**Morkontee Valley and Morgrants Grove** (Player Info)

**Morgrants Grove (The Newliths)**

Community Type: New Town

Community Type: Tribal Society

Population Level: 5 (750)

Tech Level 2

Force: 10 (+1)

Mobility: 4 (-3)

Resilience: 14 (+1 & +2)

Learning: 14 (+2)

Awareness: 16 (+3)

Command: 16 (+3)

Wealth: 10

Government: Hereditary Matriarchal group

Reputation Bonus: +4

Philosophy: Simple Survival, Multiculturalism, Tradition

Skills: Craft (textiles) +4, Craft (writing) +6, Diplomacy +9, Knowledge (history) +4, Perform (storytelling) +4, Profession (farming) +4, Survival +10, Treat Injury +5

Feats: Archaic Farming, Archaic Manufacturing, Caves (+2 Res), Fertile, Stockpile (x2)

*(The village grows enough food to sustain itself. There are small herds of animals and a few acres of fields growing staple foods. All farming is done using tools that are either human or animal powered – such as scythes, hoes, and beast-drawn ploughs. The village can create simple trade good from natural materials, using simple labor-intensive production lines, hand-crafted timber and metalwork goods, and textiles spun from wool or cotton. The village has enough reserves of fuel, raw materials, and food for the entire village to survive for up to 6 months.)*

Special: Common Household Robot. (The robot is humanoid in appearance, has a female voice, and seems to be an expert at both cooking and cleaning. Everyone calls it “Chev.” It typically is found only in the cave areas where the town leaders live, but on occasion is brought out to assist in cooking feasts for major town events.)

Community Benefits:

* Custom built archaic weapons
* Cheap food (and water) supplies
* Basic medical care
* Expert cooking/preparation of food

Government: Hereditary Matriarchal group

Leader: Madame Haiderine

**Settlement Leadership:**

**Madame Haiderine**

Boss, high-level Psionic, no mutations, 9th level multi Hero

**Councilor Chardris** (stock human male age 50s) – a quiet, smiling man

Boss, low-level psi, no mutations, 8th level Smart Hero

**Councilor Maggie** (stock human female age 50s) – an opinionated, thoughtful woman

Boss, no mutations, 6th level multi Hero

**Councilor Tirra** (stock human female age 70s) – an intellectual, thoughtful woman

Aristocrat, no mutations, 9th level multi Hero

**Councilor Magridevia** (stock human female age 50s) – humourous, friendly woman

Boss/Scavenger, minor mutations, low-level psi, 7th level multi Hero

**Councilor Clenraky** (mutated animal (turtle) age 60s – a wise, friendly turtleman

Adventurer, major and minor mutations, Nanotech Attunement

**Councilor Charles** (stock human male age 50s) – a skilled, athletic man

Hunter, no mutations, 6th level multi Hero

**Notable Villagers:**

**Master Hunter Firre Carpenter** - male, 46 yo, Lev 10 (5 Tough, 5 Dedicated), Hunter

About: Warden Carpenter takes the stewardship of the valley very seriously. He is the least likely person to cut corners when dealing with the care and maintenance of the valley and its resources. While some tend to think of him as joyless, he is far from it. His joy comes in protecting the land and spending time out in it, taking in the beauty that he finds in all of nature. He is prone to spending days at a time, alone, in the remote areas of the valley. As leader of the Hunters, it is surprising he finds as much time to be alone as he does.

**Master Smith Grov Sworn** - male, 42 yo, Lev 6 (3 Strong, 3 Tough), Engineer

About: After old man Tunes died, about ten years ago, Master Smith Sworn took over as the town's main smith. He is not the only smith, but he does oversee the forge and smelting. It is also his responsibility to personally maintain the most important metalwork in town, the distillation vats and the Long House clock. Grov is an inquisitive man who genuinely loves to make things. He has been a widower for four years, there is much talk about town on how to get him married again. He is fiercely devoted to the memory of his wife.

**Merchant Cammil Tunes** - female, 38 yo, Lev 5 (4 Charismatic , 1 Fast), Artist

About: The youngest sister of council member Carolin Tunes, Cammil was not in the least interested in her father's smithing trade. She found her talents lay in trade and her joy in painting. Her path was not clear and her youth saw more then a few bumps as she struggled to find her place in the world. Early on, she gained a bit of a reputation as a hustler by making some very aggressive trading deals at the expense of others. Fortunately, she has managed to shake this image, for the most part.

**Doc Rachel Simms** - female, 45 yo, Lev 6 (2 Smart, 4 Dedicated), Healer

About: As a child Rachel Simms saw the first big plague strike the valley. She lost both her mother and youngest brother to the sickness. In total, fourteen villagers died of the sickness. From that point, her path was set to become a healer. From age 11 on her time was divided between studying with Old Doc MacNorn and reading whatever medical text she could find in the Repository. By the age of 30 she was the best healer in the village. By 35, she became the head healer; Charles Simms is her cousin.

**Historian Mae DeRue** - female, 47 yo, Lev 5 (4 Smart, 1 Dedicated), Artist

About: Mae DeRue has always been fascinated with the past. Her father was the Historian for many years and she spent most her youth under his feet. Always reading, she quickly gained a reputation for knowing more then any child should. Her thirst for knowledge has not abated with age. If anything, it has increased. She longs for information about the outside world as she has read and reread all the old accounts of the outside. Some say the exploits of her brother, Karl, were inspired by her desire to explore. Others, say it is the other way around.

Morgrants Grove – About the Village

**Foundation and History**

This is the history of your community that all characters will know.

As warfare raged around the great lake, large groups of people fled on foot into the rural areas to the west and east. As the masses moved, they tended to split into smaller groups, some seeking immediate shelter, some pushing on further. One group, crossed into the valley to the east, and met up with some of the people that were already living there. It is said that the group went there because they had relatives already living in that area. As the irradiated clouds from the destruction to the west began to waft into the valley, some retreated into the network of caves that dotted the foothills and nearby mountains. One group decided to lay low in the caves for a while and recover.

The small entrance cavern opened into a series of large underground chambers, big enough for the whole group to settle down comfortably and still have a degree of privacy. The first night was spent huddled around several small fires deep within the earth, as the war raged outside.

Over the next few weeks, the group stayed hidden in the cave and recovered, gathering food and water supplies with the intention of pressing on to the east in time. But by then, the weather had started to turn cold – far colder than normal, and the group decided to stay where they were for the winter, thinking that they were safe and relatively warm.

That winter, a woman known as Profezzer Roschaw took it upon herself to ensure the group’s spirits remained high. She told them stories of prehistoric times, when people had lived in caves like the one they were now in and what they did to survive. She and some of the other wise adults knew basic ice-age survival techniques and began to teach the people flint knapping and how to start fires without matches. The group took Roschaw’s stories to heart and they all started learning some of the Stone Age tricks. It started simply as a distraction, something to take their minds off the destruction and cold outside. But as the winter wore on, they began to think that perhaps life had been better back in prehistoric times, back before people learned to make weapons that could kill everything in the blink of an eye. By the end of the winter, they were calling themselves The Neoliths, for fun. In time, after learning of the devastation outside, they planned on making a life for themselves and their descendants here in the cave.

As spring came, they started emerging from the cave and began the preparations that would become their routine. The stronger members explored and secured the area, bringing back food and timber from the surrounding countryside. Others planted and tended to the few things that could still grow. Still others set to work teaching (and self-learning) important survival skills, carving out a niche for themselves, while carving further into the cave networks. They called the place Roschaw’s Morgrant.

Four years later, Madame Roschaw passed away. But by then her teaching was firmly established in the group, and they continued to live like neo-cavemen, living off the land and preserving their history as stories to be passed down to future generations.

In the decades that followed, the group minded their own business and avoided contact with neighboring communities as much as possible. Several delegations from neighboring communities visited from time to time, hoping to convince The Neoliths to join with them. At first they were rebuked and sent away. But in time The Neoliths agreed to join the local group and become part of a tribal confederation. That was 70 years ago.

**Demographics**

The population of the village grows slowly, increasing by about 1% annually. This is low mainly due to the traditional population controls that are in place. There are also dangers of occasional stillborn births as well as births of babies so terribly mutated as to be euthanized at birth.

The Newliths (as your villagers call themselves) welcome visitors – provided they agree to respect the community’s views and rules. A few nomads occasionally choose to remain, enamored by the simple, relatively peaceful lifestyle. The village consists of a mix of stock humans (about 60%), mutated humans (30%), mutated animals (10%), and a few synthetics that have been community workers for the past 50+ years. The village does not fear technology, it has just become so accustomed to its own archaic style of living that it doesn’t embrace tech like some other communities may. Total population of the village today is about 750 sentient beings and a few small herds of animals.

**Village Geography**

The Village of Morgrants Grove is nestled up against a low mountainside, near a small (south/north) river. There are extensive cave networks within, as well as many acres of farmland outside. The small river (about 20’ wide and 9’ deep) flows along the mountainside in the west (flows from south to north, following the slow north-south elevation drop). The water is absolutely pure. All settlements in the valley have an agreement not to dam up the river or over-channel its flow. There are no fish or other animals in the river up to Broken Antler.

About a third of the village’s population live within the cave networks, the other half living in basic (though well-built) structures nearby outside. The caves are mostly living areas; the village “square” is located just outside the cave openings and is comprised of a dozen or so larger buildings. These include an actual inn/tavern of sorts – the largest structure in the village, which doubles as the local “watering hole” and entertainment center as well as a place for any travelers to stay overnight (though not many travelers come thru these parts). Other buildings in the village square include the hospice (medical and healing), smitheries (weapon, armor, black, fletcher), a distillery, a small library, the local guardhouse/armory, and the town hall (which also serves as a courthouse). There is also a small cemetery about a mile outside of the village, where ashes of the deceased (both residents as well as animals) are buried in small spaces. (Cremation is the primary method of disposal of the deceased.)

The village greeter/idiot is a pathetic creature known as Jitters. He is friendly, and some say he is over 100 years old and knows things, but he rarely speaks very intelligently. He is a favorite among the children. He has a pet Podog named Bleak (pronounced “blee-ack”).

**Climate**

Temperatures range from -10F in the dead of winter to as high as 90F in the summer. Winter varies 20F to -10F. Spring and Fall vary 50F to 30F. Summer varies 70F to 90F. There is almost no humidity. Sunsets tend to be a pinkish hue (which would be odd for us in the 21st century) nearly all the time. The night sky is brilliant, lit by many stars. And the moon seems the same as it ever was (but if you look closely or use binoculars, you might even see Tranquility Station glimmering faintly from the moon’s surface). Rainfall is frequent in the spring and summer, though occasionally there is a strange odor (faintly metallic) to the raindrops. No one has ever taken ill from the rain, and it is always drinkable.

**Religion and Holidays**

The villagers practice a loose form of monotheism. They refer to the Creator as the omnipotent god that created all things, then left it all up to mankind (i.e. Deism). There are no holy days during the week and there is no church. Whenever villagers gather for inspirational messages by the Preachers (typically once every month and during Holidays), they gather at and around The Long House (town hall).

They villagers also believe that there are various minor godlings – nature spirits. While these are not worshipped, per se, and there are no rituals associated with planting or reaping, it is believed that nature has energy, and thus spirit. This includes the plants, the rocks, the flowing water, and the animals. Herd and meat animals are believed to have lesser souls, but are not considered nature spirits. Thus, there are no ritual prayers when slaughtering or consuming an animal.

The village celebrates four primary holidays: New Yareev (celebrated in early January) – a celebration of the start of the new year. Spring Folio (celebrated in early May) – a celebration of the start of the planting season. Labors Folio (celebrated in early September) – a day when village craftspersons switch roles and craft fun and silly objects that they have little or no skill for creating. Thiving (celebrated in late November) – a worshipful day where everyone prays and sings in thanks to the Creator and nature spirits. The few Preachers in town organize and guide the holidays. When not preaching, they serve as make-shift psychologists and counsel villagers with troubles.

**Tradition & Ceremony**

The most powerful motivator in the valley is the preservation of the habitat. As such, most traditions can be tied to this cause. A close second motivation is post nuclear survival. This also affected traditions. What follows, is a general list of some of the traditions, rituals, and ceremonies the people of Morgrant’s Grove observe.

• Traditionally, hunting fowl is ok while ground animals are only hunted in season and when population levels will allow it.

• Traditionally, trees are only cut in designated areas or when disease and/or fire is a concern.

• Traditionally, fires are never left untended. When building a fire outside of a hearth, a proper fire pit is made.

• Traditionally, one leaves no trace on the land. All items brought into the wilderness are brought back out.

• Traditionally, over use of technology is seen to damage the land so its use is minimized as much as possible.

• Traditionally, all meats are salted or smoked and stored hanging in an underground chamber. Fruits and vegetables are cleaned and covered.

• Traditionally, no food or beverage is uncovered until it is consumed. For this reason all bowls and cups have lids. Plates are used only when food is immediately consumed.

• Ritual bells are worn when walking in the woods for fun.

• Ritual washing of cups, plates, bowls and utensils after every use. After the washing, each item is immediately dried and placed in a covered space like a box or cupboard.

• Ritual water filtering ceremonies are done twice a year. This harkens back to the time when water was not clean and had to be filtered and boiled. It also serves as a way to remember how a water filter is made.

• Ceremony of Dusk. When a person chooses to die, this ceremony is a way of saying good-bye and celebrating the passing in a positive way. At the conclusion of the ceremony the subject is adorned with death mask makeup and then makes their way to the Cave of Dusk. They enter alone and die. Once dead their body is burned and buried in the cemetery.

**Code of Law**

As with traditions, the code of laws used in Morgrants has been greatly influenced by stewardship and survival. (The words used to define many of these laws come from the park rules and game warden laws of the past.) Below are examples of some laws governing Morgrants Grove. Laws are generally separated into two groups – laws of the Valley and laws of the Village. All settlements in the Valley (from Mona to Morgransts to Colvis) follow the Laws of the Valley

Laws of the Valley (while within the Valley of Morkontee):

• It shall be unlawful for any person to damage, cut, carve, transplant or remove any tree or plant or injure the bark, or pick the flowers or seeds of, any tree or plant without the express permission of the Hunters (sometimes called Wardens).

• It shall be unlawful for any person to construct or erect any building or structure of whatever kind, whether permanent or temporary in character, without written permit issued by the office of the Hunters.

• It shall be unlawful for any person to bring or have brought in or to dump, deposit or leave any bottles broken glass, ashes, paper, boxes, cans, dirt, rubbish, waste, garbage, refuse, or other trash. Such items must be disposed of in designated areas.

• It shall be unlawful for any person in the valley to fish in any waters, whether by the use of hook and line, net, trap, or other device, except in waters designated by the Hunters for that use and then only in a manner as defined and posted by the Hunters.

• It shall be unlawful for any person to use, carry or possess firearms of any description, or air rifles, spring-guns, bow and arrows, slings or any other forms of weapons potentially inimical to wildlife and dangerous to human safety, or any kind of trapping device without written permit issued by the Hunters. It shall be unlawful to use weapons outside of seasonal hunting as defined and posted by the Hunters or in cases of defense. It shall be unlawful for any person to shoot into the valley from beyond its boundaries.

• It shall be unlawful for any person to enter an area posted as "Closed to the Public"; nor shall any person use or abet the use of any area in violation of posted notices.

• It shall be unlawful for any person to build or attempt to build a fire except in such area and under such regulations as are posted by the Hunters.

Each settlement has its own laws and rules. Within Morgrants Grove, crimes are few, mostly due to the high level of loyalty (and deference) that most villagers have to the town Leader (and Council). Whenever a village law is broken (something stolen, someone hit in anger, etc.), that person is found (either by Firre and the Hunters, or a Preacher) and taken to the Town Hall for immediate inquiry. The village Leader and Council will question the perpetrator as well as the aggrieved party, and question witnesses. Crime is rare but inquiry is swift, and so is justice. Capital punishment does exist, with death sentences (very rare, because murder is very rare) typically by burying the perpetrator alive, in a sack tied closed. The last murder took place five years ago. Lesser punishments usually include forced labor (building, farming and herding assistance are typical), confinement to village stocks for a short time (so all can see), public shaming, taking away certain possessions, and so forth. On rare occasions (every decade or so) there have been expulsions from the Valley in major cases. Crimes committed outside of the village are handled either by the laws of the settlement that is closest to the place the crime was committed (if within 1 mile of that village), or by the laws of the Valley (above).

Outside the Hunters (Wardens') Station in the village is a board where supplemental information is posted. This includes seasonal hunting, fishing, foresting, and fire regulations any of which can and do change often, as dictated by habitat fluxes.

**Government**

The town council governs all aspects of village life. The Village of Morgrants Grove is effectively run by a woman known as Madame Haiderine. She is a powerful psionic and some in the community actually fear her. In the past she has not hesitated to use her abilities if needed to keep things in line. Under her is the town Council, a group of six respected members of the village who serve for life. Haiderine personally appoints these Councilmembers. Once appointed, the laws say that none may be removed except by a majority vote of Haiderine and the other Councilmembers of Mogrants Grove. There have been very few instances in the past where such circumstances have arisen. Haiderine and the Council make and enforce the laws. The Hunters report directly to the Council (but mostly to Haiderine).

**Morality**

• Life is highly valued but so is the need for death; (Natural Order)

• The welfare of the community often supersedes the individual.

• Sex is not something done only for procreation.

• Any woman may have two husbands if all three parties agree. More than two husbands is rare but not unheard of.

• Mistreating the valley is a crime against the village.

**Population Control**

The village has a program that is maintained directly by actions of the Council, who decides which family is permitted to attempt conception. This is done primarily as a population control measure. Permits are issued for three month periods and only to families that request them. In most cases priority is given to families with the fewest children. Unplanned pregnancy can have harsh punishments – anything from compensating the family who had their legal turn usurped to termination of the unplanned pregnancy. Women that are avoiding pregnancy use a combination of cycle beads and herbal agents during ovulation.

The second method of population control is voluntary death. Any citizen may, at their own discretion, undergo the Ceremony of Dusk. The reasons for this vary from age to illness to just being tired of going on. The Council is required to meet with the applicant and decide whether to permit the ceremony. In cases of advanced age and/or infirmity it is most often allowed. For all other cases the applicant is counseled against it and questioned extensively as to why they want to end their life. Rarely would permission be given in such a case.

The third method of population control only used in desperate times. The triage method allows people in the infirmary to die of sickness or injury that may be normally cured. The Council is loathe to invoke this method and will only do so when the population is far out of balance. It has only been used twice in the history of the village.

The fourth method has never been evoked and the Council is happy to keep it that way. In the most dire of times they have the power to force the most likely candidates to undertake the Ceremony of Dusk. No one can imagine a case when this would be necessary but the power is there for them. In the past, when things have been really bad, people that would not have otherwise chosen the Ceremony of Dusk have done so voluntarily just to avoid this fourth method. Such people are highly revered for their sacrifice.

**Farming, Fishing, Herding, & Hunting**

Farms grow mixed crops. People cultivate everything that will grow on their land. Wheat, corn, barley, and other basic grains are a small portion of the yield. Vegetables and grasses (for animals) are much more common. Roots and bulbs are also very common crops. Goats, spring pigs and tusla (guinea fowl) are raised on farms. Tusla is the most common by far, and pigs are rare due to their relatively high habitat impact. The goats are bred for meat, milk and hair. They are a little larger then normal goats and as such are used as draft animals, pulling plows and small wagons. There are only a few horses and oxen in the valley as they have high habitat impact. The spring pig is allowed because of the spring and fall feasts for which it is tradition to have a piglet. They are breed largely for this purpose so the numbers are kept low. Every family has a few tusla for eggs and sometimes they are eaten. Trading tusla is common.

The village subsists primarily of a combination vegetable (70%) and meat (30%) diet. Meats are gathered from the local herds (various forms of post war “cattle”) that are bred specifically for that purpose. The meat-herds feed the village, and there is little left to use as trade with other settlements. Vegetables, however, and some fruits (in a central grove), are in wide supply, enough to easily feed the entire population of the village, with enough left over to use for trade with other settlements. In the farmland areas there are some wells, including a large one in the village center. Water is also gathered from the nearby river in controlled quantities. There is also a large reservoir in a deeply-cut section within the caves, which is fed by slow trickles of water from deeper within the adjacent mountains.

Hunting and fishing require permits. This is a formality that is used to inform people what game is in season and the current take limits. This information is posted outside the Hunters Office. It is also told to the person when they get their permit. Penalties for hunting/fishing out of season or without a permit are harsh. It is considered a crime against the habitat and the village.

**Crafts**

The villagers each have tasks they perform – farmers, herders, craftspersons, cooks, builders (wood and stone), artists, teachers, traders, medics, priests, entertainers, and hunters. Good quality, locally made equipment can be had for purchase or trade. Some occasional old tech objects make their way into the simple marketplace. Traders (who also work as farmers, teachers, or builders when not on Trade expeditions) regularly carry goods to/from Apprise during market days. The most common crafts are leatherworking and stonemasonry. There are a few armor and weapon smiths, and a couple of blacksmiths as well.

**Military and Defense**

Firre is the chief Hunter/Warden. He commands the village Hunters (who also serve as guards/soldiers/police when needed), a group of about 60 able-bodied men aged 18 to 50. They typically use only Tech Level 1 equipment, but are known to have a small cache of some more advanced weapons that they can access should an extreme need arise.

Members of this group, if the need should arise, are tasked with hunting wild animals for meat. At any one time, a group of 5 to 10 of the Hunters will be on guard duty on the edges of the village. Each carries a whistle (small tech device), simple melee weapon, a ranged weapon (bow or crossbow), and light armor. Those becoming Hunters are expected to arm and equipment themselves. In an emergency, if called upon, the 60 Hunters of the village could assemble and be ready within 10-15 minutes.

Firre is a 10th level Strong Hero.

Two 7th level (Tough, Charismatic)

Seven 5th level

Twenty 3rd level

Thirty 2nd level

There are no true defensive structures in the settlements, with the exception of Huntersville to the north and at South Gate and at Croy. There are Hunters in the other, smaller settlements of the Valley – numbering about 40 in all. So in a pinch, Morgrants Grove plus all of the other small settlements in the Valley could muster about 100 able-bodied soldiers of levels 1 to 5, not counting what Mona and Huntersville could muster.

**Travel Doctrines**

Travel is allowed within the Valley – from Mona Green to the north, South Gate in the south, Croy and Galvin in the east, and Broken Antler in the west. Residents of the Valley are not allowed to venture to the Resorve (reservoir) in the south, into the mountains in the west, or past the defensive structures of South Gate and Croy. The areas to the south and east of the Valley are considered highly dangerous. The mountains to the west are considered sacred (preserve the animals) and only Hunters are allowed there. The areas to the north (Mona Green and Huntersville) are open to travel at any time.

**Family Structure**

Early in its history, the village did not have an equal number of females and males. This was problematic for many reasons, not the least of which was a possible loss of genetic diversity, which was critical at that early stage. For that and other reasons, it became commonplace for women to have more than one husband. This has remained an everyday practice and is not questioned.

It has been found to be socially advantageous for families trying to conceive to involve all husbands in such a way that it is unknown which is the offspring's biological father. Exact methods vary from family to family. In this way each parent bonds with the child early and more equally. Children take the mother's name as that portion of the lineage is indisputable.

**Education**

Children between the ages of five and seven spend two days in eight learning to read, write and work numbers. Between the ages of eight and twelve, four days in eight are spent learning. Two of these are devoted to reading, writing, math, and history with the other two days being for practical skills like hunting, farming, survival, and introduction to crafts (metalworking, woodworking, tanning, etc.). By the age of thirteen the youth can choose what they want to do. They don't always get to do what they want but they can at least express their desire. It is at this time when apprenticeships begin for the ones that show both an aptitude and desire for a craft.

There is no school house. Classes are organized by the Council on three-month schedules. Anyone can be a teacher so long as they know the subject. It is more likely to be the elderly that handle teaching. Small groups of children will often gather at a neighbor's house for a math or reading lesson. Craft lessons are usually held at the appropriate business in the village. Lesson plans and schedules are common for reading, writing and math as there will be several different people working together to teach the children and the plans make sure every student is taught the basics of each subject. History and craft lessons are handled by a much smaller set of teachers, teaching larger groups, so coordinating what is taught is easier. The other skills are taught in a hands-on manner, as often by the child's parents as not.

**Wildlife**

The original mandate of the preserve only covered “natural” wildlife. As a consequence, no engineered life-forms were included in its inception. Until recent times, the nanounits treated the vast majority of Gamma World's mutated flora and fauna as invaders and kept them out of the valley. The past sixty years without nanounits has allowed some mutant wildlife to come in. The natural barrier of the near sheer 1200 ft crater walls makes it very hard for land animals to enter in sizable numbers. Avians are another matter. The last few years have seen two groups of Carrin move into the Washback mountains, but so far pose no threat.

There have been isolated instances of larger land animals coming into conflict with the villagers. The most notable within the past ten years being an encounter with a bearwyrm, and just last year a pair of ultravore tried to move in. Raiccown have been in the area more than fifty years. There are few large predators in the valley, humans fill that role.

**Visitors**

Outsiders have never been a common sight in the village. Trade caravans are one of the few cases in which they are readily allowed entry, and even those come by perhaps once every 5 years or more. While the villagers are warm and welcoming to outsiders, they also are very clear about their immigration policy. While anyone is free to ask, at this point, immigration is not possible.

There are rules that all visitors are required to abide by. These are posted outside the Trade Road Outpost and read aloud for each visitor or caravan. Failure to follow the rules is grounds for immediate expulsion from the village. If an infraction is judged to have been done with malicious intent, then the punishment is much harsher. While no one has ever been executed for breaking the rules, it is a possibility. A list of the posted rules follows:

While within the valley no visitor may:

• Leave the village grounds without an official Hunter escort.

• Make a fire outside of an indoor brick hearth.

• Kill any living creature.

• Cut, pick, handle or otherwise damage any living plant.

• Engage in any physical altercation.

• Drink to excess.

• Damage property.

• Dump trash, refuse, junk or other debris.

• Enter any building or area marked as “Closed to the Public”

Outside of killing, breaking one of these rules will most often result in expulsion from the village and a fine. In cases where multiple rules are broken, the expulsion could be accompanied by a permanent ban. In extreme cases, forfeit of possessions, flogging, confinement to stocks, or death are possible. In all cases, if the offender is attached to or employed by a merchant caravan, the merchant can also be fined. Next to the posted rules is a list of possible punishments.

**Immigration**

Immigration (by stock humans) is only allowed when population levels are low and/or additional genetic diversity is needed. The villagers have no animosity toward mutants (mutated humans), and will also allow them to immigrate, though the Council has been careful over the decades to always keep the population percentage of stock humans higher than mutants. Mutated animals are also welcome, however the Council is very strict regarding immigration and integration of them – generally keeping the percentage of animal mutants to human mutants at about 10%.

The immigration process begins with a request for immigration. The Council interviews the prospect and weighs the facts. They decide if a vote will be allowed. If not then the process ends, the applicant being rejected. Otherwise, the next village meeting will see the applicant introduce themselves formally. Any villagers wishing to speak about the applicant will do so publicly, during this meeting. Then a vote is called to determine the applicant's status for the next year. What commonly occurs is that only the people that have had direct contact with the applicant will vote, yay or nay. Everyone else, abstains unless they have strong feelings about needing or not needing any new immigration at the time. The number of Yay vs Nay will determine probationary status. If that vote passes, one year later another vote is called to determine permanent status. As with the first meeting anyone may speak for or against the applicant or immigration in general. Everyone then votes on permanent status.

There have been no immigrations in over ten years.

Leaving the village permanently is simple but not taken lightly. Any villager over the age of 20 may decide to leave. The Council will issue a one-year travel permit for the youth. The village history documents more than a few instances of this occurring. If they do not return before the year is up, then they are no longer members of the village. In a vast majority of cases, the youth returns before the year is out. Most attribute this to life outside being much harder.

**Language**

While the village and the Valley has been more or less cut off from the outside world for years, there has not been a significant deviation in spoken language. Hence, the language of the outside world will not be a challenge to understand. Communication, is therefore, not a issue.

In relation to the languages of the Ancients, the common tongue of this land is very much like english with a touch of spanish, samoan, and german thrown in. It would be possible for someone versed in “our” english to get by and understand this neo-english. The reverse is also true. This is simply due to the influences of the past still weighing heavily on the present world.

**Trade & Relations**

The valley is surrounded on all sides by hills and mountains. There are no viable paths up the cliff walls. Entry or exit is primarily by one of three routes: west/east thru the Passplace mountain pass (which leads to the greater Zaltlak area), north/south thru Colvis and the South Gate, or east/west thru Croy. No one travels out of the Valley thru South Gate or Croy.

Trade from outside the Valley is infrequent. Typically one small caravan arrives in the trading village of Apprise every 2 years. Occasionally nomadic travelers, unattached to trade, would pass through every so often. When the settlements in the valley arrange for a trading mission to go outside, they typically carry spirits, tabic, apples, goat cheese, tanned hides, pickled tusla eggs, and small amounts of salts and minerals taken from deposits left by the hot springs near Morgrants Grove.

Trade within the Valley is fairly common. The small village of Apprise was formed as a local trading post (or “farmers market”). Twice each month all or most settlements take their excess and trade goods to Apprise and trade with each other.

Trade, and contact, with other settlements outside of the Valley are minimal, yet cordial. The closest settlement to the Valley is Ogg Den – located to the west and north in the Zaltlak region; and to Bardercentervil – a very large trading town located to the west and south in the Zaltlak region.

**Village Technology**

This settlement would be considered TL2 – iron age with a little bit of working tech. For instance, there are a half dozen people in the valley with enough knowledge to understand the principles of the steam engine. There are even a few with the ability to build one. After all, it is not so different from the vats used to distill spirits. Yet no one has much interest in doing it. Their opinion is, why make something with so little value to the valley and so much potential to ruin it?

Clockworks are also well understood. The Long House in Morgrants Grove has a clock in it. The clock tracks days and months as well as hours and minutes. The former being of more use in the eyes of most villagers. The one clock does what the village needs it to do, marking the time for planting and harvesting. Why have more than one?

Medical knowledge is well beyond the iron age level. The techniques of surgery and the making of medicines are well known and understood. This is allowed and desired for extremely practical reasons. Injury is always a very real danger for every villager. Each settlement has specialists (“medics”) trained in the treatment of illnesses and injuries.

The use of radios is well beyond iron age technology, yet “air talking” (as it is called in the village) is a technology they use, even if they do not have a full understanding of it. No one knows enough about radios to repair them. Now only three handsets and one base unit are operational. There are a few instances of “lucky” repairs over the years.

There is a Vault within the deepest part of the caves, known only to the leader and the Council. It contains a repository of pre-war tomes, as well as a few pre-war tech items. These are strictly controlled, and when used they are only operated by Councilmembers or villagers highly skilled in their use. The knowledge within the Vault is seen as potentially dangerous yet too precious to be destroyed.

**Occupations of Morgrants Grove residents**

Occupation How Many Are there?

Adventurer 20

Aristocrat 30

Artist 25

Athlete 15

Boss 25

Criminal (Rogue) 10

Engineer 60

Entertainer 30

Healer 10

Hunter 60

Laborer 200

Priest 10

Scavenger 30

Scholar 25

Soldier (see Hunter)

Spy 5

Children (no Occup) 200

**Occupations and the Characters**

Depending on the primary Occupation you pick for your character, you will serve in a specific village role. Here is how that will shake out in this village as you start the game:

Occupation How it shakes out for you

Adventurer You start out as a village Hunter

Aristocrat You are related to a village councilor; choose Artist or Trader

Artist You are a Craftsperson in the village

Athlete You start out as a village Hunter

Boss You work directly for a village councilor; choose Teacher or Trader

Criminal (Rogue) You can be a Hunter, Herder, Farmer, Craftsperson, or Trader

Engineer You are a highly skilled Craftsperson (choose your specialties)

Entertainer Self-explanatory; you perform for the village and make them happy

Healer You are one of the village medicine experts (called Medics)

Hunter You start out as a village Hunter

Laborer You can be a Herder, Farmer, Craftsperson, or Builder

Priest You are one of the few village inspirational Preachers

Scavenger You can be a Herder, Farmer, Craftsperson, Builder, or Trader

Scholar You start out as a community Teacher or Librarian, or both

Soldier You start out as a leader within the village Hunters

Spy You can be a Trader or a Hunter

If characters happen to have two Occupations, pick one as the primary (above). The other will be what the character did a few years ago before switching.

**Notable Features of the Village**

There are many structures in the settlement (homes mostly, and some crafting places). Below are the larger, main buildings in the village (just outside of the caves).

**The Distillery**

While some brewing is done here, most of the alcohol produced is distilled in large outdoor copper stills. The spirits can be made from anything, but those meant for consumption are most often made from apples. High proof alcohol is also produced for medical use.

Each of the three outdoor stills (5x6 cylinders) can process 3000 gallons of mash, which yields around 300 gallons of spirits. There are also half a dozen small stills that can be used to produce another 30 gallons of spirits between them. Locally, the alcohol is imbibed after being mixed with cider. Uncut spirits are, traditionally, for export.

A note about apples: Apples in the region are almost non-existent, but the Valley is one of the few places they are grown (and distilled into cider). As such, there are useful and valuable foodstuff trade goods to communities outside of the Valley.

**The Foundry**

The smelting done here is small scale, as the brick blast furnace can only handle a few pounds at a time. This is enough for most things the village needs. It is possible to make steel, but the quality is not very high. Iron ore is most often smelted, with copper ore being a distant second.

The ingots made here can then be used to fashion whatever tools are needed. This is also done on site, as the forge is next to the smelter. Everything from nails to knives to axes are made here. The smiths are equally competent working with steel, iron, and copper.

**The Hot Springs**

There are a half dozen different hot springs all over the valley, but only one is open for use. Located about half an hour's hike south of the village proper, it is a popular site for villagers to go for a soak and some social interaction. It is common for men and women to soak together without sexual overtones.

**The Infirmary**

There are two medical facilities. The first is the doctor's house. It has three beds and the doctor's living space. In many cases, this is all that is required. Most people don't need a bed here unless special care is required. The large sick house is behind Warden’s Station and is used when widespread illnesses occur. It can handle fifty people at once. It is used infrequently. (There have been no major outbreaks of disease or illness in over a decade.)

**The Long House (Meeting Hall)**

The village meeting hall is the second largest building in the village. Covering about 3800 sq ft, it can easily accommodate five hundred. There are monthly gatherings here for news and announcements. All other times, the Long House serves as a tavern. Locals eat free, as taxes pay for the food and beverage served here. Merchant caravans get free food but have to pay for alcohol. Water and herb tea are free to everyone. The only clock in the village is here.

**The Market**

Weather permitting, there are open air markets every eighth day right outside the general store. Everything is based on barter. While the general store doesn't usually have fresh food, it often has canned, salted, or smoked food for sale. The fresh food is available during most eighth day markets. Other merchants, like the blacksmith or the tanner, sale stock here as well. In this way, there is a central place to get just about anything the village produces.

**The Mill**

A water wheel turns the massive grinding stone that mills the grains. The standard fee for milling is ten percent of the flour produced. That flour is often sold in the general store or used to barter for other needs. Small scale butter and cheese production occur here as well.

**The Repository**

The repository is where the Historian lives and all the village records are stored. Paper is made by the Historian. There is a vat and press behind the repository. Births and deaths going back over ninety years are recorded. Public record ledgers are stored for at least twenty years. The ledgers hold a record of all permits issued, citations handed out, and dispute judgements. All land grants are stored indefinitely. The minutes for all town meetings going back fifty years are on file. Minutes for public council meetings are also stored for at least ten years. While there is not enough space to store everything, the Historian will comb through any volume slated to be removed and keep historically relevant material. Any such information is fastidiously copied and preserved for posterity.

The past few Historians have become very interested in statistics, in particular the birth and death statistics of the village. Last year's birth count was 43 and the death count was 30.

**The Tannery**

The tannery doubles as a butcher. This makes it easier to get the required brains for tanning the hides. Both furs and clean hides are tanned here. Goat hair is also woven into thread here. Due to the smell tanning and butchering produce, the tannery is far from the village proper. It is located about fifty yards downstream, south, of the distillery.

**The Tower** (base)

This large cracked, concrete slab (measuring about 200’ x 200’ x 3’). In the days before the Final War there was a tower here which was an anchor point for the Sky Tram which transported visitors into and out of the valley, prior to the Final Wars. Nothing remains of the Sky Tram tower – its materials used long ago for projects in the valley.

**The Wardens' Station (Hunters)**

There is a two-story wooden building at the edge of the village with several rooms that serve as the Wardens' locus of operation. There is always at least one Hunter in the station. The only radio in the village is also there. Radios are becoming harder to maintain as they are lost, broken or wear out. Outside, next to the door is a bulletin board on which is posted public announcements regarding hunting, fishing, tree harvesting, and fire regulations. This information changes often and is tied into the village's code of laws. Most villagers check the board at least once every few weeks.

The station is also where all applications for legal permits are taken. Permits are required for a wide range of things like land grants, farming, herding, weapon ownership, fishing, hunting, and so on. The applications require both the approval of the Hunters office and the Council. Most applications are approved unless approval would endanger the valley and/or the village. There are no fees tied to applications.

There is a stone bust of Madame Roschaw in the main room of the station.

**Morkontee Valley**

**Area Topography**

The area/vicinity around Morgrants Grove consists of several smaller allied villages and towns, loosely federated into what the locals call the **Morkontee Valley Conclave**. Indeed, the settlements along this narrow oblong area (Morkontee Valley) between two small mountain ranges boast many competent tradespeople and craftspeople. All settlements in the Valley (except for Mona Green and Huntersville) are under the indirect control of the Morgrants Grove Council. Each of the smaller settlements have their own local leaders, but they are always hand-chosen by the Morgrants Council and can be removed (by majority vote of the Council) at any time.

There were two primary settlements that survived the Final Wars – Morgrants Grove (back then known as Morgan), and Mona Green (back then known as Mountain Green). All of the other small settlements in the Valley also survived, but at very low populations. Over the years, excess population from Mona and Morgrants had migrated to these little villages and settled there. All settlements follow the Laws of the Valley (see above).

The narrow valley itself is approximately 2 miles wide and 16 miles long, mostly hilly with several smaller/little valleys jutting out in 5 different places. (A map will be provided to you.) There are grasslands (mostly farming), some forested areas, a single small river, brush and shrub, and a well-worn 30’ wide road known as The Greenway that runs the length of the entire valley, along its middle. (The road is highly compacted dirt and pebble, lying atop the remains of the ancient asphalt “highway” that had been there decades ago but crumbled from misuse and lack of repair.)

**Local Settlements**

(All are considered “New Towns”)

**Colvis**

Community Society: Tribal

Population Level: 3 (175)

Tech Level: 2

Force: 8 (-1)

Mobility: 4 (-3)

Resilience: 18 (+4)

Learning: 12 (+1)

Awareness: 14 (+2)

Command: 12 (+1)

Wealth: 8

Government: small tribal council (3)

Reputation Bonus: +1

Philosophy: Simple Survival, Religion, Multi-culturalism

Skills: Craft (stoneworking) +4, Craft (writing) +2, Diplomacy +2, Knowledge (history) +4, Perform (storytelling) +3, Survival +10, Treat Injury +3

Feats: Archaic Farming, Archaic Manufacturing, Stockpile (x1), Nanotech Usage

Special: Place to go for those that do not follow Valley rules but are not condemned to Exile. This place is purgatory-like for those on the edge of lawlessness in the Valley.

**South Gate (sub-village of Hanfer)**

Community Society: Militant

Population Level: 1 (40)

Tech Level: 2

Force: 14 (+2)

Mobility: 8 (-1)

Resilience: 14 (+2)

Learning: 10 (+0)

Awareness: 14 (+2)

Command: 12 (+1)

Wealth: 6

Government: appointed officer/leader (Starling, 6th level Tough Hero)

Reputation Bonus: +2

Philosophy: Simple Survival and Violence

Skills: Craft (stoneworking/woodworking) +4, Craft (writing) +2, Diplomacy +2, Intimidation +4, Knowledge (Area/Earth) +4, Survival +10, Treat Injury +2

Feats: Archaic Farming, Archaic Manufacturing, Stockpile (x1), Moderate Fortifications

Special: Rumours that there is a Final-Wars semi-AI weapon in the main guard tower.

**Hanfer**

Community Society: Lawful

Population Level: 4 (300)

Tech Level: 2

Force: 10 (+0)

Mobility: 6 (-2)

Resilience: 12 (+1)

Learning: 12 (+1)

Awareness: 14 (+2)

Command: 12 (+1)

Wealth: 8

Government: small tribal council (5)

Reputation Bonus: +1

Philosophy: Simple Survival, Religion, Tradition, Violence

Skills: Craft (textiles) +4, Craft (writing) +2, Diplomacy +4, Knowledge (history) +6, Perform (storytelling) +3, Survival +10, Treat Injury +3

Feats: Archaic Farming, Archaic Manufacturing, Stockpile (x1)

Special:

**Croy (sub-village of Hanfer)**

Community Society: Militant

Population Level: 1 (40)

Tech Level: 2

Force: 14 (+2)

Mobility: 8 (-1)

Resilience: 14 (+2)

Learning: 10 (+0)

Awareness: 14 (+2)

Command: 12 (+1)

Wealth: 6

Government: appointed officer/leader (Dalgado, 7th level Strong Hero)

Reputation Bonus: +2

Philosophy: Simple Survival and Violence

Skills: Craft (stoneworking/woodworking) +4, Craft (writing) +2, Diplomacy +2, Intimidation +4, Knowledge (Area/Earth) +4, Survival +10, Treat Injury +2

Feats: Archaic Farming, Archaic Manufacturing, Stockpile (x1), Basic Fortifications

Special:

**Broken Antler**

Community Society: Tribal

Population Level: 3 (150)

Tech Level: 1

Force: 12 (+1)

Mobility: 10 (+0)

Resilience: 12 (+1)

Learning: 12 (+1)

Awareness: 14 (+2)

Command: 10 (+0)

Wealth: 5

Government: small tribal council (9)

Reputation Bonus: +2

Philosophy: Simple Survival and Hunting

Skills: Craft (weapons) +4, Craft (writing) +2, Diplomacy +2, Knowledge (history) +6, Perform (storytelling) +3, Survival +10, Treat Injury +3

Feats: Archaic Farming, Archaic Manufacturing, Stockpile (x1)

Special: This little village is very welcoming of Valley dwellers. It has the reputation of being the place to go for gambling and other less than savory activities.

**Apprise**

Community Society: Totalitarian

Population Level: 6 (200)

Tech Level: 2

Force: 12 (+1)

Mobility: 6 (-2)

Resilience: 14 (+2)

Learning: 14 (+2)

Awareness: 14 (+2)

Command: 14 (+2)

Wealth: 10

Government: local strong, charismatic leader (Nioven, 9th level Examiner)

Reputation Bonus: +3

Philosophy: Simple Survival, Hedonism, Trade, Technology

Skills: Craft (textiles) +4, Craft (writing) +2, Diplomacy +4, Knowledge (history) +6, Perform (storytelling) +3, Survival +10, Treat Injury +3

Feats: Archaic Farming, Archaic Manufacturing, Stockpile (x1), Pre-War Vehicles

Special: Mobile Medical Robot.

**In Apprise** there is a Mobile Medical Robot, owned by the leader of that settlement. While most are aware of its existence, it does not commonly provide its advanced medical services to members of the surrounding communities. When the leader of Apprise allows it to do so, it almost always comes with a cost – a trade, promise/service, or an allegiance. This has been the custom for decades, so few are resentful of the fact that its medical services are “for hire” only. And they do not take medical insurance.

**Badsen**

Community Society: Tribal

Population Level: 4 (325)

Tech Level: 2

Force: 8 (-1)

Mobility: 4 (-3)

Resilience: 12 (+1)

Learning: 12 (+1)

Awareness: 14 (+2)

Command: 12 (+1)

Wealth: 8

Government: small tribal council (7)

Reputation Bonus: +1

Philosophy: Simple Survival and Tradition

Skills: Craft (textiles) +4, Craft (writing) +2, Diplomacy +4, Knowledge (history) +6, Perform (storytelling) +3, Survival +10, Treat Injury +3

Feats: Archaic Farming, Archaic Manufacturing, Stockpile (x1)

Special: Good place to visit for historical research.

**Galven**

Community Society: Ethnic

Population Level: 2 (90) – all mutant

Tech Level: 2

Force: 8 (-1)

Mobility: 6 (-2)

Resilience: 14 (+2)

Learning: 10 (+0)

Awareness: 14 (+2)

Command: 10 (+0)

Wealth: 7

Government: appointed leader (Tydorus, 7th level Charismatic Hero)

Reputation Bonus: +1

Philosophy: Simple Survival, Freedom, Racial Superiority (mutant)

Skills: Craft (armor) +4, Craft (leatherworking) +4, Diplomacy +4, Knowledge (history) +3, Perform (storytelling) +2, Survival +8, Treat Injury +3

Feats: Archaic Manufacturing, Stockpile (x1)

Special: Best armor makers in the Valley.

**Mona Green**

Community Society: Lawful

Population Level: 7 (3000)

Tech Level: 2

Force: 12 (+2)

Mobility: 8 (-1)

Resilience: 14 (+2)

Learning: 12 (+1)

Awareness: 16 (+3)

Command: 12 (+1)

Wealth: 12

Government: Locally-elected Leader and advisory Council (6)

(Appolensa, 3rd level Charismatic Hero / 7th level Enforcer)

Reputation Bonus: +3

Philosophy: Simple Survival, Multiculturalism, Peace, Trade, Tradition

Skills: Craft (textiles) +2, Craft (writing) +2, Craft (carpentry) +4, Craft (mining) +3, Diplomacy +3, Knowledge (history) +3, Perform (music) +3, Survival +7, Treat Injury +3

Feats: Archaic Engineering, Archaic Farming, Archaic Manufacturing, Stockpile (x1)

Special:

Travel Houses:

Mother Hen's – Owned and operated by Mother, a gruff bear of a man. Mother's place is well known and considered the best inn in town. Clean rooms, good food and reasonable prices are the foundation of the inn's reputation.

Drum Head – This inn is a bit on the shady side. It is operated by Tina DeMaarco and owned by her bedridden father, Kyle. In years gone by, Kyle was a smuggler. His reputation brings clientele of a sorted type to the inn. This, in turn, gives a certain air to the inn.

**Huntersville**

Community Society: Militant

Population Level: 6 (1400)

Tech Level: 3

Force: 14 (+2)

Mobility: 6 (-2)

Resilience: 16 (+3)

Learning: 12 (+1)

Awareness: 14 (+2)

Command: 14 (+2)

Wealth: 10

Government: Oligarchy (3) – determined by right of arms every 5 years

(Trell, human 4th level Tough Hero / 4th level Charismatic Hero;

 Falwordt, human 6th level Enforcer / 3rd level Examiner;

 Misa Haifa, mutant 8th level Strong Hero)

Reputation Bonus: +2

Philosophy: Simple Survival, Tradition, Technology

Skills: Craft (textiles) +2, Craft (writing) +2, Craft (woodworking) +2, Craft (metallurgy) +3, Diplomacy +2, Knowledge (history) +3, Knowledge (Tech/Pre-War) +2, Knowledge (Tactics) +3, Perform (storytelling) +3, Survival +10, Treat Injury +4

Feats: Archaic Engineering, Archaic Farming, Archaic Manufacturing, Electricity Generation, Basic Fortifications, Tower (+2 community Spot rolls), Stockpile (x1)

Special: Spoat-herding (M&M pp63-64). A few wild Spoats inhabit the region too.

**In Huntersville** there are larger supplies of hardtech, resulting in the community being more the equivalent of a Tech Level 3 settlement. The inhabitants here do not share their tech, and very rarely sell it unless they have excess. They will happily accept tech items in trade or as donations/payment. Given that Huntersville is allied to Mona and Morgrants, and guards the northern reaches of the Valley, everyone sleeps easier knowing that the soldiers of Huntersville have the means necessary to stop most intruding enemies.

**Points of interest**

**Passplace**

Narrow mountain pass with a broken dirt and old concrete road that runs for 5 miles from Mona Green and leads out of the Valley into the Zaltlak region. The river (originating at the reservoir in the Valley) flows alongside the past, and in one area passes underneath (an old bridge still stands).

* Mollin Hive: 3 miles into pass from Mona, right side (by old train tracks) This small community generally keeps to itself, though will nearly always watch travelers as they move thru the mountain pass. The leadership of Mona Green has an unofficial treaty with the Mollin – where neither side will interefere with the other. (Mollin are small, mole-like mutants that live in cave nests.)
* Old Power Station (point of interest):
	+ Office, 2000 sq ft, major damage, moderately scavenged

**Rezorve Nanoplace (Reservoir)**

8 miles south of Morgrants; 8 miles west of Colvis. The valley river flows from the lake that is here, and as everyone knows the valley river always contains very pure, drinkable water. The nanobots at the reservoir appear to remain relatively inactive until new materials (people, animals, rolling rocks) come near, at which point the nanobots swarm and the intruders are taken apart to produce additional purified water for the reservoir. There are no fish there or in the river that runs from the reservoir on down past through Broken Antler, at which place fish start to appear. Plants and vegetation remain largely unaffected, though the vegetation there always seems to be trimmed and kept neat.

**Emory (Radiation Zone)**

8 miles northeast of Southgate. It is very deadly. There are stories of Iron Society members (who dwell far beyond the nearby mountains) that venture there for their rites of passage. No one from the Valley ventures there (as it is against the rules).

**Thirsty Peak (Radiation Zone / Broadcast Power Station)**

There is a medium structure (2-stories, about 2000 square feet) at the highest point on the Washback mountains. It is believed that the Station used to be one end of the Sky Tram, a cable car system that ran from the Zaltlak city area to the Tower. From a distance the Station appears mostly intact, but is in a heavily radiated zone, and no one willingly goes into it. (The few that have gone there have not come out.)

**Creatures of the Valley**

The following creatures can be found in areas of the valley. Each entry lists the type of creature, brief description, rarity of appearance, how many have typically been encountered in the past, and the approximate locations where they have been discovered. These are known creatures – they have been encountered before. There may be unknown creatures out there as well.

Black Harvester – aggressive; run away

Man-size scorpion

Rare

Solitary (1)

Remote hill regions to the east

Bloodbird - birds

Small red birds

Uncommon

1 to 10

Forrested mountains and hills to the west

Cal Then – aggressive and territorial

Ant-like up to 8’ long

Rare

1 to 4

Mountains and hills to the far north and northeast

Carrin – spotted from afar; not interacted with

Man-size bird with 20’ wingspan

Very Rare

2 to 6 (12 or more if at nest)

High in the Washback Mountains (nests in two distinct areas)

Dabbers – usually curious or desiring a trade

Short, intelligent raccoon-like creatures

Uncommon

2 to 10

Hills and mountains to the southeast

Spoat – usually harmless

Small to medium size spiders with goat-like hair

Rare (Uncommon in Huntersville)

1 to 6 (if near Hunterville – usually separated from a herd)

1 to 3 (all other areas)

Huntersville region or most hilly areas throughout Valley