

SCION

RIO DE JANEIRO

BY GODS & MYTHS



STORYPATH
NEXUS

T. Hayashi

CREDITS

Author: T. Hayashi

SPECIAL THANKS TO

Maitrecorbo, for the Two Friends.

All the Scion community in the Onyx Path Official Forums and Facebook Group for the support and help.



© 2019 Onyx Path Publishing. All rights reserved. References to other copyrighted material in no way constitute a challenge to the respective copyright holders of that material. "Scion" and all characters, names, places, and text herein are copyrighted by Onyx Path Publishing.

Keep up to date with Onyx Path Publishing at theonyxpath.com.



TABLE OF CONTENTS

THE WONDERFUL CITY	5		
Introduction	5	Terreiros	18
What This is Not	6	Red Temple	18
Geography	6	Church of Penha	19
Zones of the City	6	Places of Tourism	19
<i>Downtown</i>	6	Botanical Garden	19
<i>North Zone</i>	7	Sugar Loaf	19
<i>West Zone</i>	7	Christ the Redeemer	19
<i>South Zone</i>	7	Municipal Theater	19
<i>Baixada Fluminense</i>	8	National Institute of Historic and Artistic Heritage (IPHAN)	19
<i>Favelas</i>	8	Places of Fun	20
Getting Around in Rio	8	Odin's Table	20
History	9	The Silver Mug Pub	20
Pre-Colony	9	Ikigai	20
Foundation and Colonial Period	9	Afrontosa	20
Independence and Imperial Period	10	The Two Friends	21
The Old Republic	10	Places of Mystery	22
The Military Regime	12	Gávea Stone	22
The Recent Decades	12	Castle Hill	22
A Year Passes in Rio	13	The Lost Market	22
Themes of Rio	15	Haunted Places	22
PLACES TO GO	17	PEOPLE TO MEET	24
Places of Faith	17	Secret Groups	24
Maracanã Stadium	17	The Six of the Emperor	24
Metropolitan Cathedral of S. Sebastian of Rio de Janeiro	17	Cadre of Anpu	24
Apolinarian Church of Rio de Janeiro	17	Princes and Princesses of Lakshmi	24
Laukr Cult	17	Corinthian Society	24
The Twin Temples by the Water	18	The Black Guard	24
Cultural Center of Chinese Traditions Pereira Passos	18	The Jesuits	25
Cinelândia	18	Malandros	25
		A Legend of Rio	25
		Bárbara dos Prazeres	25



THE WONDERFUL CITY

INTRODUCTION

The Wonderful City. The Purgatory of Beauty and Chaos. The 40°C (104°F) City. The city of Rio de Janeiro has all these names and many others. Some of them are not so nice. And all of them speak the truth.

One of the largest metropolises of all South America, second just for São Paulo, another major city in Brazil, Rio de Janeiro (or simply Rio) is a vibrating city in many different aspects with a rich story and where it is possible to find almost any kind of character. It's a tropical shore paradise World-wide famous by its beaches, touristic attractions, at the same time being a cultural epicenter for musical, dramatical and scenic arts.

It's a city of intense contrasts, where misery and abundance are some blocks away from each other. Where the saint and the corrupted walk not rarely side by side. Here, all the saints, Gods, faiths, people, languages, spices,

flavors, customs, parties, and coins are welcome. It's a city of party and joy, with a people that struggles and work hard. It has many dark and down sides too, like any human place in the World, but, nevertheless, it's still a Wonderful City.

Be ready to enter a city of heat. Not just the one caused by the tropics. Rio is hot in its feelings, people, parties, passions, culture, and violence. Relax by the beaches, celebrate with its aristocracy, or in the favelas, dance like crazy in the carnival, be seduced by its muses, fight against its demons in dark alleys or in the smoked reunion rooms of political conspiracies. But surely, be absolutely certain that you will never forget the time you spent here.

In this fanbook, we'll try to portray and to bring all these narrative lines in a way that anyone can use in a Scion 2nd edition chronicle. Even if you never heard or never been in Rio.

BRAZILIAN PORTUGUESE PRONUCIATION GUIDE

Or, "How not to sound like a *gringo* 101". The Brazilian Portuguese language has many exclusivities when compared to the European and African versions of its pronunciations.

"a": Open "a". Like in "about".

"e": Varies. Can be pronounced open, like the "a" in "apple", or more closed, like the "e" in "frozen".

"i": Always like the common English "e", like in "even".

"u": Always like the common English "oo", like in "too".

"c": When followed by an "e" or "i", has the "s" or "ss" sound.

"ç": The same as "c", but can be used with the other vowels.

"^": Signals a closed vowel. Like if it was: "ápple", "móunt".

"~": Signals an open vowel. Like if it was: "Zône", "amâzing".

"ã": As the "u" in "upper".

"lh": As the "ll" in "llama".

"ch": Has the "sh" sound, like in "shop".

"nh": As the "ny" in "Sonya". The same as the Spanish "ñ".

"r": In the beginning of a word or as "rr", sounds like the English "h". Otherwise, it's a guttural "r", articulated in the front of the palate, not in the back, as usual in English.

"s": Between two vowels, has the sound of a "z".

"ss": Signals that the normal "s" has its normal sound.

"s", "x", or "z": When followed by a consonant, or in the end of words, Carioca accent makes a sound like a "-sh".

"h": When in the beginning of a word, it has no sound.

Many places had their names absorbed from the native Guarani people for all the country, but are very common in Rio. Same thing happens from African words, brought by the slaves. These words are commonly used and written by the rules of Brazilian Portuguese. The same rules of pronunciation apply to them.

YOU MAY HAVE HEARD...

Through all the book, you will find these textboxes. They contain plot seeds, gossips, infos, knowledges the player characters may encounter. Are they true? Well, in a World where every myth is true, that can be complicated... So, that's to the Storyguide, and to the players to find out!

WHAT THIS IS NOT

One of the main ideas of Scion 2nd Edition is that the World is not a scenario restricted by writings in any form. The World is what your story needs it to be. So, nothing in this book aims to be used like a final word about anything, even Rio itself. It's not a canonic material and even if it was, the fun of everyone at the game should come first. Remember, in the World all the myths are true. This includes the ones which contradict this book and those you make on the fly.

Many poetic liberties have been taken in many points of the book. So, it can hardly be used like an actual guide to the city, or any information here represents how Rio is or is not. There is an actual city like this, and we made our best to capture its soul, but in here, we are not talking about the accurately portrayed Rio de Janeiro. We are talking about a possible Rio in the World.

GEOGRAPHY

The city of Rio de Janeiro is home to no less than 6 million people, coming from every way of life you can imagine. From millionaires living in huge mansions isolated (some would say "protected") from the common plebe, to homeless people that struggles to live by the streets. And all the in between.

The weather is Atlantic tropical, meaning hot and humid summers with occasional storms. This kind of weather combined with the proximity to the sea also avoids the continentality, making the city 30-40°C (86-104°F) almost all the time during the year.

The city of Rio is the capital of the state of the same name, in Southeast's Brazil. The city is located at the western side of the Guanabara Bay, including more than 100 lesser islands, almost 200 km of shore, and extends for 1,200 km². The shore is divided in two main groups: the side of the Guanabara Bay, where many of islands are, including the Governor's Island (or the neighborhood *Ilha do Governador*, in Portuguese), home of the Galeão Airport; and the Atlantic shore, whose geography is more varied, having high mounts but also beaches like Copacabana and

Ipanema. In the low grounds, there are many lakes and lagoons.

There are lots of green areas, that are also in contrast with the high buildings that can be found in part of the shore and mainly in downtown. It's a common sight to have high trees making shade to the streets in some neighborhoods, but the city also has many natural reserves in places more afar. Nature also blessed the city freeing of all kinds of natural disasters. Through all its history, Rio has never been target of earthquakes or hurricanes. Eventually, the sea back sweep can cause some damage, but even when they happen they are usually small.

The geography is pretty varied too, including mountains and valleys between them.

ZONES OF THE CITY

Rio de Janeiro is a city of intense contrasts, and great variations and some truths from one of its regions may not be applied to another. It's virtually impossible to trace a single universal truth that can be applied to all of it.

One of the unique characteristics that can be applied to maybe every Brazilian larger city is the absence of ethnical or cultural divisions. The fact that, for instance, Little Africa is strongly influenced by African culture doesn't restrict the Afro-Brazilians to live exclusively or even in more intense numbers in there. You can find them in all parts of the city. The same goes for the East Asians in Tijuca. There are people of all kinds everywhere in Rio.

Rio also has many neighborhoods, but most of them can be grouped in larger zones, subprefectures and administrative regions, where we can define them more easily.

Downtown

The first things the Portuguese made after eliminating the local resistances was to build a fort, a school and a chapel on what is the today's Downtown. The first settlement, *Rua da Misericórdia* (Mercy Street) exists until this day, preserved like many other buildings in the Historical Center.

Downtown is mostly a business neighborhood, full of tall commercial edifications, shopping centers, and people almost at running speed wearing working suits. Like many other city centers, it has heavy traffic movement of all kinds of vehicles.

Many of the museums of the city are here, including the National Art Museum and the National Historical Museum. The Modern Art Museum is nearby, but technically, it is in Glória neighborhood. The main Catholic Cathedral also stays here, the Metropolitan Cathedral of S. Sebastian of Rio de Janeiro, patron of the city. Just some blocks away from it is one of the most famous buildings of Rio: The Municipal Theatre.

The called Ports Zone is not formally a subprefecture or even a neighborhood, but most residents know what it means. In times past it was considered a place of illicit activities, smuggling (for centuries it worked as a door to any stranger ship), corpse hiding, illegal trade, shady deals, and

all the rest of bad reputation you can put in a single place. The most recent decades of the 20th century saw a revitalization of the place.

There is a region of the Ports Zone that the cariocas call Little Africa (not formally considered a neighborhood, yet). It has many works of art and monuments that pays homage to the African people, or many other that Afro-Brazilians that came from the Brazil's Northeast. The modern urban arts also are much appreciated in here.

The futuristic Museum of Tomorrow also is in the Ports Zone. It was built in 2016 for the Olympics, and shows exhibits about the future of the planet, not only technological revolutions, but manifested worries about the recent climate changes. The Museum also shows incredible and futuristic architecture.

North Zone

Considered by many sources the poorer side of the city, the neighborhoods of the North Zone are considered dangerously violent by residents of the other parts. Many of the people living in there are actually workers in the wealthier parts of the city, that travel back and forth every working day for it.

The typical stereotype the northern neighborhoods have is the of a gregarious community, that besides humble, is extremely sympathetic and cooperative among themselves. There is a kind of light prejudice between the poorer side of the city (considered less sophisticated and brutish) against the richer one (considered snobbish and too much alienated from the sheer and hard reality of the city and the world). It's part of the conflict of classes typical from Rio, but that rarely scales to more than jokes from one side against the other.

One interesting point of this the Tijuca neighborhood. Considered a neighborhood prettier and wealthier than the rest of the North Zone, many of its residents are thought as snobbish as the typical resident of the South Zone. But can not help in having the "suburban soul" from the North Zone.

The Maracanã Stadium, the heart and soul of the Brazilian national sport, football, is located in the neighborhood of the same name, and it's considered by many enthusiasts a holy place to where they go to watch their teams play. If football was a God, then Maracanã would be his main temple.

The São Cristóvão neighborhood is home to larger Brazilian Northeastern community in Rio, so it's natural that the Luiz Gonzaga Center to be located in there. A pavilion built originally to host an art exhibit in the 50's, the complex was converted years later to host an almost dairy fair of Northeastern items, music and food.

West Zone

When you think about the West Zone, the main word that comes to mind is: beaches. Barra da Tijuca, Prainha, Grumari, Reserva, Recreio dos Bandeirantes are here. The West Zone can be described as the part of the city with more intense natural preservation. Many of the reserves of the

city are here, and its beaches are more preserved than those of the South Zone, generally. Both zones have luxurious addresses, but, typically, the South Zone's shores attract more international tourists than the West Zone's. Away from the shores, the West Zone has many neighborhoods originally built for the working class, like Bangu (also famous for having the highest temperature of the city).

The entire Barra da Tijuca neighborhood has one of the most modern architecture and transportation systems of the city. Much of this thanks to the Olympic and Paralympic Games in 2016. Many games were hosted there and the neighborhood grew and saw great recent development by the shores.

South Zone

By many aspects, the South Zone is the diametral reflex of the North Zone. Home of the richer class of the city, it has the square meter more expensive of all Rio. Many of its neighborhoods are considered luxuries reserved to the elite, celebrities or people by some reason awesomely rich; or a humble employ of one of these. It's not rare to meet with stars and celebrities (not only from Brazil) by its beaches. Many actual residents from other humbler neighborhoods can be found here as well, since the beaches are a democratic entertainment, but also working for establishments in here.

The more famous beaches of all Rio are here: Leblon, Ipanema and Copacabana. The Botanical Garden (the literal translation, "Jardim Botânico", is its neighborhood) is actually a park, originally conceived as a particular garden by D. João to his mother in 1808. Centuries after, it was restored, improved and open to visitation.

The great Tijuca Forest belongs to the South Zone. The foundation of the National Park of Tijuca preserves the area that has many touristic attractions, some beautiful landscapes, mountains and waterfalls and some buildings dating from the imperial period, that the nobles of the period used

WHAT IS "TIJUCA"?

The word "Tijuca" comes from the Tupi for "rotten water". Originally, the word meant the Tijuca Lagoon, surrounded by mangrove, but the word is actually used to refer to many neighborhoods that make the "Tijuca complex" that surrounds the lagoon.

So, there is the Tijuca neighborhood, that belongs to the North Zone. The Tijuca Forest that belongs to the South Zone. The sediments that rivers take to the ocean helped to form what is known as Barra da Tijuca, and the beach of the same name, belonging to the West Zone.

to admire the nature. The Corcovado mountain also integrates the park. At its top, is the Christ the Redeemer statue, overlooking the entire city.

Baixada Fluminense

Technically speaking the region known as Baixada Fluminense (or just Baixada) is not actually part of Rio de Janeiro, but refers to some other neighbor cities. Many of the cities comprehended in this valley between Rio and another imperial city, Petrópolis, share many similarities with the North Zone, with amplified characteristics. Its residents usually work in their own cities, but it's not rare to find them working or studying at the capital.

In colonial times, this region was famous as a fleeing route for the native people. In more modern times, it received many migrants and strangers from all around the World, making the region extremely varied culturally. All the phenomenon that created the favelas also affected the Baixada. This, and governments each time more absent, urban violence scaling high made the region a fertile ground for what many Brazilians know as "parallel power". Militia forces, organized crime, paramilitary organizations are knowingly a force to be feared by the public power and civilians alike. They exist and can act in actually in any other place in Rio, but in here and in the favelas, their power is considered stronger.

Favelas

Starting from the 19th century, Rio suffered a process of having a great number of people building entire settlements in places almost untouched by urbanization until then. They were precarious houses, full of entire families fleeing from public reforms, dumps, epidemics, or any other reason that makes people flee for this kind of place. Besides the stereotype (in most cases fairly deserved) of being extremely

violent and dangerous places, some favelas in Rio are actually urban organisms that can operate virtually independent of the town.

The favelas are not crowded in a single specific region, but there are many scattered around the city, normally in hills, that also can be used as a synonymous to them. Acari, Cidade de Deus, Mangueira, Rocinha, and Complexo do Alemão are just some of the more famous ones.

As like many other places of more humble origins, there is strong prejudice against favela's residents. They may be considered occasional criminals by any wealthier neighborhoods, that may see this kind of attitude as self-preservation, since many of the criminal factions in Rio are originated from or act more intensely in some of them. As they are considered some kind of "no man's land", police brutality is a frequent problem in there as well. The prejudice against the favelas walks by the side of the institutionalized racism, since the larger part of its residents are Afro-Brazilians.

Historically, favelas always were places the public power not just never acted, but maybe never really cared about.

On the other hand, many owners of business in more urbanized or wealthier neighborhoods sometimes prefer to hire residents from the favelas because most of the time it's easier and faster to navigate through them to get to some places in Rio. But in general, the idea that they are inhospitable an unhealthy ground remains.

GETTING AROUND IN RIO

Rio de Janeiro is a modern city with plenty ways to get you from one place to another. Excepting the streets kept with cobblestone for historical preservation reasons, all of its urban paths are asphalted and signalized.

For having be the capital city of all Brazil during centuries, many roads lead to Rio. The city has exits to any other important city of the region, including São Paulo, Belo Horizonte, and, more distantly, Salvador. Great part of the access between neighborhoods more distant is reached by roadways and viaducts that can look confusing and complicated for the ones not familiar with them.

One can get to Rio by plane, by one of its two international airports, Galeão, more used for international flights and Santos Dumont, more used for regional flights. By bus, through the Novo Rio Bus Terminal; and technically by ship, if you disembark in the Mauá Pier, exclusive to cruisers. There are also the ferries that part from the Ferries Terminal Station Praça XV de Novembro. They can take to other ferries terminals in Niterói, Cocotá (east side of the Governor's Island), Charitas (south side of Niterói), and most famously, the Paquetá Island, in the middle of the Guanabara Bay.

Any neighborhood of the city is supplied by public transportation services, like buses. Train lines reach the central, North and Western sides of Rio (the not shored ones), while the subway goes from the central areas to the northern ones. More modern and recent services got installed in



2016, the VLT (*Veículo Leve sobre Trilhos*, “Light Vehicle on Rails”) and BRT (Bus Rapid Transport). The VLT destinations are almost limited to the Downtown, while the BRT systems are segmented buses that run in exclusive paths. They connect the Galeão Airport to the South and West Zones of Rio. There are expansion plans of these services in the near future, though.

The heart of the public transportation system of Rio is the *Central do Brasil* Station, in Downtown, that combines the main rail transport systems to the urban bus lines nearby. Everyday, millions of passengers rush through its services. Until 1998, the station was named after the emperor D. Pedro II, so it’s also a valid name for it.

Because of the public transportation system is considered by many insufficient, precarious and even dangerous, many cariocas prefer to move through the town in private cars, what ends causing more traffic jams. Taxis can be considered too expensive, depending to who you ask, so the recent addition of the app services for rides or even private transports (normally much less expensive) are thriving. More recent and ecologically correct initiatives, like bicycle paths and electric scooters for rent are being tried too in the more urbanized neighborhoods.

HISTORY

PRE-COLONY

Before the arrival of the Portuguese to the Guanabara Bay in 1502, the territory of the city was populated by many native nations. Some of them already there for at least 500 years. The strongest presence were the *tamoios*, and their main installment was the *Carioca* village. Even today, the word is used as a gentilic from Rio de Janeiro.

When the Portuguese sailors first arrived, they thought the Guanabara Bay was the delta of a river, hence the name Rio de Janeiro (“January’s River”, in a literal translation). During all the period of the 1500’s, the region was used mostly as a replenishment post for Spanish, Portuguese and French sailors.

The native people called this region *Niterói*. The name was later given to another nearby city, by the other side of the bay.

There were tries of colonization of the region made by France. None last long, but they would prove very crucial in the episode the natives call “*guassu tata*” (the big fire, in Guarani). Initially, the French helped the *tamoios* to fight against their rival, the *temiminós*. The *France Antarctique* built a fort on what is today the Island of Villegagnon, in 1555, in the Guanabara Bay. Five years later the Portuguese got the region back, fighting with the help of the same *temiminós* expelled by the French and an internal division of their enemies. The conflict gave back the region to Portugal’s control, but also almost extinguished the same native nations population enrolled in it.

Descendants and Scions of these native nations exist until today, but never as the glorious nations of another time.

YOU MAY HAVE HEARD ABOUT THE COLONIZATION...

... *guassu tata*? Yeah, that’s a bad memory. Do you think the natives are waiting for a chance of vengeance until today?

... just imagine: what if the French had won the war in that fort. A French Rio de Janeiro? Can you imagine that?

FOUNDATION AND COLONIAL PERIOD

In 1st March of 1565, Estácio de Sá officially founds the city by the name “*São Sebastião do Rio de Janeiro*”, in homage to the Catholic Saint S. Sebastian. All of what was known as Brazil was already being colonized by Portugal since the 1530’s, but the creation of Rio de Janeiro was crucial for a better exportation of the products coming from the Southeast region by sea.

During all this period, the city was little more than a port to send products from the region to Europe. Few streets of cobblestone connected the harbor, to the *Paço* (palace of authority of the Crown in the colony. Exists until today, as a museum). The city grew in population with more settlers arriving from Europe and slaves from Africa, brought to complement the necessity, since the native slaves were not enough.

The fight for freedom was still shy at the time, but always present. The Brazilian natives were considered lazy for the work by the Europeans, with many of them preferring to die than to be taken as slaves. Many of the African slaves that fled built communities in wild places, far from the white people cities. These communities were the *quilombos*. Quilombos and slave rebellions were common around all colonized Brazil, but rarely worthy of worrying by the colonizers.

During most of this period, the Guarani and other native languages were spoken more commonly than Portuguese in all the colony. Just in 1758, the Marquis of Pombal, Sebastião José de Carvalho e Melo, forbids these languages.

In 1763 the same Marquis officially changes the capital of Brazil from Salvador to Rio. At the time, already an important door to the outer world. The title would endure until 1960, when the capital was transferred again, this time to a more central region of the country.

It was also at this period that many of the faiths from Europe arrived in Rio. Some in secret, under the guise of Catholic saints, but others not so much. Some were fleeing for any reason, while others were actually excited about the idea of discovering or exploring a new land. Others had a

good feeling about the future of this new land, and surely didn't want to be out when the real action in there begin.

INDEPENDENCE AND IMPERIAL PERIOD

Brazil would just be independent from Portugal in 1822. Rio still was the capital of the country, and became not just the home of its emperors (D. Pedro I and II), but also an effervescent center of political life, economic development, industrial growth, and home to an opulently rich elite.

In general, the financial elite and government had a (maybe not so much) subliminal wish in achieving what Europe was having. That being: Illuminism, instantaneous industrialization, and even the Brazilian fashion, music and culture in general made efforts to replicate the Western European trends. Great sums were spent sending rich kids to study in there, with them coming back decades later doctored in sciences, arts, languages and ideals of the more elegant and civilized Old World. The issue began when ideas of freedom came with them.

As previously said, there were tries to free the slaves before. In a country whose main products came from far away farms, it was a polemical, to say the least. The process to the end of slavery was shamefully slow, hard, and just came to light completely in 1888. But the problem is that the slaves were finally legally free. And had nowhere to go.

By that time, Rio had many other problems. The uncontrolled urban growth, almost un-existing urban planning, precarious health services and many other problems brought grave diseases and other disasters to the capital.

The city was screaming for an action by their leaders, and they tried their best. Huge architectural reforms were

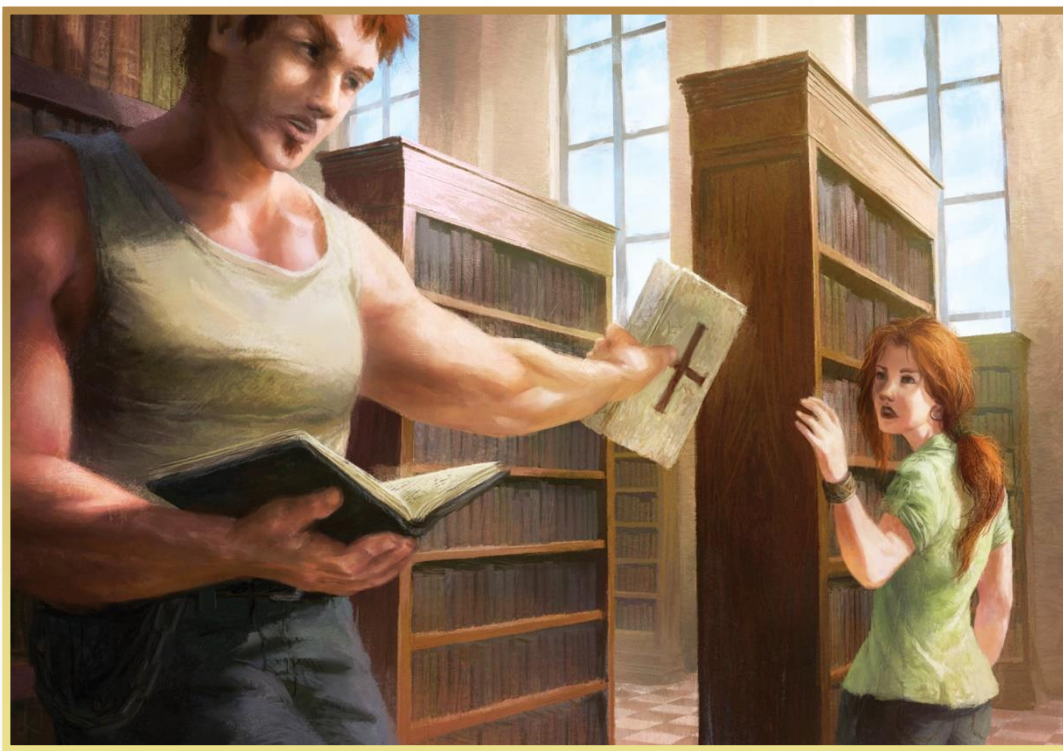
made in Downtown, destroying much of the illegal tenements. Few of its residents got successfully relocated. The government also made vaccines mandatory to everyone, hoping to extinguish many of the diseases that plagued the capital. It caused an armed revolt among the population (the process of inoculation was considered brutally painful by some) in 1904.

The Federal Serotherapy Institute was then created in 1900 under the guiding of Oswaldo Cruz, famous hygienist and medic, responsible for the laws of generalized mandatory vaccines. The Institute was destined to the creation of vaccines, remedies, serums, and any other treatment that could fight the plagues that infested Rio. Even when compared to similar institutes of the World, the Oswaldo Cruz was maybe the most advanced research and biological sciences center. The mission of the institute persists until today, by the name of Fundação FioCruz. The main headquarters is in the same address of the original institute, in Manguinhos, Zone North of Rio, but it has many other installations all over Brazil.

The just-freed slaves, people left homeless by the reforms of the city and other migrants (and immigrants) that ended unemployed after not realizing their dreams of a well-paid job in the great city began to stablish themselves in lands unclaimed at the time. Normally far from the more urbanized and elegant areas. The improvised houses they built with materials at hand remembered the ideas of honeycombs ("favos", in Portuguese) initially. Hence the name *favelas*.

THE OLD REPUBLIC

In 1889, after many disagreements with the Brazilian throne, the commanders of the army organize a coup against the emperor D. Pedro II in 15th November and banish him and his family. They would just be allowed to return in



1921, short after the death of princess Isabel, daughter of D. Pedro II and heir of the throne. Even against his will, the first president appointed by the republicans is the Marshal Manoel Deodoro da Fonseca (a confessed monarchist, but that took the charge to avoid what he feared would be a bloodbath).

The thinkers and leaders of this period still were influenced by what they judged positive in the “evolved Europe” and tried to emulate these ideals. Positivism, social Darwinism and climatic determinism began to become words of order in the education of the new generations. Worried that the Brazilian people didn’t look alike any other people existing on Earth, they tried to ensure that the Brazil didn’t become a caricature of itself. So, it became a caricature of something else. One of the main ideals of the Republicans was to break with imperial ideas, to create a modern and industrialized country, and distribute the authority, previously kept at the imperial throne among the governments of the states. This diminished a little the influence of Rio in the politics of the country, but all the rest of Brazil was still an oligarchic society ruled indeed by rich farmers.

Some movements of revolt arouse at this period, against the oligarchic politics and general displeasure of a fake democratic government. Some even asked for the return of the empire. In Rio, the most significant happened in 1922, it was known as the Revolt of the 18, the taking of the Copacabana Fort, or the 18 of the Fort. Unhappy with the results of the last election for president, 17 army lieutenants decided to take the Copacabana Fort and point its cannons to the capital. On the way to the fort, one random civilian decided to join the revolt, hence the 18. All of the revolts were unsuccessful.

The Vargas “Coup”

At the time, the presidential elections were actually an alternation between candidates appointed by farmers from Minas Gerais and São Paulo states (here referred to as “oligarchies”). The president at the time breaks this agreement and manifest his support to another candidate from São Paulo. Unhappy with this, the oligarchy of Minas Gerais conspires against the present government, and allies with the oligarchy from Rio Grande do Sul to support a candidate to president from there, Getúlio Vargas. Vargas is initially defeated in the elections, but his vice-president candidate is assassinated by a political and personal rival. The Vargas’s political party then incites many revolts in all the country, with some cases scaling to armed fights, and less than one month later, in October 24th, 1930, Washington Luís is deposed, and Vargas takes the presidency of what was supposed to be the provisory government.

THE VARGAS AGE

Despite of having a more liberal and modernizing discourse, Vargas initiates a centralization of power to himself. He writes another Constitution to replace the created in 1934, giving him almost absolute powers (among other things, making his provisory govern not so provisory), and creates an organ to promote his politics, the DIP. This organ

could censure any communication media at any moment without further explanations, and obligated all the radios (the most popular media at the time) of the country to play its program at 19:00 h every working day. The program was aimed to promote the figure of the president, his political accomplishments and the Brazilian art and culture as a celebration to all that. Many artists were revealed by this program (then named *A Hora do Brasil*. This program exists in radios even today, by the name *A Voz do Brasil*), and was extremely popular at the time. The search for the “Brazilian identity” or “Brazility”, also supported by the Brazilian modernist art movement, brings a valorization of the *samba*, until then considered a music genre for the rabble and almost restrict to the favelas.

Getúlio Vargas can be considered maybe the most popular politician Brazil ever had. Charismatic leader, he would be received with sincere applause and ovation by the crowds like a true idol, gathering millions to listen his discourses at the radio that called him “savior of the country” and “father of the poor”. Many were grateful for the rights conceived by him to the working class.

Under winds of the Red Scare (that in Rio started to blow around the 30’s), the people agreed that a firm, strong and centralized government was necessary to repel the communist threat. So, it was natural that Getúlio would get each time more powerful.

When the drums of the Second World War sounded, Getúlio chose initially to keep Brazil neutral, but eventually signed the participation agreement by the Allies side.

In 1945, with the end of the War and under constant criticism to his dictatorial government, Vargas renounces, supposedly to avoid a military coup. He would be away from the leadership for some time, but not from the politics. He would return, as elected president in 1950.

His second mandate, however, would be tainted by a mysterious event known as the Assault at Teneleiro Street. At the time, Getúlio was trying to free himself of the dictator image, but kept great part of the adoration and love from his people. Some say that some dangerous supporters of his even organized a “Black Guard” for protect him and eliminate his most significant opposition and criticism. One of the main political enemies of Vargas at the time was the journalist and congressman Carlos Lacerda. In August 5th of 1954, Lacerda supposedly is shot in the foot by a member of the Black Guard. A major of the Brazilian Air Force that was with Lacerda doesn’t has his luck and dies. There is great conspiracy and controversy about this event since the medical documentation of Lacerda’s wound disappeared, and one testimony was aired of a man saying that Lacerda was not targeted at all.

As result of the assault, Vargas suffers under great pressure from the media and military to renounces. At the night between 23rd and 24th August of 1954, Getúlio kills himself with a shot in the heart and lets behind an auspicious suicide letter, where he attributes this last act to “occult forces”. In his words: he “would leave this life, but wouldn’t leave History.”



His vice-president, Café Filho, assumes the presidency, but resigns for health problems short after. A series of other presidents follows in quick succession, until the power comes to João Goulart, considered by many an ally of the communist nations. This fear causes a military coup against him in 1964.

THE MILITARY REGIME

Surely one of the darkest periods of the Brazilian History, the military dictatorship had presidents that were actually generals of the three main armed forces (Army, Navy and Air Force) relaying on each other after nearly four years. It was marked by an authoritarian regime, that censored the press and all the media. Criticism to the government was forbidden in any form. Even that the capital of the country was actually Brasília (built with this purpose in 1960 by the president Juscelino Kubitschek), Rio was still the intellectual and artistic capital of Brazil.

Many musicians and composers were persecuted by the government, and as answer, they made works that criticized the authorities and the big figures in charge. This, allied to the hippie movement that gained strength in the USA, guided a new generation to a philosophy of “It’s forbidden to forbid”, “make love not war” and other hippies maxims. One of the greatest musical genres born in Rio, the *bossa-nova* also rises mixing the popular samba, jazz and blues with erudite influences.

Persecution for suspect of communist ideas or anything that sounded against the militaries was enough legal fundament to interrogatory, torture, maiming and even murder for the good of the country. Fanatical patriotism was also plainly encouraged by the government, with slogans like: “Brazil: Love him, or leave him”. Protests against the abuses were received with more aggression, college

students being the main victims. The opposition was becoming more violent and even terrorist cells were formed. They kidnaped important men of the government or even diplomats from other countries for money to sustain these urban guerrillas.

Not all were thorns and tears, however. The military regime made great works in all the country, including the Rio-Niterói Bridge, inaugurated in 1974, that unites both cities across the Bay.

THE RECENT DECADES

The last decades of the 20th century saw a Rio that faced the terror of the dictatorship and fought for democracy at the cost of many lives. It was a period of intense changes in the political and law system. The democracy was truer than never in the history of the country. There was a feeling of hope for the future, that new times were finally arriving.

The Copacabana Sidewalk gained its famous black and white design in the 70’s. This pattern would be replicated in many other places in Rio and in all the country.

The first edition of the festival Rock in Rio would happen in 1985, with great musicians from all the World, reaching a crowd of 1.5 million people. The festival would be repeated in Rio in 1991, 2001, 2011, and 2013. Rio was quickly becoming a modern metropolis, but these positive changes seemed to be limited to the rich. Favelas grew in size, and other social problems seemed to rise without any serious worrying by the government.

The city also staged the Pan-American Games in 2007, the FIFA World Cup in 2014, and the Olympic and Paralympic Games in 2016. All of these events had great awe over them by the cariocas. They were worried if the city had the capacity to host well these events, if some unfortunate

incident could even cause international diplomatic problems. There was even the fear of terrorist attacks during the competitions. Fortunately, none of these disasters happened and all these events were complete successes.

What remains of the history of the city still remains to be seen. As we said, it's a city with many problems, but with many good points too. It's a city beloved by its residents, besides all the downsides.

A YEAR PASSES IN RIO

As in many other places of the World, the week in Brazil is divided in five working days (Monday to Friday) and two days of rest, called weekend (Saturday and Sunday). Depending on the job you have, Saturday is what is called facultative day. Maybe you work, maybe you don't, maybe you work just half of the time of the normal working day. That's up to you and your boss. That's what normally happens. Some professions may have different working schemes. Schools usually work during the working days as well. It's not rare to see the streets so crowded during the rush hours to the point we have traffic jams in the main paths. Excepting this, traffic jams in Rio are just usually caused by some serious accident or any other kind of emergency.

There are lots of traditions and superstitions about the New Year in Brazil. The color of your clothes you wear in the midnight's January 1st means what you are wishing for the year that begins. White for peace (the more traditional and classical choice), yellow for riches, red for love, etc. Being specifically in Rio means that you are able to enjoy the traditional New Year party by the sands of Copacabana beach, where the new year will be received by the fireworks over all the facade of the Copacabana Palace Hotel, and, if you wish, enjoy the superstitions (also called *simpatias*, in Portuguese) about the occasion. Hop over seven easy waves

as soon as the year begins, make offerings to Yemojá-Oboto (more known as Iemanjá in Brazil) sent to her in little ships, and hug and kiss your loved ones in the first moments of the new year. This means that you wish to stay and have good moments with them.

January 20th is the day of the patron of the city, S. Sebastian. Special religious celebrations happen during this day, but it's anyway a holyday.

It's said that the year in Brazil only officially starts after the Carnival, without a doubt, the larger event in town. It happens in all the country, during the four days before the Ash Wednesday. Each region of the country has their own customs to celebrate the Carnival. In Rio, the people take the parties to the streets, celebrating with intense music and joy in big groups called *blocos*. Costumes, masks, wigs, samba, confetti, and serpentine are everywhere during the parties that in some cases can go to all the days without interruption. The climax of the Carnival is the Parade of the Samba Schools. These Schools are actually recreative gremies that plan, create, compose, rehearsal, and work really hard during the rest of the year to present a good spectacle. Each one of the Schools represents one region or neighborhood of the city or a city of the Baixada. Some of these Schools may have zealous fans among the residents of their locals. The parade of each school abords a theme they choose for that year, and the final result can not be defined as less than spectacle. Allegoric cars, dancers, and singers are what is normally expected this show has, but special effects, illusions and even pyrography have been used in few occasions. During the first two evenings and nights of this event, they perform their show in the Sambadrome Marquês da Sapucaí, a space built specially for this occasion. At the day before last of the Carnival, one School is chosen as the champion of that year. She will then repeat the parade in the last day of Carnival, closing the event. This decision is made by the sums of notes that go from 0 to 10 to each technical aspect of the Parade. Time, beauty, coordination,

THE THEFT OF THE JULES RIMET CUP

One of the most memorable crimes of all Rio's History happened in December, 19th of 1983. The head office of the CBF (the Brazilian Football Commission) was robbed and the trophy for the most recent World Cup won by Brazil in 1970 was stolen. Brazil would just win another World Cup in 1994, so the crime was extremely felt by any football fan. Even internationally the case echoed like if the own three-times-championship had been stolen.

Ironically, that was the second time it was robbed. The first was in London, in 1966. At the occasion, an advisor of the CBF said that it would never happen in Brazil, where even the thieves love football. He was obviously wrong.

The cup was melted in gold bars, promptly sold, and all the crime was just solved years later. Rio was under military regime and the investigations were slow, to say the least. The initial clue came from a known burglar that was invited to join in the crime, but that for "patriotism and emotional reasons", refused. When he heard news about the robbery, he denounced the one responsible to the police.

The investigation itself was an epic journey. It's almost like the investigators were looking for some kind of Holy Graal or something...

YOU MAY HAVE HEARD ABOUT THE CARNIVAL...

... every family has 'that' uncle as every pantheon has that problematic God, right? Troublemakers fellows, tricksters and stuff. They are usually under control but, you know that during the Carnival days, the buffon is the king, right?

originality, each of the wings separately, etc., made by a group of juries. This canvass is also accompanied by members of each School, and each decimal matters.

With the Carnival over, it's time to get back to "seriousness". Some more traditional and pious people can make abstentions during the period after the Carnival until the end of the lent, 40 days later.

The month of April starts with the "Day of Lies", April 1st. It's not a recognized holyday, but most people use this day to play tricks and pranks in their friends and closest ones. People have the right to say anything, and then take it back announcing that was an "April 1st!" and normally everyone is ok with that and laughs about it.

The second Friday of April is the Friday of Passion, the day in memory to the Christ's Crucifixion. To celebrate his resurrection in the Christian Easter, people give each other chocolate gifts, usually in the shape of eggs (that's what Brazilians generally understand when you say "Easter egg") sold specifically during this period.

April 21st is the Day of Tiradentes. Martyr of the *Inconfidência* movement from Minas Gerais state, but the entire country considers the day of his death a holyday. Soon after, April 23rd, is the day of another Catholic saint very important for many in Rio and patron of Portugal and the state of Rio de Janeiro, S. George, celebrated in all the state, and naturally, the capital is no exception.

May is traditionally considered the month of the brides, and is considered auspicious to be wed during this month. Its 1st day is the day of the work, ironically, a holyday where no one (except, of course, emergency works and other essential services) works. In the second Sunday of this month, is celebrated the Mother's Day. The custom is to present your mother with a surprise gift.

June is considered the month of romantic love because its 12th is the equivalent to the Valentine's Day. The day you are supposed to gift your loved one and be gifted back. The day precedes the 13th, that is actually the day of S. Anthony, who fulfills a role similar to S. Valentin (a wedding-maker saint).

June also can happen to celebrate the Corpus Christi day. It's a Catholic holyday to celebrate again the Christ's resurrection, sixty days after the Easter, so it can also

happen to be celebrated in May. The celebrations of the Corpus Christi count with processions, some nicely adorned.

August is considered by many the worst month of the year. There is this superstition that this is a month of bad luck, and that seems to last forever to be ended. However, just like the Mother's Day, the Father's Day happen in its second Sunday. Also just like the Mother's Day, people are supposed to present their fathers with gifts.

September's most notable day is certainly the 7th, the holyday that celebrates the independence from Portugal. Bigger cities organize parades of the military forces at their disposal. Soldiers march in impeccable order and the word of the day is order and organization.

September 27th is the day of S. Cosmas and Damian. Traditionally, the children have permission to run around, asking for candies at any door. It's a lot similar to the North American Halloween, with exception that the children are not costumed for this.

The October 12th is a double holyday. It celebrates the day of Our Lady of Aparecida, Catholic patron of all Brazil, but it's also the Children's day. Symmetrical to the Mother's and Father's day, it's time to give gifts to the little ones. The month also presents the day of the teachers (15th), trade (17th), workers of the trade (19th), and the day of the government worker (28th). All of them are considered mostly facultative holydays, and have no specific traditions tied to them (but it is considered nice to present your teacher if you are on school that day).

November 2nd is the day of the dead. Its custom is to visit the graves of your relatives and close ones, clean them and adorn them with flowers, specially if their death was yet this year. Rituals that bring them to the memory are also taken. Be it drink to them at the bars or simply talk about them with people that met them.

In November 15th is celebrated the Proclamation of the Republic. That is a day celebrated mostly by militaries (who actually made the country a republic) and workers of all the levels of the government, to meditate about their public services.

It's a recent holyday, but the Day of Black Conscience happens at the November 20th. It has been celebrated since 2011, at the day of the death of Zumbi dos Palmares, leader of the Palmares Quilombo, and considered a symbol of resistance against the slavery and oppression.

Finally, the end of the year approaches, and maybe the most important Christian celebration happens at December 25th, Christmas. All over Brazil, it's tradition to adorn your Christmas Tree (in Brazil, they normally are artificial trees, that are disassembled and kept guarded during the rest of the year), and have a celebratory supper with your closest ones (family, if possible) at midnight of 25th. Many special dishes are traditionally sold or prepared (which you prefer) during these days, like the *rabanada* (bread fried covered in sugar and cinnamon) and the *panetone* (a light massed cake with crystalized fruits inside. A more modern version of this

Italian recipe is the *chocotone*, that replaces the fruits for chocolate). The Christmas is considered a time for reconciliation and peace, and many people inclined to make amends to those who they hurt during the year.

The days after Christmas normally enrolls the preparations to the New Year, and the cycle restarts.

THEMES OF RIO

Honestly, you are free to create any kind of story you want, in any place you wish. But there are some themes more aligned and possibly easier to be used in some places than in others. So, we gathered some main options. Naturally, this is not a limiting or restrictive list. There are a without number of stories to be told in the Wonderful City. You can create your own, for sure. Want to tell a story about how a poor football player rises and becomes a hero? Go on. A terror story of a serial killer acting freely in the city? Bring it.

An interesting point is that many of these themes can be interlaced. The “Broken Spirit” theme exists in part because of the generalized corruption that taints and jams the system. Politics and other authorities let themselves to corrupt because, in the end, there is this feeling that “it doesn’t actually matter.”

Broken Spirit, the Blessed Future That Never Comes: There are many theories why this persistent but almost subliminal thought seems to be present in the minds and spirits of so many cariocas (and maybe Brazilians in general). For generations the Brazilian people has heard about the glorious future this nation has. That it has natural riches unmatched in the World and how they are incredibly promising... and that’s it. Maybe that’s because of the pacifist nature of the carioca people. Maybe that’s a legacy of the torture and lessons against rebellions the slave lords left behind. Subliminal teachings from somewhere... There is not a simple answer.

In accord to some theories, the national motto “Order and Progress” is a clarification of that. Order is to keep the things as they are (for more rigged this can be). That is how you progress. That is how you can keep the whip away from your back for another day.

Natural Treasures: Rio de Janeiro is a city surrounded by Atlantic Forest. It has the greatest urban forest in the World (Tijuca Forest). Beaches that are no less than stunningly beautiful. You don’t need to actually travel to be surrounded by green and animals. Through its history, much was debated if this was desirable instead of urban progress. If the city must grow, it must also abide these values?

There are probably hundreds of portals to Gods know what Terra Incognita in these forest, woods, parks, reserves, and gardens. Many of its secrets are still to be found. And there are those interested to keep them this way.

Contrast of Lifestyles: Rio is a place where the abundance is literal neighbor of the misery. You don’t have to walk great distances to go from a beautiful block of luxurious apartments to a favela. Yes, they are everywhere, that is

true. But the question is that you have people that are absolutely sure that all this luxury and comfort is their manifested right and people who may disagree of this. Not all debate about this is even verbal or ends nicely.

In a city of this size it’s also expected to gather people from all the ways of life. Millionaire bosses may meet miserable hanging out in the beach. Pious prayers may be coworkers with the most bohemian and diabolically lustful pals. It’s not rare too the story about the two friends of childhood that became police and thief when they grew up. Rio gets together all in between the salt of the sea and the sugar of the canes. There are many forces in the city that tried and still try to change these differences to a more homogenous portrait, there are other who are literal artists when dealing with the different.

Clash of Cultures: This is a metropolis visited frequently by the entire World. It seems natural to have people from all the cultures around here. But it’s not just that. In Rio these cultures can live literally by the next door. It’s not even so incredible that a Japanese sushi chef marries to an Afro-Brazilian samba dancer, and they are neighbors to an Arabian programmer (he, in exchange, is married with a beautiful Spanish stylist, and they have a little baby), and they all hang out every Wednesday night at the bar nearby, after a football match by the beach. The cultures can collide, but the tendency is that in here, they actually live in peace. Even old enemies may become friends if they pass enough time in Rio. Maybe it’s the magic of the city...

Different from so many other places in the World with maybe even greater diversity, in Rio they get miscegenated, mixed, combined, they can admire and learn with each other. They can even strength each other. One can not make a beautiful painting with just one color, some would say. And Rio is an incredible work of art indeed.

Corrupted Authorities: In the letter Pero Vaz de Caminha writes to the King of Portugal, regarding the discovering of what would be Brazil, he ends the missive asking for a job in the court for his cousin. There is a proverbial expression about the ability and tendency the Brazilian people has to deal to overcomplicated solutions, or simply to avoid the right way to do things: The Brazilian Little Way, in an approximated translation.

The number of reasons for all the legal Brazilian system looks rigged, ineffective, and bureaucratic nears the infinite. This excessive bureaucracy was a way to keep the Portuguese colony under control, and to keep a sense of order during the dictatorship. To avoid the slaves of even the most human rights was a way to keep them obedient. To be able to abuse your own power was and is pleasant until today, depending to who you ask. It was a way to affirm that you are different, you are special. You deserve this extra. You certainly already decided how to use it, and I’m not speaking necessarily about money. You sacrificed so much to get wherever you are now... you deserve it. Whatever it is, that is how the system operates, without much faith even from those who are part of it. There’s a general impression that, in the end of the day, it makes no difference. As José Padilha

said, for instance, about the Rio de Janeiro's police: "In Rio, every policeman needs to make a choice: Or he gets dirty, or he shuts up, or he goes to war."

And if that really doesn't matter, why not take advantage of it anyway?

On contrary to what many people believe, it's difficult for the good souls in high places too. Will you denounce a corruption scheme in your political party knowing that they can reach your family and with just a call they can put you in jail forever? Would you oppose an illegal deal in your work when you are in serious needs? And if yes, to who? Maybe it can be easier to just keep rowing your boat. Or, of course, you can be a hero...

No Black or White, No Right or Wrong: The city has a lot of "it's complicated." Not always the criminal is what

it is because he or she likes it. Sometimes he or she had no choice. Sometimes the policeman is not really the hero. He just was in the right place at the right time. Yes, the absolute right and wrong still exist, but rarely it's that simple and easy to see.

This is a great narrative way to break the stereotypes. The imaginary of Rio is full of criminals of good heart, corrupted authorities, be them policemen or millionaires without a hearth.

In the city of the carnival, it's not that strange that sometimes the roles get messed too. Maybe the hero of the tale is actually a coward, the sage is just pretending, and the pure lady is not that innocent.

PLACES TO GO

We talked about the Rio's geography before. There, we spoke about neighborhoods and great places like they were very big and general themes a story may be about. But there are places that are more specific and special too. These can work as background and terrain to specific scenes, or for plot advancements.

As in many other parts of Rio, these are full of history, legend's potential, or maybe specific places where the characters may go for specific intents.

PLACES OF FAITH

Rio is a place where all faiths are welcome. Even the city being strongly influenced by Christianity in its history and architecture, in the end, everyone is welcome.

If you are reading this book more structurally, you will notice that some pantheons lack an entry. It doesn't mean they don't exist in Rio. It can happen that they are yet not a so powerful strength to be felt in city yet, or even that they actually don't have a formal temple or way of worship, this can be worked by your Chronicle.

Maracana Stadium

The Maracanã (*Maraca*, for the friends) is a stadium located in a neighborhood by the same name, in the North Zone of Rio. That is obvious. People go there to watch sports events more usually, but it has also been the place for great musical shows in some moments. But make no mistake. It's a place where the faith of millions of almost fanatical fans converges in expression of the more sincere love and passionate fervor for their favorite football teams.

It's traditional that each big sports team to own a stadium, but the Maracanã is considered like a neutral ground among the four bigger teams in Rio, even that only two of them (Flamengo and Fluminense) exert actual legal administration over it.

In its present form, it can host 78 thousand people, not counting spaces for other sports, like volleyball. In its first floor, there is a museum with items belonging to the most remembering football athletes, like Pelé, Zico, Zagallo, and Garrincha.

There is a lesser stadium connected to it, the Maracanãzinho (literally, "the little Maracanã"), with spaces suited for lesser events and an aquatic park.

Some of the most more important games and moments of the sport's national history happened in here. Even from afar, millions of people cheer in their homes, watching or listening in the radio fierce disputes and decisions of titles. Silent prayers get to this altar. It's not clear which God(s) actually rules over them, but, rest assured, one of his/her/their names is Football.

Metropolitan Cathedral of S. Sebastian of Rio de Janeiro

The main Catholic church in Rio, and a touristic and architectonical attraction by itself, the Cathedral was finished in 1976, in Downtown. It exhibits a conical shape, resembling a Mayan pyramid. The insides have beautiful stained glasses that go to the floor of the building.

When the Portuguese started the colonization of Rio, S. Sebastian was originally worshiped at a much humbler chapel by the *Rua da Misericórdia*, in the Castle Hill. That title was later transferred to larger churches many times, starting in 1734, and the hill itself was demolished during the urban reforms in 1922.

Apolinary Church of Rio de Janeiro

What is today a community of thousands of people in all Rio began as a timid cult when the Portuguese started to use all hands available for better explore the land that would be known as Brazil. The worshipers of Apollo arrived as Italian immigrants, but the cult rapidly grew in number and power. Apollo's blessings over the city would be very clear, any faithful would say: the powerful sun over it, the scientific miracles that saved thousands from the plagues during the imperial times, and the music and the muses that walk among them daily in torrential rains of artistic inspiration, just to say some.

The church itself is located in the Glória neighborhood, South Zone, with strong architectonical influence of the Romanic style, but using modern construction techniques, resulting in a building where classical and modern are really harmonized. It realizes cults every Sunday, but the worshipers also make their more special celebrations at more private and agrestic farms, far from the urban landscapes. There, they usually sacrifice and feast on animals raised or bought specially for this, what uses to provide plenty of excessive food, that is later reverted to charity.

Laukr Cult

The Æsir cult has not what many would consider a formal location in Rio, but you can see many people around with signs of their faith. Runes are a popular tattoo motive, and Thor's hammer figures in pendants and walls of craft shops.

They have a not enormous but also not so modest temple built in the woods near the *Cachoeira das Almas* (Souls' Waterfall), in Alto da Boa Vista, however, Northwest side of the Tijuca Forest. It exerts no administrative power or leadership over the rest of the cult, however. It's just a place where most of the important celebrations happen. The way to there is a walking track uphill some can consider ruff, but others consider it a good test itself.



The Twin Temples by the Waters

The Japanese were one of the most recent immigrants to arrive in Brazil by the beginning of the 20th century. Even they have a more significant presence in states like São Paulo or the Brazil's South region, some families got installed in Rio since that time. Among many other things, the Japanese colony and their descendants in Rio erected two temples to honor the Kami. They were built simultaneously and are actually identical. Both are in the Recreio dos Bandeirantes neighborhood, but one is in the urban side, while the other is located atop of the *Pedra do Pontal*, by the shore. Every temple to the Kami honors them all, but the one in the city is more dedicated to Suijin, the sweet water Kami, while the one at the *Pedra do Pontal* honors Susanoo.

Anyone is welcome to visit them, and they can be quite an attraction since they are a real demonstration of traditional Shinto architecture, unique in all Rio.

Cultural Center of Chinese Traditions Pereira Passos

The Center is actually a complex of eight buildings that hosts many activities related to the Chinese culture and religion. Offices dedicated to traditional medicinal practices, lessons of arts (martial or not), languages, a museum, and an open square for celebrations like the Lunar New Year.

Many of the Chinese and Sino-Brazilians that live in Rio came during the rule of D. João VI in 1822. At the time, he tried to cultivate tea plants in the Botanical Garden. The experiment failed, but the immigrants persisted. The monument known as *Vista Chinesa* is a lookout at the East side of the Tijuca Forest is a homage to them.

The name of the Center is a homage to the mayor that built the *Vista Chinesa* in 1923. It stays in the Tijuca, home to the greater part of the Sino-Brazilian population of Rio.

Cinelandia

This is the name of the region around the Floriano Square, in Downtown Rio. Not exactly a neighborhood but it comprehends a considerable space of the city, mainly constituted by theaters, cinema, and other cultural and artistic places. Even the bars usually have musical groups performing their songs openly.

That is where many of the priest-poets of the Tuatha also chose as stage to make public preaching and declamations of their poetry and songs. Many passersby can stop and watch, if they have the time. Even who is not an adept of the religion admires the beauty of the arts.

Terreiros

The African religions grew with many difficulties in all the Americas. Persecution and the slavery stigma can be felt even today, and Brazil is no different in that, unfortunately. Trying to avoid this kind of conflict, the priests of the *Candomblé* used to fled from the more urbanized areas and worship happened in farms or places equally isolated. There is not a precise map to the terreiros, but it seems to be safe to say that they exist in all neighborhood in town. Some of them exist until today, and can date since the colonial times.

Red Temple

The first thing you must to know about the Red Temple is that it doesn't exist. Everybody heard about it, stories about a pyramid erected in the top of some hill in the North Zone, or a favela, or maybe Baixada, where fanatic criminals scar themselves in the name of the Teōtl Gods. The

reason about many people actually fear this possibility to be true is the fact that it would mean that one of the most powerful criminal factions (the Red Execs. They really exist and anyone in Rio knows that) in Rio is divinely supported.

If it even exists, or if at least the half about these stories are true, then this is one of the most well kept secrets of the Teōtl. And they are not sharing this easily.

Church of Penha

The building of this church dates from 1635, when captain Baltazar, owner of these lands decided he wanted to see his holdings from the top of the mountain. When he got there, he was attacked by a snake, and considered the saving he received by a lizard that eaten the snake as miraculous. Then, he decided to build the chapel that would grow until become what is today the Church of Our Lady of Penha of France at the top of the fatidic mountain. The long stairs that take to the church were built later, in 1819. Many worshipers make promises whose payment is to go up these stairs. Some even make it by their knees.

Or at least that is the history he told for the avoid conflicts. Many Teōtl worshipers of the present time get curious about how the stories about Our Lady of Penha tell of excruciating sacrifices and sufferings. None of them actually worship in there, that would be ask for trouble with the Catholics, to say the least, but it's considered a popular theory that maybe Our Lady of Penha be actually a version of Chicomecoatl.

The church can be easily seen from almost any point in Penha and sometimes even neighborhoods in the North Zone.

PLACES OF TOURISM

Rio is dotted by many wonderful and beautiful places. Some are natural works of art, like the Tijuca Forest. Others, were specially built to be admired or to provide admiration. Anyway, there are many places in Rio where you can go just to see beautiful landscapes. Among many cariocas, just standing by a beach watching the sea is some kind of natural calming medicine.

Botanical Garden

The Botanical Garden was officially open to public visitations in 1808, during the imperial period. D. João VI built it originally as a private garden for his mother, D. Maria, afflicted by mental disorders. It has changed its administration like the government of the city changed hands. Just one thing never left: the love of the Òrishá for this place. The main goal of the Botanical Garden is to gather specimen of plants from all the World (there are even some from Terra Incognita, if you ask to the right employee), for research and medical use. But it doesn't limit to it. Just catalog and apply all its properties would be boring for them, it seems, so they decided to revive the place by the centuries making it a place of magnificent green beauty.

The Botanical Garden, as previously stated, is in the neighborhood that literally translates its name, Jardim Botânico, at the South Zone of the city.

Sugar Loaf

The Sugar Loaf Cable Car ("*Bondinho do Pão de Açúcar*") is a teleferic exclusively touristic. It has two sessions: One coming from the Praia Vermelha to the Urca mountain, the other going from there to the Sugar Loaf mountain that gives name to the attraction. It was open to visitations in 1912. It oversees a panoramic view of the city from its heights along the way.

Christ the Redeemer

Christ the Redeemer ("*Cristo Redentor*") was open to visitation in 1931, but having a long process of funding, planning and building. It's until today one of the main symbols of the city around the World. Standing at the top of the Corcovado mountain, watching over the Guanabara Bay, the Christ is a statue of 30 m (98 ft) height, over a pedestal of 8 m (26 ft), with the open arms being 28 m (92 ft) wide. Around the statue, there is a lookout from where one can see all the city. It's considered by the cariocas a welcoming sight when you come to the city (by airplane, much probably), to have the Christ greeting you with open arms.

Among the Scions, there is some theorization about if the statue is one of the colossi created by Hephaestus or has been used as an avatar or watch by Zeus or Indra (what makes sense, since the statue is hit by a lot of lighting, even when there are no storms). Maybe all that is true, but not at the same time.

Another recurring gossip or conspiracy theory about the Christ is that it hosts reunions to some kind of secret society of powerful and rich men bad intentioned in its inside, or even underground. Until now, nothing has been found.

Municipal Theater

The Municipal Theater of Rio de Janeiro finished its building in 1909. Its architecture is deeply inspired by the French *belle époque*, with elegant galleries and beautiful paintings exposed. It was open like a place of elegance and sophistication, for the elite to be seen and to show yourself as such. Today it has not this same appeal, but if a presentation is happening, if in all the places, in the Municipal, then it's a testimony of its greatness. Or so it's expected.

National Institute of Historic and Artistic Heritage (IPHAN)

Rio de Janeiro is one of the cities in Brazil with more and the greater museums. The IPHAN (acronym for *Instituto do Patrimônio Histórico e Artístico Nacional*) takes care of all of what is comprehended as cultural, historic, and artistic heritage in all Brazil, what includes but not limits to 55 museums and cultural centers of the city. In Rio, its headquarters are in Downtown.

Besides being a purely governmental, bureaucratic organ, every pantheon with influence in Rio is interested in having it working at full capacity. Donations are the most usual way to help, but they also protect the museums, parks and any other cultural preciousity the city has. Damaging an old painting that praised an Òrishá, for instance, is a great way to attract their rage.



One of the most recent tragedies felt by all the city was the burning of the National Museum of Rio de Janeiro, in September 2nd of 2018. The losses were unmeasurable and revolted everyone, but the Netjer felt greatly, since many relics of Egyptian origin were in there.

PLACES OF FUN

In a such a paradisiac city with a so sociable people living in it, not having places where you can simply hang out and have good time with your friends would be a very unhappy contradiction, and many people are interested in this not happening.

It would be impossible to list all the places the people in Rio go for fun. There are tons of theaters, cinema, parks, beaches, nightclubs, etc. Here are just the ones more significant from the divine point of view.

Odin's Table

In Valhalla, Odin hosts a diary banquet for the Einherjar, glorious warriors who fell in battle and will pass the eternity battling in wait for the Ragnarök. In Rio, one Incarnation of the All-Father named Carlos Montalva (or Carlão, if you are a near friend or costumer) decided he liked football after all, and decided to open a big bar near the Maracanã where many football fans go after the games, be for celebrate their victories, or drown their defeats. Contrary to the what would be expected, rarely happens something more serious than one side shouting jokes and taunts to the other. Everybody knows that is not wise to misbehave in a house of Odin.

Many Scions from Rio also use the place for celebrate their successes, so it's a place very well-liked place among all the divine community as well.

The Silver Mug Pub

Steve Barland first visited Rio decades ago for some Tuatha dé Dannan business. Since then, he made what he could to actually live in the city. He opened this pub, by the sands of Copacabana, with that intent. Completely in love by the beauty of the beaches and its pleasures, the Scion of Aengus uses to say that Copacabana is the nearer that Earth can get to Tír na nÓg. During the day, and always when he has the time, Steve can be found by the sand, tanning, swimming, flirting with some lady he considers beautiful, or drinking at the kiosks. At night, he works at the balcony's pub, preparing drinks and being the talkative nice guy type.

Steve is an excellent mixologist, but what most people don't know is that he is also a certified internal alchemist, able to mix and create powerful potions and drinkable enchants. He can make a drink with "something extra" if the client asks for, or even prepare entire magical bottles on request.

Ikigai

The Matsuda family have been by centuries a proud clan of samurai warriors, many of them being Scions of Hachiman himself and other Kami. But the calling of the chef Toshiyo Matsuda never was in the battlefield. His older brother, Hiroshi, is a typical experienced Scion of Hachiman. He fights bad guys, saves people from monsters and travels all the World and Terra Incognita in his missions with other Scions. When Toshiyo tried to break the familiar tradition of not being a warrior, he thought that all the pantheon and family would be angry for it. Never was the case. But he tried make them proud anyway, having a talent that would compete even to the most famous chefs in his home country made people think twice before criticize his decision. Some of his familiars resented his choice, but Toshiyo made clear his passion when he put the name of his restaurant. *Ikigai* means the most supreme vocation and passion a person can have to an activity or profession. The cooking arts are his passion, gift and destiny. For it, would be worthy to flee from his own country and try the luck in a strange land in the literal other side of the World.

Certainly, there are many other restaurants that offer Japanese food in Rio, but the Ikigai raises the culinary to an absolutely different level. If you want a simple sushi, you call to delivery. If you want a touch of divine level culinary at your taste, you make a reservation at the Ikigai.

The place is one of the greater prizes that the Japanese community has in Rio, and many important celebrations or formal reunions are traditionally held in there. The Ikigai is located in a calm region of the Jardim Botânico neighborhood, South Zone of the city.

Afrontosa

Rio is a city by the sea, filled with beauty where sculptural bodies walk by the streets everyday, and passions can literally bleed until the entire city drowns. In these circumstances, it would be naïve to suppose that Aphrodite would not be around. One Incarnation of her, Lúcia Cavalcante, owns the considered better nightclub in all Rio. Famous for

provoking torrid romances with many beautiful gallant actors (and sometimes actresses) and celebrities like if she was just changing clothes, the Afrontosa grows in fame proportional to the scandals of her owner.

Everyone in Rio has a story or knows somebody that has a story about a love at first sight that they had when in there. The Afrontosa is in the Leblon, one of the most elegant and exclusive neighborhoods in South Zone of Rio.

Dois Amigos

One of the most known epics in the World, Beowulf narrates the journey of the protagonist by this same name. As his first great heroic deed in the legend, Beowulf kills the monstrous Grendel, and later, his mother.

It seems that two versions of them thought better to unite forces and opened a restaurant, the *Dois Amigos* (Two Friends). The owner is Beatrice Wulf, and she makes question to be always present at her investment. Her chef is the always serious Glenn Mendel. The *Dois Amigos* is a famous place in Cascadura, in the North Zone of Rio, with Beatrice being very famous around. They tell different versions about how they met each other and decided to open the restaurant. This seems to be an internal joke of the two. Some people even conspire that they are secretly a couple. At least, there is a lot of romantic tension between the two.

The place is important for Scions because Glen is a good source of information about other Titanspawn in the region. He is not a snitch, however. In equal proportion, Beatrice is also good in discovering secrets of Scions.

PLACES OF MISTERY

There are places that are simply weird. Strange things seem to be attracted or more propense to happen in there. Many are haunted abandoned houses or cemeteries, others are portals to Terra Incognita opening without a warning.

Gavea Stone

The Tijuca Forest has many peaks that are touristic points. People go there for the adventure of climbing and exploring, take pictures of their amazing views, and normally call it a day and everybody that visits has good stories about it. This peak at southeastern side of the Forest is different, tough. Some tell about strange lights (sometimes colored) floating over it during some nights, and there are a ton of theories about alien visitations happening.

The other name this peak has explains a lot. *Portal da Agartha* (Agartha's Gate. Yes, it's that obvious) works as the name says. A portal to that Terra Incognita.

Castle Hill

When the Portuguese expelled the French from the Bay, they thought in build defensive edifications against probable future invasions. The first buildings of what would be Rio were in the Castle Hill. Legends about the place say that the Jesuit priests hid an enormous treasure in some place of their holdings in there. The hill was meticulously searched when D. João VI later expelled them from the city, and nothing like a sizeable treasure was found (some say it was around 6 tons of gold, among other preciosities). The

hill was later demolished during the urban reforms of the beginning of the 20th century, with most of its land being used to grounding other regions of the city. Again, nothing was found.

Later excavations found secret tunnels and underground passages to some of its buildings, but the treasure still is a legend or a mystery to be found. Given the reputation of the Jesuits in Rio, this is will be a series of clue-finding quests, since the Jesuits also had lands in other places in Rio.

The Lost Market

One of the legends more famous in the South region of Brazil tells of a young black slave, constantly abused by his owner. Once, his landlord sent him on an errand to take the farm's horses on a trip. During the journey, he stops to rest and falls asleep. The landlord's son, however, scares the horses making all of them flee on purpose, for pure trickery. Furious, the landlord punishes the slave beating him and letting his unconscious body rest on an anthill for the night. The slave boy would be dead if it was not for the divine intervention of the Holy Virgin Mary. As a lesson to the landlord, she sends the young slave to be with her in Heavens with all the horses that belonged to him. The *Negrinho do Pastoreio* (no version of the story even mentions his name) then rises to the sky riding the favorite sorrel of the landlord. It is said that he helps people who lost objects after a short prayer to him or a candle lighted to the Virgin Mary.

In Rio, he operates a little different. He runs a really secret underground market of any kind of item people lose. Money, relics, treasures, glory, decency, documents, magical stuff, wallets, cars, weddings, fame, names, pride, watches, pins, etc. If you know how to find it (what consists in a series of rituals for crossing that street at the right time, then turn to that corner looking in that direction, then pressing a certain brick of a wall, and of course, knowing the password, etc.), you then can buy virtually any kind of thing anybody has lost, if you can pay the price he puts on it. Even being a place with access quite restrict, the trade seems to have enriched the previous slave pretty well. He prefers that people call him by the name he chose, Mauro, in homeage to his savior. His true name is other good he can sell too, again, if you have the right payment.

Mauro usually accepts money as payment, but for some really special items, he prefers to trade favors. He is usually a honest merchant too, he has no need to be greedy about money.

Haunted Places

Any city in the World has its own haunted places. Normally abandoned houses where the departed souls are still attached to this side of the World, or cemeteries where ghosts still wander.

In Rio, they are normally the oldest buildings in town. Downtown, the oldest neighborhood, has many of its museums receiving occasional ghosts visiting for whatever the reason.

Many of the old residences can be visited by the doomed souls of their previous owners, and many farms where slaves were killed or abused can have the sounds of chains and grieving voices in the silence of the night.

Campo de Santana, a popular park in Downtown region has ghosts in elegant garments dueling with swords at random.

Another popular haunted place in Rio is the *Torre Almirante* (Tower Admiral). The building was built over the ruins of the *Edifício Andorinha* (Swallow Building), destroyed by fire in 1986. The number of dead was relatively small (30 dead. 3 of them jumped in despair, falling fatally on the street), comparing to other catastrophes in the World, but even today the Almirante is visited by haunting voices and its emergency doors slamming open, just to be calmly closed and then locking themselves again.

The night guards of the FioCruz Building are advised to not react too promptly to signs of apparent invasion. They report of lights in the laboratories being suddenly turned on, and one guard once saw a woman he never met before entering the corridors, she casually greeted him good night and he thought she was a scientist that forgot something or had some late work to do. Later that night, he searched the entire building and the woman was gone. She could not have left the building without pass by him.

Even places that are not so old have ghost stories. *Central do Brasil* Station workers tell of a night in that one of

the trains arrived in late night without realizing any stop. The instruments informed that the doors were not even open a single time because of that. However, when it arrived at the final stop in the Station, the doors opened and hundreds of people wearing clothes of colonial times passed through them.

The Duque de Caxias Museum, that gathers items belonging to him, is said to be haunted by himself, other times just his head, that can be seen hovering by the corridors like a gas balloon.

There are also hauntings that doesn't seem to be restricted to a certain place. One thief very famous and feared died during a daring escape from the police in the Rebouças Tunnel, in the 1980's. He clashed against another car, whose family was returning from a birthday party. All of them died. In any street of Rio, but more commonly at the place of his death, the black sedan can be seen or felt by some drivers chasing them. It is said that to pray for the poor innocent souls killed in that accident makes him give up the chase.

One that is probably a very common version around the World is the ghost a woman that appears more commonly in the road to Petrópolis. She is blond, young and beautiful. The young lady asks for a ride and then at some point she suddenly vanishes from the vehicle, without much explanation or an apparent objective.

PEOPLE TO MEET

A city is made of its important places as a car is made of its painting.

Places are important to describe the themes, atmosphere and history of a place, but what really makes it alive are the people that live in there, the SGC's the players will find and want to interact with.

The people of Rio is very receptive, gregarious and always inclined to do what they judge to be the good than pretend do not care. They tend to be more inclined to happiness and joy than seriousness and protocol. It doesn't mean they are all clowns all the time. They work, study, do serious business as hard as anywhere in the World. But maybe it's fair to say that they party harder too

GROUPS

In the suicide letter Getúlio Vargas left, he starts with: "One more time, the forces and interests against the people coordinate themselves and trigger off against me." He doesn't specify his enemies, even in moments before his suicide and many people are asking why until today. Many political figures, through all the history of Brazil, had suspicions of contact with secret societies, hidden cults, or companies whose true intentions seemed to be occult for a reason. Emperor D. Pedro II was supposedly commanded actually by the masonic society, and if you look in the projects for the imperial cities (Petrópolis, in Northern Rio and Juiz de Fora, Southeast of Minas Gerais), you can find some interesting arcane patterns, whose intention are yet unknown. Almost every president of the republic was controlled by some stranger not-so-secret group. Something like a conspiracy created specially to keep the country under their will.

Many of the factions listed in here can work as contacts of Scions, or even maybe as Guides or Followers.

The Six of the Emperor: Emperor D. Pedro II was a man admired by his intelligence, progressist ideas, fine taste in the arts and, some say, connection to the arcane arts. One of the secrets most well kept since the times of the crown, was a personal cabal he could summon at will in case of dire need. The imperial times are over, sure. There is not an emperor in Brazil anymore, but these six gentlemen are still around. Turned almost completely immortals along the centuries, they are all wizards and conjurers of huge power, whose interests now are more personally oriented.

It has not been the case yet, but in case of anyone of them coming to die, another talented mage must be chosen to keep the cabal active, and keep on the ideas that the emperor inspired them.

Cadre of Anpu: The Military Police of Rio de Janeiro is one of the most brutal police forces in the World, and has to deal daily with implacable criminal forces and corruption above and in its own ranks. A tough job to say the minimum.

They have one elite group, however, the BOPE (*Batalhão de Operações Especiais*, Special Operations Squad). They are special soldiers focused in urban combat and tactics, one of the most respected and feared (if you are in the wrong side of the law) group in town.

Anpu, however, seems interested not just in BOPE members, but the best of the best they can provide. If asked, he can say that he's really moved by their dedication and efforts, or that he really likes the skull logo and the black uniform. To be a BOPE soldier is already proof you are a fearsome combatant, but his cadre are individuals who are also paragons of moral virtue among them. He bestows them powers, sometimes brings them back from the dead and even choose some as his Scions.

So far, no more than a simultaneous dozen have reached the levels of Anpu's interests to be part of his cadre.

Princes and Princesses of Lakshmi: The South Zone of Rio is considered the home of snobbish people, and some would say, spoiled youthhood. Lakshmi doesn't agree totally with that. It's not clear even today if these young and rich boys and girls decided to build a cult to her or if some were first chosen by her. They are a group of really good intentioned heirs and young rich celebrities that decided to collaborate to try to make their city better. Yes, they raise funds for charity, make YouTube videos discussing some serious problems and causes that are trending at the moment, organize marches and protests against the global warming, and, for those outside its circle, that is it. The actions of the group have not yet been proven changed much in Rio. They say that they are growing slow, and at least they are trying to make some actual good in the World, though.

Corinthian Society (Scion: Hero, p. 31): The Corinthian Society is responsible for the birth of at least the two greatest football teams in Brazil (*Clube de Regatas Flamengo* and the *Sport Club Corinthians Paulista*). They operate in here like would do in any other place of the World.

The Black Guard: They were once feared as the most zealous defenders of the president Getúlio Vargas. That kind of thing was not a novelty in Brazilian even at the time. Mayors and other political authorities in the countryside used to hire *jagunços*, individuals whose main function was to eliminate political adversities or criticism. Normally by brutal ways.

The Black Guard doesn't count with divine or supernatural help of any kind in its core, but it's still dedicated in to uphold the ideals its first idol had: fight for the people, for the poor and defend those who defend them.

The Jesuits: In the 15th century's Brazil, the Jesuits were a religious order, but scholars too. They had secret labs where they studied anatomy, engineering, philosophy, and had advanced medicine techniques. There were many conspiracy theories not just about their treasure, but that their disagreement with D. João VI was about the actual control over the city, so great was their authority.

They were officially expelled from Rio during D. João rule, but it's virtually impossible a society with so much power simply fade that fast. Mostly certainly they are still around, Gods know what they are studying this time.

Malandros: They are hard to define in simple words. They are rascals, tricksters, deceiver, cheaters and thieves. But they are also decent souls and sometimes even heroes.

The classical figure of a *malandro* is a man in white suit and hat (optionally with a red shirt or tie), with a friendly smile in his lips, samba in his feet and a hidden razor as a weapon. That figure may have changed by the decades, but the true essence of a *malandro* is what he/she does.

The *malandros* can be interpreted as a creed, but without any kind of formality. If you are one, you are one for love, never for obligation of any kind. They are bohemian individuals. Lovers of the night life and its pleasures, true lords in the arts of trickery. You can be approached by some nice guy that you never seen before, and then he tries to sell you the ownership of the Christ the Redeemer by a very low fraction of its invaluable price indeed. He even makes you sign some papers as proof this is legitimate. What a nice friend, right? That's a classical trick of them.

There are few points in common among all them, but if there is one, is an almost mandatory law: "Thou shall not work." At least not in an honest and "boring" job. If you do, then do it the minimal possible. They survive (and live quite well, if you ask them) by means many would consider illegal, but not that much. They don't rob banks, don't commit violent crimes, but actually act in the breaches of the law and the system. Smuggling, betting, anything that in first place don't call much attention of the authorities. Not that they are afraid of them, it's just better not to get in a fight

when you don't need. They are not coward, by the contrary. Many of them are able *capoeira* fighters, and to refuse a snooker game (betting, of course) is a grave offense and loss of face among them. They also tend to be very gentlemen and consider any slender against any woman worthy of punishment.

All of this can be said about a typical carioca *malandro*, but also, they are a cult. In this sense, they are part of a larger religion named *Catimbó*, and are dedicated to one of its deities, Zé Pelintra, a spirit prone to help people in domestic needs, professional endeavors and causes of the less favored.

A LEGEND OF RIO

This chapter contains just a SGC that you can use in your Rio's Chronicle as an Antagonist,

Bárbara dos Prazeres: There is a building in Downtown very famous named *Arco do Teles*. It was, at the time of its construction in the 18th century, a promising real estate investment, a new passage full of houses between the XV de Novembro Square and the Fish Market's alleyway. At first, Bárbara went to live there, accompanying her husband. She was a very beautiful and young lady, but that suffered under her abusive husband, probably unhappy that his investment quickly disvalued by a fire. Bárbara kills her husband and tries to flee with her lover, a handsome and young man. Time passes and Bárbara realizes this man is only interested in her wealthy. She kills him too and goes to live by the streets. She recurs to prostitution as a way of life, and gets moderate success. Afterall, she was young, beautiful and seductive then.

Time passes again and she begins to notice her clients and money staring to thin. Desperate to find a solution, she finds a sorcerer that teaches her a secret recipe for eternal youth and beauty.

It used the blood of children and newborn. Many children disappearing cases by that time have been tied to Bárbara since then, considered by many a witch or a vampire. She continued active until near the end of the 19th century, when she suddenly disappeared completely. It's unknown if she was actually killed or fled to another place.

We recommend to represent Bárbara as the Sorcerer Archetype (Scion: Origin, p. 158).