of their armies. The **Flemisabhor** individuality. They join their minds together into hives and seek to draw the rest of the world into this unity. Their bodies are usually masses of fat. The **Sangis** embody corruption. They are typically very beautiful, in a hideous and alien way, and seek to defile all that is virtuous and good. Finally, the **Melanis** are obsessed with acquiring knowledge that is hidden or forbidden. They seek the secrets of the universe, and the power these secrets bring.

Certain Z'bri share additional traits in common. Some Z'bri are **Chained** to beasts ('Gek'roh', named for the first of their kind, Tibor's consort). These Chained are feral monsters, having lost most of their intellect and memories, and driven by the predatory instinct of their host bodies. Then there are the outcasts - the Exiled ('Joh'an') who hide from their kin and form their own kingdoms to rule, and the **Hunters**, who are transformed by their own feelings of guilt and ennui into penitent beings who seek to kill or convert (in that order) other Z'bri.

There is a lost type, the **Nomad**. These are the original Z'bri, as they were before they were corrupted by the Seed. Their stats would be something truly horrifying - they had no restriction on the number of beings they could possess at any point in time, they moved from host to host without effort, and they were adepts at the Old Arts. It is highly recommended, if you want to use the Nomads, that you give them whatever they require in order to fulfill their role in your game - they were heralds of the Goddess and possessed powers of a magnitude greater than the Fatimas or anything their Tainted brethren ever became. It is not even known if they truly died, or if they merely returned to the Goddess when their time on this world was done, passing through their own Fold.

How To Build A Z'Bri.

Step One: Choose Rank, use base stats

Step Two: Choose House and Concept (Chapter Three, Quickstart rules)

Step Three: If necessary, apply the Chained, Joh'an or Hunter templates

Step Four: Individualize the Z'bri with specific Perks and Flaws, Emergency Dice, Genre Points, Specializations and so on.

It is important to remember that every Z'bri is an individual, with their own personal strengths, weaknesses and quirks.

Z'Bri Traits

It may seem surprising to see that the average Iv'Chet has traits as high as +4, with skill levels of 3 and 5 dice, but remember the Z'bri are quite powerful. Their key weakness is their lack of complexity in most skills and their inability to work together effectively.

Z'Bri also count their Appearance and Psyche scores a bit differently than humans and spirits. The higher a Z'bri's appearance, the more fascinating and disturbing it is. People are drawn to it despite the horrific nature of the open sores, twisted flesh and other "improvements" the Z'bri has Sundered its body into. Psyche is similarly "inverted" - the higher their Psyche the less human and insane they appear to humans. For game mechanical purposes however, a +3 Psyche is still a +3 Psyche, however you define it. When comparing to humans in a non-mechanical sense, however, a Z'bri's +3 Psyche is more like a human's -3 Psyche score.



11. Bestiary

Z'bri, IV'Chet (base) OGC

Size: Large (Tall), Type: Outsider
(Z'bri): Hit Dice: 9d10, Initiative: +6
(+2 dex, +4 feat), Speed: 30ft, Armor
Class: "15 (-1 size, +2 dex, +2 natural
armor, +2 profane bonus)", Base
Atk/Grapple: +9/+15, Attack: Claw
+12 melee (1d6+3), Full Attack: 2
Claws +12/+7 melee (1d6+2),
Space/Reach: 10ft/10ft, Saves: "Fort
+10, Ref +10, Will +11", STR: 14,
DEX: 14, CON: 14, INT: 14, WIS: 16,
CHA: 14

Special Attacks: "Appeased (4 points),
Atmosphere, Sundering", Special
Qualities: "DR 5/magic, Profane bonus
(+2 to saves)", Feats: "Alertness,
Improved Initiative, Touched by the
Seed", Weapon Focus (claw), *Racial
bonus feat", Skills: "choose by
occupation, 90 points", Environment:
Any, Organization: n/a, Challenge
Rating: 9, Advancement: by House and
class

Z'Bri, Lord (base) OGC

Size: Large (Tall), Type: Outsider
(Z'bri): Hit Dice: 15d10, Initiative: +2
(dex), Speed: 30ft, Armor Class: "19 (-1
size, +2 dex, +4 natural armor, +4
profane bonus)", Base Atk/Grapple:
+15/+21, Attack: Claw +17 melee
(1d8+3), Full Attack: 2 Claws +17/
+12/+7 melee (1d8+2), Space/Reach:
10ft/10ft, Saves: "Fort +15, Ref +15,
Will +19", STR: 14, DEX: 15, CON: 15,
INT: 20, WIS: 22, CHA: 19

Special Attacks: "Appeased (8 points),
Atmosphere, Sundering, Possession",
Special Qualities: "DR 10/magic,
Profane bonus (+4 to saves)", Feats:
"Alertness, Leadership, Skill focus
(concentration), Skill Focus
(sundering), Touched by the Seed",
*Racial bonus feat", Skills: "choose by
occupation, 195 points", Environment:
Any, Organization: n/a, Challenge
Rating: 15, Advancement: by House
and class

Z'BRI, IV'CHET (BASE) SILCORE STATS

AGL	+1	APP	+1	BLD	+1	CRE	+1	FIT	+1
INF	+1	KNO	+1	PER	+1	PSY	+1	WIL	+2
Physical									
STR	+1	HEA	+1	STA	35	UD		AD	
Social									
CHA	+1	EGO	+1	RES	35	SAV		REP	6
Spiritual									
STR	+2	HEA	+1	STA	40	DMG			
Skills: by occupation (45 skill points), no complexity higher than 2									
Perks/Flaws: Appeased (4 points), Touched by the Seed/Closed Mind									
Special: Choose Occupation template (+1 to any two stats listed for the occupation)									

Z'BRI, LORD (BASE) SILCORE STATS

AGL	+1	APP	+1	BLD	+1	CRE	+2	FIT	+1
INF	+3	KNO	+3	PER	+2	PSY	+2	WIL	+4
Physical									
STR	+1	HEA	+2	STA	40	UD		AD	
Social									
CHA	+3	EGO	+3	RES	55	SAV		REP	8
Spiritual									
STR	+4	HEA	+3	STA	55	DMG			
Skills: by occupation (85 skill points), no complexity higher than 3									
Perks/Flaws: Appeased (8 points worth), Authority, High Caste, Touched by the Seed/Closed Mind									

Special: "Choose House, Occupation Templates as needed (add +1 to any three stats listed for the occupation)"

*A Lord's physical body varies greatly. Lord typically have pre-sculpted specialized forms for tasks, others use Sundering to quickly alter their current body. Their physical stats can vary wildly from those shown here (usually within +/- 3 of the given form)."

*Lords require a full round to switch bodies, many will not do this in combat, choosing instead to animate all their host bodies or possess multiple people through Sundering."

JOH'AN/OUTCAST (TEMPLATE) SILCORE STATS

Add* Ability to suppress Atmosphere, Flaw: "Wanted"

Change/reduce PSY by 1 (retain inverted scores)

Remove/remove High Caste perk

JOH'AN/OUTCAST (TEMPLATE) (OGL)

Size and Type: Retains original size and type

Speed: same as original creature, Abilities: as original creature except -2 to Cha

Armor Class: same as original creature, Skills: same as original creature

Attacks: same as original creature, Challenge Rating: same as original creature

Special Attacks: same as original creature

Special Qualities: add Suppress Atmosphere (su), Level Adjustment: same as original creature

*Suppress Atmosphere (su) - as a standard action the Joh'an can suppress its Atmosphere effect. Maintaining the concentration necessary for this is a free action, however any distraction requires a Concentration roll or else the Atmosphere returns. While suppressing the Atmosphere effect the Joh'an has a -2 morale penalty to all initiative, attack rolls, skill rolls, and saves."

THE HOUSES SILCORE STATS

Flemis	Add: +1 to BLD, KNO, WIL	Koleris	Add: +1 to AGL, FIT, PER
	Subtract: -1 to AGL, APP		Subtract: -1 to KNO, WIL
Melanis	Add: +1 to KNO, PER, PSY	Sangis	Add: +1 to APP, CRE, INF
	Subtract: -1 to BLD, FIT		Subtract: -1 to PER, PSY

THE HOUSES (OGL)

Flemis	Add: +2 to Con, Wis	Koleris	Add: +2 to Str, Dex
	Subtract: -2 to Dex		Subtract: -2 to Int
Melanis	Add: +2 to Int, Wis	Sangis	Add: +2 to Int, Cha
	Subtract: -2 to Str		Subtract: -2 to Wis

HUNTER (TEMPLATE) SILCORE STATS

AddSynthesis skill level 1+ (cplx 1-2), Perk: Dreamer, Flaw: Poor Sense (all of them) & Wanted

ChangeAtmosphere effect, use "normal" PSY score

RemoveSundering skill

HUNTER (TEMPLATE) (OGL)

Size and TypeRetains original size and type

Speedsame as original creature Abilities same as original creature

Armor Classsame as original creature Skills Gains Synthesis as class skill, loses Sundering skill ranks

Attackssame as original creatureChallenge Ratingsame as original creature

Special Attackssame as original creature, note change I Atmosphere effect

Special Qualitiesadd Deadened Senses (ex) Level Adjustmentsame as original creature

Deadened Senses (ex) - the Hunter animate dead or nearly dead hosts, using the body until it is no longer usable. As a result the Hunter is immune to any effect that requires visual, aural or tactile senses. They are not undead, and are susceptible to poison and disease, but cannot be blinded, deafened or fooled by illusions or invisibility. They suffer a -5 sensory penalty to their Listen, Search and Spot rolls.

GEK'ROH/CHAINED (TEMPLATE) SILCORE STATS

Add: nothing

ChangeAGI, APP, BLD, FIT are taken from the Chained's new body (apply the Tainted template to an animal as default), reduce CRE, INF, KNO, and PSY by -2 (or the MoS of the Chaining roll). If any stat drops below -2 then replace them with an INS score equal to the unmodified average of the scores. The Z'bri suffers a -4 to any roll involving any intelligence higher than an animal's.

Remove:Sundering and Old Arts skills, Atmosphere effect

GEK'ROH (CHAINED) (OGL)

Size and Type: Type remains the same, but Size is determined by the Chained body (apply Tainted template to large animal as default)

Speed:same as Chained body, Abilities: modified as follows: Str, Dex, Con are determined by the Chained body. Int -4, Wis -2, Cha -2. Reductions cannot put the Z'bri below the default ability scores for the Chained body

Armor Class: same as Chained body, Skills: Gek'roh retain all their skills from their base Z'bri form, they suffer a -6 competence penalty to any skill which is not a class skill for their Chained body

Attacks: same as Chained body, Challenge Ratingas: original Z'bri -2

Special Attacks, same as Chained body

Special Qualities: Gek'roh have all the special qualities of both the original Z'bri and their Chained body except for Sundering and Atmosphere, Level Adjustment, none



11. Bestiary

Chained Chariot (OGL)

Size: Large, Type: Aberration (Tainted), Hit Dice: 6d8, Initiative: +3 (dex), Speed: 50ft, Armor Class: "25 (-1 size, +3 dex, +5 natural, +8 full plate armor)", Base Atk/Grapple: +4/+17, Attack: "Hoof +11 melee (1d6+9), Wheel Blade +11 melee (1d4+9), Lance +13 melee (2d6+9) or Battle Axe +13 melee (2d6+9)", Full Attack: "2 Hooves +11 melee (1d6+4), 1 Wheel Blade +11 melee (1d4+4), and 1 Lance +13 melee (2d6+9) or 1 Battle Axe +13 melee (2d6+9)", Space/Reach: 10ft/10ft, Saves: "Fort +7, Ref +5, Will +6",

STR: 28, DEX: 17, CON: 20, INT: 6, WIS: 12, CHA: 2, Special Attacks: Appeased (4 points), Special Qualities: Lowlight Vision, Feats: "Multiattack, Ride-By Attack", Skills: Spot +7, Environment: Any Tainted, Organization: "Solo, Pair (2), Herd (5-12)", Challenge Rating: 4, Advancement: n/a by class

Chained Chariot

A creation of Capal, the Chained Chariot saw use during the Second Liberation as a fast-moving shocktrooper. Essentially the Chariot is a form of monstrosity built along the lines of the Mithrops (see below), being a merging of horse, serf warrior and an actual chariot. The result is a tough, fast, fearless soldier that can also act as a form of armed escort for Z'bri Iv'chet whose rank does not entitle them to the use of Chained mounts. As monstrosities, the Chariots were deemed too tainted to be saved by the Marians, so those that survived were destroyed as mercifully as possible. Some may have escaped with fleeing Koleris, but what is more likely is that the Prince of Capal traded the knowledge of their creation to other Lords in exchange for their political support.

SILCORE STATS

AGL	+1	APP	-6	BLD	+9	CRE	-1	FIT	+4
INF	-2	KNO	-4	PER	+1	PSY	-5	WIL	+1

Physical

STR	+6	HEA	0	STA	70	UD	20	AD	21
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Social

CHA	0	EGO	-3	RES	10	SAV	1	REP	2
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Spiritual

STR	+1	HEA	-2	STA	5	DMG	5		
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Skills: Athletics 4/1, Archery 2/1, Combat Sense 3/1, Defense 1/1, Hand to Hand 2/1, Melee 3/1

Perks/Flaws: Appeased (4 points), Touched by the Seed: Close Minded

Special: Chariots have a built in 2-die pool and extra level of complexity to offset attack penalties from movement.

Hooves (DM x18), Wheel blades (DM x14), Each Chariot carried a spear and a long bow, many also have an axe or mace

Flemis War Machine (OGL)

Size: Colossal, Type: Aberration (Tainted), Hit Dice: 15d8+195 (263hp), Initiative: +1 (dex), Speed: 15ft, Armor Class: "18 (-8 size, +1 dex, +15 natural)", Base Atk/Grapple: +11/+27, Attack: Slam +14 melee (3d8+16), Full Attack: 3 Slam +14 melee (3d8+16), Space/Reach: 30ft/30ft, Saves: "Fort +18, Ref +6, Will +6"

STR: 32, DEX: 12, CON: 36, INT: 1, WIS: 5, CHA: 6, Special Attacks: "Trample (DC 28, 2d6+16)", Special Qualities: Mindless, Feats: "Power Attack, Improved Bull Rush, Awesome Blow", Skills: Know (engineering and architecture) +10, Environment: Any Tainted, Organization: "Solo, Unit (2-8)", Challenge Rating: 12, Advancement: Colossal (16-35 HD)

Flemis War Machine

They come, crawling mountains of flesh, muscle and sinew. They are chaos and destruction incarnate. They crush small buildings with a single blow. They are the strength of any Flemis collective, and are helpless without the guidance of their masters. Flemis War Machines vary in specifics but most are huge, mindless engines of war designed to fight Fatimas and other siege engines. Controlled through the Flemis hive-mind they are completely mindless on their own. If left to its own devices, the War Machine will follow its last orders to the letter. Their vast size makes them more of a danger as a battlefield obstacle than as an actual opponent for human-sized heroes.

SILCORE STATS

AGL	0	BLD	+6 to +12	FIT	+3	INS	-1	PER	0
WIL	+2	STR	+4 to +7	HEA	+1	STA	60 to 90	UD	17 to 22

Skills: Combat Sense 3/1, Hand to Hand 4/1

Special: Armored Hide (AR 10), Appendages can parry siege weapons, -2 to hit human-sized opponents

Attacks: Flailing Appendages (ACC -2, DM UD+15)

Gargoyles

The eyes and ears of Old Capal, the gargoyle was a breakthrough in the Melanis mastery of Animation and Chaining. The gargoyle sits on the line where Animating a nonliving object ends and a heavily appeased serf monstrosity begins. They are mostly stone, but beneath this thick skin they have blood and meat cores. Gargoyles remain a bane of existence in the ruins around Capal. They are more than a match for any patrol of Eighth Tribes. Some cells of Joanites and Jackers have become renowned for specializing in destroying gargoyles using heavy metal nets and long spears with very sharp tips.

SILCORE STATS

AGL	+2	BLD	+4	FIT	+2	INS	+2	PER	+3
WIL	+2	STR	+3	HEA	+2	STA	55	UD	13
Skills Athletics 2/1 (flight), Combat Sense 2/1, Defense 2/1, Hand to Hand 3/1, Hunting 1/1, Sneak 1/2 (remain still)									
Special Acute Sense (sight), Flight (double ground move), Stone skin (AR 15)									
Attacks Claws (DM x18), Bite (DM x15)									

Gargoyle (OGL)

"Use the Gargoyle from the fantasy SRD, add the Tainted template"



Beast, Tainted (Template)

The Taint of the Z'bri poisons the very land they walk, corrupting the air, waters, earth and all that walk within. Most natural creatures avoid the Z'bri if at all possible. The Tainted Beast is perhaps a Z'bri experiment, or a creature too desperate for survival to care about damnation. The other type of Tainted Beast is the Gek'roh, the beasts warped by Sundering as a prison/vessel for Chained Z'bri spirits. All such creatures are larger, and more ferocious and destructive, than is normal for their species. No matter what they survived on before, they now savor fresh meat, and even the most timid of creatures becomes a murderous, stalking predator.

This template is applied to any natural animal. In the case of Gek'roh and Mithrops the Tainted Beast may also follow additional rules in this chapter for further modification.

SILCORE STATS

Add: "Appeased (6 points), Touched by the Seed", Bloodlust

Remove: None

Changed "Increase BLD by 1 or more, Reduce INS by 1, Typical Appeasements include armor, dead (lier) natural weapons and extra limbs"

Tainted (Template) (OGL)

Size and Type: "The creature's type changes to Aberration (Tainted). Do not recalculate the Hit Dice, Base Attack Bonus or Saves. Size is unchanged, although many Tainted creatures are advanced in size in addition to this template."

Speed: Remains the same. Abilities: "Str +2, Con +2, Int -4, Cha -2"

Armor Class: "Natural armor improves by +1, creature gains a profane (Seed) +2 bonus to Armor Class", Skills: Same as base creature

Attacks: Increase die size for primary attack by 1 step. Challenge Rating: Base Creature +1

Special Attacks: "Appeasement (6 points, ex), Ferocity (ex)", Special Qualities: Lowlight Vision, Level Adjustment: Base Creature +2

Lust Serpent (OGL)

Size: Tiny, Type: Aberration (Tainted), Hit Dice: 2d8-2 (7hp), Initiative: +4 (dex): Speed: "10ft, fly 50ft (average)", Armor Class: "18 (+2 size, +4 dex, +2 natural armor)", Base Atk/Grapple: +1/-9: Attack: "Tail Spike +6 ranged (1d4), Venomous Spit +5 ranged (poison)": Full Attack: Tail Spike +6 ranged (1d4): Space/Reach: 2.5ft/5 ft: Saves: "Fort -1, Ref +4, Will +4"

STR: 6, DEX: 18, CON: 8, INT: 10, WIS: 13, CHA: 10, Special Attacks: Venomous Spit (su), Special Qualities: Lowlight Vision, Feats: Weapon Finesse, Skills: Spot +5, Environment: Any Tainted (aerial): Organization: "Individual, Flock (2-5), Host (9-28), Challenge Rating: 2: Advancement: none, "Venomous Spit (su) - three times per day the Lust Serpent can spit a sticky, pearlescent bile laced with a potent dose of Sangis Atmosphere. Base range is 30ft and the poison affects anyone hit by it. Onset time is 2d4+1 rounds, the Fortitude save is DC 14. Primary and secondary damage is 2d4 Wis with the Sangis Atmosphere effect in addition to that."

Lust Serpent

The Sangis created these rather disgusting and blatant flying creatures as pets, guards, and perhaps as some sort of puerile joke. The creatures are used en masse against potential enemies, spreading Sangis Atmosphere and chaos among enemies and making them easy prey for their Z'bri masters. Some Z'bri use the Serpents as a fashion accessory, wrapping them about their arms and necks like a human scarf or bracelet.

Each lust serpent is small, about the length of a man's arm. Its shape is painfully obvious as a male penis, complete with scrotum from which two bat-like wings sprout. To counterbalance their head, they have an equally long tail which ends (mercifully) in a scorpion-like barb. Despite their serpentine appearance they act much more like birds - keeping to flocks, fighting for dominance and so on. When hunting they use the barbs on their tails to make deep, impaling stabs. They then fly off and wait for blood loss to kill their victim, herding it away from help as necessary. When commanded by the Z'bri they can spit a sticky, pearlescent slime, which is loaded with Sangis Atmosphere and powerful hallucinogens.

SILCORE STATS

AGL	+2	BLD	-4	FIT	+2	INS	0	PER	+2
WIL	+1	STR	-1	HEA	+1	STA	10	UD	1

Skills: Archery 2/1 (spit bile), Athletics 3/1 (flight), Combat Sense 2/1, Defense 2/1, Hand to Hand 3/1, Notice 2/1

Special: Flight (double ground movement), Toxic Bile (7 round onset, Potency 8, Hallucinogenic and carries Potency 8 Sangis Atmosphere)

Attacks Tail Spike (DM x5)



Mithrops

An early experiment in Chaining, the Mithrops is a Chained union of Serf and tainted animal - most often a wolf or other predator. Discarded in favor of more useful tools, the Mithrops still exist among less skilled Z'bri, where they act as scouts, skirmishers and hunters. The Serf and the animal are physically joined together with a long, leathery umbilical cord. The two beings think and act as one, although the union is not perfect. The Serfs were originally lobotomized but soon the Melanis realized that having a slightly more skilled Serf is preferable. The smarter Serfs have problems coordinating themselves with the animal, their minds trying to make sense of two sets of thoughts and sensory information. The beast has fewer mental hangups with the bonding, but is prone to forgetting about the bipedal meat it is tied to; in such situations it often ends up pulling the human along with it unexpectedly.

SILCORE STATS

AGL	-1	APP	-1	BLD	+1	CRE	-2	FIT	+2
INF	-1	KNO	0	PER	+3	PSY	-1	WIL	+1
Physical									
STR	+1	HEA	+1	STA	35	UD	8	AD	5
Social									
CHA	0	EGO	0	RES	25	SAV	2	REP	5
Spiritual									
STR	+1	HEA	0	STA	25	DMG	5		

Skills: Athletics 3/1, Combat Sense 2/1, Defense 2/1, Hand to Hand 3/1, Hunting 2/1, Navigation 4/1, Notice 3/1, Survival 2/1

Perks/Flaws: Appeased (2 points), Touched by the Seed, Closed Mind

Special stats are for the human half only. Umbilical cord has the following stats (BLD -2, HEA -3, STA 10, AR 10, uses the best Defense roll of the two joined beings)

Mithrops (OGL)

Size: Medium, Type: Aberration (Tainted), Hit Dice: 1d8+2 (6hp), Initiative: +1 (dex), Speed: 30ft, Armor Class: "15 (+1 dex, +2 natural armor, +2 leather armor)", Base Atk/Grapple: +0/+1, Attack: Spear +1 melee (1d6+1), Full Attack: 1 Spear +1 melee (1d6+1), Space/Reach: 5ft/5ft, Saves: "Fort +3, Ref +1, Will +4"

STR: 12, DEX: 13, CON: 16, INT: 9, WIS: 14, CHA: 8, Special Attacks: Appeased (2 points), Special Qualities: "Tethered, Lowlight Vision", Feats: "Alertness, Skill Focus (Animal Handling)*", Skills: "Handle Animal +3, Spot +4", Environment: Any Tainted: Organization: "Solo, Patrol (2-3), Pack (4-8)": Challenge Rating: 1 +1/2 attached animal: Advancement: by class, "Tethered (ex)" - between the Mithrops and their companion animal is a fleshy umbilical cord about 15ft long that binds the two beings together. The Tether itself has an AC of 17 (+2 size, +1 Mithrops' dex, +4 natural armor), and a hardness of 4. Attempts to sever the cord are treated as a sunder attack, provoking an attack of opportunity (unless the attacker has the Improved Sunder feat). The tether has hit points equal to half the Mithrops' normal hit points. Any tainted animal (an animal with the Tainted template) can be linked to a mithrops, but wolves are the most common. The link benefits both beings, the tethered animal counts as an Animal Companion (fantasy SRD, under "Druid" special abilities, use the Mithrops' total HD as the Druid levels)."



II. Bestiary

Rapine Viper (OGL)

Size: Tiny, Type: Aberration (Tainted), Hit Dice: 2d8-2 (7hp), Initiative: +2 (dex), Speed: 30ft, Armor Class: "15 (+2 size, +2 dex, +1 natural armor)", Base Atk/Grapple: +1/-9, Attack: Slam +5 melee touch (0), Full Attack: 1 Slam +5 melee touch (0), Space/Reach: 2.5ft/0ft, Saves: "Fort -1, Ref +2, Will +5"

STR: 6, DEX: 14, CON: 8, INT: 10, WIS: 14, CHA: 10, Special Attacks: "Infiltration (ex), Osmosis (ex), Spines (ex, 2d6)", Special Qualities: Tremorsense 30ft, Feats: "Improved Grab, Improved Grapple" *Racial bonus feat", Skills: "Hide +10, Move Silently +4". Environment: Any Tainted: Organization: "Solo (1), Next (2-5)": Challenge Rating: 1: Advancement: none.

"Infiltration (ex) - When a Rapine Viper successfully grapples an opponent, it seeks out the nearest open wound or body orifice and crawls inside. Once inside the Viper cannot be targetted separate from its host. Any attack on the Viper will only do half damage, and half damage to the host. Such attacks will trigger the Viper to use its spines (see below).", "Osmosis (ex) - the Viper feeds by draining the life force from its host. Treat this as a level drain effect except it is not based in the negative energy (so protections of that nature have no effect on the Viper). The Viper normally drains 1 level per day, but it can drain 1 level per 6 rounds if it is under attack, using the life energy to heal itself, as per normal energy drain rules (5hp per 1 level). The Fortitude

DC to resist this drain is Charisma-based. The save DC is 14 under normal conditions and 11 to resist the more rapid drain used in combat.", Spines (ex) - whenever the Viper is under attack it will use barbed spines held within its body to anchor itself in the host. The host takes an automatic 2d6 points of damage per round the Viper feels under attack by magic or by physical interference (surgery or physical attacks).

"Ripper Ant, Swarm (OGL)"

"Use the Ant Swarm from the SRD, then add the Tainted template"

Rapine Viper

The Rapine Viper is another phallic, serpentine creation of the Sangis, this time used more for play and interrogation. This Rapine Viper is actually a new form of an earlier creature, one much larger (5 to 8 feet long). The old Vipers were replaced with the smaller species because the Sangis noted no real difference in terror - in this case size did not matter. With a Viper implanted in a host, the Z'bri uses Sundering to control and locate the Viper, transforming the Viper into a short term spy or a torture device, the Z'bri offering (perhaps even honestly) to remove the Viper in exchange for information from the victim.

The Viper is little more than an animate cylinder of ivory-skinned muscle. It lacks any head or tail, or visible sensory organs of any sort. It moves like a serpent, and lies in wait until its victim approaches. Then the Viper leaps into action, slithering over the victim in search of any opening into their body - a natural orifice or an open wound; the Viper does not care, nor does it matter. The Viper has a disturbing ability to slither into clothing and under armor, and compress its mass to fit into any opening larger than the human nostril or ear. Once inside, the Viper generates an adhesive mucus and attaches itself into its new host. Over time the Viper feeds on the victim's life force and inner bodily fluids. The effect is debilitating and very painful. Any attempt to remove the Viper triggers its self-defense action and a multitude of sharp, three-inch spines burst from hidden recesses along the length of the Viper. The spines anchor the Viper in place. If the attack persists the Viper thrashes around, tearing and ripping the victim's insides apart until the threat ends.

SILCORE STATS

AGL	+1	BLD	-4	FIT	0	INS	0	PER	+2
WIL	0	STR	-2	HEA	0	STA	5	UD	2

Skills: Hand to Hand 5/1

Special: Infiltration Attack (resolve as Grapple, but no damage, merely enters victim), Osmosis does one Flesh Wound (Physical and Spiritual) per day normally, although the viper can speed this up to one wound per two rounds.

Attacks: Spines (DM x6, no armor, treat as targetted hit (double damage), used only when others attempt to remove the viper)

Ripper Ants, Swarm

Ripper Ants are tainted vermin common to Koleris areas, which plague mortal and Z'bri alike. A Koleris' inability to defend itself from the ants results in usually fatal hazing and mockery by its peers. The ants themselves act much like normal, if slightly more ferocious, army ant colonies. A colony will devour anything it sweeps over.

Tribals once believed the Koleris used the ants as a sort of garbage disposal for the bodies of their victims. A new, equally terrifying use for the ants was discovered in an area of Z'bri-dominated Capal known as the Valley of Spears. Here, the Z'bri had cultivated a variant of the ants to live in tightly packed stalks of barbed bone-like vegetation. Any disturbance to the spear would summon a swarm of Ripper Ants to investigate. Literally tens of millions of the creatures hunted the Alliance of Man until a concerted effort was made by Dahlia herself to burn the Valley to ash with a ritual summoning of Firebird.

Aggression	3	Rdm. Horde Size	5d6	Damage/turn	3	Basic Swarm Size	500	Dmg Thres.	20
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Sampler Drone and Dermic Mite, Swarm

Sampler Drones and Dermic Mites are two closely related species of Sundered insects made by the Melanis. Originally made to assist in their experiments, the Sundered mites have since been traded away to other Houses, most notably the Sangis.

The Sampler Drone's name suggests its purpose - to collect samples of blood and other fluids and excrete them into containers for experimentation. The Melanis feel this method is a little crude, but works best when they need a large volume of fluid from several subjects and the Melanis themselves are not terribly picky about getting consent from the Z'bri owning the unknowing Serfs.

Dermic Mites operate in reverse - injecting a minute amount of fluid into beings. A swarm of the creatures can inject one dose of whatever they carry into 3 full-sized human beings. Melanis use the Mites to test various compounds, diseases and toxins, while the Sangis use the Mites as a sort of free-floating pharmacological delivery system - usually injecting euphoric and hallucinogenic substances into whoever is wandering through their palaces. To the Sangis, they are valuable additions to their home: part home security, part entertainment device.

SILCORE STATS

Aggression	2	Rdm Horde Size	1d6	Damage/turn *special	Basic Swarm Size	1d6	Dmg Threshold	15
Special: Dermic Mites inject toxins (Potency 5-9 toxins, Melanis prefer to use Sedatives, Sangis customers prefer Euphorics)								
Sampler Drones drain blood, each swarm can drain a half-liter of blood (the human body contains 5 liters), causing an immediate -1 to FIT for 1 day per attack.								

Soul Stealers

One of the few creatures of the Seed created by humans, not Z'bri, the Soul Stealers are the calling card of Hattan. These monstrosities are living symbols, harvesters of human souls. They can pass for human only when wearing large Oneida cloaks, and many show signs of brutal torture and Appeasement on their ragged, scarred flesh. Their eyes are sunken and seem to be missing entirely, their noses atrophied to a Zom-like slit in their faces, but most disturbing is the buzzing of the little bloody crystals that represent their purpose. Soul Stealers hunt and harvest human souls, binding them into cheap heartstones to return them to the Mistresses. They are seldom seen by outsiders, usually directing a group of Oneida to help them. The process that transforms a Serf into a Soul Stealer is irreversible. The Soul Stealer's body and soul are both attacked, using the Seed-tainted Old Arts of the Mistresses, a process which also strips them of most of their memory and personality.

SILCORE STATS

ACL	+1	APP	-4	BLD	-1	CRE	+2	FIT	-2
INF	-1	KNO	+3	PER	+2	PSY	-3	WIL	+2
Physical									
STR	-1	HEA	-1	STA	15	UD	1	AD	1
Social									
CHA	0	EGO	0	RES	25	SAV	5	REP	5
Spiritual									
STR	+2	HEA	0	STA	20	DMG	10		
Skills: Combat Sense 2/1, Defense 2/1, Disguise 3/1, Hand to Hand 1/2, Human Perception 2/1, Interrogation 2/1, Lore: Oneida 3/2, Manipulation 3/2, Notice 4/1, Perform: Dance 2/1, Ritual 2/3, Sneak 3/2, Sundering (Chaining) 3/4									
Perks/Flaws: Acute Sense (sight), Appeased (2 points)									
Special: Use Ritual skill to craft the heartstone, this is an exception to the usual Heartstone creation methods									

Sampler Drone and Dermic Mite, Swarm (OGL)

"Use the Locust Swarm from the fantasy SRD, drop damage inflicted all together. Sampler Drone swarms cause blood drain (at the rate of 1 Con point per round), Dermic Mites carry toxins or diseases and every round they 'hit' a target the victim must make a new saving throw to avoid the effect.

Soul Stealer (OGL)

Size: Medium, Type: Aberration (Tainted), Hit Dice: 8d8-16 (20hp), Initiative: +1 (dex), Speed: 30ft, Armor Class: 11 (+1 dex), Base Atk/Grapple: +6/+4, Attack: Staff +4 melee (1d6-1), Full Attack: 1 Staff +4 melee (1d6-1), Space/Reach: 5ft/5ft, Saves: "Fort +0, Ref +3, Will +10"

STR: 7, DEX: 12, CON: 6, INT: 20, WIS: 18, CHA: 8, Special Attacks: Appeased (2 points), Special Qualities: Lowlight Vision, Feats: "Skill Focus (Spot), Skill Focus (Sundering), Stealthy", Skills: "Concentration +3, Diplomacy +4, Hide +8, Know: Oneida +10, Know: Dreaming +10, Listen +9, Perform (Dance) +3, Move Silently +8, Ritual +10, Spot +12, Sundering +9", Environment: Oneida or Hattan Territories, Organization: "Entourage (1 Stealer and 2d4 Oneida), Ritual Hunt (1-6 Stealers with 3d6 Oneida)": Challenge Rating: 7: Advancement: by class

The Spawn (OGL)

Size: Small, Type: Aberration (Tainted), Hit Dice: 1d8-1 (3hp), Initiative: +3 (dex): Speed: 20ft, swim 60ft, Armor Class: 16 (+1 size, +3 dex, +2 deflection), Base Atk/Grapple: +0/-5, Attack: Claw +0 melee (1d3-1), Full Attack: 1 Claw +0 melee (1d3-1), Space/Reach: 5ft/5ft, Saves: "Fort -1, Ref +3, Will +4"

STR: 8, DEX: 16, CON: 8, INT: 10, WIS: 15, CHA: 9, Special Attacks: None, Special Qualities: "Lowlight Vision, Hide In Plain Sight (Water only, ex)", Feats: "Skill Focus (Swim)", Skills: "Hide +15, Move Silently +3, Spot +3, Swim +10, Wilderness Survival +3, +8 racial bonus to Hide and Swim", Environment: Aquatic (Great River): Organization: "Solo, Scouting Group (2-6), or Chorus (10-100)": Challenge Rating: 1, Advancement: by class

The Spawn

Among all these Seed-damned souls, the Spawn stand out as accidental, yet benevolent beings. The Spawn began as yet another Z'bri experiment in crafting more living weapons and guardians for their territories. This time around the Melanis decided to tinker with binding corrupted spirits into bodies of flesh - in particular amphibious creatures Sundered and Appeased from river frogs. The goal was both to prove that using Tainted Spirits was superior to using normal Serfs in terms of intellect and flexibility, and, in this particular case, to create a slave species of aquatic scouts to search out the last remnants of humanity deep underneath the ruined cities of the World Before. The experiment was a partial success, but the field of research was abandoned when the chief researcher was destroyed by his fellow Melanis during the post-First Liberation strife in H'I Kar. The Spawn lurked in the dark waters of Vimary's Underworld for a generation, watching the Tribals silently. Over time the spirit bound into the Spawn somehow threw off the Seed's taint. The Spawn learned much from the Tribals, the Fallen, the Joh'an and the Keepers, who used the darkness of the Underworld to conduct illicit business. The Spawn knew collectively that it would be killed by humans if it revealed its own existence and so it waited for the right time, communicating with and helping the rare Agnite explorer lost in unknown tunnels. When the Z'bri burned Vimary, the Spawn reacted to the invasion by helping repel the Z'bri from the Underworld, and in so doing were discovered by a group of Joanites seeking refuge in the Talon Nexus. The Spawn still remains close to Vimary, although some of the collective have traveled further afield. It wants to explore the new world and interact with more creatures.

The Spawn is a collective intelligence. Physically each body resembles a tiny humanoid frog with clawed fingers on webbed hands and increased mass on their rear legs so they can push themselves up into a upright sitting position. In the water their bodies melt into a clear liquid which can travel against the current and flow like water through any opening. The Spawn can speak, preferring to use all its bodies in a sort of croaking harmony, but it can limit itself to a single speaking body to make humans more comfortable. The Spawn refers to itself as a singular whole - somewhat reminiscent of the Flemis. Whenever possible the Spawn will approach and interact with humanity from a safe distance, within easy reach of flowing water. As it interacts with humans it starts to take more risks and feel more comfortable, but it remembers the violence and unpredictability it has seen in humanity and so never fully drops its guard around humans. The Spawn is particularly interested in other frogs and in the Little Brothers of the Marsh (Frog Totem Spirits). The Spawn does not remember what sort of spirit it was originally, but believes it was one of these Little Brothers.

SILCORE STATS

AGL	+2	APP	-2	BLD	-2	CRE	0	FIT	+1
INF	0	KNO	-2	PER	+1	PSY	+1	WIL	+2
Physical									
STR	0	HEA	+1	STA	20	UD	1	AD	1
Social									
CHA		EGO		RES		SAV		REP	
Spiritual									
STR		HEA		STA		DMG			
Skills Athletics 4/1 (Swim), Combat Sense 1/1, Defense 2/1, Hand to Hand 1/1, Navigation (underwater, underground) 3/2, Notice 3/1, Sneak 3/2									
Perks/Flaws Appeased (4 points, used below), Touched by the Seed Closed Mind									
Special Claws (DM x4), Invisible in Water (+4 to Sneak, +8 when not moving)									

Stonerunner

Stonerunners were originally conceived as messengers and sheepdogs for the Z'bri. When the H'I Kar Z'bri fell into civil war during the Second Liberation, Z'bri Lords made use of the old stonerunners as last ditch skirmishers to intercept and disrupt Joanite cavalry charges. Given the large range the creatures were given to patrol, many survived the wars and now lurk in the wilderness trying to survive in hunting packs.

The stonerunner is a lobotomized Serf heavily Appeased to resemble a bipedal wolf with long, strong legs. Vestigial arms were kept for some balance but stonerunners truly do lack any real offensive capability. They attack mostly by using the claws on their legs in sweeping kicks; their jaws are simply too awkwardly placed on the body to be much use in combat. Stonerunners that were used as messengers were often Appeased in such a way as to be perfect mimics, able to imitate any sound or voice they can hear. This was used to 'personalize' certain messages or to provide subtle intonation and inflection in a message, usable as a second layer of meaning. In the wild this mimicry is used to lure food to the pack - pretending to be a female animal in heat, or a Squat's cry for help. The stonerunner is not terribly bright and is limited to mimicking only; they cannot invent their own messages.

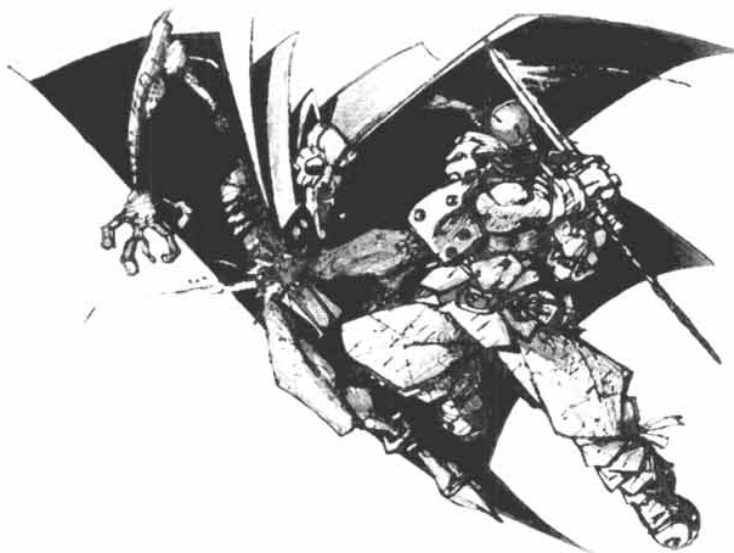
SILCORE STATS

AGL	+1	APP	-1	BLD	-1	CRE	-1	FIT	+2
INF	0	KNO	0	PER	+1	PSY	0	WIL	0
Physical									
STR	0	HEA	0	STA	20	UD	4	AD	2
Social									
CHA	0	EGO	0	RES	25	SAV	3	REP	5
Spiritual									
STR	0	HEA	0	STA	25	DMG	3		
SkillsAthletics 5/1 (running), Combat Sense 1/1, Defense 3/1, Etiquette: Z'bri 2/1, Hand to Hand 2/1, Human Perception 1/1 (Z'bri), Navigation 3/1, Notice 2/1									
Perks/FlawsAppeased (2 points), Touched by the SeedClosed Mind									
SpecialThick Hide (AR 4), Claws (DM x5), Mimicry (+2 bonus to any roll to imitate any sound or spoken word)									

Stonerunner (OGL)

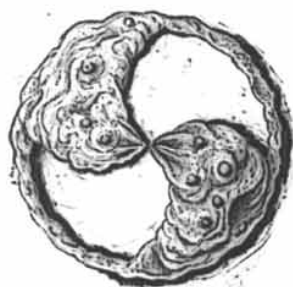
Size: Medium, Type: Aberration (Tainted), Hit Dice: 1d8 (4hp), Initiative: "+6 (+2 dex, +4 improved initiative)", Speed: 60ft, Armor Class: "16 (+2 dex, +4 natural armor)", Base Atk/Grapple: +0/+0, Attack: Claw +0 melee (1d4), Full Attack: "2 Claws +0 melee (1d4), 1 Bite -2 melee (1d6)", Space/Reach: 5ft/5ft, Saves: "Fort +0, Ref +2

Will +1", STR: 10, DEX: 15, CON: 11, INT: 10, WIS: 9, CHA: 8, Special Attacks: Appeased (2 points), Special Qualities: Lowlight Vision, Feats: "Improved Initiative, Endurance*, Run*", *Racial bonus feats", Skills: Balance +4, Environment: Any Tainted, Organization: "Messenger (1), Patrol (2-4), Flock (5-20)", Challenge Rating: 1/2, Advancement: 2-5 HD (medium)



Symbiot (OGL)

"Use the Animated Object from the fantasy SRD, and apply the Tainted template



Symbiots, Melanis

Melanis were prolific users of Chained Serfs shaped into forms specialized to a certain task. In many cases these Serfs were used to replicate various forms of technology, especially any device that could be used in the pursuit of the Melanis' experiments such as diagnostic equipment, medical scanners, adjustable beds, mobile test subject transports, large immobile computers of nerve tissue, and so on. The collective name given to these things is Symbiots.

Few symbiots survive the destruction of their Melanis masters. Unable to feed themselves, move or reproduce (except in strange and unpleasant cases), the symbiots of Capal and H'I Kar were killed quickly by the Alliance or else starved to death over time. Symbiots are used extensively in Rhanto and a small number of them survive in Hattan, carefully nurtured and maintained by the Mistresses to serve them as they once served the Melanis.

Symbiots vary wildly in form, statistics and abilities, depending on their purpose. A computer, for instance, would have no physical ability to speak of, but would in all likelihood possess high levels of Lore skills, perhaps even Keeper Techlores like Biological Sciences. More utilitarian symbiots could possibly use their various appendages as weapons. Most symbiots possess individual minds and sensory organs. Weavers are encouraged to come up with whatever deeply bizarre and disturbing forms they can imagine - examples in previous **Tribe 8** books have included the brain computers than coordinated Melanis Tower defenses and directed other symbiots, cameras made from clusters of human eyes, elaborate reclining table/bed/chairs, bear-sized ambulatory wombs with translucent window-membranes for access to their cargo, and so on.

The stats below are for a basic semi-mobile creature resembling a chair from a dental office, complete with spindly arms tipped with muscle-driven saws, needles and bone spur drills. Elastic like sinews trap the victim in place and a number of small, centipede-like feet carefully move the whole nightmare around.

SILCORE STATS

AGL	+4	APP	-5	BLD	+4	CRE	-3	FIT	+4
INF	-3	KNO	0	PER	0	PSY	-3	WIL	-3
Physical									
STR	+4	HEA	-1	STA	40	UD	11	AD	11
Social									
CHA	-3	EGO	-2	RES	10	SAV	1	REP	3
Spiritual									
STR	-3	HEA	-3	STA	5	DMG	1		

Skills One skill (usually Physical Science, Medicine or Life Sciences) at 5/2, and two or three skills at level 2/1

Perks/Flaws Appeared (10 or more points), Touched by the Seed Poor Sense (choose 2), Lame or Immobile

Special Symbiots vary far too much, from the living camera (a box of living eyes and flesh that record images) to huge rooms dedicated to obscure occult calculations (computer). Weavers may be interested in building them using the Mechanical construction rules in the Silhouette Core Rules instead.

Weres

Weres were the latest development of Melanis Chaining and Sangis Appeasement experiments. They were crafted for their ability to enter human society and then burst out of their own flesh, becoming bestial killing machines just this side of full-blown Gek'roh in their capacity to kill and destroy. They saw limited use before the Second Liberation began, but the knowledge of how to create them was carried with the Melanis fleeing H'I Kar, first to Capal, then to Rhanto and beyond.

A were looks like any other normal human being. Most resemble feral or unkempt Serfs or Squats, although there is no reason they could not be made to resemble specific individuals. The person will appear slightly jumpy and agitated. They can mimic speech enough to fool casual checks - they are quite cunning, but it is an animal's intellect, not human. When they take their true form their fake skin literally splits and bursts from their bodies and their inner form, a humanoid version of a large animal - usually a wolf,ontos or bear - seems to grow from nothing. Actually it is a highly intricate application of Appeasement and Flemis Assimilation at the same time. When this form is revealed the were enters a killing rage that does not stop until it is killed or a Z'bri commands it to cease.

There are fears that the Melanis were capable of creating fully human weres, weres that could speak and think and act like humans. Such weres would be able to live within human society for a long time before bursting forth. Another myth is of the were's ability to regrow its human skin and thus re-enter civilization unnoticed. If either of these were true, then the Nation would be hard pressed to hunt down these 'True Weres'. The stats below are for the Bear and the Ontos/Wolf Weres respectively. Bear Weres have greater strength, whereas ontos and wolf weres rely more on agility and speed. Ontos weres fight independently, whereas wolf weres will act in a primitive pack mentality.

BEAR WERE SILCORE STATS

AGL	+1	BLD	+5	FIT	+2	INS	+2	PER	+1
WIL	+3	STR	+3	HEA	+2	STA	60	UD	15

SkillsCombat Sense 3/1, Defense 2/1, Hand to Hand 4/1, Hunting 2/1, Survival (forest) 2/1

SpecialStats are for beast form only, will make grapple/crush attacks

AttacksBite (DM x8), Claws (DM x21), Bone Protrusions (DM x6, auto attack versus grapplers)

ONTOS/WOLF WERE SILCORE STATS

AGL	+3	BLD	+3	FIT	+2	INS	+3	PER	+2
WIL	+3	STR	+2	HEA	+2	STA	50	UD	12

SkillsAthletics 3/1, Combat Sense 5/2, Defense 3/1, Hand to Hand 4/1, Hunting 2/1, Survival (forest) 2/1

SpecialStats are for beast form only, Acute Sense (sight for cat, smell for wolf). Wolves are capable of pack tactics

AttacksBite (DM x6), Claws (DM x18), Bone Protrusions (DM x6, auto attack versus grapplers)



Bears: (OGL)

"Use the Lycanthrope, Werebear from the fantasy SRD with the Tainted template", Remove: Lycanthropy infection

"Add: Bone""Armor Spikes"" (free attack using best Attack against grapplers, DMG 1d6+str modifier)"

Ontos and Wolf Weres: (OGL)

"Use the Lycanthrope, Weretiger (Cat) and Werewolf (Wolf) from the fantasy SRD with the Tainted template."

Remove: Lycanthropy infection, "Add: Bone""Armor Spikes"" (free attack using best Attack against grapplers, DMG 1d6+str modifier)"

White Beast (OGL)

"Use the Yeti from the fantasy SRD, apply the Tainted template."



White Beasts

The origin of these creatures is actually unknown, but they carry the taint of the Seed very heavily, and their concentration near Capal hints that they were created by the Melanis of the city on behalf of its Prince. White Beasts are shaggy humanoid monsters that seem to be a mix of polar bear and human. They are dangerous hunters, moving in near-perfect silence. While dim intelligence does show in their eyes, they show more a brutal feral cunning than true consciousness. Those they ambush are gutted and eaten on the spot, often while they are still alive. Some victims simply vanish, without any evidence of their fate. The silence, the brutality of their attacks and their white fur suggest they were made to stalk the Nuit, but the Silent Ones say nothing of their encounters with the creatures.

SILCORE STATS

AGL	+2	BLD	+2	FIT	+3	INS	+3	PER	+1
WIL	-1	STR	+2	HEA	+3	STA	50	UD	10

Skills Athletics 4/1, Combat Sense 3/1, Defense 2/1, Hand to Hand 3/2, Hunting 4/1, Notice 3/1, Sneak 4/2

Special AR 3, Adaptive Hide (+2 to Sneak/Camouflage rolls), Acute Sense (smell)

Attacks Claws (DM x18), Bite (DM x13)

Z'bri Monstrosity (OGL)

Size: Large, Type: Aberration (Tainted), Hit Dice: 6d8+12 (39hp), Initiative: +2 (dex), Speed: 40ft, Armor Class: "16 (-1 size, +1 dex, +4 natural armor, +2 profane (Seed) bonus)", Base Atk/Grapple: +4/+12, Attack: Claw +8 melee (1d6+4), Full Attack: 2 Claws +8 melee (1d6+4), Space/Reach: 10ft/5ft, Saves: "Fort +4, Ref +4, Will +5"

STR: 18, DEX: 15, CON: 14, INT: 9, WIS: 11, CHA: 6, Special Attacks: "Appeased (6-12 points), Rage (ex)", Special Qualities: "Ferocity (ex), Lowlight Vision", Feats: "Alertness, Power Attack", Skills: "Climb +7, Jump +7, Listen +2, Spot +2", Environment: Any Tainted: Organization: "Solo, Pair, Trio or Pack (4-12)": Challenge Rating: 5: Advancement: "7-9 HD (Large), 10-14 HD (Huge)", "Rage (ex) - as Barbarian (fantasy SRD) class ability, use Monstrosity's HD as class level", "Ferocity (ex) -

Monstrosities are fully active until they drop, acting normally until damage reduces their hit point total to -10 or lower."

Z'bri Monstrosity

The Monstrosity is a generic catch-all term for one-off creatures created by the Z'bri, often for combat. 'A Monstrosity' rightfully refers to any creature created from one or more Serfs (often many more) who are so heavily Sundered using Chaining, Appeasement and Assimilation that it is impossible for them to return to sanity or any semblance of normal Serfdom. Most Monstrosities are many-limbed war machines and nearly mindless in thought. They may appear to be lucid at times, but often this is only a ruse deliberately perpetrated by the Z'bri to throw humans off guard.

The following stats are for a near-human-like Monstrosity with human-level intelligence (an exception to the general rule - most simply use the INS (instinct) attribute). Like others of its kind, it is built to slash, crush and impale its targets.

SILCORE STATS

AGL	+1	APP	-2	BLD	+2	CRE	0	FIT	+2
INF	0	KNO	-2	PER	+1	PSY	-2	WIL	0

Physical

STR	+2	HEA	0	STA	35	UD	10	AD	9
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Social

CHA	0	EGO	-1	RES	20	SAV	3	REP	4
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Spiritual

STR	0	HEA	-1	STA	10	DMG	3		
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Skills Athletics 2/1, Combat Sense 3/1, Defense 2/1, Hand to Hand 3/1, Hunting 1/1, Melee 2/1, Notice 2/1, Survival 3/2

Perks/Flaws Appeased (6-12 points), Touched by the Seed Bloodlust, Closed Mind

Special Typical appeasements include tough hide (AR 5-8), natural weapons (UD+5 or as melee weapon) and Acute Sense, Double Jointed, Quick Healer, Sense of Direction, possibly Flight

Sicknesses of the Seed

As one might expect there are quite a number of diseases, parasites and viruses related to the Z'bri and the warped environment they live in. Z'bri, given their strength, are rarely the victims of these dangers themselves- that opportunity falls to their Serfs and Monstrosities, and whatever interloper happens by, of course.

Atmosphere Vectors

One of the first things the Z'bri learned they could do is distill their essence and deliver its effects via tainted pollen, toxins, and parasites. The effect is not as pronounced as an actual Z'bri but it does allow them to spread their taint with minimal effort. The source, be it a virus or a flower, is tenacious and hardy. It takes repeated attempts to purge them forever from their environment. Proper Healing and Survival rolls should be used to identify the source of the Atmosphere, Lore: Z'bri can also be of some help. There is no real cure for the effects, only time, removing the victim from the source of the exposure, isolation, and some Synthesis in extreme cases.

Contagion	8 (varies)	Onset	2 hours	Virulence	4
Effects					
Success	no effect				
Failed	Atmosphere				
Fumble	Atmosphere				

Digger's Cough

A fungal infection common to the serf organ fields (agriculture). The fungus grows on the leaves of certain plants, releasing spores when the leaves are disturbed. The spores are inhaled where they collect in the lungs and cause death.

Contagion	5 (airborne)	Onset	2 weeks	Virulence	6
Effects					
Success	Minor cough				
Failed	Severe coughing with some blood (-1 AP until treated, Healing threshold MOF+2)				
Fumble	Gradual deterioration of lungs (1 Light Wound per day until treated, Healing threshold ~ 10)				



Atmosphere Vectors (OGL)

Type: Varies (DC 12)

Incubation Period: 1d6 hours

Initial Damage: as Atmosphere

Secondary Damage: as Atmosphere

Diggers' Cough (OGL)

Type: Inhaled (DC 15)

Incubation Period: 2d6 days

Initial Damage: 1 Str

Secondary Damage: "1 Str, 1 Con"

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Flesh Eaters (OGL)

Type: Contact (DC 13)

Incubation Period: 4d6 days

Initial Damage: 1 Con

Secondary Damage: "1 Str*, 1d2 Con*, 1 Cha* (*permanent)"

Flesh Eaters

A bacteria found in the mass graves. Flesh Eaters do just that, slowly dissolving tissue from the body. Certain jaded Sangis deliberately infect their host bodies just to feel their flesh melting away.

Contagion	3 (skin contact)	Onset	4 weeks	Virulence	4
Effects					
Success	Minor blemish on skin for 1 week				
Failed	Bleeding sores (APP -3 for MOF weeks, makes victim susceptible to further infections)				
Fumble	Large open sores that never heal, severe muscle damage (APP -5 and FIT -2 for MOF weeks, permanent -1 to each, possible secondary infections)				

Kola's Plague (OGL)

Type: Inhaled (DC 19)

Incubation Period: 1d4 days

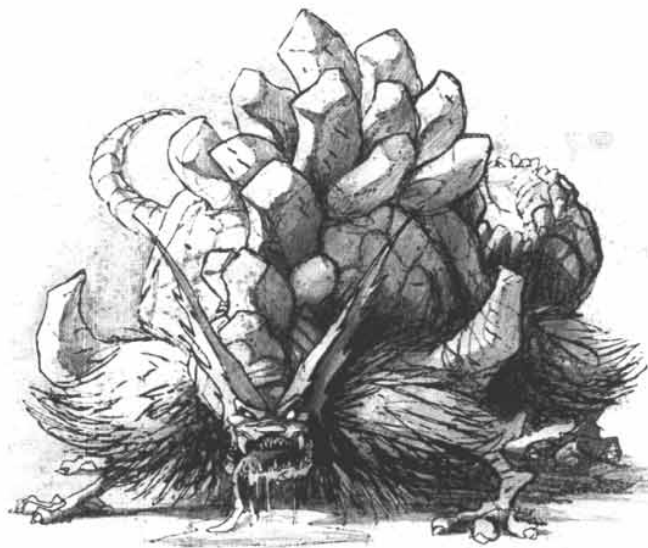
Initial Damage: 1 Str

"Secondary Damage: 1d3 Con* (*permanent)"

Kola's Plague

A highly contagious, virulent disease that, legend has it, was created by the Z'bri when they invaded the World Before. It strikes roughly once a decade and wipes out hundreds, if not thousands, before vanishing. Its origins are not well known but healers associate it with festering bodies. Before the burning of Vimary the Yagans practiced elaborate rituals to prevent an outbreak on Vimary, and many use the spectre of Kola's Plague when demanding the right to continue these rites.

Contagion	9 (airborne)	Onset	2 days	Virulence	13
Effects					
Success	Mild cough for 3 days				
Failed	MoF 1-4: Sweats, fever, and diarrhea for MoF days (-2 AP) then treat as MoF 0				
	MoF 5+: Incapacitating, life-threatening fever, hallucinations, and diarrhea (roll HEA vs 5 once per day to avoid a Light Wound, subject is incapacitated for MoF days, then treat as MoF 4)				
Fumble	Deadly fever (roll HEA vs 6 or die, lasts 3 days, if the subject survives treat as MoF 9)				



The Lost

Ghosts and Spectres

Anyone who does not cross the Fold and on to the Goddess is trapped in the River of Dream as a form of spirit called a Ghost. For a time they are adrift, fully aware of their surroundings. Then, about the same moment they discover a subtle undertow pulling them further away from the shore of the Flesh World they discover that they are forgetting elements of their previous life. The stronger the individual's will the better they resist this but the end is inevitable - the souls of the dead are pulled under, into the Sea of the Lost, where all but the most important elements of the soul is lost. They become a Spectre, and they are filled with a deep longing to return to the Goddess, a longing that is expressed as a hatred and resentment for the living who do nothing to remove the Fold. Spectres and Ghosts are limited in their ability to interact with the living, most of the time the soul haunts the living through their dreams, causing nightmares. In places where the River runs particularly strong and close to the Living Shore, Ghosts can interact more directly with the living. Another way that specters can interact with the living is through reanimating the dead flesh, becoming a zom. In times of great spiritual pollution, such as war, the Sea floods the River and zoms become a mutual enemy for the combatants.

SILCORE STATS

CRE	-3 to 0	INF	-1 to +1	KNO	0 to +4	PER	-3 to +1	PSY	0 to +3
WIL	+1 to +3	STR	+1 to +3	HEA	0 to +3	STA	25 to 55	DMG	8 to 12
Social									
CHA	0 to +2	EGO	0 to +3	RES	25 to 50	SAV	4 to 8	REP	5 to 8

Skills: Combat Sense 1/1, Hand to Hand 2/1, Lore: History 3/1 (Personal Life), Manipulation 2/1, Navigation 2/2 (Sea of the Lost, River of Dreams), Sundering 3/3

Special: Sundering can be used to possess others, destroy items, harass the living and attack other spirits, it has no Atmosphere

Attacks: none

Notes: This is the typical ghost, a spirit with enough will to survive the entropy of the Sea of the Lost.

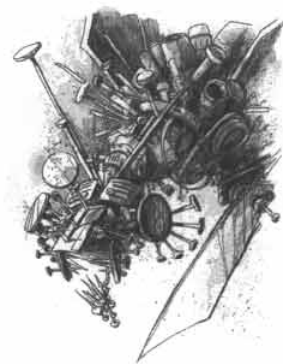
Scray Swarm

The first sign of a scray swarm is the subtle metallic drone as it approaches. The sound grows until it deafens and the sky grows dark with their numbers. The individual scray looks like tiny bits of metal and glass held together with some black oily film, roughly shaped like some form of flying insect. They swarm in the summer months, disappearing with the autumn chill. The swarm strips the area of all life: no vegetation, no flesh, nothing remains from their passing. Once every 5 years or so a much larger than normal swarm appears, and the damage they cause can be horrific - whole Squat villages have been wiped out in a single day. The origin of the creatures is unknown. Guides believe they are the result of the failing Great Architecture, that they express the desire of the Sea of the Lost. Some less-rational Keepers claim they are an old doomsday weapon unleashed when the World Before ended, one last attempt to destroy the Z'bri. No one knows where the scray return to when the swarm ends. No one who has searched for their point of origin has ever returned.

Aggression	4	Rdm Horde Size	2d6	Damage/turn	6	Basic Swarm Size	50	Dmg Threshold	30
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Ghost (OGL)

Use the Ghost Template from the SRD



Scray Swarm (OGL)

Size: Diminutive, Type: Abberation (Swarm), Hit Dice: 5d8+5 (28hp), Initiative: +2 (dex), Speed: Fly 30 (good), Armor Class: "20 (+4 size, +4 natural, +2 dex)", Base Atk/Grapple: +3/—, Attack: Swarm (2d6), Full Attack: Swarm (2d6), Space/Reach: 10ft/0ft, Saves: "Fort +4, Ref +3, Will +5"

STR: 3, DEX: 14, CON: 12, INT: 1, WIS: 10, CHA: 2, Special Attacks: "Distraction (DC 13), wounding", Special Qualities: Swarm traits, Feats: "Great Fortitude, Run (for flight)", Skills: none, Environment: Any: Organization: "Solitary, Horde (2d6 swarms)", Challenge Rating: 5: Advancement: none

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Skuller Template (OGL)

"Use the Skeleton Template from the SRD, but only apply to creatures with the Animal type.

Skullers and the Skuller Plague

In the beginning skullers were believed to be cousins to zoms, restless dead - in this case animals - cut off from eternal rest by the Fold. Then it was believed that they were some form of Z'bri-spawned monsters; their violence certainly hinted in that direction. Keepers and Dreamers of the Nation think they have found another possible origin for the creatures, one that is rather disquieting to say the least. They discovered that all skullers carry some form of sickness with which they infect their fellow animal victims. This sickness transforms the still-living victim into an unliving skuller. To date there have been no cases of the sickness claiming a human victim, but the zom-like nature of the skuller has not been resolved. No sooner was this sickness link made than another group of Dreamers, investigating the Sea of the Lost, found that skullers seem connected to the Sea in some way. Perhaps the sickness infects the spirit of the creature as well as its body.

Skullers are presented as a template applicable to any normal creature that survives an encounter with a skuller but later succumbs to the skuller plague. A skuller sheds its skin and its flesh eventually dissolves and rots off the bones, leaving a skeletal, rabid animal who simply exists to spread the plague further. Skuller bodies also hold a number of other, more mundane, diseases in their rotting meat.

SILCORE STATS

Add Infectious Toxin (2 hour onset, Potency 12 fatal toxin, but death transforms victim into Skuller)

Remove none

Change AR 5, Increase natural weapon damage by 1, Reduce INS by 1



Zoms

Zoms are the walking dead who plague the living and have some connection to the Sea of the Lost. Beyond this no one can agree as to how zoms come about. Yagans claim that the spirits of those who do not undergo the proper funeral rites are not escorted by Baba Yaga across the Fold; their spirits become enraged with the living and return to their dead flesh as a curse upon them. Eighth Tribal mystics dispute this Fatimal nonsense as heresy, but often lack any competing theories of their own. Keepers believe it may be a disease or parasitic infection like the skuller plague. Squats warn of evil spirits that inhabit the bodies of the dead, but the ones truly horrified by zoms are the Serfs, who live in utter terror of them. The state of living death is anathema to everything the Serfs know - their Z'bri masters were always careful to save their souls when their bodies died out and returned the souls to new flesh as soon as possible.

Their origins aside, zoms are a varied lot, ranging from the just dead to age-polished bone skeletons. The most common are somewhere nauseatingly in between. They lack group coordination, despite wandering in small groups. A zom shambles along until it senses the living; then it shows remarkable agility, strength and resilience. Some have retained the ability to use simple tools like clubs to beat victims to the ground, but most get by with their clawed hands and cruel teeth.

Rust Zoms are a variant linked to the Rust Plague of Vimary. When a Keeper (or anyone else) succumbs to the wracking cough of the Plague, they could rise as a zom who carries the plague in a diluted form on their teeth and claws. **Ancient Zoms** are more horror story than verifiable fact - zoms who survive so long, and feed on so many, that they regain their intellect, becoming smarter, tougher, able to command their lesser kin and set up ambushes.

SILCORE STATS

AGL	+1	BLD	0	FIT	+4	INS	+2	PER	0
WIL	0	STR	+2	HEA	+3	STA	40	UD	9

Skills: Combat Sense 3/1, Defense 3/1, Hand to Hand 4/2, Melee 1/1

Special: Immune to Z'bri Atmosphere, Poison and Disease, +2 to resist Synthesis and Sundering

Attack: Claw (DM x10) or Melee Weapon (AD 6)

Variant - Rust Zom

Change: add Infectious disease (Rust Plague, Potency 4 inhaled, Potency 8 in wounds)

VARIANT - ANCIENT ZOM

Change: add AR 5, increase INS by 1, increase all skills by 1 die each, increase Combat Sense complexity by 1, can now coordinate group actions (use Combat Sense tactically)



Zom (OGL)

"Use the Zombie Template from the fantasy SRD, do not apply template to Animals"

Appendix: Modern OGL Conversion Rules

Playing a Tribe 8 game using d20 Modern Open Gaming Licence rules is relatively simple. For the most part, all normal d20 Modern OGL rules apply, and should be used as the basis for running the game. The rules below and those in the SilCORE book are intended to be used for aspects of a Tribe 8 game which d20 Modern rules do not cover (such as magic), and to convert Silhouette rules to OGL. The d20 Modern Standard Reference Document (SRD) can be found for free download at www.wizards.com/d20.



CHARACTER CREATION

Creating an OGL-based **Tribe 8** character is only slightly different than creating any Modern character. The only extra step is the addition of backgrounds. Available backgrounds, along with new occupations appropriate for **Tribe 8**, are below. New rules for skills, feats and magic follow.

BACKGROUNDS

Before proceeding to choose class, occupation, and so on, a **Tribe 8** character must be given one of the following backgrounds. Each provides a benefit, and narrows the list of occupations the character may take. However, the benefits of a background 'cancel out' one of a starting character's two feats; 1st-level **Tribe 8** characters have only one feat.

These backgrounds are as those described in Chapter 6 (see Chapter 6, Step 1 - Background), but Eighth Tribe Member and Low Tribal are merged into a single background, Tribal. (OGL mechanics are not oriented toward reflecting the social effects that differentiate the two backgrounds; Weavers should keep caste in mind when applying modifiers to social skill checks, however.)

TRIBAL

Tribals receive the Dreamer feat as a bonus feat at 1st level. Tribals cannot use their starting bonus feat to purchase a Keeper feat.

Occupations: Tribals can choose from craftsman / tinker, crusader / police, dreamer, healer, hunter, politician / leader, trader, scholar, spy and warrior as starting occupations.

KEEPER

Keepers can take Keeper skills and feats (see below) normally. They suffer a -4 penalty on Handle Animal checks and on Diplomacy checks relating to spirits.

When making purchases with their starting Wealth before beginning play, Keepers treat all purchase DCs as 2 lower than normal (minimum 1); they have access to more valuable trade goods, and can take advantage of the demand for such items.

Occupations: Keepers can choose from craftsman / tinker, crusader / police, politician / leader, healer, trader, scholar, spy, technosmith and warrior as starting occupations.



SQUAT

Squats receive the Endurance feat as a bonus feat at 1st level.

Occupations: Squats can choose from craftsman / tinker, crusader / police, healer, hunter, politician / leader, trader, refugee, ritualist, spy and warrior as starting occupations.

SERF

Serfs receive the Touched by the Seed feat as a bonus feat at 1st level. In addition, a Serf begins with one of the following special traits: +2 Charisma, -2 Constitution; +2 Constitution, -2 Wisdom; +1 natural armor bonus; low-light vision; or claws (the character's unarmed attacks count as armed and deal 1d3 points of lethal damage).

Occupations: Serfs can choose from craftsman / tinker, crusader / police, hunter, trader, refugee, spy, sunderer and warrior as starting occupations.

OCCUPATIONS

These occupations are as the Roles described in Chapter 6 (see Chapter 6, Step 1 - Background, Concept), but function as normal OGL occupations. Skills marked with • are new to **Tribe 8**.

CRAFTSMAN / TINKER

Prerequisite: Age 15+.

Skills: Choose two of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Craft (any), Forgery, Handle Animal, Knowledge (art, technology), Perform (any), Repair.

Wealth Bonus Increase: +2.

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CRUSADER / POLICE

Prerequisite: Age 15+.

Skills: Choose three of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Diplomacy, Gather Information, Intimidate, Investigate, Knowledge (any), Listen, Search, Sense Motive, Spot.

Wealth Bonus Increase: +1.

DREAMER / TECHNOSMITH / SUNDERER

Prerequisite: Awakened Dreamer, Technosmith or Touched by the Seed feat.

Skills: Choose two of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Concentration, Craft (any), Dreaming*, Knowledge (spirit)*, Perform (any), Synthesis*, Sundering*, Technosmithing*.

Wealth Bonus Increase: +1.

HEALER

Prerequisite: Age 18+.

Skills: Choose two of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Craft (pharmaceutical), Handle Animal, Search, Sense Motive, Survival, Swim, Treat Injury.

Bonus Feat: Select one of the following: Medical Expert or Surgery.

Wealth Bonus Increase: +1.

HUNTER

Prerequisite: Age 13+.

Skills: Choose two of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Balance, Handle Animal, Hide, Jump, Listen, Move Silently, Navigate, Ride, Spot, Survival, Swim.

Bonus Feat: Select one of the following: Archaic Weapons Proficiency or Track.

Wealth Bonus Increase: +1.

POLITICIAN / LEADER

Prerequisite: Age 17+.

Skills: Choose two of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Bluff, Craft (writing), Diplomacy, Gather Information, Intimidate, Knowledge (civics, current events).

Reputation Bonus Increase: +1.

Wealth Bonus Increase: +2.

REFUGEE

Prerequisite: None.

Skills: Choose three of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Bluff, Escape Artist, Gamble, Gather Information, Hide, Intimidate, Knowledge (streetwise), Move Silently, Search, Sleight of Hand, Survival.

Reputation Bonus Decrease: -3.

Wealth Bonus Increase: +0.

RITUALIST

Prerequisite: Age 12+.

Skills: Choose three of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Bluff, Concentration, Craft (visual art), Diplomacy, Dreaming*, Handle Animal, Knowledge (spirit)*, Perform (any), Ritual*, Sense Motive.

Wealth Bonus Increase: +1.

SCHOLAR

Prerequisite: Age 20+.

Skills: Choose three of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Computer Use, Concentration, Craft (writing), Decipher Script, Disable Device, Forgery, Gather Information, Investigate, Knowledge (any), Repair, Research, Search, or add a new Read/Write Language or a new Speak Language.

Wealth Bonus Increase: +1.

SPY

Prerequisite: None.

Skills: Choose three of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Bluff, Diplomacy, Disguise, Escape Artist, Forgery, Gather Information, Hide, Listen, Move Silently, Perform (act), Search, Sense Motive, Sleight of Hand.

Wealth Bonus Increase: +1.

TRADER

Prerequisite: Age 16+.

Skills: Choose two of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Bluff, Craft (any), Diplomacy, Forgery, Gather Information, Knowledge (business), Sense Motive, Sleight of Hand, or add a new Speak Language.

Wealth Bonus Increase: +3.

WARRIOR

Prerequisite: Age 15+.

Skills: Choose two of the following skills as permanent class skills. If a skill the character selects is already a class skill, he or she receives a +1 competence bonus on checks using that skill. Craft (structural), Climb, Intimidate, Knowledge (tactics), Jump, Listen, Ride, Spot.

Bonus Feat: Select one of the following: Archaic Weapons Proficiency or Light Armor Proficiency.

Wealth Bonus Increase: +1.

SKILLS AND FEATS

All of the standard d20 Modern skills are available to **Tribe 8** characters. In addition, the following skills should be added: Dreaming (Wis), Knowledge (spirit) (Int), Old Arts (Cha), Ritual (Wis), Sundering (Con), Synthesis (Wis) and Technosmithing (Int).

Sundering is a class skill for Tough heroes; Knowledge (spirit) and Technosmithing are class skills for Smart heroes; Dreaming, Ritual and Synthesis are class skills for Dedicated heroes. Note that Dreaming is a renamed version of the Silhouette skill Survival (River of Dream), and that characters may not buy ranks in Old Arts, Sundering, Synthesis or Technosmithing without the appropriate feats.

Rules for these skills can be found in Chapter 6. When converting Silhouette Thresholds into OGL DCs, multiply the Threshold by 4. Measure of Success, if needed, can be generated by subtracting the DC from the check result and dividing by 4. Complexity should be ignored when converting skills, except with magic (see below).

All of the standard Modern feats are available, as well. The following feats are new to the **Tribe 8** OGL rules:

Awakened Dreamer **General**

You can call upon the power of the River of Dream to utilize Synthesis.

Prerequisite: Dreamer.

Benefit: You can buy ranks in the Synthesis skill, as well as Synthesis Aspects.

Special: You cannot take this feat in addition to Technosmith or Touched by the Seed.

Dreamer **General**

You are connected to the River of Dream on a subconscious level.

Benefit: Choose two Eminences (p. 162 «Chapter 8, Synthesis, Conjunctional Synthesis, Eminences»). Once per session you can reroll a check, attack roll, or saving throw that results in a natural 1, or gain a +6 bonus on your next attack roll, or ability or skill check. In either case, your actions must be within the realm of one of your Eminences.

Nomad-Trained **General**

You have been trained as a Guide or Hattani Mistress, and can wield the Old Arts - at great cost to your mind and body.

Prerequisite: Cha 13+.

Benefit: You can buy ranks in the Old Arts skill. However, for every 2 ranks of Old Arts you gain, one of your ability scores is permanently reduced by 1 point.

Special Training **General**

You have extensively studied a particular area of World Before knowledge.

Benefit: Choose a Keeper skill. From now on, you are treated as a Keeper when buying ranks in that skill.

Normal: Keeper skills have a maximum rank of one-half the character's level + 3, regardless of whether or not they are class skills.

Special: This feat can be taken multiple times. Each time, it

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applies to a different Keeper skill.

Technosmith **General**

By tuning in to World Before memories and the River of Dream, you can use ancient machinery and technologies expertly.

Prerequisite: Keeper or 5+ ranks in two or more Keeper skills.

Benefit: You can buy ranks in the Technosmithing skill, as well as Formulae.

Special: You cannot take this feat in addition to Awakened Dreamer or Touched by the Seed.

Touched by the Seed **General**

You can draw upon the Seed within you to perform feats of Sundering and resist Synthesis.

Benefit: You can buy ranks in the Sundering skill, as well as Sundering Aspects. Characters using Synthesis on you suffer a -4 penalty on their Synthesis checks.

Special: You cannot take this feat in addition to Awakened Dreamer or Technosmith.

KEEPER SKILLS AND FEATS

Skills which require World Before knowledge are designated "Keeper skills." A character's maximum ranks in any Keeper skill (regardless of whether or not it is a class skill) is equal to one-half the character's level + 3 (the same as if it were a cross-class skill). The only exception is if the character buying the skill is a Keeper, or has the Special Training feat in that skill (in which case the skill has the normal maximum rank limit as either a class or cross-class skill).

The following are Keeper skills: Computer Use, Craft (chemical), Craft (electronic), Craft (mechanical), Demolitions, Drive, Knowledge (earth and life sciences), Knowledge (physical sciences), Knowledge (technology), Pilot and Repair.

Feats which require World Before knowledge are designated "Keeper feats." Non-Keepers cannot use the bonus feats provided by the basic classes to purchase Keeper feats.

The following are Keeper feats: Advanced Firearms Proficiency, Aircraft Operation, Burst Fire, Double Tap, Drive-By Attack, Exotic Firearms Proficiency, Force Stop, Gearhead, Personal Firearms Proficiency, Quick Reload, Skip Shot, Strafe, Surface Vehicle Operation, Vehicle Dodge and Vehicle Expert.

MAGIC

Tribe has its own set of magic rules that are assumed to supplant **d20 Modern FX** abilities and rules (though some FX items can integrate easily into **Tribe 8**). The following summarizes the OGL mechanics for the system described in Chapter 8; see that chapter for more details.

ACTIONS IN THE RIVER OF DREAM

Characters who enter the River of Dream are not physical beings. In the River of Dream, a character uses his Charisma score in place of Strength, his Intelligence score in place of Dexterity and his Wisdom score in place of Constitution for all effects including attack rolls, skill checks, bonus hit points from Wisdom (Constitution), saving throw bonuses and so on.

A character in the River can make a Dreaming check as a full-round action to create an object, as if making a Wealth check to purchase an object. (A character cannot lose "spiritual Wealth" by creating objects this way.) The object lasts until it leaves the person of its creator, the creator awakens, or the creator wishes it gone.

A character who takes damage to his "spiritual hit points" suffers 1/2 that amount of damage to his "real" hit points. A character who falls below 0 hit points in the River is Disconnected and ejected back into his body.

See Chapter 8, The Great Architecture, Actions in the River of Dream, for more details on actions in the River of Dream.

CONJUNCTIONAL SYNTHESIS

A Synthesis check is required to enter a trance and produce a Conjunctional Synthesis effect. This provokes attacks of opportunity and normally takes 4 full rounds; if the Dreamer is interrupted or takes damage, she must succeed on a Concentration check or exit the trance (see Chapter 8, Synthesis, Conjunctional Synthesis, Situational Modifiers table, for modifiers for quick trances). Beginning the trance is an attack action.

Though a Synthesis check always uses Wisdom as its key ability, it is heavily influenced by a character's other abilities. Whenever a character uses Synthesis, determine the effect's controlling ability. The ability bonus must equal or exceed the effect's Silhouette Complexity (see Chapter 8, Synthesis, Conjunctional Synthesis, Complexity list), or the DC increases by 4 for each point of difference.

Abilities and Synthesis Effects

Strength	Physical feats or disruption
Dexterity	Movement or displacement
Constitution	Endurance or defense
Intelligence	Mind-control, information, illusion or creation
Wisdom	Heightened awareness, symbolic knowledge or spiritual consciousness
Charisma	Emotion, manipulation or spiritual force

Determine the Measure of Success of a Synthesis check by subtracting the DC from the check result and dividing by 4. The

Measure of Success must be split between elements on the Conjunctional Synthesis Effects Table (p. 162 «Chapter 8, Synthesis, Conjunctional Synthesis, Conjunctional Synthesis Effects Table»), just as in the Silhouette rules.

Unless otherwise specified, Synthesis effects granting a bonus add a +4 sacred bonus per Measure of Success spent. Synthesis effects dealing (or curing) damage normally inflict or cure 1d4 points of damage per Measure of Success spent; effects governed by the Death, Force, Fury and Vengeance Eminences deal 1d6 points of damage, instead, and effects governed by the Life and Purity Eminences cure 1d6 points of damage.

Effects targeting creatures cannot be resisted with saving throws. Only Synthesis can counter Synthesis (though the Touched by the Seed feat can make Synthesis more difficult).

SUNDERING

A Serf or Z'bri's Atmosphere can be resisted with a Will save. The DC is equal to the creature's Sundering skill ranks, with modifiers applied as appropriate (see p. 170 «Chapter 8, Sundering, Sundering Atmosphere, Atmosphere Effects»).

TECHNOSMITHING

All Technosmithing involves the use of Formulae (see below). Any character with the Technosmithing skill can buy Formulae as feats, but the character's Intelligence bonus must equal or exceed the Silhouette Complexity of a given task (see p. 177 «Chapter 8, Technosmithing, Technosmithing Complexity Rating table») when trying to use a Formula, or the DC increases by 4 for each point of difference.

ASPECTS AND FORMULAE

Aspects and Formulae can be purchased as feats by characters with the Awakened Dreamer, Technosmith and Touched by the Seed feats (as appropriate). Purchasing an Aspect requires the character to have an ability score bonus in the effect's controlling ability equal to or greater than the Aspect's Complexity (see Conjunctional Synthesis, above). Tough, Dedicated, and Smart heroes can use their bonus feats to purchase Sundering Aspects, Synthesis Aspects and Formulae, respectively. The skill check to use the Aspect or Formula uses the skill's normal key ability (Con, Wis, or Int). Using an Aspect or Formula provokes attacks of opportunity and is an attack action unless otherwise specified. A character who is interrupted or who takes damage while using an Aspect or Formula must succeed on a Concentration check or fail.

Full conversions of all Aspects and Formulae are unfortunately beyond the scope of this appendix. Weavers who are uncomfortable with converting Aspects and Formulae on their own may wish to make them equivalent to specific spells or powers (often between 1st and 3rd level), at a caster level equal to 1/2 the user's appropriate skill ranks. The Sundering, Synthesis or

Technosmithing check DC in this case should be equal to 10 + (4 x spell level).

For example, Boris has the Battle Aspect and 9 ranks in Synthesis. The Weaver has decided that the best equivalent to Battle is the *prayer* spell. Boris needs a check result of 22 or higher to activate the Aspect, and it functions at caster level 4th. Other equivalencies might include *Inferno* and *flaming wrath*, *Anima* and *cure moderate wounds*, *ignite* and *power device*, and so on. Characters could even choose spells and powers first, and create new Aspects and Formulae to match them.

RITUALS

A character with the Ritual skill has one totem, plus one per 5 ranks. Additional totems may be bought with feats (one per feat).

Emulating Conjunctional Synthesis with Ritual raises the DC by 8. The trance cannot be shortened below 3 rounds (but can still be interrupted). Rituals emulating Aspects (but which take 2 full rounds to enact) can be bought with feats, just like Aspects. All effects of Ritual are governed by Wisdom; a character's Wisdom bonus must equal or exceed the Complexity of any Ritual she uses (whether emulating Synthesis or an Aspect). See p. 177 «Chapter 8, Ritual Magic» for more details on using Rituals.

OLD ARTS

Characters with 6 or more ranks in Old Arts can buy Eminences, Atmospheres and Aspects as feats. Such characters can make Old Arts checks to use Eminences and Atmospheres (governing the appropriate areas) as if using Conjunctional Synthesis, to emulate a Synthesis or Sundering check when using an Aspect, or to emulate the Ritual skill. Similar to Rituals, all effects with Old Arts are governed by Charisma; a character's Charisma bonus must equal or exceed the Complexity of any effect he produces. See p. 180 «Chapter 8, Old Arts» for more details on using the Old Arts.

An Old Arts check resulting in a natural 1 forces the user to take 1 point of ability drain in any ability score (player's choice).

Note that no base class offers Old Arts as a class skill. Weavers are encouraged to develop advanced classes for Guides, Mistresses and other humans using Old Arts. (A Guide occupation is another possibility, if the Weaver desires.)

WEALTH AND EQUIPMENT

Most items on the **Tribe 8** equipment list have obvious equivalents in OGL rules, making conversion unnecessary. However, items have vastly different values in a **Tribe 8** game than in an ordinary Modern game; multiply the Silhouette item's Value by 3 to determine the correct purchase DC.

A. Appendix

APPENDIX: CONVERTING FROM TRIBE 8 (FIRST EDITION)

Not everyone wants to start fresh with their brand new characters. And in a few cases, Weavers and players may want to keep around former villains, characters and so forth from earlier cycles. For these people, converting from one edition to another can be seen as an unwelcome hassle, but in many ways it can be rather easy.

CHARACTERS

The key difference between characters built under the old rules and new characters is the skill list and skill complexity. The best way to really deal with this is to tear the character's skills back to a pool of skill points, then to rebuild them from scratch, taking into account the need to buy levels of complexity in certain skills. If you do not feel like doing this completely then the next best thing is to melt down only those skills which have been transferred or combined with other skills in the new edition. A list is presented below, showing the original Tribe 8 skill list and the new one. When you have multiple old skills being combined into new skills you simply take the highest level (in dice) as the new skill level, and increase the complexity level for every subsequent combined skill. Another way of doing this is to use the highest level of the old skill and melt down the skill points of the unused skills - this creates a pool of points from which you can buy either new levels (dice) in skills or more levels of skill complexity. Be careful to remember that complexity levels above 3 require certain Perks like Keeper Lore or Guide.

For Social and Spiritual Traits, use the calculations provided in Chapter 6. Spiritual Traits, at least, should come as no surprise, but they lacked a space on the old character sheet.

Perks and Flaws should be handled the same way. Be careful to remember that character types are defined by Perks and Flaws. If you are converting a member of the Eighth Tribe, be sure to pick up the necessary Perks and Flaws associated with the Quickstart template.

In terms of Genre Points and Emergency Dice, the best advice is to simply generate a pool of genre points as if the characters are brand new and go on from there as normal.

SKILL CONVERSION LIST

Old Skill	New Skill
Acrobatics	Athletics
Agriculture	Craft (farming)
Animal Care	Animal Handling
Animal Handling	Animal Handling
Archery	Archery
Athletics	Athletics
Boating	Pilot (boating)
Camouflage	Stealth cplx 2+

Combat Sense	Combat Sense
Cooking	Craft (cooking)
Craft (specific)	Craft (specific)
Dance	Performance Art (dance)
Disguise	Disguise
Dodge	Defense
Dreaming	Survival (river of dreams)
Etiquette	Etiquette (specific)
Forgery	Forgery
Gambling	Gambling
Grooming	Grooming
Haggling	Barter
Hand-to-Hand	Hand-to-Hand
Healing	Medicine cplx 1-2
Herbalism	Medicine cplx 2, Craft (herbalism)
Human Perception	Notice cplx 2+
Interrogation	Interrogation
Intimidate	Manipulation
Investigation	Notice cplx 2+
Law	Lore (law)
Leadership	Leadership
Lore (specific)	Lore (specific)
Melee	Melee
Music	Performance Art (music)
Mythology	Lore (mythology)
Navigation (specific)	Navigation (specific)
Notice	Notice
Read/Write (specific)	Literacy (specific)
Riding	Riding
Ritual	Ritual
Seduction	Manipulation
Sleight of Hand	Sleight of Hand
Sneak	Stealth
Speak (specific)	Speak (specific)
Streetwise	Survival (urban)
Survival	Survival (specific)
Swimming	Athletics
Tactics	Combat Sense cplx 2+
Theatrics	Performance Art (theatrics), Manipulation
Throwing	Throwing
Trade	Trade

Aircraft Pilot	Pilot (aircraft), Keeper skill
Demolition	Demolitions, Keeper skill
Drive	Pilot (drive), Keeper skill
Firearms	Small Arms, Keeper skill
Gunnery (specify)	Gunnery (specific), Keeper skill
Techlore (various)	Social Sciences (specific), Keeper skill
Science	Science (specific), Keeper skill
Tinker	Tinker, Keeper skill

MAGIC

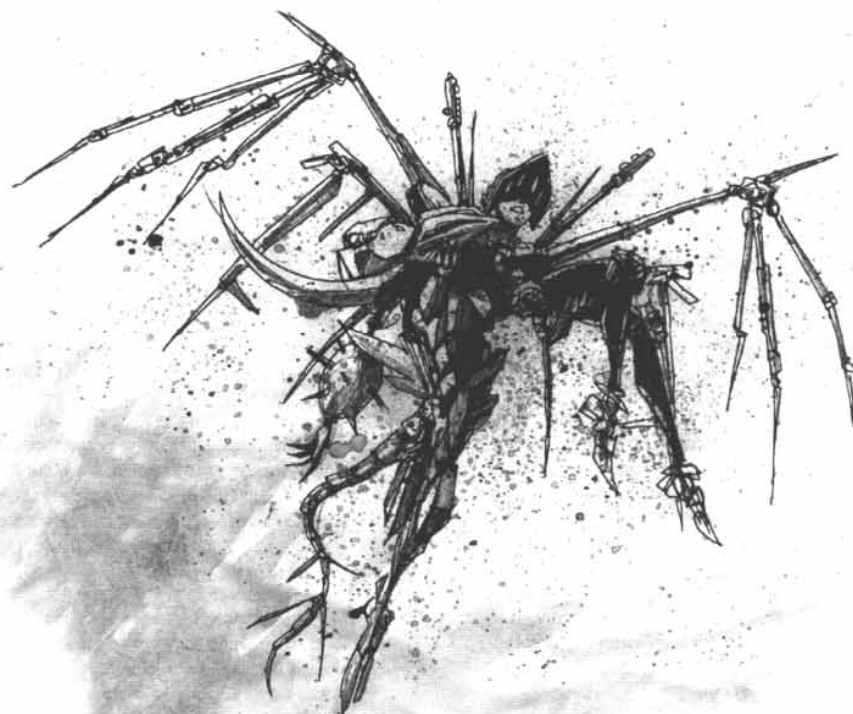
As noted, the new system uses levels of complexity. Again, conversion can be accomplished by 'eyeballing' the right level and forgetting about the point cost, or you can buy levels of complexity with leftover skill points. Remember that the costs of Synthesis and Technosmithing under the old rules were higher - this gives you a natural pool of points to spend on complexity levels.

When eyeballing the level take into account the most common applications of Synthesis (or whatever) the old character used. If they primarily used it only on themselves, then leaving the new skill at complexity level one is no problem.

CREATURES

Most of the creatures published in previous Tribe 8 books have been converted in the Bestiary (Chapter 11). For individuals and homemade creatures your best bet is to either eyeball them by comparing them to the creatures in the Bestiary or rebuild them.

As a general rule Z'bri-created creatures have high physical attributes with atrophied mental/social skills. Z'bri themselves tend to have moderate to high skill levels but little in the way of complexity levels. In terms of combat this gives the more competent human warrior (with maneuvers, stunt dice and genre points) an advantage over them, while maintaining the raw power of the Z'bri over more mundane mortals.



APPENDIX - VIMARY SETTING

INTRODUCTION

Before Capal there was Vimary. Before they were humbled, the Seven Fatimas ruled and it was the Eighth Tribe, known then as the Fallen, who lived like animals. Small was their kingdom, but it was all that the Tribes desired. The Z'bri were a distant threat, one kept at bay by the benevolent tyranny of the Fatimas. The Fallen had no future, no past and no prophecy to lead them to power.

Vimary was the first setting of the **Tribe 8** game, and still holds a place in the hearts of those who ignored the metaplot of the setting. Presented here is a reprint of that original setting, directly from the first edition rulebook. It has not been touched by the events of the actual metaplot, only those events in the prelude (the Pact of the Dome, the First Liberation, the Rust Plague and the Death of Mary).

USING TRIBE 8 SECOND EDITION AND SILHOUETTE CORE WITH VIMARY

In general the rules presented in this and the Silhouette CORE rulebook are entirely usable in a pre-metaplot Vimary setting. However, there are some changes that do need to be understood concerning character creation and interaction.

- There are no Children of Lilith. Lilith has not risen (and perhaps never will). The Prophecy of Joshua is unknown. Speaking about Mary or Joshua is forbidden (few even know they existed).
- There has been no contact with the Joshuans, and the Marians are still in hiding. These two tribes are therefore unknown.
- There are no Guides on Vimary except Halos and Den-Hades. Halos' wife, herself a Guide, died recently. The others still lurk in seclusion in the Outlands. If the two Guides have taken students, it is not common knowledge, nor have these students become Guides themselves.
- The Fallen organize themselves into Cells. These cells are very tightly knit surrogate families. Cellmates depend on each other to survive. There is little unity among the Fallen, with cells fighting and stealing from each other for food and shelter. Fallen in this era do menial labor, steal from Tribals or hunt in the Outlands to collect the necessities of life. Many Fallen die each year from sickness, starvation and depression.
- Squats, Keepers and Serfs are not welcome on Vimary. They are treated as animals or as spies for the Z'bri. They, and the Fallen, must hide from the Watch (the Joanite and Sheban police force) when travelling on Vimary.



To reflect this, make the following changes to your character sheets:

Eighth Tribe Members - Each 'Fallen' must take one Fatimal Eminence (the legacy of their birth) and one Eighth Tribe Eminence. They also lose the 'High Caste' Perk, replacing it with a 'Outcast' Flaw (which acts like the 'Low Caste' flaw only it carries a -2 penalty to INF checks with Tribals only and costs -3 points).

Low (and High Tribals) - There is no difference between these two, all children of the Fatimas are equals in this Eden. Fatimals must have both their Fatimal Eminences. Members of the Fatimal Sisterhoods and important Clan families may take the 'High Caste' Perk. Sisterhood members are required to take the 'Authority' Perk as well. Fatimals believe themselves to be the center of the universe and do not bother learning anything but what the Fatimas and the Sisterhoods teach them. They cannot therefore pick up any skills involving Keeper skills or any language or Etiquette skills beyond 'Tribal' and 'Sisterhood'. Most also do not learn any wilderness survival or combat skills.

Keepers - There are no changes to Keepers. On Vimary itself there are only the Keepers of Olympus and their scattered kin, the Machine Monks and the Junkmen. Many are dying slowly from the Rust Plague (see Bestiary chapter: Diseases.) Sanjon Keepers in this era are just beginning to interact with the Boarhead Confederacy and have not yet made contact with their cousins elsewhere in the world.

Serfs - There are very few 'Liberated Serfs' in the Vimary era. Those that there are tend to gravitate towards the Fallen, since anyone else will likely kill them on sight.

APPENDIX A WORLD BEFORE NAMES

Many place names in the world of Tribe 8 are derived from those locations' names in the World Before. The following is a list of place name equivalencies, included for use by Weavers who wish to add a level of "real world" accuracy to their games.

Names identical to their World Before counterparts are not included here.

Adawe - Allumettes Island
Alba - Albany
Aska River - Yamaska River
Black River - River Noire
Bury - Sudbury
Capal - Quebec City
Chiga Lake - Lake Michigan
Cortu - Coteau-du-Lac
Ere Lake - Lake Erie
Fonland - Newfoundland
Gana River - Gananoque River
Gheny Plateau - Allegheny Plateau
Grand Bee - Granby
Great Falls - Niagara Falls
Great River - St. Lawrence River
Gullet River - Niagara River
Hattan - Manhattan
Hawk River - Mohawk River
High Mountains - Adirondack Uplands
Hud River - Hudson River
Ile Danticost - Anticosti Island
Jorena Lake - Georgian Bay / Lake Huron
Lac-Ampan - Lake Champlain
Lac-Emfray - Lake Memphremagog
Lake of Ghosts - Gouin Reservoir
Lake Harls - Charleston Lake

Laurn Mountains - Laurentian Mountains
Muri River - St Maurice River (Rivière Saint-Maurice)
Onondaga - Onondaga County / Syracuse
Onto Lake - Lake Ontario
Otter River - Ottawa River
Owaygo (River) - Oswego (River)
Place of Fruit Trees - Essex County
Rhanto - Toronto
Riche River - Richelieu River (Rivière Richelieu)
Sico Swamp - Lake Simcoe
Silent City - Ottawa
Thunder Lake - Thunder Bay / Lake Superior
Tiskagin - Timiskaming
Tomac River - Potomac River
Town - Saint John's
Vimary - Montreal
Wark - Newark
Welan - Welland Canal
White Mountains - White Mountains / Longfellow Mountains
Wolf - Wolfe





Name: _____

Background:

Player:

Cell:

Cycle:

Perks, Flaws and Character Notes:

AGI	APP	BLD	CRE	FIT
INF	KNO	PER	PSY	WIL

STR	HEA	STA	UD	AD

CHA	EGO	RES	DAM	REP

1	2	3	4	5	6	7	8	9	10
0	1	1	2	2	3	3	4	5	5

1 2 3 4 5 6 7 8 9 10

Skill		Cplx	
Emunences			
Aspects			

AGI	APP	BLD	FIT
STR	HEA	STA	DAM

XP:

Total:

GP:

ED:

Skills

[illegible]

Name	ACC	INIT	DAM	Range	RoF	Ammo	Notes

Equipment and/or Combat Manuevers

Sprint	Run	Jog	Walk	Crawl	Climb

Status	Physical		Spiritual		Social		
Injury	Score	+	Score	+	Type	Score	+
Flesh Wound					Embarrassed		
Deep Wound					Hurt		
Instant Death					Shame		
Armor					Social Armor		



Name:
Background:
XP:
Vitality:
Wounds:
Defense:
Initiative:
Action Dice:
Base Speed:
Inspiration:

Player:
Cell:
Cycle:

Ability	Score	Ability
STR		
DEX		
CON		
INT		
CHA		

Unarmed:
Melee:
Ranged:

Fortune:
Reflex:
Will:

[illegible]

Name				Bonus	Dam	Error	Threat
Range	Weight	Type	Size	Special Properties			

Name				Bonus	Dam	Error	Threat
Range	Weight	Type	Size	Special Properties			

Name				Bonus	Dam	Error	Threat
Range	Weight	Type	Size	Special Properties			

Name				Bonus	Dam	Error	Threat
Range	Weight	Type	Size	Special Properties			

A. Appendix

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