

Sub Rosa

The Ars Magica Magazine

Issue 9, February 2012



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Out Now and Coming Soon



Apprentices

Authors: Matt Ryan with Erik Dahl
 Cover Artist: Grey Thornberry
 Stock Number: AG0300 | ISBN: 1-58978-128-7 | MSRP: \$19.95
 Format: 80 pages, softcover
 Release Date: May 2012

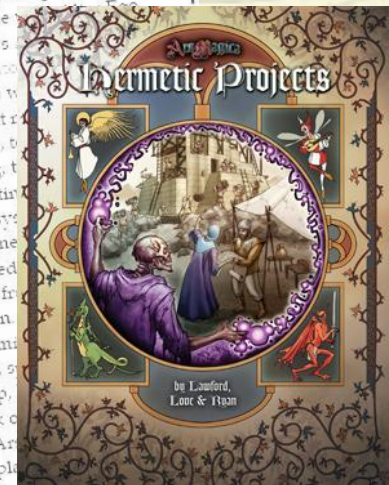


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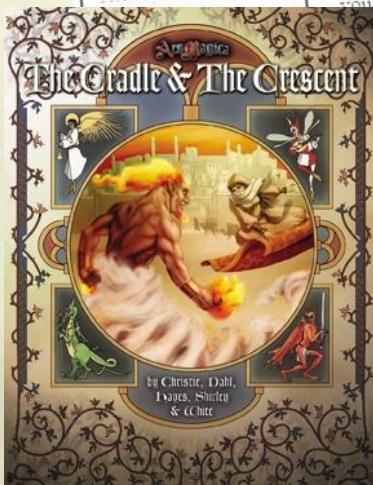


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Authors: Mark Lawford (Great Tower, Hermetic Shipyard), Richard Love (Burning City, Intangible Assassin), Matt Ryan (Living Corpse, Menagerie)
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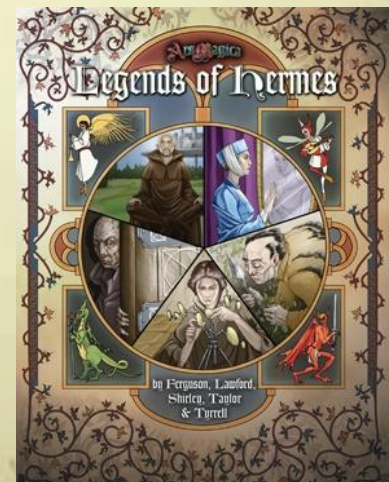


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Sub Rosa

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Hermetic Projects: Build high for happiness. Really, there are entire sagas just waiting to be built around that book.



Under The Rose

I've probably started this installment of "Under the Rose" three times now. You see, despite having worked on every issue, I've never gotten to write the opening piece, and I want it to read just right—which is probably why I've had to start over more than once.

I'm really excited to get this issue out to you, and not just because we've got so many great articles complementing the recent release of *The Cradle and the Crescent*. Sure, we boast a quartet of fantastic companions courtesy of newcomer and playtester Jason Brennon, while **Ars Magica** veteran Niall Christie offers Mythic locations, story seeds, and sects to fill sagas with exotic and mysterious adventure in the distant Mythic Middle East, and Lachlan Hayes cements his reputation as an authority of Jinn and strange creatures. All of that is great, and really the reason you're probably here.

However, that's not all I'm thrilled about in these pages. I won't lie, we've got a lot of great art in this issue—including several pieces from the generous and gracious Jeff Menges, whose handiwork captures a number of locations and events in gorgeous detail. He's joined by **Sub Rosa**'s artistic warhorse, Angela Taylor. She continues to amaze us and hopefully you, too. This time around, she puts great personality into not only the tales of Vulcanis Argens, but also the eclectic collection of Hermetic books presented in our "Off the Shelf"

series. Combine that with the beautiful turnovers from the expressive Alexandra Dopp, the elegant Anoeska Buijze, the bold Jason Tseng and the indispensable Kyle Cabral, and you'll see we barely dipped into the classic woodcuts this time around.

And while I absolutely love pieces like this issue's Storyguide's Handbook, and its system for simplifying and speeding covenant design, or the collection of books I've put together as part of National Game Design Month (**NaGaDeMon**), the real reason this issue has me excited is something a little more intangible.

This issue signifies the end of Year one for Mark Lawford and me in our role as managing editors of **Sub Rosa**. Sure, it's been a little more than a year, but I'm willing to spot us the month. With issue #9, we show that **Sub Rosa** is something we can continue to create, distribute, and share with the **Ars Magica** community, and do so repeatedly. Certainly we cannot do it alone, and have not. This is a labor of love birthed by many hands and minds, but we have shepherded it along the way. I have to thank Mark for being such a brilliant and capable partner in the process. There have been far too many times where I felt like he was doing more than his fair share of the heavy lifting, but he is a consummate professional.

Which leaves us here, with the far, open road stretching out before us and the promise of the future. In the coming year, we'll push past issue 11, matching the number of issues from Mythic Perspectives and closing in on Hermes Portal and its fifteen issues. We want continue to offer pieces like our look at previous editions of **Ars Magica** or our interviews with well-known contributors to the line, like Matt Ryan, Lisa Stevens, and Grey Thornberry. I know both Mark and I want to continue both the Storyguide's Handbook and Companion Piece series as well as return with at least a covenant or two in 2012. I'm hoping you'll join us—not only as readers but as contributors. **Sub Rosa** is an excellent opportunity to both showcase your design skills and give something to the community while sometimes pushing the boundaries of the game with new ideas and mechanics. In that spirit, as one more demonstration of our gratitude for your support, we're going to release the index of books across **Ars Magica** supplements which we've compiled as a part of this issue for the community's general use. We hope you'll find it as useful as we do!

-Ben McFarland.

Sub Rosa

News From the Line Editor

By David Chart

Once again, we've only managed to get one, maybe two, supplements out since the last **Sub Rosa**. *The Cradle and the Crescent* is the sourcebook for the Mythic Middle East, with jinn and sorcerers galore. One aim was to make this area higher fantasy than the core of Mythic Europe, so that it would be an interesting place for magi in a "standard" saga to visit; I hope you think we succeeded.

The other book, which I think will be racing **Sub Rosa** for its release, is *Hermetic Projects*. This book is entirely devoted to things that do not exist in canonical Mythic Europe, which might seem a bit strange. It is, after all, a canonical supplement. However, these things do not exist because no Hermetic maga has yet created them. They are canonically possible, and the supplement aims to provide guidelines to make it easy for your characters to be the magi who finally make them real.

This connects to one of the features that most appealed to me about **Ars Magica** back in 1988 or so, when I first read it. The game has always supported the creation of things by the player characters, which makes it somewhat unusual. However, there hasn't been a lot of specific support for that. After all, Hermetic magic can do just about anything, and that level of choice tends to be paralysing. Hermetic Projects, then, gives you some concrete ideas, and works them out in detail so that you can see exactly what a maga needs to do to achieve

them. If you don't like the maths, it helps out by doing a lot of the calculations for you, telling you what Lab Totals you need to create the effects in one, two, three, or four seasons. Of course, there are far more possibilities for each project than the ones given in the book, but I hope that people will find it inspiring. Best of all, it only relies on basic Hermetic magic, as found in the core rules, although using the rules from Covenants to create a specialised laboratory will often be helpful.

The book after *Hermetic Projects* is *Apprentices*. This is shorter than normal (80 pages in softcover). It's also had the longest development period of any **Ars Magica** book; the authors made the original proposal in October 2005. It had four rounds of playtest, and was almost completely rewritten after the first two. It turned out that writing rules for children and apprentices was much, much harder than we thought.

One problem with the first draft was that it included rules designed to reinforce the background material saying that magi teach their apprentices one-on-one, and material for use in a Hermetic school and sagas with lots of apprentices running around at once. The rules for reinforcing one-on-one teaching meant that young Gifted children tended to explode with uncontrolled magic when other Gifted children were around.

These sections did not play well together (rather like the exploding children), and the material on

schools was removed. The rules for explosions also got substantially revised, and a small school would probably work perfectly well with the current rules, but the space was being used for other things by that point.

The other big mechanical problem was that apprentices need to learn Hermetic Virtues. It is very well established in the background that magi teach Virtues to their apprentices, and that apprentices acquire Flaws in a similar way. However, it's also well established that adult magi don't do this. Oh, and that you can start apprenticeship at 15, or even in your late twenties. The final system manages to be simple, usable for apprentices, and not usable for older magi, without being arbitrary, but it took several iterations to get there.

It also took some work to make children playable without contradicting existing rules. In the end, this mostly became advice on types of stories, and warnings that children are much, much less competent than adults, and so need appropriate challenges.

In all, it was a lot of work for the authors, and I'm very grateful that they stuck with the project until it was ready. I really like the final result; it makes me want to play an apprentice. I devoutly hope that all the game's fans feel the same way.

The Storyguide's Handbook: Covenant Building

Despite a dedicated chapter on the creation of covenants in the core **Ars Magica** rulebook and an entire supplement on supporting rules and options, actually creating a covenant can be a time-consuming and sometimes confusing process. It is also widely acknowledged to be one of the most important parts of playing **Ars Magica**, as the setting and resources you decide as a troupe at this stage of your saga shape events throughout most of the stories you play.

To complicate matters, there is a divide between a narrativist approach, which favors the needs of the story and the characters over a fully-defined starting point, and the simulationist approach that sets out a clear framework within which the saga's characters operate.

This article provides assistance in two ways. Firstly, it simplifies the decisions you need to make at the covenant creation stage by dealing with some of the numbers for you. By making some default assumptions about the points available at certain power levels, we are able to allocate those points to covenant resources according to how important they will be to the covenant.

Secondly, it applies that learning to the creation of NPC covenants, balancing the narrative impulse against the need for some sagas to operate in a sandboxed environment. The aim is to provide the storyguide with a framework with which to quickly build out enough detail that players are given enough

information to make their own decisions with.

A Quick Review

Covenant creation rules can be found both in the core **ArM5** rulebook and in the dedicated *Covenants* supplement, which contains many more Hooks, Boons, resource types, and options.

Covenant creation mixes the selection of Boons and Hooks, essentially Virtues and Flaws, with the purchase of specific resources with a pool of points based upon the relative power of the covenant. The Boons and Hooks are fairly straight-forward to select as they are pretty descriptive and the **ArM5** rulebook places more emphasis on the complex purchase of resources before exploring Boons and Hooks.

This article deals only with the spending of Build Points and does not look at boons or hooks, which are entirely down to the narrative.

The Narrativist Agenda

Story is everything. Why design a library full of books no character will interact with? There is no point in recruiting scores of specialists if they never come into play. And who knows quite what direction a saga is going to take? Sure, the original idea may have been a nice reclusive group of scholars, and you might even initially design your covenant along those lines, but once your troupe starts enjoying stories of mundane interaction and interference, most of the previously chosen resources become little more than wasted time. A better option includes taking a few

Types of Resource

As described in the core **ArM5** rule book, the standard resource types and their build point costs are:

Covenants

The Seven Resource Groups	
Resource	Points Cost
Enchanted Devices	2 points per 5 levels
Laboratory Texts	1 point per 5 levels
Library	points according to book type, level, and quality
Specialist: Teacher	Communication + Teaching + Highest Ability
Specialist: Other	Highest Ability
Vis Sources	5 points for every pawn per year
Vis Stocks	1 point for every 5 pawns

things here and there to help define your covenant - perhaps an enchanted ferry in which to reach the secluded island, or a few books on Rego left behind by the missing elder. But the rest of the details can be filled in as the saga progresses. Want to build your Imaginem? Sure, have the book and cross off the points. Your library had it all along, but it never came into play until now. And that's the key! Until the story needs a particular specialist or object, it's nothing more than set dressing, and one book looks much the same as another until you pick it up and read it.

The Simulationist Manifesto

These are the tools, use them as you will. Defining the covenant's resources in advance does two key things. Firstly, it actually prompts the characters to leave their covenant in search of resources they haven't yet acquired. Secondly, it also brings a certain verisimilitude to the table. By designing the resources at the start of play, a more cohesive covenant design can be achieved, one more closely representing the original troupe concept and driving potential stories.

And remember, all the players (including those who also act as storyguides) contribute to the shared experience of designing the covenant. Selected resources chosen by consensus should provide benefit to the player characters in roughly equal measure. Once those decisions have

been made, players and their characters must the best utilization of those tools in order to solve emerging problems. NPC covenants follow similar guidelines. Establishing some basis of a covenant's nearby resources allows the players and their characters to leverage those resources and makes the search for the tools they need an active part of the story. Just as in real life, we must often engage in unexpected or unwelcome interactions in order to achieve our goals, so the "sandbox" approach gives the same opportunity to the player characters. The storyguide can't simply dismiss a situation and hand out the toys, because the world has been largely defined. Those predefined choices more accurately model the decisions and consequences we encounter in our daily lives.

established the covenant is. As a covenant progresses through Spring, Summer, Autumn, and Winter, it grows in influence (if not resources, as we shall see) and political weight, until it starts to decline. A winter covenant has reached some stage of decline; it is old and few consider the opinions of its magi pertinent anymore. Spring usually denotes if not a new site, then a new set of magi trying to bring new Hermetic life to a place. A Spring covenant can expect to ask and repay many favors as it builds its resources, recruits grogs and specialists, and tries to establish a political presence for itself. Moving through Summer and Autumn takes the covenant to the height of its power. Frequently populated by many magi and with robust internal politics that allows the covenant to present a united front at Tribunal. Likely to have been established for some time, the Autumn covenant should have many favors to call

The Covenants supplement provides many more Boons and Hooks along with additional resource types to spend the Build Points on. The guidelines we introduce here work across either rule sets that you use in your game.

The additional resource available to buy are:

Money

Laboratories:

<i>Additional laboratory</i>	50 points
<i>Major Laboratory Virtue</i>	20 points
<i>Minor Laboratory Virtue</i>	10 points
<i>Larger Laboratory</i>	Size x 20 points

These resource types represent some key fundamental choices, but with such broad categories and a sliding scale of Build Points to use, it is not clear how to purchase resources to reflect a given covenant's focus.

Designing Your Covenant

Using the standard walk through as presented in Arm5, chapter six, the troupe should decide on season, power level,

then purchase specific resources, before deciding on the hooks and boons that make your covenant unique.

Decide Your Covenant's Season

Season is a measure of how



in and friends with which to work.

Magi who are just out of their apprenticeship easily have a role across each of the four seasons, though in Summer and Autumn covenants at least they will likely be subordinates to more senior magi. While this may impose some limits upon the magi, they are likely to enjoy some measure of protection too.

Decide Your Covenant's Power Level

Interestingly, the season is not tied to any particular power level, and there are story-based reasons for that. It is easy to imagine a very old Winter covenant having faded so far that it is now a Low-power covenant, its resources all lost or stolen, broken, decayed,

or so outdated as to have lost all value. The core rule book also defines the resource level as those resources available to the player characters, so a strict Autumn covenant at the height of its wealth may, for its own reasons, restrict the resources that the junior magi may access. What may appear to be a high-powered covenant may feel like low-powered to those at the foot of the political ladder.

The power level has a direct impact in the resources available, at least throughout the early years of the saga.

These levels are described on **ArM5**, page 71 and they have implications on the points available to spend and the kind of resources available, as shown in the table below.

As most of these represent

number ranges, we take an assumed number of points with the intention of simplifying the process. Those numbers might look a little arbitrary, but as we'll see later they will help keep certain numbers rounded.

Buying Resources

As the points-buy system is so open, the number of points available escalates quite quickly, and there are a large number of choices to make across the resource types, it can be quite daunting to make the covenant you want from scratch. The option we're taking here then is to provide a framework within which to buy resources. This is based on working out the relative importance of resource types to that covenant.

Total Build Points by Covenant Level

Level	Canon Build Points	Assumed Build Points
Low	0-300	280
Medium	300-1250	1120
High	1250-2500	2240
Legendary	2500+	4480

Build Points Available for Resources by Rank

Power Level/ Rank	1	2	3	4	5	6	7	Total Points
Low	70	60	50	40	30	20	10	280
Medium	280	240	200	160	120	80	40	1120
High	560	480	400	320	240	160	80	2240
Legendary	1120	960	800	640	480	320	160	4480

A Quick Example

A hypothetical **medium**-power covenant in Iberia has a focus as described by the table to the right.

It clearly has a scholastic history and is likely to be renowned at least in its Tribunal for the quality of its library and the skill of the specialists it employs to maintain it. This, and the resulting wealth, probably originated in response to the poor vis sources in its area. These may once have been plentiful, but they are diminishing. With poor vis supplies, there has perhaps been little investment so far into enchanted devices and the vis earned has been stockpiled rather than invested. The covenant is likely to feel quite mundane, with limited magic on display and numerous mundane specialists in residence.

Rank	Group	Points	Equivalent
1	Library	280	Eight books at cost 25 each and four at 20
2	Laboratory Texts	240	1200 levels of spells and/or enchantments
3	Specialists	200	Five proficient teachers, five average teachers, and five journeyman specialists
4	Money	160	1600 pounds of silver
5	Vis Stores	120	600 pawns of vis
6	Enchanted Devices	80	400 levels of enchantment, casting tablets, and/or laboratories
7	Vis Supplies	40	8 pawns per year

There are seven broad categories (some broader than others when we factor in the additional resource types provided by the Covenants supplement), but first let's look at the baseline covenant.

The Baseline

As described in **ArM5**, page 71 the baseline covenant has an aura of 3, a laboratory for each magus, one grog per magus, and two other specialists for each magus in the covenant. While some of these resources are modified through hooks and boons, most are improved through spending Build Points.

Spending Build Points

To work out how many points are available for each resource group, assign each group a unique rank from 1 to 7, with 1 being the most important to the covenant and 7 the least. You should already know your covenant's

power level by now, so use the table below to read off the number of points available to spend on each resource.

The table above gives you a quick guide on how many points to spend on each category of item according to the resources available to your covenant and the rank you have assigned to the particular resource. The numbers above are based on taking the assumed amount for each power level (see above), so we have allocated the points across the seven groups.

Focus

The more points you spend in something, the more focused it is likely to be. Paying attention to the table on **ArM5**, page 71 we can see that only the Low and Medium power covenants really have restrictions on the maximum level of Laboratory Text and Enchantment that can be bought. As we're trying to provide a

strong framework we'll decide some guides for High and Legendary power covenants too. And as we're talking about Build Points, we'll provide the Level and Build Point cost below.

Laboratory Texts

The table below lists the levels of Laboratory Texts available by rank and covenant power level.

Enchanted Devices

This covers enchanted devices, whether greater, lesser, or charged items. Each costs 2 Build Points for every five levels of effect (rounded up). The device level also includes all applicable effect modifiers. For example, a hood enchanted with Hunt for the Wild Herb, normally a level 5 spell, would cost 3 points if the effect was constant (+5 for Sun, +1 for two uses per day, +3 for triggered at sunrise/set for a total level 14).

Maximum Lab Total / Enchantment Levels

Power Level	Maximum Lab. Text Level / Points	Maximum Enchantment Level / Points
Low	25 / 5 points	25 / 10 points
Medium	40 / 8 points	40 / 16 points
High	60 / 12 points	60 / 24 points
Legendary	100 / 20 points	100 / 40 points

Levels of Laboratory Text by Rank

1 Build Point for every 5 levels								
Power / Rank	1	2	3	4	5	6	7	Max Levels
Low	350	300	250	200	150	100	50	25
Medium	1400	1200	1000	800	600	400	200	40
High	2800	2400	2000	1600	1200	800	400	60
Legendary	5600	4800	4000	3200	2400	1600	800	100

Levels of Enchantment by Rank

2 Build Point for every 5 levels								
Power / Rank	1	2	3	4	5	6	7	Max Levels
Low	175	150	125	100	75	50	25	25
Medium	700	600	500	400	300	200	100	40
High	1400	1200	1000	800	600	400	200	60
Legendary	2800	2400	2000	1600	1200	800	400	100

If you are also using the *Covenants* supplement, Casting Tablets should also be bought from this points allocation as they have broadly the same function and the same cost (2 points for every 5 levels).

Additional or enhanced laboratories should also be purchased alongside enchanted devices and from the same points.

The table below lists the levels of invested enchantments available by rank and covenant power level.

Library

As the cost of different types of book differs greatly

The tables below provide useful rule-of-thumb guides to the points cost of certain volumes. For ease of book-keeping, the Art Summa levels and quality go up in multiples of

5. A more complete table is provided at the end of this article.

Art Summa

Reading off the table below, a Summa on an Hermetic Art of Level 20 and Quality of 22 costs 42 Build Points.

Ability Summa

It isn't clear whether a Level 2 Ability Summa is good value for money where the Quality is greater than 10, but this can make sense for Supernatural Abilities where a given character is penalized by their learning in other Supernatural Abilities or Arts.

Tractatus

The build cost for Tractatus covering either Arts or Abilities is the same and as the Quality may not exceed 11, the Build Point cost table is rather short and straight forward.

Vis Stores and Sources

Vis is bought in two ways. Stores held by the covenant, i.e. known pawns already collected, and sources, i.e. specific sites from which vis can be reliably collected each year. These two categories are bought through different costs and from different pools of points.

The table below shows the number of pawns held in the covenant's stores at each rank for each covenant power level. For example, a Medium-power covenant buying vis stocks at rank 4 would have 800 pawns.

The table below shows the number of pawns per year gained at each rank for each covenant power level. For example, a Medium-power covenant buying sources at rank 4 would gain 32 pawns per year.

Art Summa Costs				
Level / Quality	22	21	16	11
5	27	26	21	16
10	32	31	26	21
15	37	36	31	26
20	42	41	36	31

Ability Summa Costs			
Level / Quality	21	16	11
2	24	19	13
4	26	21	15
6	28	23	17
8	30	25	19

Tractatus Costs	
Quality	Points
5	5
8	8
11	11

Vis Stocks by Rank (showing pawns)								Vis Sources by Rank (showing pawns)							
1 Build Point for every 5 pawns held								5 Build Points for every 1 pawns per year							
Power / Rank	1	2	3	4	5	6	7	Power / Rank	1	2	3	4	5	6	7
Low	350	300	250	200	150	100	50	Low	14	12	10	8	6	4	2
Medium	1400	1200	1000	800	600	400	200	Medium	56	48	40	32	24	16	8
High	2800	2400	2000	1600	1200	800	400	High	112	96	80	64	48	32	16
Legendary	5600	4800	4000	3200	2400	1600	800	Legendary	224	192	160	128	96	64	32

Specialists

As with libraries, the largely open-ended nature of Teacher and Specialist costs (*ArM5*, page 72) does not make for an easy chart. Instead, the tables below represent costs firstly for individual Teachers and then for Specialists.

Bear in mind that the raw

numbers do not take into account Virtues such as Affinities or Puissant, so it is for the troupe to decide how they want to include these in their calculations. As a rule of thumb; if the character is important enough to create and progress as a companion or grog then they arguably fall outside of this process entirely.

Money

Stocks of silver, as presented in the *Covenants* supplement, are easy enough to work out:

10 pounds of silver costs 1 build point

So, just multiply the Build Points by ten to find your stock of silver.



Novel Resources

Future Sub Rosa articles will deal with particularly novel covenant resources but this section provides a few early examples.

Silver and Other Mundane Resources

One option to make your silver sound more interesting is to move away from just an abstract amount of wealth and put it into items that matter. For instance, how much is a particular saddle worth? How much money would a given piece of artwork fetch? Your covenant may have a chest of gemstones instead of silver, or perhaps gold. They may even possess an early work by Bonisagus, of little use in learning the current Magic Theory, but of great worth to House Bonisagus or other collectors of such things.

There are two key advantages to thinking of money in these terms. Firstly, it adds depth and richness to your covenant - your wealth is visible and tangible, just the way it should be. And secondly, it promotes if not stories, then certainly background events when your covenant needs to release its capital. As an example, we've all run stories about grogs going to market to buy supplies, and while there adventure strikes. You can invert that background task by having them take the saddle to tournament to find a buyer; or taking the gems to city to gain the best price for them.

This also allows the value of the goods to vary a little. Nominally, your covenant may have 100 pounds of silver wrapped up in gold goblets and plates and a vast tapestry, but if you want to access its raw value, you may be able to bargain for more when selling your goods.

Vis and Items of Virtue

Extraordinary Vis

Similarly, the *Realms of Power: Magic* supplement also provides build point costs for the various types of extraordinary vis on page 124. The costs given are appropriate for sources that regularly produce vis of that extraordinary type and carrying similar effects. The same section also gives the points calculation for extraordinary vis stocks. The points are spent from the vis source and vis stocks categories respectively.

Given the breakdown of Build Points into ranked areas, it shouldn't be too time-consuming to work out how many books your library contains, or how many devices your armory houses

Items of Virtue

Items of Virtue, as described in page 124, *Realms of Power: Magic*, consist of 1 or 2 pawns of vis and require a season of dedicated work to bring out their quality; either a Minor Virtue or a Major Virtue with a Minor Flaw linked to the operation or effectiveness of its Virtue. Unlike for Extraordinary Vis, no Build Point cost is given.

Troupes may consider a cost of 5 Build Points to be fair for an item that has not yet been enriched, or 10 points for one that already expresses its particular Virtue.

Exotic Magic and Experimental Philosophy

Other magical traditions have their own enchantments, devices, and texts, which a starting covenant might conceivably wish to own, especially where the troupe characters include

practitioners of exotic magic.

Exotic Devices

Typically, exotic enchantments, such as a Muspell's Gandur (see *Rival Magic*), are purchased with the same points cost as Hermetic Enchantments, i.e. 2 Build Points for every 5 levels of effect the device contains.

Storyguides may wish to impose a premium on certain types of device, however. For instance, Verditius automatons are rare and expensive and may be worth more than the sum of

their enchantments. Similarly, a Solomonic Binding (*The Cradle and the Crescent*, page 39) may be so far outside the normal range of Hermetic dealings that they are more expensive to purchase. In these cases, assume 3 Build Points for every 5 levels of effect that the device contains.

Exotic Texts

Texts on Supernatural Abilities or Arts should be bought as per the standard Ability / Art Summa / Tractatus costs. Such works could be on Goetic Arts, Holy Methods and Powers, or some form of Hedge Magic Theory. All could be valuable to a covenant, either for its own research or by trade with others.

Where a tradition makes use of Laboratory Texts, they should be bought from the same pool as Hermetic Laboratory Texts and with the same value, i.e. 1 Build Point for every 5 levels of effect.

Relics

The Church supplement provides a points-based build system for chapels, churches, and cathedrals, which looks very similar to that used for covenants. Of particular interest is the cost for relics. There is no reason that a covenant might not have one or more relics. In fact, any covenant with a chapel almost certainly possesses at least one.

Page 49 of the supplement provides the details, but relics are bought based on their Faith Score + 5 points for every power beyond those normally possessed by relics. The base cost is appropriate for churches, but should be higher for covenants. This is represented in the nearby table.

Relic Cost		
Faith Score	Church Build Point Cost	Covenant Build Point Cost
1	1	5
2	3	15
3	6	30
4	10	50
5	15	75

Relic Build Cost:

Cost of Faith Score

+ 5 per Additional Power

These points should be spent from the pool set aside for enchanted items.

Experimental Philosophy

The Art & Academe supplement introduces Formulae, which are the fruits of philosophical endeavor that allow the philosopher to alter the world around him in wondrous, though entirely natural means. These formulae are learned through the

study of the associated Academic Ability; Artes Liberales, Medicine, or Philosophiae.

Any character learned in these Academic Abilities can make use of formulae (assuming a laboratory is available).

Formulae are written down in the form of a laboratory text. Unlike the texts used by Hermetic magi for the invention of devices, the experimental philosopher must learn the formula before attempting to use it. For this reason, these laboratory texts are distributed in the form of tractatus on the associated Academic Ability with a Quality of at least 5 (being the number of experience points that must be gained to learn the formula). Each formula has a level, much as a spell has, and this translates into a Build Point cost equal to half that level. This must be paid in addition to the cost of the tractatus itself.

The troupe can make a call on whether the points should be drawn from those available for laboratory texts or those put aside for the library. Either of those would be appropriate.

Formulae Build Points:

(Formula Level / 2) + Tractatus Quality

Provisioning a laboratory for an experimental philosopher costs the same as any other additional laboratory space and should be paid for in the normal way.

Supernatural Creatures and Unusual Magic

A difficult category this one. On the face of it, a supernatural creature might not be considered a resource. Indeed, when we look at the covenant Hooks and Boons (and laboratory Virtues and Flaws) we can see supernatural

creatures listed as side-effects of taking a particular Hook, Boon, Virtue, or Flaw. It may be appropriate however to assign a cost to particular creatures to represent their utility to the covenant and its inhabitants.

As a rule of thumb, supernatural entities that are closely associated with the covenant have a build cost of five times their Might Score. Where these points come from can be a matter of negotiation within the troupe. For the most part, given that such creatures likely have powers that are put to the covenant's use, they should be treated as enchanted items. However, an ever-watchful spirit that patrols the castle walls at night might be classed a specialist as it's not really doing anything that a normal guard might do, he's just able to do it a little better than most.

Build Cost for a Supernatural Entity: Might Score x 5

Gaining a Reputation

While covenants do not have reputations per se, it is useful to give them a little character based up their particular focus. Assuming you're using the guidelines above to determine a covenant's focus, give the covenant a level 3 good Reputation against their highest ranked focus and a level 3 bad Reputation against their lowest ranked focus. These should apply at least to their Tribunal, though Legendary covenants should be known across the Order.

If we look at our Iberian covenant example again, we should give the covenant the following reputations.

Excellent Library 3 (Iberian Tribunal)

Poor Vis Supplies 3 (Iberian Tribunal)

You can see, even without defining what the library and supplies look like, players and characters alike can immediately read opportunities and weaknesses into the covenant.

Know Your Options

The sections above give you some guidance on how to split up your Build Points and even how to spend them within certain boundaries. However, there is no obligation to spend every last Build Point from the outset.

Design Everything In Advance

There are so many example spells and enchanted devices described throughout the Fifth Edition canon that even if you didn't want to design every book, vis source, or device yourself you can quite easily fill a score of covenants.

But given the breakdown of Build Points into ranked areas, it shouldn't be too time-consuming to work out how many books your library contains, or how

Creating a covenant can sometimes be a confusing process. But it is one of the most important parts of playing *Ars Magica*

many devices your armory houses. If this is the troupe covenant, assigning responsibility (at least for a first draft) for a given focus to a given player shortens the time it takes to populate the covenant. You could certainly spend all the Build Points up front if you wanted to.

Design On Demand

The opposite end of the spectrum is that you just get on with playing. You know where your covenant's focus is so you know how many Build Points are available for each type of resource so you could start playing and fill in the specifics as the players arrive at them.

Doing this allows you to get on and play, but at the cost of perhaps disengaging the players from their covenant; they haven't made it their own yet.

Design The Key Elements

A decent balance may be to

take the design process only as far as you need to get a handle on the covenant and its resources. If your Legendary covenant focuses on Enchanted Devices (that's 2800 levels of enchantment) then you may not want to design all of those devices right now. Instead, work out what the most important items are; design your "big ticket" devices up front. These set the identity and scope of the covenant while leaving lots of minor devices that can be designed as and when the need dictates (if you have a Legendary covenant focusing in Enchanted Devices, it's fair to assume that they have what you need).

NPC Covenants: Know your Neighbor

It isn't just the player covenant that needs some flesh on its bones. Their neighbors and other covenants also have resources that may come into play, either by the narrativist



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approach of simply picking a covenant for a particular story, or by simulationist happenstance that a particular neighbor has a particular resource.

In this context, knowing your neighbor is not about finding out who lives there; how many magi, how many apprentices, or what their particular focus may be. This is about knowing what kind of resources they have at their disposal. As a storyguide you need to balance the needs of your saga with the need to be flexible and respond to the needs of any given story. What you don't want to do is spend all your time creating lists of resources across all the covenants in your chosen Tribunal only to find that you've painted yourself into a corner.

No covenant is ever going to be completely transparent - there will always be something to discover - but by working out some limited details, certainly about the covenants that your players are most likely to interact with, you give the players concrete opportunities.

distance, the covenants may feel quite close. Contrast to an insular covenant across the border in Loch Leaglean, more interested in mundane affairs than Hermetic. Whatever the player characters know of this covenant comes from distant rumor and hearsay. Chapter houses, or other similarly related covenants should be considered Close, given their political proximity. All others should start at Near and move outward.

The second column, ranks, is the order in which their points are spent. Just as with the player covenant, NPC covenants can be represented as having a focus on particular areas. The closer any two covenants are, the more about each others' specialties they are likely to know. This provides the information to the character. So the first five ranks of focus are known for a Near covenant, and only the first one rank for distant covenants. Others may be guessed at, for instance. Consider Verdi, until recently the Domus Magna of House Verditius. As a distant covenant, most know that

focus. Even for those Immediate covenants, there is probably little value in creating every single resource across all categories. Working out a percentage of interesting items, or income sources, or specialists, or notable books according to the covenant's principle focus is usually going to be sufficient. If you find that the covenant grows in importance to the saga, you can complete the job. This value is also going to be about the maximum that the NPC covenant is going to be likely to expose, lend, or share with outsiders. For instance, as a distant Legendary covenant with a focus on enchanted devices (2800 levels), the storyguide may want to design 140 levels of enchantments to raise some interest in Verdi.

The Order of Hermes Lore Ease Factor is simply a guide for players who want to recall or research more about a given covenant's resources; the more distant the covenant the more difficult it is to discover things with any certainty.

What Next?

You've worked out the covenant power level, you've worked out the Build Points you're going to spend against each resource category, but what now? What is there to help actually spend those points quickly, sensibly, and effectively? Well, elsewhere in this issue you'll find material on adding historical books to your library, including game statistics, and on using them as hooks for your stories.

Future articles will do the same for enchanted devices, laboratory texts, vis sources, and more.

Limits on Knowledge of Other Covenants			
Distance from Covenant	Ranks Known	% of what might be known	Order of Hermes Lore Ease Factor
Close	5	50%	9
Near	3	25%	12
Far	2	10%	18
Remote	1	5%	21

The table provides some important information. Start with the Distance from the Covenant. This is not simply measured in miles, but also takes account of interaction. Take for instance a Stonehenge covenant. It frequently buys fine silks from an Iberian covenant and even maintains correspondence with two of its magi. Despite the

it has a focus on enchantments. Those a little nearer know it has a vast store of laboratory texts and specialist craftsmen, and those closer still also know about its unashamed wealth, both monetary and magical.

The percentage figure is a guide to what you might want to generate (or at least consider) ahead of the players interacting with the covenant's primary

Companion Piece: William of Aylesbury

The Companion Piece series provides detailed characters ideal for use either as companions to individual magi or as associates to entire covenants. The last article in this series looked at a knight making his way in the world through success at the tourney. He was embroiled in courtly politics and served as an entry point for his associated magi into the world of the ruling nobility.

While remaining with a knightly theme, this article takes a different approach. William of Aylesbury is a pious knight devoted to the saints and perhaps, should you choose, destined for a life in Holy Orders. He dedicates his martial prowess to God's work and his strong devotion

to the saints and his friendship with magi help the covenant cross the gap between the magical and the Divine.

William of Aylesbury

Loving son and loyal brother, William of Aylesbury is a good knight and a decent man. The eldest of three siblings, he should one day inherit his father's lands. But he has given little thought to owning or managing land as he believes he has a higher calling.

Always a man of faith, William feels the effects of the Dominion on himself most keenly; from the relic he carries to the gift of absolution he receives through the power of

By David Agnew

confession and the Mass in which he participates. All these things demonstrate God is watching and that God is the truest sword and shield William could have. Given the strength of his piety, the scion of Aylesbury sees the need to serve God, rather than become a landowner given to feuding with neighbors or preparing for the lean years.

William accepts the miracles of God and Creation and finds it easy to reconcile the presence and use of magic in the world, which is why he ultimately becomes comfortable calling magi friends. For him, it is



Sub Rosa

William of Hylesbury

William's strengths lay in his Presence and Communication, which supplements his natural charm.

Characteristics: Int 0, Per 0, Pre +1, Com +2, Str +1, Sta +1, Dex +1, Qik 0

Size: 0

Age: 23 (23)

Decrepitude: 0

Warping Score: 0 (0)

Confidence: 1 (3)

Virtues and Flaws: Knight; Educated, Inspirational, Puissant Charm, Relic; Pious; Heir, No Sense of Direction

Personality Traits: Pious +3, Brave +2, Humble +1

Devotions: Saint Edmund +1, Saint George +1, The Holy Mother +1

Combat:

Dodge: Init -2, Attack N/A, Defense +3, Damage N/A

Fist: Init -2, Attack +5, Defense +4, Damage +1

Kick: Init -3, Attack +4, Defense +2, Damage +4

Dagger: Init -2, Attack +6, Defense +3, Damage +4

Long Sword & Heater Shield: Init +0, Attack +10, Defense +9, Damage +7

Long Sword & Heater Shield (mounted): Init +0, Attack +13, Defense +12, Damage +7

Lance (mounted): Init +0, Attack +12, Defense +7, Damage +6

Soak: +10

Fatigue Levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Area Lore: The Holy Land 1 (politics), Area Lore: England 2 (personalities), Artes Liberales 1 (rhetoric), Athletics 2 (running), Brawl 3 (Fist), Carouse 1 (staying sober), Charm 3+2 (invoking saints), Church Lore 3 (petitions), Civil and Canon Law 1 (as applies to England), English 5 (poetry), Etiquette 2 (the church), Folk Ken 2 (clergy), Hunt 3 (stag), Intrigue 2 (alliances), Latin 4 (church ceremonies), Leadership 2 (in combat), Ride 3 (battle), Single Weapon 4 (Shield, Heater), Theology 1 (biblical knowledge)

Equipment: Full Chain Mail, Heater Shield, Long Sword, Dagger, Traveling Cloak

Encumbrance: 3 (4)

Appearance: William starts as a handsome and athletic young man with even and symmetric features, a cleanly-shaved face, and blonde hair kept short or even shaved for holy days. When not armored, he wears simple rough-spun woolen clothing or muted colors. He is not a member of lay clergy and so does not wear a habit or similar, but he adheres to a simple life and shuns ostentatious clothing.

You should note that the block above includes entries for his Devotions, a mechanic introduced in *The Church*, and an important tool in effectively using this character.

Equipment and Resources

William has all the trappings expected of a knight including his arms and armor, three horses, and sufficient funds to see him from tournament to tournament.

clear God created all things, and thus magic ultimately has a Divine source.

His piety and bravery are tempered with the humility befitting a knight in the service of God. He is slow to anger, but he can become frustrated very quickly and has little tolerance for trickery or mockery.

Saint Edmund

Edmund the Martyr was a ninth-century Anglo-Saxon king who fought to repel the Danish Viking raiders from his lands. Betrayed by a newly-wed couple who spotted him after one such battle under a bridge

near Hoxne, he was captured and tortured in an attempt to make him deny his faith in Christ. He was tied to a pole or a tree and archers shot arrows into him. Despite the terrible wounds, he would not give up his faith. Ultimately, having survived the arrows, the Danes had his head struck from his neck, whereupon his soul was released to heaven.

Miraculously, his head, having been tossed deep into the wood, continued to call out to Edmund's friends. Following his voice, they found his head between the paws of a wolf, sent by God to stand guard over it. His friends took the head back to his body, accompanied as far as town by the wolf, and buried both head and body together.

Years later, when Edmund's body was to be moved, they found every arrow wound healed, the flesh still soft and pliant, and the head

reattached to the body with only a thin red line the only evidence of the prior trauma.

Companion Material

At the start of play, William does not have True Faith, nor does he use Holy Methods & Powers. He is, however, pious and devoted to the Church and a number of saints. His piety offers opportunities to pray for divine intervention, to petition saints, to participate in pilgrimage stories, and to engage with the ecclesiastical world—all opportunities frequently denied to magi.

Also notably, with so many ArM5 supplements vying for attention, William provides a focused way of utilizing *Realms of Power: The Divine* and *The Church*.

Saint Edmund

Patron saint of England, the English, East Anglia, County of Suffolk, English Kings, Bury St Edmunds Abbey & Town Suffolk, Wolves, Invoked against Pagans, Danes, Plagues, Torture.

Divine Might: 50

Areas of Veneration: Stonehenge Tribunal, Provence Tribunal, Normandy Tribunal, Hibernian Tribunal (Normans); relics: Bury St Edmunds Abbey, Suffolk England; churches throughout England also Douai Abbey, Toulouse.

Feast: 20th November

Personality Traits: Pious +6, Vigorous +2, Regal +2

Powers: *Apparition, Bestow Fertility, Curse of Ill Fortune, Faithful Wolf, Paralyze Thieves, Rebuke the Unfaithful, The Faithful Made Whole, The Incombustible Shroud.*

New Powers

Bestow Fertility, 3 points, Init +2, Corpus. This power must be petitioned for by leading a white bull on a halter through the streets of Bury St Edmunds, in a solemn procession with the monks. It renders one woman extremely fertile and able to give birth to a healthy child, assuming she is impregnated in the normal manner by her husband that day. (Based on guidelines in *Ancient Magic*, page 56)

Curse of Ill Fortune, 4 points, Init -2, Mentem. A couple effected by this curse fall to quarrelling, and there ever after suffer 7 botch dice on any activity performed together, dooming their relationship to last a very short time. This curse only ever effects newly weds crossing Hoxne Bridge who have betrayed their liege or other legitimate authorities, engaged in treason or false oaths, and as such has a rather limited application, fortunately.

Faithful Wolf, 3 points, Init -1, Animal. Causes a wolf to become tame and passive, and protect the petitioner and act much as a loyal dog would, becoming in essence an Animal Companion. This power even effects magical and faerie wolves.

Paralyze Thieves, 5 points, Init +0, Corpus. A structure where the saints Power has been invoked is warded against thieves, and any

trying to break in become paralyzed once inside, unable to move till dawn and trapped in the position they stand in, their guilt obvious.

The Intercession of Saints

The player of a character devoted to a saint may be tempted to rely upon that saint rather more than is perhaps seemly. On occasion, this may result in trying to ask the saint for outright guidance or advice. So how should the storyguide respond? Firstly, ensure that all rolls relating to saints are done by the storyguide rather than the player. It is often important to maintain an element of doubt so that the character continues to act in good faith, rather than the character's behavior be driven by player knowledge of the game mechanics and the outcome of a die roll.

Secondly, while the core book specifies that the saint will use one of its specific powers, there will be a tendency for players to stretch the definitions a little. Allow this. Or rather, work with the principle that the saint may not be fully known or knowable. After all, a character praying for guidance or aid may not be thinking of a particular power, just that he is in need of divine aid. If, as storyguide, you need to be firm that the saint has no remit to intervene, you should also help the player find another option.

Thirdly, the saint's help doesn't need to be obvious and saints can work through the actions of others. The release of a family member could be by divine teleportation, or it could be through a kind-hearted guard who sees the error in his master's ways.

And lastly, obtaining guidance from a saint doesn't mean that the storyguide needs to give the game away. When a player character looks for guidance on which path or course of action to choose, allow the player to make the choice based on whatever miraculous omen you decide to throw in. While the player has made the choice alone, the character has interpreted the omen and taken the correct path, so temper events in the character's favor. If you have the opportunity, do something that illustrates how bad the other path could have been in order to heighten the contrast.

Divine Intervention

Magi research their spells, hedge wizards brew their potions and charms, and even the secret diabolist gets to summon, control, and dispose of supernatural resources. In their place, William keeps a deep, faithful connection with the Divine.

While William lacks the True Faith virtue, he steadfastly prays for miracles as per the rules in *Realms of Power: The Divine* (page 60), as he possesses a relic associated with Edmund. To be effective though, the player needs to invest experience in building his Concentration Ability.

William can invoke God's aid directly as per the rules in *Realms of Power: The Divine* (page 41). Again, at the start of play, his lack of Dominion Lore limits his effectiveness, but experience easily remedies this deficiency.

Lastly, William's devotion to a number of saints makes him able to invoke the aid of saints, as per the rules in *Realms of Power: The Divine* (page 87). His good Communication (+2), Puissant Charm, and Charm specialty in invoking saints (for an effective score of +6) means that he has a base of +8 before any other modifiers (for the aura, the relic he

carries, any donations he makes, etc.) or the roll is taken into account. Given the Ease Factor of 15, these are pretty good odds his invocation will be met favorably.

Pilgrimage and the Holy Land

A pious character can be used to introduce pilgrimage storylines, which offers the chance for stories away from the covenant's local area, potentially bringing in other supplements not normally used for their background information.

It also allows the troupe to play

with the usual group dynamic; if companions usually play second fiddle, the pilgrimage elevates the importance of their role, given the need to interact with a host of mundane people along the way.

Pilgrimage itself also offers a different means of character advancement, expanding the character's options beyond simply putting experience into Abilities.

The Church and holy Orders

Holy Orders and their relationship to the Church is a wide and complex topic, more so when considering their attitudes and relationships with the Order of Hermes. Including a character with aspirations of joining or advancing within a Holy Order of knights provides story potential for the players and political opportunities for the covenant.

Over time, the character focused on such growth may rise in rank within his chosen order of knights and bring the saga, the character, and the character's allies closer to those with significant political power. Such a character must make hard decisions and show leadership in difficult situations where what he considers the right and just path may conflict with the path being taken by his seniors.

Advancing William

There are two principle means of advancing William during play—experience and pilgrimage.

Experience

William must advance a number of Abilities in order to fulfill his role as bridge between the Church or Holy Orders and the Order of Hermes. These Abilities include:

Area Lore To gain authority, William must learn more about a given region.

Charm Used when invoking a saint's aid, Charm is

essential to William.

Church Lore This serves as the default Organization Lore providing William insight into the structure and workings of the Church.

Dominion Lore As an Arcane Ability, William cannot take this at character creation. However, it is important for invoking God's aid, as per *Realms of Power: The Divine* (page 41).

Etiquette William will interact with influential members of the Church and nobility.

Intrigue Authority demands understanding of the means and motives of politics.

Languages While fluent in Latin, it behoves William to learn another common language, such as French.

Leadership He cannot hope to command those subordinate to him or exercise sound military reasoning without Leadership.

Organization Lore If William is accepted into a Holy Order, he must learn about their structure to advance in rank.

Theology He must capably participate in theological discussions, as his enemies may try to cast a lack of theological rigour in a dangerous light.

William's martial or more athletic Abilities remain notably absent from the list above. His advancement comes from increasing his influence within the Church and its associated organizations. With only so many experience points available, his softer skills demand priority.

For those interested in combat capability, remember William has access to Faith Points and can pray for Divine aid, both of which can be spent to increase combat totals,

The new seasonal activity of Worship (*The Church*, page 27) provides a source quality equal to the site's Dominion aura, which can be

spent on Church Lore, Concentration, Music, or other Divine-associated Arts or Abilities. Page 14 of *The Church* also describes a number of activities generating experience possibly spent towards improving Devotions. A number of these also grant additional exposure experience points possibly spent on other Church-related Abilities.

Gaining Virtues through Pilgrimage

The rules governing pilgrimages in *The Church* can be leveraged to give William additional Virtues during play. Remember Puissant (Ability) is a Minor Virtue, requiring a Pilgrimage Total of just 18 (see *The Church*, page 15).

For example, a minor pilgrimage taking place over a single season (+3), involving travel to another Christian country (+3), encountering plague or pestilence on the way (+3), facing a trial of temptation (+3), and battling mundane bandits (+6), is enough to grant a Minor Virtue. As a story, it is likely to play out across a single session and multiple characters could undertake the same pilgrimage with William for their own ends. Consider any of the stories presented in **Sub Rosa** issue 8, "Way of St. James," as several of the story options presented there begin with Pilgrimage totals of 18 and the path to Santiago de Compostela was second only to Rome or Jerusalem.

It may be useful to undertake a number of these smaller pilgrimages throughout William's life in order to gain Puissant (Ability) across a number of Abilities to give these a welcome boost.

Introducing William to the Covenant

If you wish to introduce William later in your saga, here are a few ideas:

William's favorable disposition towards the Order may actually come

William's Family

William's family provides important background characters easily used to round out William's narrative within the saga.

At William's introduction, he has a father, mother, younger brother, and younger sister, along with a maternal uncle. Each of these characters easily serves as either background material or hooks for later stories.

Father	Godric
Mother	Alice
Brother	Robert
Sister	Belinda
Uncle	Thomas Wallingford

Godric's likely death during the saga means William inherits his father's lands. If William is devoted to another path, he needs to consider how to manage those lands and provide for his mother's well-being.

Belinda requires either a place in a nunnery or a husband, and William's brother Robert may make rash, politically-motivated promises unpopular with the rest of the family.

William's maternal uncle plays a wildcard role. Thomas offers a method to introduce other family members or family politics as needed, and quite possibly both at once. He could be a grasping robber baron sniffing around Godric's lands, or a wise counselor guiding William where Godric cannot. Easily be developed in any direction, Thomas might even be a member of the Order of Hermes, should it suit the saga.

from his father. Perhaps the child was tutored at the covenant or by one of the magi for a short time. With William now knighted and returned home, he is keen to resume former friendships with magi and covenfolk alike. And of course, on his return, there is a mystery surrounding a local churchman and suspicion aimed at the covenant. Perhaps William could help.

When William's father fell sick, he came back to tend to him and his family. He prayed for aid for his ailing father and received a sign guiding him

to the covenant. Distrusting at first, he soon learns that the covenant is a place of learning, not evil, and that they may in fact hold the answer to his father's cure. If the magi help him, he will be their most loyal friend in all the years to come.

The covenant hears of a young man who claims to have called upon Divine aid to protect his father's manor from thieves. The thief was apparently found paralyzed at sunrise, unable to explain why he had one leg in the window of William's father's locked stable. Hardly notable, except that a very similar thing has just been discovered at the covenant. If this is the same phenomenon, who did it and why? Perhaps this William of Aylesbury can help.

Stories for William

William is engaged on a path which ultimately removes him from his mundane family and inheritance and involving him ever-closer with the business of the Holy Orders. Early stories should reflect his mundane connections, including his separation from them, while later stories should reflect his growing influence and authority within the Church's wider structure.

It is important to note that throughout William's journey, he should remain a friend to the covenant. If words come between them, he should always remember the times they had and while paths may diverge he should always be well-inclined to the covenant.

Family Matters

There is no denying the ties binding William and his family are designed to present challenges through the early years of play.

his Sister's Marriage

As the elder brother, William is likely to be consulted on Belinda's marriage. How does he choose

between two suitors? One carries wealth and can provide for Belinda and her future children, but the other is a younger son of a distant baron, given to the tournament and jousting. The choice would seem clear, but is the true measure in the character of the men? Would William rather hand his sister to the arrogant and ungodly landowner, or the dreamer with honorable, chivalric ideals?

The Death of his Father

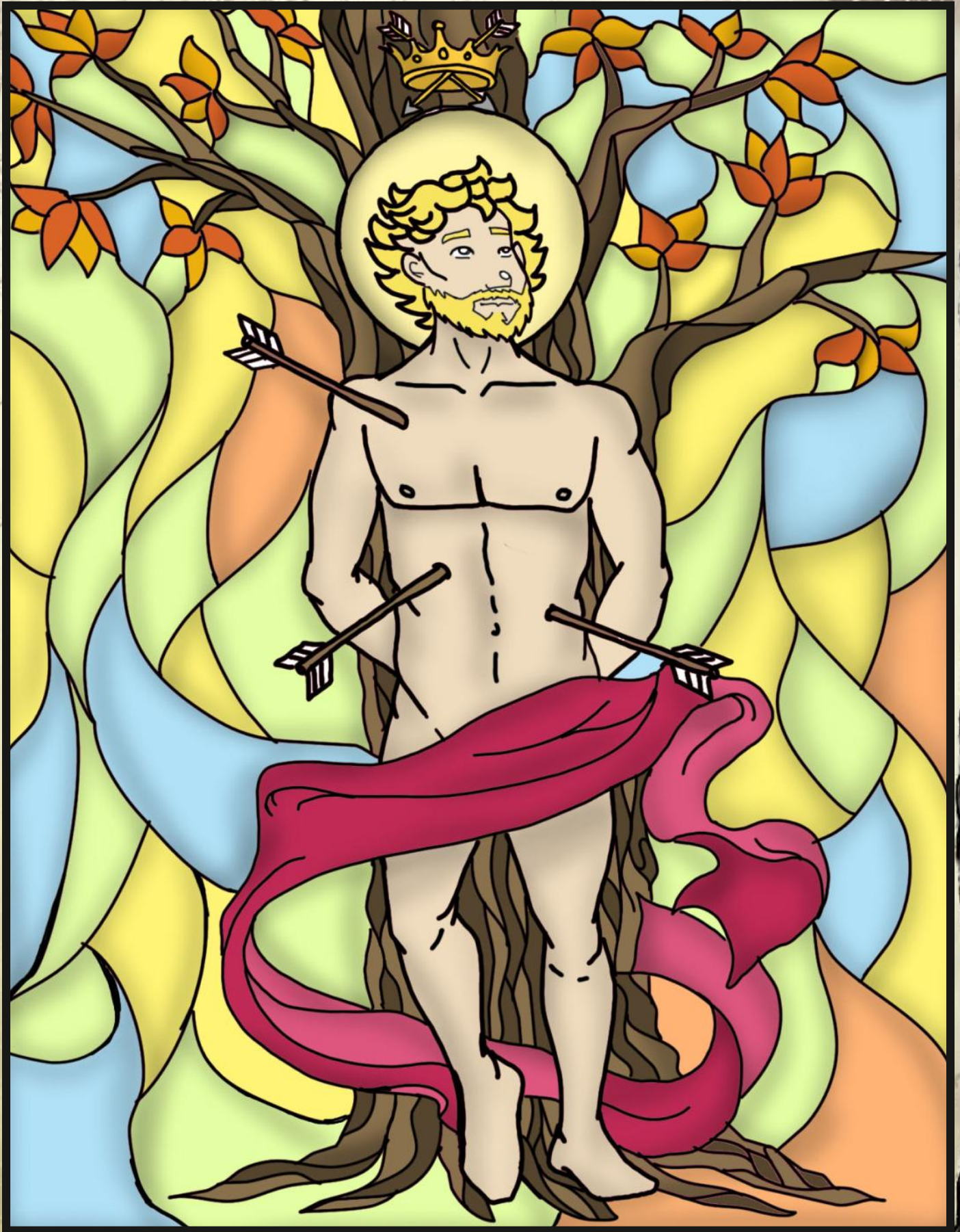
When William's father dies, William finds himself the natural inheritor. If the moment has been prepared for, however, the father and the son may have discussed the inheritance and a charter may provide for Robert in preference to William. The story might span Godric's failing health, the preparing of the charter, and its subsequent disappearance after Godric's death. Thomas may then produce a charter showing that all of Godric's lands go to Alice, with Thomas acting as her guardian. How can William prove the charter a forgery, especially given Robert appears to have signed it too?

The Death of his Brother

Although Robert finally secured Godric's lands, Thomas is not done with them. After Robert dies childless, William is faced with fighting to regain Godric's lands or seeing his uncle take them. Who can he engage to help him and what promises does he make?

If he chooses to release the lands, his brother's tenants come to William, voicing their concerns about Thomas. Does William have the right to intervene? And if so, can he exercise his influence within the Church to dispossess Thomas and ensure the well-being of the land's tenants?

As an additional concern, the story could take on a different tenor if Alice yet lives; what rights does she have and how does William secure her future?



The Holy Orders

Chapter seven of *The Church* has a useful breakdown of potential Orders that William could join:

The Knights Templar and Hospitaller can be used in pretty much any Tribunal, whereas the Teutonic Knights and those of Calatrava are region-specific, which limits where you can relocate William to.

As a small order, the Order of St Thomas of Acre provides a realistic opportunity for taking an accelerated path to authority.

Pilgrimage Stories

As already discussed, pilgrimages are an important factor in playing William. To gain the mechanical benefits (i.e. the additional Virtues, remove Flaws, etc.) these pilgrimages need to be played out as stories within your saga and should not happen “off camera”.

Notable pilgrimages for William will include:

Bury St Edmunds, where St Edmund’s relics are interred

Hoxne in Suffolk, where the tree that St Edmund was tied to still stands. Wood from its branches may serve as relics and the wolf may roam the nearby forests.

Canterbury, as the preeminent site of Christian authority in England

Rome, as one of the most famous and popular pilgrimage routes

Santiago de Compostela, as another of the great pilgrimage routes

Jerusalem, as the most sacred Christian site

Jerusalem would make an ideal pilgrimage to gain a Major virtue, such as gaining a Guardian Angel or acting as the trigger for gaining True Faith.

Taking holy Orders

As a martial man of faith, joining the Holy Orders is a natural choice for William. However, even signing his life over to the service of the

Church may not be without its challenges.

A Question of Faith: The order he applies to join may question his commitment, his learning, his courage, or his capability. Before he can take up orders with them he must first prove his worth, something possibly constituting a pilgrimage story as described above.

Family Business: He may find, upon joining, that sons and cousins of his father’s enemies, the de Clare family, are members of his new order and have spoken against him. It seems his wanton youth has been much discussed and William must find a means to prove the slurs wrong or irrelevant, proving his worth to the order as he does so.

Gaining Rank and Influence

Very rarely does an unknown man get elevated in station. If William wants to advance in leadership and authority, he must work at it.

The storyguide should support this not only through giving opportunities for William to use his Leadership Ability, thereby gaining experience points, but by specifically presenting situations which he can take a stance on. The following ideas provide challenges that, if handled well, can increase William’s positive reputations and/or directly lead to advancement.

Devotions: William may spend time in devotion to his patron saints, including undertaking good works in the saint’s name, commissioning works of art in their glory, or sponsoring feast day celebrations, for instance. The saint may also visit upon William, sending visions or making him witness to a miracle. If William can evidence these encounters his influence, or reputation, may grow as people perceive him to be increasingly pious and worthy.

Petitioning the Church: The

But isn’t Death Usually Quite Sudden?

While *Ars Magica* models the slow decline into old age and infirmity, death through old age occurs by dint of a bad die roll. In many ways that’s probably appropriate, but it does not necessarily make for a pleasing narrative; there is little opportunity for the character to tie up loose ends and set his affairs in order.

There are options however. Firstly, as the character ages the player and storyguide can decide in advance when he is going to die. This allows the troupe to play through some thematically-appropriate stories and wrap up that character’s particular tale. Secondly, when that fateful roll finally happens, the troupe can choose to have the character rally enough for one last story. They need not be an active participant, of course, but he or she is at the center of it. And once that character’s narrative has concluded, there is only the final curtain to fall at last.

This can also be applied to magi as they edge towards Final Twilight and it’s always worth making a moment of any character’s exit from the saga.

Church supplement provides a set of rules for petitioning the Church as an organization to gain particular outcomes (see *The Church*, page 46). If a Church is being built over a vis site used by his covenant allies, he may need to petition for it to be moved. Or he may petition to have an enemy, either his or the covenants, excommunicated; or to have a punished friend pardoned; or for any other purpose within the gift of the Church. Why would William do this? Such actions make his name known. A successful petition gives William the opportunity to be seen as active within the Church, and troupes may reward this with a growing reputation.

Pilgrimage: We have already taken a quick look at the mechanics of pilgrimage and it is worth stating that the troupe may allow increases in rank within the order to be triggered by events that happen on or surround a particular pilgrimage.

The High Ground: Every man of influence has enemies and William

should be no different. Placing a junior in opposition to a higher-ranking knight is a classic scenario. Take for instance a tactical decision ahead of a battle. What can William do, to make his commander see the dangers? And what if he can't? How can William limit the damage and rescue the day, to say nothing of the lives of his brother knights? And even when he is proven right, he is faced with the temptation of letting his failed and dangerous commander die upon the field or rescuing him. These scenarios are richly-filled with moral choices and long-ranging repercussions.

Position of Authority

Stories do not stop when William gains a position of authority, such as Provincial Commander, Master, or any of the other senior roles as described in *The Church*, chapter seven. If anything, the stakes should be higher and William may find himself protecting the men under his command from betrayal or corruption from within, jealousy from the Church over his power and influence, and the need to send his knights to the Holy Land.

Betrayal from Within: William may need the covenant to help him root out those within his order who are seeking to undermine him, to have him removed, or to have him murdered. And with his journey to the holy land barely a season away, time is running out.

Corruption from Within: Worse, he may turn up what looks like evidence of infernal corruption from within his very own chapter. Unsure who he can trust, he needs to call upon his old allies within the Order. What happens if he finds corruption? Does he try cut out the poison? What if the corruption is too widespread? On the other hand, what if there is no corruption and instead William and his magical allies have been misled, and they now risk discovery by William's superiors?

Conflict with the Church: As commander, William will be involved in the highest levels of politics across his country. He may have his own ideas with regards to Church wealth, responsibility, influence upon the crown, connections with foreign powers, etc. He may not be easily removed, but his decisions determine the influence that his order has in the longer term. He could easily damage the order's reputation or standing, which has implications for support, income, and recruitment.

The Hard Decisions: As a commander within a holy order, he must be prepared to commit his men to battle in defense of the holy land and its pilgrims. As a man of faith he should trust to God, the holy influence of his chaplains, and the blessings of his relics. But he is a worldly man with connections in the Order of Hermes and he knows the kind of magic they are capable of. Importantly, he knows the kind of arms and armor they could create. Does he take the worldly path and buy the services of a Verditius or does he rely upon his faith? Whatever he chooses, he must still lead his men, make the correct tactical decisions, and perhaps defend them against younger and ambitious juniors.

His Final Years

Assuming he does not die in battle or through the machinations of his political opponents, William dies a natural death well into old age. This may not be the end for him, however. His reputation lives on and his former enemies may now be in the position to besmirch his good name. They might do this by uncovering links to the covenant, and throwing his friendship with magi and scholars into the light of witchcraft and devilry. The covenant must protect their friend's memory as well as themselves against an inquisition headed by determined knights in the service of God.

On the other hand, if William feels

his death drawing close, he may set out to make provision for his passing. He may anoint a successor, which the covenant might need to protect until he can be invested. He may set down his final will and testament—declaring this successor, which his enemies may steal in the weeks before his death. He may even wish the covenant to help him come to peace with his enemies so that he can leave the world behind him without a stain upon his conscience.

Using William as an NPC

As an NPC, William can be used at any point in his development. As a young open-minded man of faith, he can still act as the bridge between church and covenant. Encountered later, he may be faced with following the orders of others, perhaps impacting upon the covenant, despite having misgivings about them.

Later still, when the covenant faces conflict with the church and its military cousins, an honest man of faith might be persuaded to hear the covenant's side of events.

The covenant may also be wrapped up in events surrounding William's family, a situation that presents William in a different light. A companion knight with a fancy for William's sister may get a grilling from William, something that carries weight if William arrives at the covenant with an entourage of Templars.

With thanks to CJ Romer for allowing us to use his write-up of Saint Edmund, taken from his A Saint a Day for November! thread on the Atlas-Games forum.

Here's the link to the thread: <http://forum.atlas-games.com/viewtopic.php?f=4&t=7951>

And here's the link to the full post detailing Saint Edmund: <http://forum.atlas-games.com/viewtopic.php?f=4&t=7951&start=45#p115626>

Please do take a look if you haven't already checked through the thread, there's a lot of useful content in there.

From the Journal of Vulcanis Argens

Being the journal of Vulcanis Argens of House Verditius, discovered during the Vernal Inquisition after the fall of Donum Chanuti. Let its secrets inform the Order:

Benedic ceded to our concerns, accepting that co-opting the veneration of Saint Edwin to further the aims of the Sherwood spirit is an intolerable situation. We chided him roundly for the absurdity of the idea.

Mercifully, Roger agreed to spend time in composing song and verse to laud the spirit directly. Both spirit and Benedic were amenable and the deal was settled.

There is still time, if I am quick, to return to Donum Chanuti and continue the experiments I left behind. Lumen suggested I lower my Parma Magica so she might use her magic to transport me. I explained I would rather sleep the night and leave refreshed in the morning for I did not wish her to learn about my lack of control over my Parma Magica.

Extract from the journal of Vulcanis Argens:

It has been three months since I returned from Sherwood and I have not seen Conrad in all that time. Normally I might enjoy the respite, but I grow concerned. Not for Conrad, as I understand him to be working out of Rye, but for my business.

So far I have been reduced to the same status as an apprentice, simply studying and learning from

books. Although I am making great strides in my knowledge regarding the basis of our magic, I yearn to apply the theories to my work. Yet I cannot afford to craft the devices I see in my mind without first crafting the devices others wish for themselves.

Extract from the journal of Vulcanis Argens:

Autumn is rarely the best time for travel and this autumn is no different. Constant rain plagued us every day for the last three weeks. And yet it is now Roger decides his works to be ready for their first public performance.

Extract from the journal of Vulcanis Argens:

Roger's performance was sublime. Aided, I must add, by my own tethering of a spell to enhance his lute playing throughout the night.

If only Roger was a man of means I might offer to craft him a charm that would always enhance the music he played. As it is, I do not think he could afford the prices my House imposes.

Extract from the journal of Vulcanis Argens:

Benedic arrived back at Donum Chanuti this morning. He stayed longer in Sherwood than I in order to gauge the success of Roger's composition.

It seems the locals have taken to mimicking the actions the song

described and it further seems the spirit accepts these actions, guiding the locals safely about their way.

Our efforts have apparently secured us a portion of the vis produced by the forest, shared with Schola Pythagorani and Voluntas. The share is meagre to start with, as Benedic himself admits, although we have every confidence that the yield will increase over time.

As for the potential vis source at the site of the regio in the Oxeney forest, I have been sending Halbert and Tostig each day this last week to look for signs of its location. There is nothing so far, but tomorrow I shall go and see for myself.

Extract from the journal of Vulcanis Argens:

I write today of good news and bad. Firstly the bad, I think and then the small items of good news to cleanse the palette.

Over the course of the last week, the upcoming council has threatened to cause endless problems. Legalitus wishes to make a move for the position of Princeps, that same position still officially held by my parens, Aurifex. He asked for the support of both myself and Valeria, as well as Bellatorius, although Bellatorius chose not attend him when called.

I was entirely honest when I told him that my vote was for sale and the price I asked was simply the vis sources currently held in the name of Aurifex

Antigonus. As Legalitus wants to hold the Princeps position in trust until Aurifex returns, so I should collect from those vis sources until he returns. I received tacit agreement from Legalitus in this.

Valeria however seeks to secure her position by diminishing the opportunities of others. She has some plan to rob me of Aurifex' vis sources and distribute their fruits to the covenant. Of course, I stand to lose and she stands to gain. I was worried that she might gain support from Legalitus in this but my concerns waned after the events of yesterday.

I find myself having to secure the resources I desire by any

means necessary. I approached Benedic.

The cost of my information and my cooperation with his aims is simply that his patron votes to assign those sources I want to me. In which case, if Legalitus takes his prize, I should be repaid for my support. If Charonicus defeats the motion, again I should be given recompense. It is a dangerous line to take but in truth I can think of little worse than either of the two Elder Magi taking the controlling votes.

But, at the time I write this, I still am not sure how Bellatorius will vote. I attempted to taint his view of Legalitus' claim by trying to buy his vote on behalf of Legalitus in such a poor and

insulting way that perhaps he will be inclined to abstain or to vote against. Of course, I cannot account for any approaches made by the others.

Now for the good news. Valeria caused great consternation and brought her own judgment into question. It is a fortunate misstep.

The purpose of the French heralds and messengers seen about the covenant these last days has become clear. A noble's daughter has come to seek sanctuary on Oxeney. It seems that Legalitus had already known of the girl's trouble and had in fact been working towards a diplomatic solution that did not involve direct offers of



protection for the girl.

Perhaps if Valeria's judgment can be found wanting in this matter, her self-centered grab for my vis could be seen as similarly ill-judged.

The other news of note is that the tree at the base of the regio in the Oxeney forest has borne fruit. I found five gold-sheened winter acorns that had apparently formed overnight. Tostig swore that they had not been there the day before when he had checked. I harvested the acorns and kept them with me for when I formally announce the site at the council meeting.

Depending on how the council progresses, I may need this gift to soften any potential blows.

Extract from the journal of Vulcanis Argens:

The young visitor continues to cause disturbance across the island. Or rather, Benedic carries the burden of this disturbance for the rest of us.

But I have now been dragged into events, an unwilling participant thrust forward by my own curiosity. Of course, there may yet be a way to turn these events to some use.

In brief, Benedic chanced upon Humbert, son of Huw the Steward, abroad in the Oxeney Wood engaged in intrigue. Humbert reportedly passed a note to an unknown messenger with apparent instructions that the girl should receive it. We can only assume that the girl was the noble visitor who has already been the cause of so much activity.

Exercising a little leverage, I spoke to Humbert. Though he was in no position to outright tell me of the plot, I gained the distinct impression that Legalitus gave him the note to pass on.

Later last night I dined with Charonicus, Benedic, Valeria and Bellatorius. We were guided to the underground chambers by Bernard, who lit the way with an enchanted torch. I recognized the handiwork of course as that of my parens, Aurifex Antigonus. Throughout the meal, Charonicus took pains to establish this minor device, active as it was and not expended or broken, proved Aurifex still lived.

I think all took the point and Valeria engaged with Bellatorius in discussion over whether enchanted devices outlive their creators. Of course items take on a longevity of their own unless granted a mortal span by the smith. But the question was specifically whether the torch was definitive proof Aurifex yet drew breath.

My Gift shares many of the same traits as my Parens but I think perhaps not all. I could not and still cannot answer that question with any confidence. And his sudden reappearance would fill me with relief, dismay and fear in equal measure.

Bernard says he cannot safely get into Aurifex's Sanctum – I have no reason to disbelieve him.

Extract from the journal of Vulcanis Argens:

I chanced upon the girl this morning as she was leaving, accompanied by an armed guard. I bade her good journey, waited a decent time and then told one of the village children, who was idle at the time, to inform Valeria the girl had departed. I remembered, later of course, the girl had asked for a message to be passed on to Valeria as a matter of importance. Ah, well, the moment is passed.

Extract from the journal of Vulcanis Argens:

I have just returned from the council and I can scarcely contain my excitement. I achieved, I think, all I wished to achieve, and paid very little in return... I think.

Firstly, a surprise. I expected Valeria to vigorously oppose my claim to collection rights over Aurifex' vis sources. I believe she sensed I possessed sufficient support, or at least insufficient opposition, and chose to save face rather than suffer defeat.

But of course, this covenant being what it is, there is scant information on just where the sources are. We maintain sufficient records to ascertain whether a discovery is actually part of an existing known site or whether it is indeed new but not enough detail to act as directions. I shan't know whether Aurifex left enough detail until I gain sight of the covenant records on these sources. A job for tomorrow I think. And I believe I may have offered Benedic a reward for any help he gives me in finding the sources.

I think in part, her opinions were coloured by what I consider a shrewd motion on my part. I had previously harvested a handful of acorns from the vis source granted to us by the powerful entity in the regio above Oxeney Wood. When I announced the find, by way of registering the site, I did it in the name of the covenant as a whole. No sooner had the words tumbled innocently from my lips than Valeria did pounce on them. No, she countered, these gifts were not given to the covenant, but to us, the younger magi of Oxeney. I looked around for support in this and quickly conceded defeat to Valeria in case any did choose to support me. In

one move I had shown both my openness and my selflessness while exposing Valeria's natural greed. She could not now so easily object to others making a claim to the detriment of others when she had so publicly shown herself doing the same.

Valeria's motion, suggesting covenant vis stocks should be distributed amongst the magi rather than wasted in indolence gained strong support. But this was not as far reaching as I think she first intended. She wanted the collection rights on all unclaimed sites to revert to the council, which would then appoint a custodian. Of course, the debate on this issue ranged from how long a magus must be absent before his resources might be collected by the council to how exactly the council were to collect on the sources if so little information was supplied as to their location or manner.

I think the council will discuss this first part again next year, but as for the second, I seem to have been volunteered to imagine some device that will keep a magus' secrets and only reveal them where he cannot return to keep the device silent. I am not convinced that such a device would be workable without breaking several tenets of the Code. Still, I agreed to consider the matter and return my thoughts to the council. At least they agreed to fund the research and development of the device. And of course, in order to conduct this research I claimed the unused barracks. The council agreed that I could move my sanctum into this building. Another significant gain; the building stands alone and while there is much repair work to be done in the future it is sound and will allow further expansion.

Benedic's claim for vis was less successfully received. He wanted to collect, with no tribute to the covenant so I understood, all vis he found within Oxeney Wood which was not already claimed by the other magi of the covenant. Now, I owe Benedic for his support, but in truth I

woods is not acceptable.

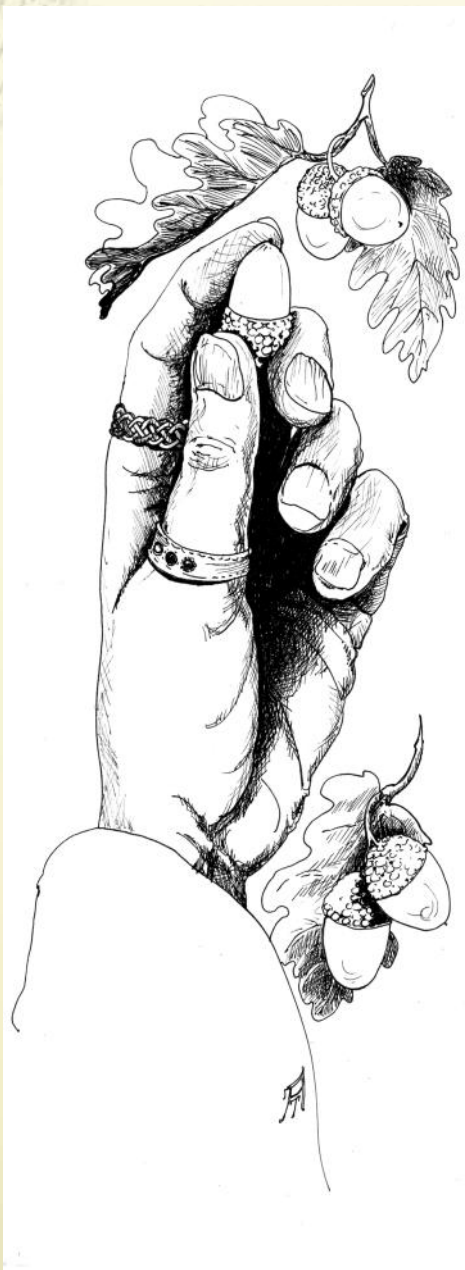
But to the meat of the council; the grasp for the leadership. As I predicted, the first motion was to remove the mundane council members from the chamber while discussions. This was defeated much to Legalitus' displeasure. I think I will need to build bridges with him once all this is done.

Charonicus, quite simply, objected to Legalitus taking the leadership. He was able to point to the recent intrigues with the nobility as reason to distrust his judgment and bar him from the position.

I will admit to being somewhat concerned when Humbert was brought before the council to explain his part in the plot. I did my best to protect his secrecy and my own. After all, if I can show that I am willing to protect as well as exploit him perhaps Humbert will be better prepared to help me in the future.

But the discussions went on, with neither senior magus in any danger of being granted the leadership votes. The final vote on the matter was ultimately inconclusive. Somewhat fitting, though not palatable.

So, in short, I have been granted collection rights to Aurifex' vis sources; I have been given leave to make my sanctum in the old barracks; the machinations of the Quaesitor have been confounded; and I have been commissioned to investigate the devising of a new device. And still the covenant is without effective Hermetic leadership. Not a bad day's work.



cannot see his justification. Oxeney Wood is communal land, held by the covenant. To simply allow him to collect what he wishes from our land just because he feels some affinity for the

Secrets of Arabia and Beyond: Supplemental Material for The Cradle and the Crescent

The writing of an **Ars Magica** supplement is a collaborative endeavour. Multiple authors contribute to the manuscript, material goes through changes ranging from minor revisions to complete rewrites, and in addition, much gets cut.

In this article I would like to present some of the material kept from the final draft of *The Cradle and the Crescent* for various reasons. At times, it was felt it was too hard for storyguides to work into sagas, while at other times it simply had to be cut for the sake of the limitations. However, by presenting it here, I hope to provide additional material players and storyguides can easily incorporate into sagas, enhancing their forays into the Mythic Middle East.

Medina

The following is intended to flesh out the material provided for the city of Medina and its holy sites.

The Mosque of the Prophet

The Mosque of the Prophet (*The Cradle and the Crescent*, page 110) is the holiest place in Medina. Once the Prophet's house, it now serves as the site of the tombs of Muhammad, his daughter Fatima and the first two caliphs Abu Bakr (r. 632–634) and Umar ibn al-Khattab (r. 634–644). The building takes the form of a rectangular central courtyard, built around an open hall with rows of slender columns supporting the roof. A green dome over the tomb of the Prophet adds color to the otherwise flat roof. As in most mosques, geometric patterns, vegetal motifs and

quotations from the Qur'an decorate the walls, while carpets cover the hall's floor. A Dominion aura of 9 blankets most of the mosque.

The tomb of the Prophet lies near the south-east corner of the mosque. Shaped like an irregular pentagon, with one point directed north so that no single face lies opposite Muslims who pray in the mosque as they face towards Mecca; it was deliberately designed to discourage anyone from praying to Muhammad and hence inadvertently engaging in the sin of polytheism. A blue cloth with white patterns covers the tomb. An area at the north-west corner of the tomb is curtained off; stories claim Gabriel used to alight here when the archangel visited the Prophet in his house.

The area between the tomb and the minbar, a pulpit consisting of a set of stairs with a seat covered by an awning at the top, at the front of the mosque, is known as the rawda. It is said to be an earthly manifestation of Paradise. The tomb, the area immediately surrounding it, and the rawda are areas of immense sanctity; the Dominion aura here has an overwhelming score of 10. Spending a Diameter or more in these areas causes the gain of two (Divine) Warping Points. While insufficient in itself to have a lasting effect on mundane characters, characters subject to Twilight, Divine Ascent or other such responses to Warping must check to see if they suffer such an experience. Visitors may pray by the tomb or in the rawda for any of the Saint Powers associated with Muhammad (see Invoking Baraka in the Haram Mosque, in the section on Mecca).

by Niall Christie,
edited by Ben McFarland

One of the columns on the southern edge of the rawda contains a piece of a palm wood implanted in it. From one of the columns originally supporting the mosque before it was rebuilt, the wood is carved from palm trunks. The Prophet used to lean against this trunk when giving khutbas (sermons). However, when the mosque finally had a minbar constructed, on the first occasion the Prophet prepared to climb into it, the trunk whimpered softly and trembled, only becoming calm when the Prophet put his hand on it or embraced it. The piece of wood is a Muslim relic with a Faith score of 3, and may be used to invoke the Saint Power Grant of Serenity, soothing agitation and dispelling Mentem spells or similar magic affecting the wielder. The southern side of the rawda includes the original mihrab, a prayer niche indicating the direction of Mecca, constructed by the Prophet, as well as a reading desk on which there is a copy of the Qur'an locked in a case. The Qur'an is one of the first ever produced and is another important relic, in this case bearing a Faith score of 5. It may be used to invoke the Saint Powers

To the right of the venerated [tomb of the Prophet] the noble pulpit stands forty-two paces away from it[...]the small rawda[...] lies between the venerated tomb and the pulpit.[...]Tradition declares [it] to be one of the gardens of Paradise[...]Into this rawda men throng to pray, as indeed it is meet and proper that they should.

**Muhammad ibn Jubayr (d. 1217),
Travels**

Sub Rosa

Acknowledgement of Evil, Expel Demons, Resist Temptation, Grant of Serenity, The Incombustible Shroud, Straighten the Crippled, The Faithful Made Whole and Celestial Immunity. Bordering the rawda to the west is the minbar of the mosque, again the original one used by the Prophet, which has a loose silver ring around one of the awning supports. The Prophet's grandsons, al-Hasan and al-Husayn, used to play with this ring while he was delivering his khutbas.

Powers of Fatima, Abu Bakr, and Umar ibn al-Khattab

In addition to the tomb of the Prophet, the Mosque of the Prophet also contains the tombs of Fatima, Abu Bakr, and 'Umar ibn al-Khattab. Visitors may pray at these tombs for baraka. All three figures have Divine Might of 75, and the following Saint Powers are associated with each of them:

Fatima: *Apparition, Celestial Immunity, Cure Blindness, Grant of Serenity, Mass Healing, Sanctuary of Virginity, Straighten the Crippled,*

The Dutiful Shepherd, The Faithful Made Whole, Tomorrow's Bounty

Abu Bakr: *Acknowledgement of Evil, Apparition, Grant of Serenity, Resist Temptation, The Dutiful Shepherd, The Leap of the Faithful, Tomorrow's Bounty, Rebuke the Unfaithful, Terrify the Unbeliever*

'Umar: *Acknowledgement of Evil, Apparition, Celestial Immunity, Expel Demons, Resist Temptation, Scouring of Snakes, The Dutiful Shepherd, Humility of Caesar, Rebuke the Unfaithful, Smiting of the Lord, Terrify the Unbeliever*



Story Seed: The House of Umar

While traveling in the Hijaz, a member of the troupe sustains a wound or contracts a disease from a supernatural source. All attempts to heal the injury fail, even those using magic, but the characters hear of the garden at the house of 'Umar, which offers hope. However, in order to stay in the garden, the characters must to persuade its guardians to give them access. The keepers of the garden, however, demand a favor in return.

Other places of particular note in the Mosque of the Prophet include a trapdoor in the floor next to the tomb of Abu Bakr. This leads to a tunnel running from the mosque to Abu Bakr's house, which his daughter 'A'isha, one of the wives of the Prophet, would use to travel between the house and the mosque. In addition, the courtyard contains a small orchard cultivated by Fatima; its trees bear unusually large and tasty fruit. Finally, built by the caliph 'Uthman ibn 'Affan (r. 644–656), a square yellow stone with a shining surface is implanted in the south wall of the mihrab. A small casket hangs on a nail; these are the mirror and drinking cup of Khusraw II Parviz (r. 589–628), the Persian emperor, who rejected the message of Islam. Both

Story Seed: The Mosque is Closed!

It is the evening at the end of the last day of Ramadan, and with the sunset the 'Id al-Fitr (Feast of the Breaking of the Fast) will begin. As the sunset approaches a large number of Muslims gather at the Mosque of Abu Bakr only to find the door jammed shut and a sign with "Prayers cancelled today" nailed to it. The crowd asks the characters to investigate, and they soon discover a group of Faerie Jinn are having a joke at the people's expense, maybe gaining vitality from the frustration and despair felt by the crowd. How can the characters resolve this? A violent solution would be looked on dimly by the people and is unlikely to work anyway, given the prevailing Calm Temper Trait of the Dominion aura. Will the characters be able to negotiate a solution, persuading the mischievous Jinn to relent? Or will they find a way to outwit them?

were taken from the emperor's palace after the Muslims conquered the Persian capital of Ctesiphon in 637.

The houses of Umar and Abu Bakr

Next to the Mosque of the Prophet stand the houses of Abu Bakr and 'Umar. A tunnel links the house of Abu Bakr to the mosque. 'Umar's house includes a garden with fruit-bearing trees and four streams running through it, reminiscent of the Garden of Paradise. The atmosphere is supernaturally calm, the fruit nutritious and the water refreshing; anyone staying here while recovering from wounds or debilitation receives a +9 bonus to Recovery rolls. A fierce fighter for Islam, 'Umar felt this garden was an important haven for him when he needed to recover from wounds sustained in combat.

The Mosque of Quba'

Two miles south of the main city of Medina, in a village called Quba', stands the first mosque ever built. The Prophet laid its first stones during his emigration from Mecca to Medina, and his followers subsequently completed it. Quba' also hosts the site of a well filled with sweet water; this water became sweet after Muhammad spat into it. Also notable, the caliph 'Uthman lost the Prophet's seal ring in the well in 650, an event followed by a tragic downturn to his reign and ending with his assassination in 656 by disgruntled troops from the Muslim armies.

The Mosque of Abu Bakr

Named after Abu Bakr rather than built by him, both he and the Prophet before him used to perform prayers here on the Muslim feast days. This custom continues to be observed by many Muslims of Medina.

Story Uses: The Prophet's Seal Ring

What became of the Prophet's seal ring remains unknown, but if recovered, the ring would be a powerful relic for a Muslim, with 7 Faith points and the Saint Powers Acknowledgement of Evil, Expel Demons, Resist Temptation and Terrify the Unbeliever. Perhaps it lies at the bottom of the well in a Divine regio, simply waiting for one worthy enough to recover it. Maybe the depths of the well hide something more sinister, like an Infernal regio populated by agents of Hell who have hidden the ring and seek to keep it from human hands. Perhaps it fell into a Magical regio, and a powerful magical spirit now holds it. Although the spirit doesn't place any actual value on the ring, it demands a price for its return. Or maybe the ring is now hidden somewhere else in Medina, though the well contains a clue to set the characters on its trail.

The Battlefield of Uhud

The Prophet's war with Mecca involved three major battles: the Battle of Badr, to the southwest of Medina, in 624, which was a Muslim victory; the Battle of Uhud, a hill to the north of the city of Medina, in 625, which was a defeat for the Muslims; and the battle of the Trench, when the Muslims successfully defeated an assault made on Medina by the Meccans, in 627. The battlefield of Uhud remains an important site for Muslims to visit, for in the wake of this battle there were revealed to the Prophet instructions on the treatment of those

Story Seed: The Mirror and Drinking Cup of Khusraw II Parviz

What is the nature of these items? Are they Zoroastrian relics of some sort? On the other hand, given Khusraw's reputation for cruelty, greed and arrogance, could they represent something more sinister?

When a thief takes these items from the mosque, the imam asks the characters to track them down. However, in order to do so effectively, they must discover what powers the objects hold and how those powers might be neutralized.

Story Seed: The Spear of Wahshi

Hamza was slain by an Abyssinian slave named Wahshi ibn Harb, who killed him with a javelin that inflicted such pain on his opponent that Hamza was unable to strike back before he died. Wahshi himself later became a Muslim, but the javelin remains buried somewhere in the city, abandoned by its owner after his conversion, and with good cause: the javelin is an Infernal item that inflicts debilitating pain on those whom it strikes (PeCo 25 (Base 5, +1 Touch, +3 Moon)). It also gradually causes its wielder to become more and more sadistic.

The characters recover the item and learn of its pain-inflicting power, without learning of its Infernal nature or its side-effect. They may, however, notice a gradual change in one of their companions' behavior over time, and any further investigation reveals its true nature. Yet the javelin remains a very useful item, despite the risk of corruption that it brings...



who had died in the holy war, including in particular the requirement that they should be buried where they fell. Thus a large number of Muslim fighters are buried on the battlefield, including the Prophet's uncle Hamza ibn 'Abd al-Muttalib, a great hero and fighter for Islam. Many of these graves are now marked with shrines and are visited by Muslim pilgrims to Medina; Hamza's grave in particular has a mosque built over it.

Cemetery of al-Gharqad

To the east of Medina lies the cemetery of al-Gharqad. Many important figures in Islam's history lie buried here. These include various immediate family members of the Prophet, including his aunts and uncles, most of his wives, his son Ibrahim (who died in infancy), and his grandson al-Hasan; four of the Shi'i imams (spiritual leaders); various important companions of the

And so, at the time and on the day we have mentioned, we came to God's venerable Haram, the place of sojourn of Abraham the Friend of God, and found the Ka'ba, the Sacred House, the unveiled bride conducted (like a bride to her groom) to the supreme felicity of heaven, encompassed by the deputations (pilgrims) of the All Merciful.

**Muhammad ibn Jubayr (d. 1217),
Travels**

Story Seed: Torture at Jiddah?

Another of the generous deeds of this Sultan close to God Most High, and of the memorials he has left in happy remembrance of him both in religion and in the world, was his annulling of the customs duty imposed as tax on pilgrims.[...]They were compelled to pay the fixed tax, which was seven and a half Egyptian dinars, or fifteen mu'mini dinars, a head. Those who could not suffered the most painful punishment.[...]Among the various inflictions devised was hanging by the testicles, or such foul acts. May God protect us from the abuse of His decrees. At Jiddah there were similar tortures and worse for him who had not paid the dues.

**Muhammad ibn Jubayr (d. 1217),
Travels**

By the end of the 12th century, pilgrims complained their passage through Jiddah subjected the devout to inflated customs taxes, with torture being employed against those who could not pay them. Saladin abolished the taxes, instead providing funds for free food for the pilgrims. However, some of the Infernally corrupted customs officials simply continued their nefarious practices in secret, making their victims sacrifices in diabolic rites. Relatives plead for the characters to investigate the disappearance of a pilgrim to Mecca. The trail leads to Jiddah, where they find evidence of diabolic rituals going on; was the pilgrim a victim of an Infernal cult? What does the cult hope to achieve with its practices? Are the diabolists hoping to subvert the Divine power of the tomb of Eve?

Prophet, including the third caliph 'Uthman; and several important religious scholars including Malik ibn Anas and the famous Qur'an-reciter Nafi' ibn Abi Nu'aym. Thus the cemetery is something of a "baraka-hotspot," in that if characters wish to pray here for baraka, they are likely to find someone at whose grave they may pray for a specific Saint Power. Storyguides may simply wish to rule that the entire graveyard counts as a Muslim holy forebear with a Divine Might of 75 and access to all the Saint Powers listed in *Realms of Power: The Divine*, pages 88-89. A Dominion aura of 5 covers the cemetery.

Invoking Baraka in the Haram Mosque

Since characters may invoke any Saint Power in the Haram Mosque (*The Cradle and the Crescent*, page 112), mentioning baraka may also be invoked at certain sites from Muhammad, Abraham, Hagar and Ishmael would seem rather superfluous. However, it may make sense either mathematically, when calculating Invocation Modifiers, or from a roleplaying standpoint, as there may be a good reason for a character to invoke a particular figure.

The statistics for the various holy forebears whose baraka may be invoked in the Haram Mosque are briefly summarized here. Statistics for Muhammad and Abraham previously appeared in *Realms of Power: The Divine*, pages 104-105:

Muhammad: Divine Might: 100

Places where baraka may be invoked: Various sites in and around Mecca and Medina, plus the Dome of the Rock in Jerusalem

Powers: *Apparition, Acknowledgement of Evil, Expel Demons, Resist Temptation, Grant of Serenity, Cure Blindness, Tomorrow's Bounty, The Incombustible Shroud, Straighten the Crippled, The Dutiful Shepherd, Sanctuary of Virginity, The Faithful Made Whole, Celestial Immunity, The Leap of the Faithful, Mass Healing, Raise the Dead, Humility of Caesar,*

Terrify the Unbeliever, Ignem Domini, Rebuke the Unfaithful

Abraham: Divine Might: 75

Places where baraka may be invoked: Tomb at Hebron and the Maqam Ibrahim

Powers: *Apparition, Celestial Immunity, Grant of Serenity, Mass Healing, Raise the Dead, Resist Temptation, The Dutiful Shepherd, The Faithful Made Whole, The Incombustible Shroud*

Hagar: Divine Might: 75

Place where baraka may be invoked: Tomb in the Hijr Isma'il;

Powers: *Acknowledgement of Evil, Apparition, Celestial Immunity, Grant of Serenity, Sanctuary of Virginity, The Dutiful Shepherd, The Leap of the Faithful, Tomorrow's Bounty*

Ishmael: Divine Might: 75

Place where baraka may be invoked: Tomb in the Hijr Isma'il;

Powers: *Acknowledgement of Evil, Apparition, Celestial Immunity, Resist Temptation, The Dutiful Shepherd, The Incombustible Shroud, The Laborer's Boon, Tomorrow's Bounty*



Story Seed: The Drums of Badr

While the sound of drums seems to commemorate of the Battle of Badr, perhaps the thrumming sound does not mean exactly what one might imagine. The appearance of the Divine aura strips away the concealing glamour of a Faerie regio, where the occupants are engaged in a ritual re-enactment of the battle. The Faeries of the regio draw vitality from their involvement in this story and the occasional wanderers unknowingly drawn into participating. Characters may find themselves asked to join or even pressed into service if gaps in the armies' ranks must be filled.

Badr

About 80 miles southwest of Medina, Badr was the site of the first major Muslim victory in their war against Mecca. Here, in 624, Muhammad and 313 companions defeated an army of 1000 Meccans through the aid of an army of angels, scattering the Meccans and taking much plunder and prisoners. The event imprinted upon the site, and every Friday the sound of war drums may be heard rolling across it, while a

Divine aura of 5 occupies the area.

Jiddah

Sprawled across the Red Sea coast, Jiddah is the site of a number of holy places, including mosques built by the caliphs 'Umar ibn al-Khattab and Harun al-Rashid. In addition, the town is also particularly associated with Eve; she appeared near here after her expulsion from the Garden of Eden, and the town contains a domed shrine within which she is buried. Most pilgrims traveling to Mecca from the west pass through the port of Jiddah.

Mecca

Mecca (*The Cradle and the Crescent*, pages 111-13) is home to a veritable plethora of supernatural sites. A few of these are detailed here, beginning with additional details on the Haram Mosque.

The haram Mosque

Outside the Haram Mosque, to the east, are two hillocks known as al-Safa and al-Marwa. As part of the pilgrimage ritual, Muslims run repeatedly between these two hillocks as a commemoration of the story of

Hagar, who ran repeatedly between these hillocks looking for water when Ishmael was still a baby. Eventually the angel Gabriel aided her, striking the ground with his staff and bringing forth a spring now feeding the well of Zamzam (see CatC, page 112). Many generations of pilgrims have visited the site, wearing a path between the two hillocks. The Dominion aura here has a score of 7.

Within the courtyard of the Haram Mosque are a number of important Muslim holy sites in addition to the Ka'ba and the Well of Zamzam. There is also the Maqam Ibrahim, a stone upon which the patriarch stood while he worked to build the Ka'ba, which still bears the impression of his feet. Muslims may attempt to invoke baraka from Abraham here. The Gate of the Banu Shayba is one of the original gates of the mosque as it was at the time of the Prophet, before subsequent reconstructions by later rulers; the Banu of the clan of Shayba still hold the key to the Ka'ba. The semicircular marbled wall, known as the Hatim or the Hija Isma'il, is about four feet high and encloses the graves of Ishmael and Hagar—whose baraka may also be invoked here.

Story Uses: The Grave of Abu Lahab

The grave of Abu Lahab is a site best avoided at all costs, but storyguides should be able to find ways to make characters visit it. A member of the troupe may be kidnapped and imprisoned in or on the grave, requiring the characters to rescue him. The troupe may learn that an important item or clue may be found at the site (perhaps the tent pole survives and has supernatural powers). Or an associate of the characters may contract the disease, and the troupe learns that the only way to heal her is through a charm left by Abu Lahab's sons on their father's body.

The Grave of Abu Lahab

The power of Abu Lahab will perish, and he will perish.

His wealth and gains will not exempt him.

He will be plunged in flaming Fire,

And his wife, the wood-carrier,

Will have upon her neck a halter of palm-fibre.

Qur'an 111: 1-5

On a high pinnacle of rock on the outskirts of Mecca stands a cairn of stones. People avoid it as the cursed resting-place of Abu Lahab, one of



the Prophet's uncles and also one of his bitterest persecutors. Abu Lahab died in 624 after being struck with a tent pole by his sister-in-law, who split his head open. The wound turned septic, and eventually a disease spread throughout his body, covering him in pustules and running sores, from which he expired in great pain a few days later, a death regarded by many as retribution from God. Abu Lahab's family left his body exposed for days, fearing they might contract plague from it. However, eventually they were persuaded to move it, and his sons placed it on this high place, throwing stones over it until it was completely buried.

The grave of Abu Lahab bears an Infernal Aura of 4, and in addition characters remaining in the Aura for a Diameter or longer must make a Stamina check against an Ease Factor of 9 or take an Incapacitating Wound as they contract Abu Lahab's disease.

The Path of Thorns

Abu Lahab's wife, Umm Jamil, was also an enthusiastic persecutor of the Prophet. In particular, she used to strew thorns along paths that he would often walk barefoot along, including a certain pass between the hills leading from the Prophet's house (now his mosque) to the al-Ma'la cemetery, so he would injure himself en route. Due to her actions, this path is now Infernally tainted. While it appears to be clear, soon after characters step onto it over-sized thorn bushes spring from the earth, entangling their ankles and scratching their legs. Treat this as the equivalent of the Rego Terram spell Hands of the Grasping Earth (AM5, page 156) that also inflicts +10 Damage for each round of contact. However, the thorns only have a Soak of +15 and are obviously affected by Herbam rather than Terram magic. The whole site has an Infernal Aura of 2.

Sacred Sites around Mecca

In addition to the sacred sites within Mecca, there are also numerous important sacred sites around the holy city. These include the points visited on the pilgrimage: Mina, Muzdalifa and the plain of 'Arafat. Also worthy of note is the Cave of Hira', on the Mountain of Light three miles to the north-east of Mecca, where the Prophet began to receive the divine revelation; this site is usually visited by pilgrims to the city. The Cave of Thawr, on Mount Thawr, about five miles south of Mecca, is the spot where Muhammad and his friend Abu Bakr hid from Meccan pursuit during their emigration from Mecca to Medina. They escaped pursuit because God made a spider spin its web across the narrow cave mouth, while a pair of pigeons nested there; the Meccan pursuers, observing these, concluded that no-one could be in the cave, thus failing to find the Prophet and his companion. In addition, the entrance is also subject to the supernatural effect that no illegitimate child may enter the cave through it. The cave may also be entered by a doorway in the opposite wall, miraculously created for the Prophet after his pursuers departed.

Variations on Islam

As noted in CatC, the followers of a number of different forms of Islam make their home in Arabia. The following two groups enjoy particular prominence.

The Zaydis

Followers of Zaydi Shi'ism are found in various places in the Muslim world, but there is an important Zaydi community in Mecca, and they are also particularly common in the Yemen. They take their name from Zayd ibn 'Ali, a great-grandson of the caliph 'Ali ibn Abi Talib, who rebelled unsuccessfully against the Umayyads

Story Uses: The Path of Thorns

The Path of Thorns is a nasty surprise for storyguides to inflict on characters and is best used as part of a chase scene, with the characters only discovering the trap that they have strayed into after they have pursued someone (or been pursued by someone) onto the spot. Local people in Mecca know and avoid the site, but they may not immediately share their knowledge with strangers, especially if some of them are obviously foreign, non-Muslim and Gifted. A cunning villain pursued by the characters may have a way to cross the site without touching the ground (such as flying), so that the danger is not immediately apparent to his pursuers.

Alternatively, the characters may be approached by the city authorities, who want their help because the Path of Thorns appears to be spreading rapidly. What (or who) is causing this spread, and how can it be prevented or reversed?

in 740. Thereafter they continued to maintain leadership of the Muslim community rightfully belonged to any descendent of either of 'Ali's sons (the Prophet's grandsons) al-Hasan and al-Husayn, provided it was someone who had the piety, learning, and inclination to rebel against the existing, unjust authorities. In 1220 the Zaydis follow a living imam descended from al-Hasan, though they do not ascribe supernatural inspiration to him, nor do they regard any of their imams as being hidden, unlike a number of other Shi'i groups. Currently two figures in the Yemen claim the position of Zaydi imam: Yahya al-Hadi ila'l-Haqq (r. 1217–1248) in the north and Muhammad al-Nasir (r. 1217–1226) in the south.

The Ibadis

As indicated in CatC, the majority of Muslims in 'Uman are Ibadis, followers of a branch of Islam with links to supporters of the fourth caliph 'Ali who later opposed him. They take their name from one of their founders, 'Abd Allah ibn Ibad (d. c. 700), who was active in Basra at the end of the 7th century. They

maintain the rightful imam of the Muslim community should be elected, and his followers should obey him as long as he rules according to correct law and practice; should he deviate from this, and not repent when he is informed of this, his followers have the right to depose him. The Ibadis give great respect to religious scholars, expecting them to guide the electoral process. Ibadis are a quietist movement, rejecting violence, advocating tolerance of other monotheists and allowing intermarriage with non-Ibadis. They allow concealment of one's faith in order to preserve one's safety. They also accept that it may be necessary to suspend the election of an imam in unfavorable circumstances. One such case occurs in 1220, while Uman is ruled by the Nabhanid dynasty of kings (who nonetheless profess to be Ibadis). Their theological doctrines are very similar to those of the

Sunnis. Probably the most important difference lies in their belief that the Qur'an was created at the time of the Prophet, contrary to the Sunni assertion that it is eternal.

Non-Muslims in the Middle East

The Middle East is home to a number of different non-Muslim groups, including Christians, Jews and Zoroastrians, who in most cases live as subjects of their Muslim overlords, paying a poll-tax, accepting certain restrictions on their behavior and enjoying protection from their overlords in exchange (see the Dhimmi Flaw in *Realms of Power: The Divine*, pages 115-116).

The Jews are for the most part orthodox Rabbinites, though some Karaites do still live in the region. The Exilarch, the spiritual head of the

Jewish community, lives in Baghdad, theoretically making it an important city for the Jews.

The situation with regard to the Christians is rather more complex, as there are a large number of different Christian groups living in the region. The following are the most significant:

Melkites (Greek Orthodox):

In 451, the emperor of Constantinople called a great council at Chalcedon, during which a statement of faith, the Definition of Chalcedon, was drawn up affirming that the Incarnate Christ had two natures, one human, one divine, in one Person. A number of churches rejected this doctrine, but the Melkites accepted it, remaining in communion with the see of Constantinople. Melkites are most often found in Byzantine territory and the Levant, but there are some scattered communities further east,



left over from the days when the Byzantines controlled territories in the northern Jazira, Armenia and Georgia.

Jacobites (Syrian Orthodox): A number of Christian groups rejected the Definition of Chalcedon, asserting that Christ had but one nature, usually both human and divine, a doctrine that became known as Monophysitism. This is the doctrine adopted by the Jacobites, so called for their founder, Jacob Baradaeus. Jacobites are most often found in Syria and the Holy Land, but some Jacobites may be found in Arabia.

The Ethiopian church, originally founded in the fourth century, is also Monophysite. Since the Muslim invasion of Egypt, the Ethiopians have been cut off from other Christians. However, in the past Ethiopian Christianity made some

inroads into Arabia, and some communities may remain there.

Armenians: The Armenians became Christian in the fourth century, but they also rejected the Definition of Chalcedon, and founded their own national church. They are reputedly Monophysites, but have never entered into full communion with the other Monophysite churches.

Georgians: Georgia has been a Christian country since the fourth century. Originally ruled from the patriarchate of Antioch, its national church has been independent since the eighth century.

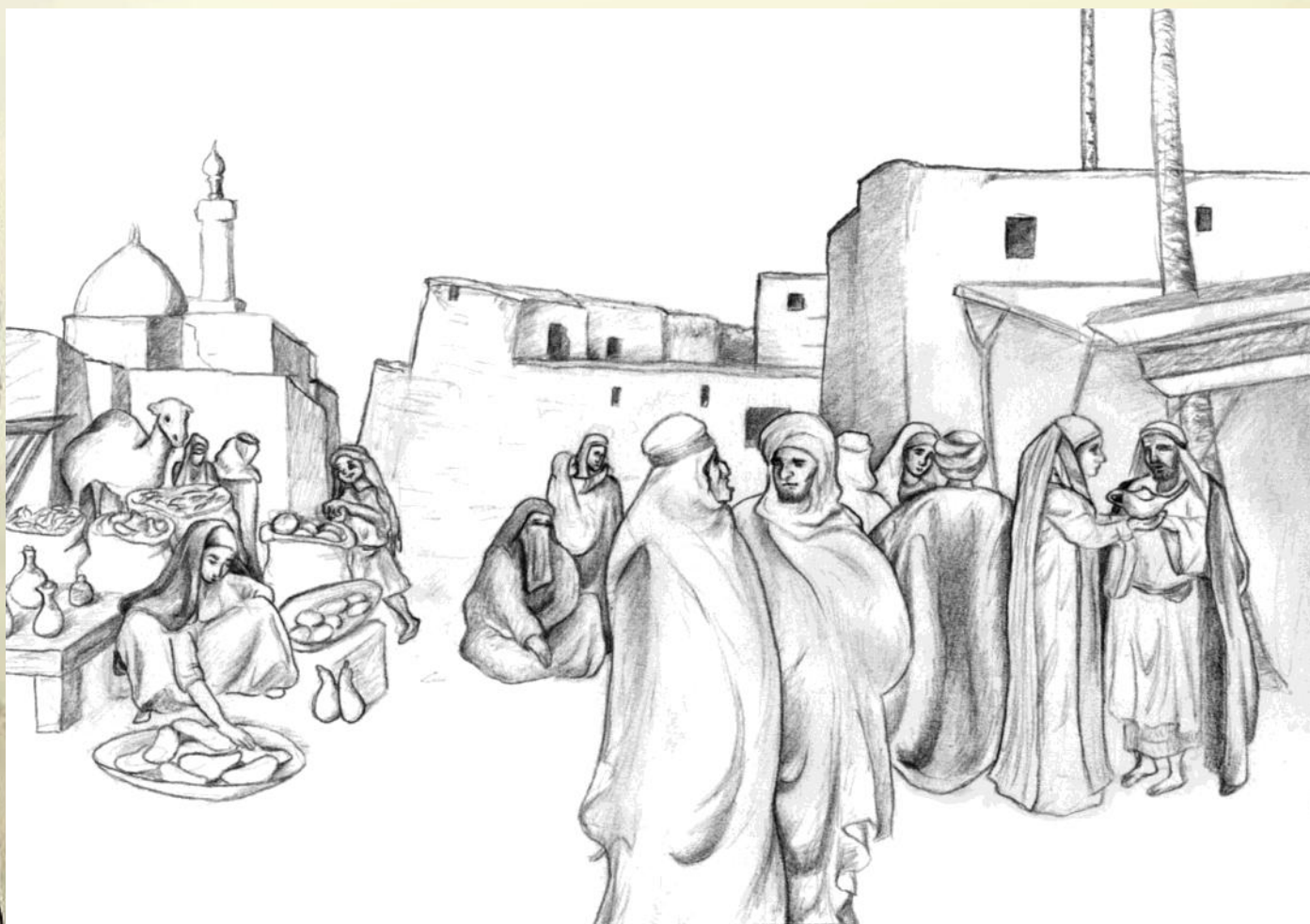
The Church of the East (Nestorians): Being most significantly represented in Iraq and Persia, the church of the east was outside the Roman and Byzantine empires, and so took no part in the great church councils held there. The

church's attitudes towards the Definition of Chalcedon are ambivalent, as it has a different understanding of what constitutes the Person of Christ. The Nestorians lay a particular emphasis on the humanity of Christ and the reality of his moral choices.

Tensions between these various branches of Christianity and Judaism, and indeed between different groups of Muslim and Zoroastrian believers as well, could lead to stories as members of different factions attempt to employ the characters in order to gain an advantage over their rivals. Divides over points of doctrine can easily flare up into violence, especially if supernatural forces become involved.

Al-Sind and Beyond

Regarded as the easternmost extent of the Islamic Caliphate, the



Sub Rosa

land known as Sindh lies at the mouth of the great Indus River on the shores of the Arabian Ocean. Known as Sinthus to the Greeks, Abisind to the Persians and Sindus to the Romans, the lands beyond the desert of Makran were conquered in 711 by Syrian Arabs, led by Muhammad bin Qasim, who defeated the Hindu ruler Raja Dahir. As al-Sind, it is currently ruled over by the Ghurid dynasty, their will enforced by Turkish ghulam from the steppes beyond Persia.

To the wonderment of natural philosophers in Mythic Europe, crocodiles can be found in the shallows of the Indus river, giving rise to speculation that the Indus and the Nile are the same river and that following the Indus upriver will lead a traveler to the lands of Egypt.

Across the river to the east lies the fabled land of Hind, Mythic India ...

Daybal

The gateway of Al-Sind, this port lies in the creeks and mangroves of the Indus delta. It is a confusing mix of cultures from across the Caliphate, although European travelers are rarely seen. Founded by a fisherwoman named Mai Kolachi, this town was known as Krokola to the Greeks and marked the spot where Alexander the Great's army encamped prior to their return to Babylonia.

The original shipyards of Nearchus, Alexander's admiral and biographer, lie past the sand spit on the island of Manora (Morontobara) concealed within a small Faerie regio.

Al-Mansura (Brahmanabad)

The original misr, or Arabic capital, of Sindh was named after the second 'Abbasid caliph, al-Mansur, r. 754-775. Originally home to large numbers of the hereditary brahman caste, it is a cosmopolitan mix of outcasts and renegades from across the Islamic Empire. Long since abandoned, these ruins once stood as

proud temples of forgotten Faerie gods. Now they dominate the swampy outskirts of the newer, concentrically constructed city.

Mythic Sites near Bukhara

hoja Ismail

To the north of Samarkand lies the small shrine of Ismail al-Bukhari (810-887 CE), the exiled Muslim scholar of the hadith considered one of the greatest authorities in Islam after the Qur'an. His shrine can be invoked for baraka like other Islamic forebear—al-Bukhari is considered to have Divine Might of 25. His powers relating to wisdom and truth are: Acknowledgement of Evil, Grant of Serenity, Resist Temptation, Rebuke the Unfaithful.

Shahr-i-Zindah

To the east of the old city of Marakanda lies Shahr-i-Zindah ("tomb of the living king"), a street of tombs named after its central shrine, the grave of Qusam ibn-Abbas. As a cousin of the prophet Mohammed who brought Islam to Sogdia, Qusam can be invoked for the following baraka like other Islamic forebears at his shrine: Acknowledgement of Evil, Celestial Immunity, Expel Demons, Resist Temptation, The Incombustible Shroud, Rebuke the Unfaithful, Terrify the Unbeliever. See Realms of Power: the Divine, for further details regarding baraka. Qusam is considered to have Divine Might of 50.

The Scholar Al-Biruni

Al-Biruni (Alberuni) was a Persian polymath born in the Khwarazmian capital of Kath in the eleventh century. A contemporary and fellow physician of the great Ibn Sina (Avicenna), he is considered once of the great scientists and one of the first to represent the earth mathematically. His travels took him far to the east

and he studied the religion and philosophy of in a distant land, which he believed was far Hind, beyond the Indus. He penned his famous work *Ta'rikh al-Hind* ("*Chronicles of India*") while staying there, although Hermetic scholars doubt the veracity of his claims and many believe he unwittingly crossed into the Faerie Realm during his travels.

In Mythic Europe, al-Biruni may have been an unGifted member of the *Tulab Ibn Sina* tradition of Elementalists (see *Hedge Magic: Revised*, pages 30-32), although he is best known for his non-magical works.

Understanding Astronomy [Arabic and Persian]

Summa: Artes Liberales (Astronomy); Level 3, Quality 10

Kitab al-Jawahir ("*Book of Precious Stones*") [Arabic]

Tractatus: Philosophiae; Quality 10

Ta'rikh al-Hind ("*Chronicles of India*") [Arabic]

Tractatus: Faerie Lore (Arcadia); Quality 10

"Critical study of what India says, whether accepted by reason or refused" [Arabic]

Tractatus: Philosophiae; Quality 10

The Mas'udi Canon [6 books, Persian]

4 Tractati: Artes Liberales (2 on Astronomy, 2 on Mathematics); Quality 10

2 Tractati: Area Lore: Mythic Middle East; Quality 10

An extensive encyclopedia in Persian on astronomy, geography, and engineering, this work is named after Mas'ud, son of Mahmud of Ghazni. Like other encyclopedia (see *Art & Academe*, page 26) it consists of a number of books and can be used for research.

Faces of the Distant Sands

Any campaign must be peopled, and one set in the Mythic Middle East is no different. To make such a task easier, these four characters are offered—a Magical jinn, a faerie, a sahir, and a Zoroastrian mystic. These characters might serve as allies, companions, or even potential rivals.

Nawar Al-Mayia

Nawar is fairly typical Magic-aligned jinn, but unlike most genius loci, her interactions with humanity are generally positive due to her focus comprises as an important communal resource. Interacting with the populace helps Nawar protect herself from the ravages of Acclimation. However, like most magic-aligned creatures, Nawar remains somewhat aloof from human affairs, and she keeps her generally benign interactions with neighbouring human communities to a minimum. Respected by the travelers who partake of her water, most of the sahirs she's bargained with thus far have dealt with her fairly.

Nawar spends most of her time at her focus, a small oasis in the Nefud desert, but her locus can be changed to another desert with minimal changes. Additionally, she is known to a number of sahirs who might summon her to other regions of the Mythic Middle-East.

Story Seeds for Nawar

Story Seed: Bound to Please

To fulfill a Duty owed to Khalid, a sahir has summoned Nawar away from her locus, leaving it vulnerable to al-Qayli's designs. Communities dependent upon the oasis for their

livelihood approach the characters for assistance in either freeing Nawar from the unscrupulous sahir or preserving the nourishing pool from the insane desert jinni.

Story Seed: A Tale of Two Jinniyyas

The tales told about Nawar have given rise to a faerie version of the gentle oasis spirit. The faerie seems innocuous at first, but as it grows more powerful it will attempt to usurp the magic spirit's position, exposing her to the ravages of Acclimation. Simply destroying the imposter won't work because it doesn't conclude Nawar's story, which will continue to draw other faeries to the role. Instead, the characters must try to change the stories told about the oasis to provide as satisfactory ending.

Story Seed: Idol Chatter

A local holy man has begun preaching against the evils of idolatry and has promised to rid the local oasis of its wicked spirit. If the man truly possesses holy powers, then he may very well be able to carry out his dire threat. Can the players convince him that Nawar's presence is beneficial to the community before it's too late?

hamiq Al-Bakr

Narrowly Cognizant, Hamiq himself isn't completely sure why he wanders the scorching deserts of central Arabia, assisting both stranded caravans and lost travelers find their way back to civilization. What he does know is that he derives great satisfaction from reminding settled

By Jason Brennan

folk about the importance of hospitality. Hamiq's role requires him to keep to the outskirts of society. Nevertheless, he remains a well-known figure in the towns where he replenishes his Might between journeys. A number of townsfolk suspect at Hamiq's true origins, but he seems well-behaved so they don't persecute him.

Hamiq, as written, might be encountered virtually anywhere in the Arabian Peninsula, but by changing his (Area) Lore he can be adapted to work in other inhospitable regions. Of course, he could also be summoned up by sahirs operating virtually anywhere in the Mythic Middle-East.

Story Seeds for Hamiq

Story Seed: No Good Deed

A group of merchants Hamiq rescues from a Zawba'a are, in fact, bloodthirsty brigands who proceed to terrorize the entire region. Can the characters stop the bandits before Hamiq's role is redefined as the leader of a group of faerie highwaymen?

Story Seed: Family Ties

On one of his routine visits to the character's covenant, Hamiq is accompanied by a young girl whom he claims is his daughter. Whatever the truth of the matter, the child not only exhibits signs of Jann blood, but also The Gift. Can the characters convince their ally to let them take his daughter as an apprentice, and if so, what boon might he ask in return?

Story Seed: The Lost City

During his travels, Hamiq comes across the ruins of a once-grand city half-buried in an enormous sand dune. His effort to explore the ruins having been thwarted by powerful magical wards, the jinni seeks out the characters for assistance in excavating the site. What magical secrets might the ruined city hold, and will Hamiq even be able to locate it again?

Yusuf ibn Rashid al Halqa

The third character in this offering, **Yusuf** is a fairly typical, although somewhat unfocused Gifted sahir. Despite his eager embrace of the call of jihad, Yusuf recognizes his role as a scholar, and not a warrior. By embracing this difference, he has selflessly dedicated himself to discovering effective stratagems for combating hermetic magic. To his brethren in the Suhhar Sulayman, Yusuf is best known for his passionate devotion to driving the Frankish devils out of the Middle-East for good. Common folk, however, recognize him only as a wandering scholar who occasionally supports himself by working as a tutor.

Yusuf travels extensively and might just as easily be found researching forgotten magical secrets in Baghdad or interviewing survivors of a hermetic raid in the Levant. When not pursuing his pet project, however, he can often be found at his home in Yamama where he has established a laboratory.

Story Seeds for Yusuf

Story hook: Lost and Founder

While researching method of combating magic-resistant foes, Yusuf comes across an ancient and badly-singed book about magic resistance which promises to revolutionize the

suhhar's understanding of the topic. He seeks to enlist the characters' aid in adapting the techniques to work with Solomonic Magic, but who is "Flambo" and how his book came to be in the buyut's great library in Baghdad?

Story Seed: School Daze

After a student of his falls victim to a mysterious curse, Yusuf finds himself accused of witchcraft. Will the characters be able to discover the source of the curse and unmask the true culprit before their friend is convicted and beheaded?

Story hook: The Devil You Know

The characters are approached by a group of infernal jinn who propose forging in alliance against a powerful group of western diabolists. Can the corrupted spirits be trusted, and why have they lead the characters to a Templar stronghold?

Firuz I Arash

Finally, a Zoroastrian Mythic Companion of unquestionable religious devotion, **Firuz** is also a loving husband and father. Indeed, his eldest son's recent investiture freed him from his spiritual responsibilities and permits him to pursue his personal goals. As a mobed, Firuz enjoys the respect due his position within the Zoroastrian community and strives not take it for granted. Likewise he has the ear of Muslim leaders, who consider him a representative of his community. Outside of Kirman, Firuz is not held in any particular esteem or hated, but tends to wear disguises anyway.

Firuz spends most of his time at the agiari in Kirman fulfilling his priestly duties, but his determination to rediscover the secrets of his magian forebears leads him to travel throughout Mythic Persia and beyond. Thus he might be found in the Levant or Thebes tribunals or

even mysterious Sind!

Story Seeds for Firuz

Story hook: Name Game

Firuz appears on the character's doorstep seeking aid. A group of Mulhidun (*Realms of Power: The Infernal*, page 136) have stolen a scroll containing the True Names of many powerful spirits. Can the characters help him track down the thieves and recover the artefact before the diabolists have a chance to utilize their newfound knowledge?

Story hook: A Dish Served Cold

One day a powerful jinni arrives at the agiari seeking revenge against the (long-dead) mobed who bound him to some tedious and humiliating task many centuries ago. Frustrated, the spirit vents its rage upon the Zoroastrian community as a whole. Terrified locals petition Firuz, a direct descendant of the jinni's tormentor, for assistance. Can the characters convince the jinni to abate its wrath and leave in peace?

Story hook: Matters of Faith

When a local mufti publicly questions Zoroaster's status as a prophet, members of the nearby mazdean community find their status as ahl al-kitab threatened. The official responsible bears no ill-will toward his Zoroastrian neighbours and decries any injustices done to them, but is sincere and uncompromising in his belief that the Avesta is not divinely inspired. Can the characters convince him to reconsider his decision?

Nawar Al-Mayia

Magic Might: 20 (Aquam)

Season: Summer.

Characteristics: Int +1, Per 0, Pre +2, Com 0, Str 0, Sta 0, Dex 0, Qik +2

Confidence: 1 (3).

Size: 0.

Virtues and Flaws: Magic Spirit; Jinni; Magical Master; Ways of the Desert; Puissant Ability (swim) Second Sight; Enemy (al-Qayli), Greater Malediction (must honor the terms of any bargain struck); Compassionate, Visions.

Magical Qualities and Inferiorities: Focus Powers x3, Gentle Air, Greater Power x2; Improved Abilities, Improved Recovery.

Personality Traits: Determined +2, Honest +1, Merciful +4*, Reclusive +1.

Combat:

Dodge: Initiative +2, Attack N/A, Defense +3, Damage N/A

Fist: Initiative +2, Attack +1, Defense +3, Damage 0

Kick: Initiative +1, Attack +2, Defense +3, Damage +3

Soak: +0.

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (15-20), Dead (21+)

Abilities: Arabic 5 (poetry), Nefud Desert Lore 6 (trade routes), Bargain 3 (magical bargains), Brawl 1 (kick), Finesse 2 (Aquam), Magical Meditation 3 (preventing acclimation), Penetration 2 (Aquam), Second Sight 4 (jinn), Swim 5+2 (underwater), Theology: Islam 2 (jinn).

Powers:

**Crafter of Water*, Variable points, Init -3, Aquam

Duplicates any effects of non-ritual Creo Aquam or Rego Aquam spell of 20th level or less at a cost of 1 might point per magnitude of the effect.

Donning the Corporeal Veil, 0 points, Init -1, Corpus

As per *Realms of Power: Magic*

**Manifestation*, 4+ points, Init (2 - points spent)

As per *Realms of Power: Magic*

**Presence*, 0 points, Constant, Imaginem

As per *Realms of Power: Magic*

Vis: 4 pawns of Aquam Vis in her heart. In addition, 2 pawns of Aquam Vis can be harvested from her oasis each year by gathering the ice that forms on the pool's surface on the night of the winter solstice.

Appearance: When she invokes her Donning the Corporeal Veil power, Nawar appears as a nubile woman clad in a flowing blue gown. Her oasis consists of a cool, clear pool of water with a few young date-palms to give shade to travelers.

An Oasis Spirit of moderate power, Nawar is in almost constant conflict with Khalid Al-Qayli, the jinn of an erg that aspires to consume her lands. Despite the desert spirit's superior Might, Nawar has thus far been able to resist his advances due to a series of alliances with local tribes, other jinn, and even sahirs. She would dearly like to forge a Spiritual Pact so she could work against Al-Qayli more directly, but is not powerful enough to do so yet.



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Hamiq Al-Bakr

Faerie Might: 20 (Vim)

Characteristics: Int 0, Per 0, Pre -1, Com 0, Str +1, Sta +2, Dex +3, Qik +1

Size: 0

Virtues and Flaws: Jinn, Observant, Passes for Human; Focus Power, Greater Power; Faerie Sight, Faerie Speech, Humanoid Faerie, Improved Characteristics, Improved Might x3, Improved Powers, Lesser Power, Skinchanger; Greater Malediction (must honor the terms of any bargain struck), Might Recovery Requires Vitality; Dutybound (hospitality), Incognizant, Traditional Ward (Bismallah).

Personality Traits: Kind +3, Humble +1, Pious +1.

Combat:

Dodge: Initiative +1, Attack N/A, Defense +4, Damage N/A

Knife: Initiative +1, Attack +8, Defense +5, Damage +3

Thrown Knife: Initiative +1, Attack +11, Defense +8, Damage +3

Soak: +2

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (15-20), Dead (21+)

Pretenses: Animal Handling 4 (camels), Arabia Lore 7 (towns), Artes Liberales 2 (grammar), Brawl 3 (Knife), Faerie Speech 5 (Storytelling), Finesse 2 (Terram), Folk Ken 2 (merchants), Ride 3 (long distances), Survival 7 (deserts), Theology: Islam 3 (jinn), Thrown Weapon 6 (knife)

Powers:

The Leap of Homecoming, 4 points, Init -4, Corpus

As per **ArM5**, but with Group target so he can affect multiple travellers.

Ruler of Sand, Varies, Init -3, Terram

This power duplicates the effects of any non-ritual Terram spells of 20th level or less, so long as they affect sand, at a cost of 1 might point per magnitude of the effect.

Quenching the Parched Throat, 0 points, Init -9, Aquam

This power fills up to 10 containers with cool fresh water. The water created by this effect is temporary, but is nourishing for as long as it remains and Hamiq is careful not to allow the power to lapse until his target(s) have had a chance to consume real water.

(Base 2, +1 Touch, +4 Faerie, +2 Group)

Equipment: Robes, canteen, knives, camel

Vis: 4 pawns of Vim in his eyes.

Appearance: Hamiq appears as a middle-aged Muslim gentleman, clearly well-prepared for the rigors of desert travel. At times he travels with a dromedary camel (an extension of his own glamour) carrying a large waterskin on its back.

Hamiq is an unusual sort of jinn who involves himself in the morality tales of Arabian Peninsula. He wanders the major trade routes searching for lost travelers whom he can then lead back to civilization (secretly employing "The Leap of Homecoming") drawing vitality from the sense of relief and gratitude felt by those he helps.

Due to his faerie nature, Hamiq can only draw vitality from humans (and thus recover Might) when he is acting in a supporting role. Therefore, he must be careful to avoid acting as Deus ex Machina in those stories he enters. At most, he might transport a traveler to within a few miles of town and provide him with water and directions.



Yusuf ibn Rashid al Halqa

Characteristics: Int +1, Per 0, Pre +4, Com 0, Str -1, Sta +1, Dex -1, Qik +1

Size: -1

Age: 40 (35)

Warping Score: 4 (0)

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Sahir, Wise One; Sihr; Educated (Islamic), Good Teacher, Great Presence, Greater Magical Defenses, Inspirational, Puissant Sihr; Driven (remove crusaders from Muslim lands), Restriction (must be barefoot); Disfigured (ass's ears), Magic Spirit Companion, Small Frame

Personality Traits: Proud +3, Cheerful -3, Condescending +1

Combat:

Dodge: Initiative +1, Attack N/A, Defense +1, Damage N/A

Fist: Initiative +1, Attack -1, Defense +1, Damage -1

Kick: Initiative 0, Attack -1, Defense 0, Damage +2

Soak: +5

Fatigue Levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-4), -3 (5-8), -5 (9-12), Incapacitated (13-16), Dead (17+)

Abilities: Arabic 5 (scholars), Artes Liberales 2 (alphabets), Bargain 4 (jinn), Concentration 2 (maintaining spells), Faerie Lore 3 (folk tradition), Leadership 3 (jinn), Magic Lore 3 (spirits), Medicine 4 (sanguine diseases), Parsi 3 (storytelling), Penetration 5 (Sihr), Philosophiae 4 (reagents), Teaching 5 (Solomonic Arts), Theology: Islam 4 (magic), Yamama Lore 3 (jinn)

Sihr: 12+2, **Alchemy:** 8, **Astrology:** 6, **Physic:** 7, **Storytelling:** 6, **Travel:** 8

Naranj Known:

Move along, move along (Storytelling, 10/+10)

Nawar al-Mayia (Sihr, 20/+18)

Scald the heathen sorcerer (Alchemy, 10/+12)

Sow the seeds for a crop of betrayers (Storytelling, 25/+10)

Touch of Bakhtyshu (Physic, 30/+15)

Walk the secret path (Travel, 25/+17)

Appearance: Yusuf is a slight man in plain, but clean robes and a tall yatu-like hat (to conceal the long, fuzzy set of ears he received from a disgruntled jinni, earlier in his career). His beard is long, but neatly trimmed and he is usually seen either barefoot or wearing simple sandals that can be quickly removed if necessary.

Yusuf is a rather typical Gifted sahir with the possible exception of his strong counter-crusader sympathies. Despite possessing The Gift, Yusuf earns his living as a teacher (his Storytelling ability granting a net bonus of +1 to social interactions). When he's not supporting himself through his teaching, Yusuf is busily researching methods to bypass magic resistance.

New Naranjs:

Scald the heathen sorcerer

Solomonic Alchemy, Level 10

Alteration: Substantial

This naranj instantly heats a volume of sand to such a temperature that any character exposed to it suffers +10 damage. Some sahir have been known to use high-level variants of this effect to cover Muslim retreats by creating patches of super-heated earth in the path of pursuing armies.

(Base 4, +2 Substantial)

Touch of Bakhtyshu

Solomonic Physic, Level 30

Potency: Mighty

This naranj confers a +12 bonus on the patient's recovery rolls for the targeted wound. This spell represents a more potent version of Balm of the Barmakids.

Walk the secret path

Solomonic Travel, Level 25 Ritual

Delay: Season

This naranj, allows the caster to create a magical doorway to any location that he has an active Arcane Connection to. The portal is usually only wide enough for one person to pass through it at a time but it remains open for as long as the jinn maintains concentration, allowing a virtually unlimited number of individuals through. The spell is most typically employed during sieges, allowing the defenders to provision their garrison or evacuate wounded as necessary.

(Base 25)



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Firuz I Arash

Characteristics: Int +2, Per 0, Pre -1, Com +3, Str 0, Sta 0, Dex 0, Qik -1

Size: 0

Age: 40 (37)

Warping Score: 2 (0)

Confidence Score: 1 (3)

Virtues and Flaws: Mazdean Priest, Outsider; Adjuration, Invocation, True Faith, Wonders; Ceremony, Magian Lineage, Puissant Invocation, Strong-Willed; Driven (recover Mazdean magical secrets); Animal Companion, Poor Eyesight.

Personality Traits: Honest +2, Pious +3, Determined +2.

Combat:

Dodge: Initiative -1, Attack -, Defense -1, Damage -

Fist: Initiative -1, Attack 0, Defense -1, Damage 0

Kick: Initiative -2, Attack 0, Defense -2, Damage +3

Soak: +0

Fatigue Levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Adjuration 5 (yazdan), Arabic 3 (insults), Artes Liberales 2 (Astronomy), Avestan 4 (myths), Ceremony 4 (Adjuration), Dominion Lore 3 (yazdan), Invocation 6+2 (Wonders), Kirman Lore 3 (Zoroastrians), Leadership 1 (Ceremony), Mobed Lore 3 (initiations), Parsi 5 (Baloch), Stealth 2 (hiding), Theology: Islam 1 (prophets), Theology: Mazdean 5 (sacraments), Wonders 5 (fire).

Appearance: Firuz is a robust man with slightly graying hair and a scraggly-looking beard who appears to be in his late 30s. He generally wears the vestments and kusti of a mazdean priest, but frequently wears a heavy woolen robe while traveling (both to protect his good robe and to avoid any potential harassment). He is usually accompanied by a small dog with spotless white fur save for two dark patches situated above its eyes.

Firuz is currently scouring Mythic Persia looking for magical artifacts created by Zoroastrian magi of old in the hopes of restoring the mystical supremacy of his faith.

Sample Effects:

Call Forth the Named Spirit

(Invocation, Adjuration, Level 25)

Range: Arcane Connection. Duration: Momentary. Target: Individual.

This effect causes a spirit, to whom the Mobed must possess an arcane connection, to manifest itself in the caster's presence. This invocation confers no special protection from the summoned spirit, however, so the summoner will need to prepare any safeguards beforehand.

(Base 5, +4 Arcane Connection)

Yoke of Faith

(Invocation, Adjuration, Level 35)

Range: Touch. Duration: Fire. Target: Individual.

This effect forces a supernatural being to obey a single command from the caster for as long as a specific sacred fire (selected when the invocation is performed) continues to burn.

(Base 15, +1 Touch, +3 Fire)

Avenging Flame

(Invocation, Wonders, General)

Range: Voice. Duration: Momentary. Target: Individual.

This effect summons up a bolt of holy flame that inflicts damage equal to: (Level - 10). Thus, for example, a Level 15 invocation causes +5 damage.

Blessing of Ohrmazd

(Invocation, Wonders, Level 20)

Range: Touch. Duration: Sabbath. Target: Individual.

This effect conjures forth a dazzling fist-sized orb of light which provides illumination equivalent to bright daylight within an area 10 paces across.

(Base 5, +1 Touch, +2 Sun)



The Lists of Solomon: Jinn Apocrypha

114-115)

Imprisoning Jinn

Several Supernatural Abilities in Mythic Europe may be used to imprison jinn, and all of them originate from the same art practiced by sorcerers long before the birth of Christ, utilizing very similar concepts. Existing differences spring from methods for compelling jinn.

Binding: this Goetic Art binds a spirit regardless of Realm to an object or person and is an Infernal power. It grants no further control over the bound jinni unless the Art of Commanding is also used. Binding and Commanding are both aligned to the Infernal. (*Realms of Power: the Infernal*, page

Bonding: A second application of this Faerie Art allows the summoner to bond a Faerie spirit such as a Faerie jinni to an object (bottle, ring, lamp or other object chosen by the summoner) and draw upon the powers of the bonded spirit. (*Realms of Power: Faerie*, page 130)

(Elemental) Summoning and Controlling: Jinn associated with a specific element (Aquam, Auram, Ignem, or Terram) regardless of Realm alignment can be summoned and held within a container where it remains under the summoner's control until released. Although usually aligned with Magic, this form of Summoning can be aligned with Faerie or the Infernal although the related

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Elemental Art of Controlling is always aligned with Magic. (See *Hedge Magic: Revised Edition*, Chapter 2: Elementarists).

Sihr: sahir can use this Accelerated Ability to summon and bind jinni regardless of Realm alignment to their service, enforcing a bargain which may include imprisonment in an object. In effect, Magic jinn are convinced to shift their locus to the prison object, Infernal jinn are forced to occupy the container and Faerie jinn of sufficient Cognizance are persuaded to invest the proffered prop with some of their spiritual



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essence, replacing one of their existing Virtues with the External Vis Virtue. Such bargains are generally distasteful to the jinn however, and impose a +6 penalty to the Ease Factor of the bargaining attempt. Further details on Sihr are given *The Cradle and the Crescent*.

In addition, the Hermetic Arts of Rego Vim can be used to imprison jinn of a specifically nominated Realm, compelling them to service using spells similar to Voices from Hollow Spaces used by House Tremere to entrap ghosts within places and objects (*Houses of Hermes: True Lineages*). The Hermetic Sahirs developed spells enabling them to imprison elemental Magic jinn within containers inscribed with a Ring (the mouth of a bottle, the inside circumference of a metal

band, the spout of a lamp). Application of the Until (Condition) Duration granted by the Faerie Magic Mystery similarly allows Merinitia magi to imprison Faerie jinn within sealed objects until their prison is opened. None of these methods impart control over the imprisoned spirit; further application of Hermetic magic or non-magical bargaining and compulsion is required to entreat further service.

(Form) Jar of Solomon

R: Voice, D: Ring, T: Ind, Re Aq/Au/Ig/Te Level 35

These spells, one for each elemental Form (Aquam, Auram, Ignem, or Terram), allow a Hermetic Sahir or other magus to imprison an elemental jinni

regardless of Realm within a Ring placed upon common object such as a lamp, earthenware jar, gemstone or metal band as appropriate, imitating a lost non-Hermetic ability of the tradition passed down from the magic of Solomon. The spell does not compel the imprisoned jinni to serve willingly however and in many cases angers the bound jinni, resulting in a +6 to the Ease Factor needed to successfully strike a bargain with the spirit using the Sihr Ability. The jinni may still be commanded with Hermetic magic normally.

Variants of this spell that affect jinn aligned with the Herbam Form may exist and it would be possible to design a similar Rego Vim spell that targets a subset of jinn aligned to particular Realm. For example, a

Jackal (Thos)

Characteristics: Cun +0, Per 0, Pre -2, Com -4, Str -3, Sta +2, Dex +3, Qik +3

Size: -2

Confidence Score: 0

Virtues and Flaws: Improved Characteristics (x2), Long-Winded, Sharp Ears

Qualities: Fast Runner, Keen Sense of Smell, Pursuit Predator, Sharp Ears, Tireless

Personality Traits: Friendly +3

Reputations: Scavenger (local) 4

Combat:

Dodge: Init +3, Attack na, Defense +6, Damage na

Bite: Init +3, Attack +10, Defense +8, Damage -2

Soak: +2

Fatigue Levels: OK, 0/0, -1/-1, -3/-3, -5, Unconscious

Wound Penalties: -1 (1-3), -3 (4-6), -5 (7-9), Incapacitated (10-12), Dead (13+)

Abilities: Athletics 5 (distance running), Awareness 3 (smell), Brawl 3 (teeth), Hunt 4 (track by smell), Survival 3 (desert)

Natural Weapons: Teeth: Init 0, Atk +3, Def +1, Dam +1.

Appearance: smaller than a wolf with shorter legs, the jackal is slighter in build with a longer body and a shorter tail. Predominantly reddish-yellow in color, some individuals have black highlights or even grey fur.

Unlike the wolf, the jackal or ibn 'awa (wawi), is not a pack animal and usually hunts alone or in mated pairs or scavenges near the edges of human settlements. It is more friendly to man than its cousin the wolf and can be domesticated and even trained to act as a guardian but not for hunting.

Black jackals are also considered symbols of Anubis, the Egyptian god of embalming and the dead. The black jackal is also a common shape assumed by both Faerie and Infernal jinn, particularly members of the Ghul tribe, probably due the animal's scavenging tendencies and habit of lurking near cemeteries.

All jackals are fast runners and gain +3 on all rolls involving running, able to pursue prey for long periods over considerable distances if necessary.

Hermetic magus could design a Vim version of the spell that could affect Faerie jinn regardless of elemental affinity but would need to design separate similar versions of the Vim spell to affect either Magic or Infernal jinn.

Sahir who imprison jinn regularly are likely to gain a negative Reputation with jinn as a Slaver, the score of which subtracts from all their rolls to bargain with jinn. If the caster botches the spell-casting roll, they may be imprisoned within the object instead of the targeted jinn at the Storyguide's discretion.

(Base 15 (control a spirit in an unnatural manner), +2 Voice, +2 Ring; special: incorporates some non-Hermetic elements)

Recalling and Reciting Suras against Jinn

The memorization and recital of the Qur'an and the associated hadith is an integral practice in the Islamic faith. This recollection of whole verses and even suras is reflected in play by using rules similar to the New Ability: Art of Memory, introduced in *The Mysteries: Revised Edition*, pages 25-26. As a technical subject falling within the bounds of Theology: Islam, an Islamic character may use this technique without knowing Art of Memory but the character must make a stress die + Intelligence roll (with three extra botch dice) against an appropriate Ease Factor.

If not using the Art of Memory Ability, the character must roll both to memorize and recall the desired sections: memorize one of the short suras or a short collection of verses from one of the larger suras (taking no longer than 5 minutes

to recite), memorize a full section or juz of the Qur'an (equivalent to a collection of 50 or less verses (an ayat) that takes less than 1 hour to recite), memorize 5 full juz (comprising a collection of verses that take less than half a day to recite) or memorize the full Qur'an (a task that takes nearly a full day to recite).

The "Bismallah", the "Four Quls" and "the Throne Verse" of the 2nd sura "al-Baqarra" are all considered short selections taking less than 5 minutes (2 Diameters) to recall and recite.

New Virtue: hamil

Major General Virtue

A hamil ("one who carries") is the medieval title of an individual who has memorized the whole Qur'an and thus earns the right to be a respected qari' ("reader"), a person trusted to accurately recite the Qur'an at times of prayer or during Ramadan. Even if you possess no other applicable Social Status Virtue, you are considered a minor official of the religious elite and treated accordingly with a positive Reputation of Qari' 2. You begin play having memorized the entire Qur'an and likely know several long tracts from the collected hadith and books on Islamic Law.

You may recall and recite sections of the Qur'an of various lengths using your Theology: Islam score instead of an Art of Memory score, as noted above. As part of this Virtue you gain the benefits of the Educated (Islamic) (*Realms of Power: the Divine*, page 115) and Puissant Theology: Islam Virtues at no cost and may purchase Academic Abilities during character creation. You must purchase an Arabic score of at least 6. You do not have any other remarkable memorization abilities on topics outside of Theology: Islam but

may purchase a score in Art of Memory separately.

Other Supernatural Creatures of the Mythic Middle East

The **ghaddar** (ghad-DAHR) or gharrar (ghar-RAHR) is a hideous creature found in Yemen, 'Asir and the southern Hijaz. It takes the form of a huge but immensely ugly woman, with razor-sharp teeth, and enjoys frightening and torturing its victims, usually by devouring their genitals (Infernal or Faerie).

The **dilhan** (dil-HEHN) looks like a human being but eats human flesh. It lives on the islands around the Arabian coast and rides on an ostrich. Its cry paralyzes its victims (Infernal, Magical or Faerie).

The **shiqq** (SHIQQ), in its true form looks like the bottom half of a human, cut off at the waist. It often uses powers of illusion to make itself appear as a whole, complete and attractive human being, and it can also hum an enchanting melody that makes its victims more likely to obey its desires. It is said that nises are born from the union of a shiqq and a human being (Infernal, Magical or Faerie).

The **hatif** (HEH-tif) is invisible, but its voice may be heard giving advice or warnings to those in need (Divine or Faerie).

Beastly Shapes of the Jinn

The following creatures can commonly be encountered in the Mythic Middle East, and their forms are often used by shape-changing jinn.

Ass (Donkey)

Characteristics: Cun -3, Per 0, Pre -4, Com -4, Str +4, Sta +4, Dex -1, Qik -2

Size: +2

Confidence Score: 1(3)

Virtues and Flaws: Ferocity (consumed by lust), Long-Winded; Noncombatant

Qualities: Defensive Fighter, Domesticated, Hardy

Personality Traits: Lustful +3, Meek +2

Reputations: Brutish (local) 2

Combat:

Hooves: Init +0, Attack +5, Defense +4, Damage +5.

Soak: +4

Fatigue Levels: OK, 0/0, -1/-1, -3, -5, Unconscious

Wound Penalties: -1 (1-7), -3 (8-14), -5 (16-21), Incapacitated (22-28), Dead (29+)

Abilities: Athletics (climb) 3, Awareness 3 (predators), Brawl (dodge) 4

Appearance: These statistics describe a typical domesticated ass or donkey.

Rare Bjornaer magi born in the Levant have been noted with a donkey Heartbeast of melancholic humor with a choleric aspect, but such individuals always take the wild versions of these animals, the onager, known as the koulán in the Mythic Middle East (see below), as noted in *Houses of Hermes: Mystery Cults*, "The Heartbeast", pages 18-24.

Donkey Variants

Koulán (Onager or Wild Ass)

Lose the Domesticated Quality and Noncombatant Flaw. Add the Herd Animal Quality. Change the Personality traits to: Jealous +4 and Wild +3. Add the Envious (Minor) Flaw. Add Survival (desert) 5. The koulán's hooves have the following combat statistics: Init +0, Attack +5, Defense +4, Damage +5.

Mule

Add Improved Characteristics x2, increase Strength and Stamina

to +5, decrease Dexterity and Quickness by one each. Add the Tireless Quality and an extra Fatigue Level. Gain the Great Bearer and Tough Virtues and suffer the Pack Mentality / Follower Flaw. Change Personality Traits to Stubborn +3 and Plodding +2. Reputation changes to Hardy 2 (throughout Mythic Middle East). Soak is increased to +8 and a mule's kick has the following combat statistics: Init -1, Attack +4, Defense +3, Damage +6.



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Ass (Donkey)

A common site in the Mythic Middle East, the ass is used as a beast of burden within cities and near more populated areas as it is ill suited to desert crossings. The sterile mule or hinny, cross-bred with the Arabian horse, is commonly used as a pack animal or mount and more resilient to long journeys.

Ostrich, Arabian

Although more commonly found in Egypt, a slightly smaller version of this flightless bird ranges throughout northern Arabia and the Levant. Similar specimens can even be found in parts of Uman. Valued for their feathers, leather and less so for their meat, they roam the semi-arid plains in great flocks but avoid the deep desert. Ostrich

hunting remains a favorite pastime of nobles and rich sahir.

Waral

Giant specimens of these lizards are sometimes used as mounts by desert jann or even sahir, using modified saddles and harness although they must be kept separately to horses, camels and other beasts of burden as

Ostrich, Arabian

Characteristics: Cun -2, Per +2, Pre -1, Com -2, Str +0, Sta +2, Dex +2, Qik +3 (1)

Size: +0

Confidence Score: 0 (0)

Virtues and Flaws: Improved Characteristics, Keen Vision, Perfect Balance, Sharp Ears; Fragile Constitution

Qualities: Camouflage, Defensive Fighter, Fast Runner, Hardy, Herd Animal, Keen Eyesight, Thick Feathers

Reputations: None

Combat:

Dodge: +3, *Attack* N/A, *Defense* +6, *Damage* N/A

Kick (as hoof): Init +5, *Attack* +8, *Defense* +7, *Damage* +0

Soak: +2

Fatigue Levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28), Dead (29+)

Abilities: Athletics 3 (running), Awareness 4 (predators), Brawl 4 (dodging), Survival 5 (home terrain).

Natural Weapons: the weapon statistics for an ostrich's kick are Init +2, Atk +2, Def +0, Dam +0.

Appearance: this large bird has a long neck and legs with huge eyes. Males are typically black with white tail plumage whereas females are a more discreet grey color.

Unlike other birds, an ostrich cannot fly or even glide but can run as fast as a gazelle if needed. Similar to horses, an ostrich gets a +3 to all rolls involving running.

Larger versions of these birds are kept by some jann o use

instead of horses or to trade with nobles and sahir who favor a more exotic mount to impress the common folk. Such specimens are typically Size +1 or larger and may have additional Virtues such as Great Quickness, Perfect Balance and Unaffected by the Gift. Some jann have bred their flocks to have magical powers dealing with travel and distance.



Falcon (Saqr)

Characteristics: Cun -1, Per +3, Pre +1, Com 0, Str -6, Sta +2, Dex +1, Qik +6

Size: -3

Confidence Score: 1 (3)

Virtues and Flaws: Ferocity (swooping attack), Keen Vision, Long-Winded; Fragile Constitution

Qualities: Accomplished Flier, Extra Natural Weapons, Fast Flier, Keen Eyesight, Imposing Appearance x2, Pursuit Predator, Tireless

Personality Traits: Fierce +3

Reputations: None

Combat:

Talons: Init +5, *Attack* +6, *Defense* +12, *Damage* -4

Beak: Init +6, *Atk* +6, *Defense* +9, *Damage* -5

Soak: -2

Fatigue Levels: OK, 0/0, -1/-1, -3/-3, -5, Unconscious

Wound Penalties: -1 (1-2), -3 (3-4), -5 (5-6), Incapacitated (7-8),

Dead (9+)

Abilities: Athletics 5 (swift flight), Awareness 4 (spotting prey), Brawl 2 (talons), Hunt 4 (game birds), Survival 3 (desert climates)

Natural Weapons: The weapon statistics for a falcon's talons are Init -1, Atk +2, Def +3, Dam +2. The statistics for its beak are Init 0, Atk +3, Def +1, Dam +1.

Appearance: These statistics are for a saqr (referred to as a "saker" by the Franks), the falcon most prized by Bedouin sheikhs and nobles.

Like all falcons, saqr are fast fliers and gain a +3 bonus to rolls involving speed.

they unsettle normal animals. The statistics above represent a typical oversized jann steed, but the more common smaller versions can be encountered throughout Arabia, Mesopotamia, Persia and the eastern deserts either in the wild or in the menageries of nobles and sahir.

Local stories from the Kyzyl Kum tell of smaller, more intelligent waral that can stand on their hind legs, manipulate tools

and perhaps even perform limited magic. Whether these creatures are merely advanced specimens of the great lizards, Faerie jinn that feed of the fear and mystery of humans by assuming a hybrid reptilian form or are a type of dragon-kin is unknown.

Waral (Varanus)

Characteristics: Cun +2, Per 0, Pre -6(+3), Com -2, Str +5, Sta +2, Dex +2, Qik -1

Size: +2

Confidence Score: 1 (3)*

* due to Ferocity Virtue, when defending food or a fresh kill

Virtues and Flaws: Ferocity (defending food), Greater Immunity: Poison, Tough; Depressed, Poor Eyesight

Qualities: Aggressive, Crafty, Grapple, Hardy, Loathsome Appearance, Keen Sense of Smell, Thick Scales, Tough Hide, Venomous

Personality Traits: Languid +2

Reputations: Dangerous (local) 2

Combat:

Bite: Init -1, Attack +11, Defense +6, Damage +9* and poison (see below)

Grapple: Init -1, Attack +7, Defense +4, Damage special (see ArM5, page 174)

* Includes a +3 bonus from Crushing Jaws

Soak: +5

Fatigue Levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28), Dead (29+)

Abilities: Athletics 3 (running), Awareness 3 (food), Brawl 5 (bite), Survival 3 (desert).

Powers:

Venomous Bite, 0 points, Init 0: when a waral attacks, compare its Attack Advantage to the victim's armor Protection (not his Soak). If the waral's advantage is higher, the victim suffers the effects equivalent to an exceptionally debilitating poison (Stamina roll against Ease Factor 12, Incapacitating), regardless of whether the bite inflicts an actual wound. Unlike smaller venomous creatures such as the adder, a waral's special attack is not hindered by high leather boots or other simple measures and it can use the venom to great effect on a victim it has already grappled with its locking bite.

Appearance: these large grey lizards can become aggressive

when provoked, lashing their tail when aroused. Their size and color varies depending on their habitat, with some specimens growing over 8 feet long. Although slow in gait, the creature's powerful jaws can snap closed quickly to lock around its prey and prevent escape.



Off the Shelf

Books are an essential part of **Ars Magica** — magi write them, seek them out, and study from them to increase their Arts. The titles are often fanciful, reflecting important magi in a saga or the focus of the material. To provide a Storyguide with a few historical and fictional manuscripts, we offer this list of thirty-two titles. While some were previously posted on the Atlas forums all have been revised and fully described to provide sagas with more books to fill the libraries of your magi.

There are several types of books described in this list, such as folios, quartos, octavos, and sextodecimos. These varieties can be identified by:

A folio volume is typically 15 in (38 cm) or more in height, the largest sort of regular book.

A quarto volume is typically about 9 in (23 cm) by 12 in (30 cm), roughly the size of a modern magazine. A sheet folded in quarto is folded in half twice at right angles to make four leaves.

An octavo volume is typically about 5 to 6 in (13 to 15 cm) by 8 to 9 in (20 to 23 cm), the size of a modern trade paperback. A sheet folded in octavo is folded in half 3 times to make 8 leaves.

A sextodecimo volume is about 4.5 in (11 cm) by 6.75 in (17 cm), the size of most mass market paperbacks. A sheet folded in sextodecimo is folded in half 4 times to make 16 leaves.

There are also many types of bindings, such as Coptic, Islamic bookcover, or woodbinding. A Coptic binding is characterized by one or more

By Ben McFarland
with James Parks

sheaves of pages sewn through the folds, which are then chain stitched to each other across the spine. Islamic bookbinding has a large leather flap which closes over the front of the text, protecting the pages. Finally, woodbinding might have the sheaves either stitched through the wooden cover board, or have the boards attached to the outer most pages with glue and then covered with leather.

Some books, however, are simply kept as scrolls or metal sheets. Magi, of course, tend to approach the art of bookbinding with a creative eye, going to great lengths to make their text unique and artful through the use of exotic materials in the cover, inks or even the parchment which might complement the subject matter further, aiding in study. It is possible a magus might augment the quality of his next manuscript, adding +1 or +2 to the Source Quality by incorporating materials from an irreparable book on a similar subject matter. Regardless, these particular tomes may be no more attractive than another on the same topics, but provide color for a covenant's library. At a Storyguide's indication, however, particular pieces of plot relevant information may only be available through the study of a specific title.

Mundane Texts

Addendum to Galen [Latin]

Summa: Medicine; Level: 3, Quality: 10

Covenant Build Points: 19

Possible Locations: a collection in Palermo, with a traveling physician, in the library of a monastery in Egypt.

Description: Authored by an unknown physician who mentions Palermo and several sites in the Levant, such as Aleppo and Damascus, this text discusses a number of treatments for long-term illnesses and details practices for long-term recovery from serious wounds. The author seems to have had access to unknown or unpublished works of the

Entry Format

Texts are written in Latin unless otherwise specified. Some texts are specifically designated in Latin when there is a possibility of copies in other languages. For texts with multiple volumes, additional languages may be specified if a subcomponent is written in another language. The format for these entries is:

Book Title [Number of Books, Language written]

Type of book: Topic (Specialty); Level: X, Quality: X

Covenant Build Points: The number of build points that the book costs to buy during covenant creation.

Possible Locations: A short list of places this book might be found.

Description: Details on the book and its subject matter.

great Roman physician, Aelius Galenus. This quarto is fashioned from fine sheep vellum, and the writing surfaces have been dyed white with chalk. The text is scribed in a small but very legible handwriting, using a blue ink. The book's many illustrations are rendered in black and red ink. Measuring roughly 12 inches tall by slightly more than eight inches across, faded blue silk wraps the oaken cover boards.

Anabasis

Tractatus: Ancient Greek; Quality: 10

Tractatus: Area Lore (Babylon); Quality: 10

Covenant Build Points: 20

Possible Locations: Hidden in a desk in a Crusader castle within the Levant, carried by an advisor to an imam in Turkey, bundled between cloaks in the saddlebags of a dead camel.

Description: Written by Xenophon, this is the Hellenistic writer's most famous work. The journey that it narrates is his best-known accomplishment. It is written in Ancient Greek on a group of six very long papyrus scrolls fitted with brass rods on either end. The papyrus has been well cared for and is still

quite supple for its age. They are kept in a long, pine coffer stained black and lined with a soft, grey fur; each scroll has its own niche.

Xenophon accompanied the Ten Thousand, a large army of Greek mercenaries hired by Cyrus the Younger to seize the throne of Persia from Artaxerxes II. Although victorious in a battle at Cunaxa in Babylon, Cyrus died and the expedition rendered moot. Stranded deep in enemy territory, the generals were subsequently killed or captured due to treachery. Xenophon played an instrumental role in encouraging the 10,000 to march north to the Black Sea. Abandoned in the middle of the hostile Anatolian plateau, without anything other than what they could obtain by force, the 10,000 fought northward, making ad hoc decisions as to their destiny. Ultimately, this "marching republic" reached the shores of the Black Sea with their famous cry: "thalassa, thalassa" (Greek: the sea, the sea!). "The sea" meant the army could buy passage on the merchant ships back to Greece and safety.

Commentarii de Bello Gallico

Tractatus: Area Lore (Gaul); Quality: 8

Tractatus: Faerie Lore; Quality: 8

Tractatus: Latin; Quality: 8

Covenant Build Points: 24

Possible Locations: carried by a Redcap for personal trade, in the backpack of a wandering trobairitz, kept in a noble family's collection but inside another book binding.

Description: This folio is written on a series of vellum sheets about 18 inches long and 10 inches wide, then stitched together and pressed between two polished boards of cedar with a leather spine dyed a deep burgundy. The corners are braced with lead fittings and closed with a brass clasp. The text is written in a very blocky script.

The *Commentarii de Bello Gallico* (Latin: *Commentaries on the Gallic War*) is an account written by Julius Caesar about his nine years of war in Gaul, describing the battles and intrigues. Focusing primarily on the Helvetian War in 58 BC, Caesar describes Gaul and the campaign against the Helvetii. The Helvetii forged an alliance of tribes to fight him. The conflict drew the Romans out of Provence and into northern Gaul. Later books are about the campaigns against the Veneti, the Aquitani, the Germanic peoples and the Bretons; Caesar's invasions of Britain; the insurrection of Gaul, and the defeat of Vercingetorix at Alesia.



De Excidio Britanniae

Tractatus: Area Lore (England); Quality: 6

Tractatus: Faerie Lore; Quality: 3

Covenant Build Points: 9

Possible Locations: in the rectory of a recently and seriously damaged church, with a Templar's personal effects, recovered as salvage by a fisherman after a storm.

Description: Scribed on vellum and bound in oak wrapped with leather, this is a sixth-century diatribe written in Latin by the monk, Gildas, which gives some insight into "dark age" Britain and the situation following the departure of the Romans. The pages of this octavo are a bit swollen, and its binding is loose. This has reduced its Qualities both by 4. A season of repair by a bookbinder restores its Qualities to 10 and 7. It measures five inches by nine inches.

De Fide Trinitatis

Tractatus: Dominion Lore; Quality: 8

Tractatus: Latin; Quality: 8

Tractatus (Commentary): Theology (Christian); Quality: 8

Covenant Build Points: 24

Possible Locations: a private collection in Palermo, with a traveling physician, hidden in a desk the library of an abbey in France.

Description: Alcuin of York had a long career as a teacher and scholar, first at the school at York now known as St Peter's School (founded in 627 AD) and later as Charlemagne's leading advisor on ecclesiastical and educational affairs. From 796 until his death he was abbot of the great monastery of St Martin of Tours. This book is Alcuin's commentary on the Bible. It is an octavo bound with yew boards wrapped with black dyed linen. Its edges and clasp are fashioned from bronze crafted with an angelic motif.

De Vita et Moribus Iulii Agricolae (The Life and Character of Julius Agricola)

Tractatus: Area Lore (Britain); Quality: 11

Tractatus: Faerie Lore; Quality: 11

Tractatus: Latin; Quality: 11

Tractatus: Organization Lore (Roman Empire); Quality: 11

Covenant Build Points: 44

Possible Locations: in a Venetian bookseller's shop, wrapped in a cloak and placed in the wall of London house, in the possession of a merchant in Orleans.

Description: In this work by Tacitus, the tone of the Agricola recalls the style of proud Roman laudationes funebres (funeral speeches). After considering Agricola's career prior to his mission in Britain, Tacitus details the conquest of the island, discussing geographical and ethnological considerations, taken not only from Agricola's notes and recollections but also from the De Bello Gallico. Tacitus shows how Agricola attended to matters of state with fidelity, honesty, and competence as both Governor and General. Critiques of Emperor Domitian and of his repressive, intrigue-filled regime dominate the conclusion. Tacitus makes no clear implication whether Agricola's death was natural or ordered by Domitian; however, he mentions rumors suggesting the Emperor ordered Agricola poisoned.

A thick quarto with eight sections of quality parchment sewn with a copper thread, its cover is leather, embossed an axe wrapped with a bundle of rods and affixed with copper rivets. This book measures slightly less than nine inches by eleven inches.

Flesh Revealed (Sarka Apokalypto) [Greek]

Summa: Chirurgy; Level: 4, Quality: 10

Tractatus: Dead Language [Ancient Greek]; Quality: 10

Tractatus: Medicine; Quality: 10

Covenant Build Points: 42

Possible Locations: in the possession of a student in Paris, for sale by a local physician with serious debts, lost in the library of a Turkish monastery.

Description: A text from antiquity by Ctesias of Cnidus, this is a series of seven thick papyrus scrolls folded in a concertina style and kept in a fur-lined box of polished cherry wood 15 inches by 9 inches and 5 inches thick. The lid of the box is marked with a stylized skull surrounded by carved ivy leaves. A trio of brass clasps and a long hinge connect the lid to the box.

Written in Greek, this is one of Ctesias' detailed texts regarding the body, its proper form and function, and methods for best repair. It is often considered complementary to texts by Galen.

Llyfr Du Caerfyrddin

Summa: Faerie Lore; Level: 3, Quality: 6

Tractatus: Welsh; Quality: 5

Covenant Build Points: 20

Possible Locations: clasped to a skeleton's chest and hidden by a large stone, in a parish priest's rectory, wrapped in oilskin and part of a parcel intended for a noble.

Description: This sextodecimo book is scribed on parchment comprising many of long, narrow sheets of fairly thin rabbit hide which has taken a deep beige tone. Two planks of birch wrapped in emerald linen form the cover. A small Celtic knot of silver is pressed into the front. Three tin clasps close the book on the top, side and bottom. It is four inches across and eight inches tall. Written in Welsh, much of the material in this text is concerned with the figures of the Dark Ages—Myrddin, Arthur, Urien, and Taliesin all appear here—but there are also a number of religious poems within its pages.

Persica [23 Books, Greek or Arabic]

Summa: Area Lore (Persia); Level: 6, Quality: 10

Tractatus: Dead Language [Ancient Greek]; Quality: 10

Tractatus: Faerie Lore; Quality: 10

Covenant Build Points: 48

Possible Locations: In a Greek island hermitage, forgotten in a chest within a Crusader castle, stacked inside a broken scriptorium desk.

Description: Written by Ctesias of Cnidus, this is a history of Assyria and Persia in 23 books, called *Persica*, written in opposition to Herodotus in the Ionic dialect. The first six books told of the history of Assyria and Babylon to the foundation of the Persian Empire; the remaining seventeen went down to the year 398 BC. These books are often referenced by Photius, and fragments are preserved in Athenaeus, Plutarch, and especially Diodorus Siculus, whose second book is mainly from Ctesias. Many ancient authorities valued *Persica* highly and used it to discredit Herodotus.

All of the tomes are quartos, measuring eight inches across and ten inches tall. They are bound in the Coptic style with copper reinforced leather bands and cover boards of lacquered and brightly polished white field maple. The volume number of each book is engraved in Roman numerals with

woodburning in the upper right corner of the front cover.

Regarding Rivers (Schetika Me Potamos) [Greek]

Tractatus: Ancient Greek; Quality: 10

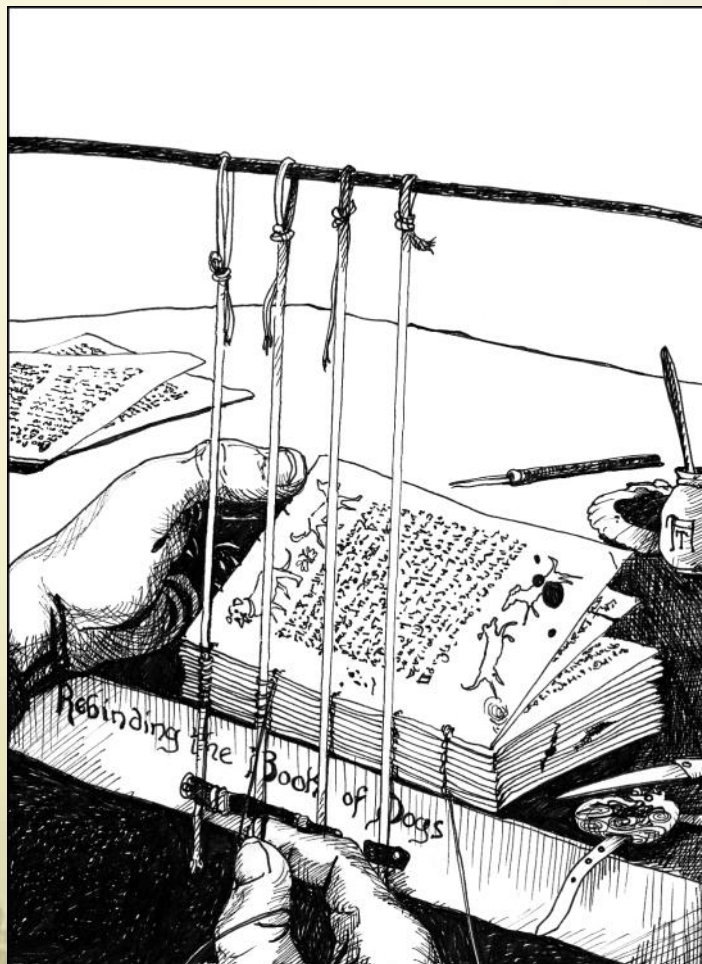
Tractatus: Faerie Lore (River Fae); Quality: 10

Covenant Build Points: 20

Possible Locations: For sale at a caravanseraï, the prized (but stolen) possession of a Greek peasant family, in a bookseller's shop in Constantinople.

Description: *Regarding Rivers* was also written by Ctesias of Cnidus. It is scribed on a series of parchment sheets wrapped around thin planks of birch. The planks are held together by a group of six bronze D-shaped rings. The cover plates are of hammered bronze with a riveted leather clasp.

Written in Ancient Greek, this is one of Ctesias' detailed texts regarding rivers, their currents, their redirection and their inhabitants, including what can be eaten, which ones are worth avoiding, known additional uses, as well as their natures and spirits in



The Synod of Whitby

Tractatus: Latin; Quality: 4

Tractatus: Dominion Lore; Quality: 6

Tractatus: Area Lore (British Isles); Quality: 7

Covenant Build Points: 19

Possible Locations: In a Scottish deacon's chest of family heirlooms, kept in an English abbot's office, being carried by a Redcap for trade.

Description: This is scribed on vellum in Latin, bound with poplar planks thickly wrapped in leather and stained by both water and some darker liquid. The covers are held closed by a simple iron clasp. This is Bede's account of the council in 664, at which the Roman church established its primacy over the Celtic church. At issue was the method by which Easter should be dated.

Vita Karoli Magni (The Life of Charlemagne)

Tractatus: Latin; Quality: 8

Tractatus: Leadership; Quality: 8

Covenant Build Points: 16

Possible Locations: the family library of a Marcher count in the Pyrenees, in a small church's rectory in Northern Iberia, in the personal collection of a Hospitaller knight seeking passage.

Description: Written by Einhard, this biography provides much direct information about Charlemagne's life and character. In composing this Einhard made full use of the Frankish royal annals. Einhard's literary model was the classical work of the Roman historian Suetonius, the Lives of the Caesars. His work is biased in the sense that it was written to praise Charlemagne—he glossed over certain issues that would be of embarrassment to Charlemagne (such as the morality of his daughters), and we are not necessarily able to believe that Charlemagne was really a giant. However, in comparison to other contemporary sources it appears to be a fairly accurate description of events.

Penned in a flowing, artistic script with a black ink, this book is written in a folio format with supple vellum sheets. The polished lacewood cover is engraved with the words Karolvus Imperator Avgvstvs, with a gold clasp and corner fittings. The letters are blackened with soot and a quartet of dried bloody furrows stretch ominously down the inside back cover.

hermetic Texts

Acts of Arcubalista [5 scrolls]

Tractatus: Perdo; Quality: 7

Tractatus: Area Lore (Iberia); Quality: 7

Tractatus: Area Lore (North Africa); Quality: 7

Tractatus: Area Lore (Levant); Quality: 7

Covenant Build Points: 28

Description: This bundle of five, long paper scrolls are each affixed and wound around lead rods capped with brass knobs. The edges are trimmed in gold leaf and the collection is tied with a red silk ribbon. The triangular stack of scrolls is kept a lead coffer inlaid with cinnabar. Transcribed in a slanted, heavy handwriting with a blue ink, the manuscript details the experiences of a notable Flambeau, Arcubalista, who took part in the Spanish Reconquista and the First Crusade. A strange series



of lines is drawn over the back of each scroll. When all five scrolls are laid out in parallel, these lines form a map for entering and navigating a regio in Iberia.

Battle for Jerusalem

Tractatus: Perdo; Quality: 9

Tractatus: Area Lore (Levant); Quality: 4

Tractatus: Living Language (Arabic); Quality: 4

Covenant Build Points: 17

Description: Wrapped in an Islamic binding of black leather and closed with a cedar peg, this heavy folio of thick, cream colored paper is penned in a red ink. The text is a smooth, careful calligraphy, but small water droplets occasionally mar the lettering. The material recounts the experiences of a Tytalus who took part in the First Crusade, beginning with his departure from Provence to his preparations in Constantinople and eventual arrival at Jerusalem. It details the deaths of a score of companions during the campaign and the deep loss each inflicted upon the author.

Book of Nightmares

Summa: Muto; Level: 8, Quality: 11

Summa: Faerie Lore; Level: 4, Quality: 9

Covenant Build Points: 40

Description: A quarto book bound in graying yew boards wrapped in oddly pebbled red and black hide strips, a heavy iron clasp secures the cover. Its paper pages are glued in a recto-verso format to thin, but very strong, sheets of an unidentified, ashen-colored wood sewn together with a faintly pink sinew. The text is scribed alternately in blue, green, red, and black ink with handwriting that shifts erratically, sometimes between words in the same sentence but without the stroke of the pen leaving the paper. The author (authors?) details faerie and mundane methods for instilling and perpetuating fear, for causing despair, for eroding hope and twisting dreams into betraying nightmares.

Book of the Black Flame

Summa: Ignem; Level: 12, Quality: 6

Covenant Build Points: 18

Description: Barely qualifying as a codex, this is a thin book of parchment wedged between two scorched iron sheets and stitched with a braided

wire cable. Seven inches across and ten inches high, a simple triangular symbol of cut onyx inlays both of the metal cover slates. The author is uncredited and discusses the philosophical nature of fire and its potential applications in a very concise but eloquent manner. It smells faintly acrid and smoky.

Codex of Alberius, The First

Summa: Mentem; Level: 8, Quality: 12

Summa: Organization Lore (Order of Hermes); Level: 2, Quality: 13

Covenant Build Points: 39

Description: Wrapped in grey kid hide, the folio measures twelve inches by fourteen inches. The inside cover has Alberius of Bonisagus' sigil engraved into the poplar wood and painted a shade of cobalt. The whole book shines with a faint, sky-blue light when left in a dark room. The text discusses the nuances of rational thought compared to emotional response while considering the nature of memory. An appendix considers the Sundering and its impact on the Order. Hermetic investigation reveals the book has been opened as an enchanted device, but has not been clarified.

Codex of Alberius, the Fourth

Summa: Ignem; Level: 6, Quality: 12

Summa: Code of Hermes; Level: 2, Quality: 13

Covenant Build Points: 37

Description: Obviously crafted by the same artisan as the First Codex, this folio is wrapped in tanned and oiled brown leather. The inside cover has Alberius of Bonisagus' sigil engraved into the poplar wood and painted a shade of cobalt. The whole book shines with a faint, sky-blue light when left in a dark room. It also appears to have been opened as an enchanted device, but has not been clarified. The manuscript discusses the practical and social uses of fire and the role of light within the Art. An appendix investigates the consequences of violence against mundane society by Hermetic wizards, particularly in situations involving Ignem.

***Cursed Sura of the Jackal* [Arabic]**

Tractatus: Vim; Quality: 13

Tractatus: Penetration; Quality: 13

Covenant Build Points: 26

Description: The deep burgundy-colored leather

Story Seed: The hidden Name

A magus wishing to repair the Elegy of Geraint needs to find a scribe who knows both Latin and Welsh, likely entailing a trip to Wales. In 1220, the Welsh border with England is often hostile, with raiders or skirmishes between Marcher lords. A maritime approach is no less dangerous, as Irish, Scottish, and Faerie pirates ply the waters between Hibernia and the Loch Leaglean/Stonehenge tribunals. Restoring the text takes one season of work for a scribe with a Profession [Scribe] ability of 3 or greater. Add an additional season for abilities less than 3. With the Elegy repaired, the text reveals arcane connections to the Faerie detailed in Heraclax's notes and provides the location a cache of vis hidden by Heraclax in a fae regio.

Islamic binding of this book is embossed with the profile image of Anubis and closed with a polished piece of yellowing hippopotamus ivory carved with the symbol for Vim. The text measures seven inches across, ten inches tall, and three inches thick. The ink is a vibrant combination of black and blue with gold highlights written on carefully prepared camel vellum. The material reviews the nature of Vim and the philosophical manner in which the fabric of magic can be pierced. The author states in the dedication that he has purposefully omitted his name from the work, only revealing he was a member of Ex Miscellanea. Possession of this text in Muslim lands is exceedingly dangerous.

The Destruction of Da Derga's Hostel

Tractatus: Rego; Quality: 8

Tractatus: Perdo; Quality: 8

Tractatus: Dead Language (Gaelic); Quality: 8

Tractatus: Faerie Lore; Quality: 8

Covenant Build Points: 32

Description: The Destruction of Da Derga's Hostel, or Togail Bruidne Dá Derga, is an Old Irish language epic written in a neat hand on a parchment palimpsest of sixty pages bound between two polished boards of yew and trimmed in copper. Notes in the margins are written in eloquent Latin. A simple leather cord holds the book shut. It recounts the birth, life, and death of Conaire Mor, a legendary High King of Ireland, who is killed at Da Derga's hostel by his enemies when he breaks his geasa.

Elegy of Geraint

Tractatus: Corpus; Quality: 5

Tractatus: Welsh; Quality: 5

Tractatus (Glossed): Faerie Lore; Quality: 6

Covenant Build Points: 16

Description: This takes the form of a weathered text written on a series of long, rolled, scraped goat-hides sewn end to end and kept in a tube fashioned from a hollowed out thigh bone of a bull painted black. It is sealed on either end with an embossed brass plug. Composed by an unknown author, it details The Battle of Llongborth (c. 480) in an English translation of a sixth-century Welsh poem. Notes detailing some points relating to Faerie who may have taken part in the conflict are written in the margins. These are clearly claimed by a certain Heraclax of House Merinita. In its current form, the text is considered damaged and its Qualities have been halved.

Master and Slave

Summa: Rego; Level: 7, Quality: 9

Covenant Build Points: 16

Description: Penned in a tight, small script on carefully maintained parchment, this is a fairly dry text examining the Aristotlean ideal. The author, who is unnamed but seems to be a member of House Guernicus, argues about the use of Rego, and certain ways the controller is affected when performing magic on the controlled. Strangely bound in the Islamic style, its overlapping flap has been partially removed, and it is written with the spine of the book serving as the top of each page. Some claim this is the author's attempt to subtly control the reader.

Necronomicon Keltoi

Tractatus: Mentem; Quality: 7

Lab Text: Ring of Warding Against Spirits (Level 20)

Covenant Build Points: 7 (library)

Covenant Build Points: 4 (laboratory texts)

Description: A study of Celtic spiritual beliefs and legends regarding death and the afterlife scribed in a scratched and weathered leatherbound codex, this manuscript is written with a faint black and silver ink in a very petite handwriting. A silver button embossed with knotwork and affixed to the cover allows a leather lace to tie the tome shut. The book is an octavo format, measuring five inches by eight inches. A warning has been hastily scribed on the inside back cover, indicating "she won't stop until she has it back!"

Pagan Rites of Minos [Arabic]**Tractatus:** Artes Liberales; Quality: 11**Tractatus:** Magic Realm Lore; Quality: 11**Tractatus:** Philosophiae; Quality: 11**Covenant Build Points:** 33

Description: Written on smoothly finished parchment pages dyed uniformly ochre, the author of this book had a very fluid and artistic handwriting enhanced by the white ink used to scribe the text. A Coptic bound folio measuring nine inches by ten inches, its pages are stitched using a thick, black thread of unknown source. The cover is bereft of any ornamentation. It has numerous illustrations of various arcane ritual shapes and fantastic creatures, also completed using the brightly contrasting ivory ink.

Requiem of Hypatia**Summa:** Intellego; Level: 10, Quality: 10**Tractatus:** Artes Liberales (Mathematics), Quality: 10**Summa:** Theology; Level: 3, Quality: 13**Covenant Build Points:** 52

Description: Written on fine papyrus wrapped in three gilded scroll cases showing scenes of Hypatia lecturing, gold leaf reinforces the edges of these scrolls. Scribed using blue ink and written in a very relaxed hand, the text details methods for gleaning insights from the world around the reader, while correlating those methods to specific passages of apocryphal Gnostic scripture and excerpts from Archimedes. The metal tubes are fourteen inches long and three inches in diameter, bound together with leather belt stained dark with moisture.

Seeds of Persephone**Tractatus:** Herbam; Quality: 8**Lab Text:** Twist the Living Tree (Level 20)**Covenant Build Points:** 8 (library)**Covenant Build Points:** 4 (laboratory texts)

Description: This narrow tome, bound with pale green linen trimmed with purple, has a wheat sheaf painted on the cover. Its pages are sheaves of stiff vellum scraped smooth save for a framing rectangle of rough hide. The text is five inches across and 12 inches high. The manuscript itself is written in a bright emerald ink and includes many detailed

illustrations of various flowers in black ink, discussing the important uses of floral essences and tinctures. The lettering often takes the form of vines, leaves, trees and other plants.

The Book of Dogs**Tractatus:** Animal; Quality: 6**Lab Text:** Commanding the Harnessed Beast (Level 30)**Covenant Build Points:** 6 (library)**Covenant Build Points:** 6 (laboratory texts)

Description: A faded, grubby codex with many pages slightly smudged or bearing inky fingerprints, this book has an iron clasp worked like a snarling dog holding its tail. The parchment sheaves are a faint cream color and the edges are reinforced with a silver thread. The book discusses methods for raising dogs and the possible ability possessed by some dogs which permits them to sense magic. The author alludes to membership in House Merinita, but does not outright claim it.

The Death of the Sybilline**Tractatus:** Intellego; Quality: 10**Covenant Build Points:** 10

Description: This is a square book, ten inches on a side with its cover fashioned from two pieces of dark, lead-trimmed slate. There is an inscription along the outer edge of the metal which reads, "To Magdalena, whose insight inspires." The perfectly smooth sheaves of bone white parchment are bound in a Coptic fashion and a port-colored strap of leather protects them while joining the stones with brass rivets. The whole tome smells faintly musty. The manuscript is penned in a silver ink difficult to read in any illumination greater than candlelight.

The Erinyes Apocrypha**Tractatus:** Magic Lore; Quality: 10**Tractatus:** Parma Magica; Quality: 10**Covenant Build Points:** 20

Description: Building from the works of Virgil, the author of this text describes the three named Erinyes, Alecto ("unnameable" who appears in the Aeneid), Megaera ("grudging"), and Tisiphone ("vengeful destruction"), and possible ways in which one might accidentally garner the attention of these beings. It discusses known encounters with spirits or genus locii claiming to be Erinyes and the

outcomes of those involved. It investigates the merits of a strong magical defense and considers the need for practiced caution and consideration when encountering such creatures. The text has a cover of polished laurel wood set with a silver gorgon's face. Fashioned from fine, stiff cow's vellum, the manuscript is written in a purple ink.

The Megiddo Codex

Tractatus: Perdo; Quality: 10

Tractatus: Living Language (Greek) Quality: 10

Tractatus: Living Language (Hebrew); Quality: 6

Covenant Build Points: 26

Description: This book is a florilegium written on a thin but supple paper, providing a secondhand perspective regarding early Christian apocrypha. Although the author is unnamed, he was a brilliant writer and drew upon a wide variety of sources. His insights into the art of Perdo mix a number of religious allusions and examples, showing how righteous action sometimes demands destruction. Its cover is linen dyed an orange tint and wrapped over pine. The book measures seven inches across, and ten inches tall. There is a brown-black smear on the inside title page, obliterating the dedication.

The Morituri Codex

Tractatus: Mentem; Quality: 5

Tractatus: Organization Lore (Order of Hermes); Quality: 5

Covenant Build Points: 10

Description: This unusual tome consists of a stack of thirty thin metal sheets bound on brass pegs. It contains the memories of three recently deceased Flambeau magi, who perished in the Levant in the 11th Century while engaged in both secular and Crusade related business. The text appears smoothly written in metal, rather than hammered into place. The Verditius author discusses methods for manipulating a foe's mind and will, as well as organizational methods for magi attempting to engage the enemy without drawing undue attention.

The Spinning Pearls

Summa: Vim; Level: 18, Quality: 7

Summa: Magic Lore; Level: 2, Quality: 6

Summa: Magic Theory Summa; Level: 4, Quality:

6

Lab Text: Winds of Mundane Silence (Level 25),

Lab Text: Suppressing the Wizard's Handiwork (Level 45)

Covenant Build Points: 55 (library)

Covenant Build Points: 14 (laboratory texts)

Description: This tome is treasure-bound in elegant black leather, with five pearls decorating the front cover and brass clasps reinforcing the corners. It smells faintly of cinnamon and appears very well maintained. The three letters, "AQF," are artistically scrawled on the inside cover within the diagonal of a "#" symbol. The pages are cut from high quality vellum, and the text is written in a neat, flowing script with an orange-gold ink. The first text within the book is glossed in a different handwriting, using a red ink which highlights a number of clever applications and insights regarding the Art and Hermetic theory in a wide margin intentionally preserved for just such a purpose.



Sub Rosa

Index of Texts Mentioned in Ars Magica Supplements

There are a vast number of historical, theological, philosophical, and fictional books mentioned across the **Ars Magica Fifth Edition** canon. This index is an attempt to list all of those works and provide pointers to players and storyguides who need books to improve their characters' learning and standing within society and the Order.

The format for these entries is:

Source Reference

Book Title, Author Name (if known) [Number of Books, principle language]; page number

Type of book: Topic (Specialty); [Language, if different from the rest of the book]

A “*” indicates subject matter isn't mentioned and is inferred from the description or context. In addition, many books actually consist of multiple volumes. Where this is the case, each volume that has a different topic is listed.

Art&Academe

Categories, On Interpretations by Aristotle, page 136
Tractatus: Artes Liberales

De Anima [3 books], page 136
Tractatus: Philosophiae

Metaphysica [3 books], page 136
Tractatus: Philosophiae x2
Tractatus: Pagan Theology

Nicomachean Ethics [10 books, Ancient Greek], page 136
Summa: Philosophiae (Moral)
Tractatus: Philosophiae (Moral) [2 books, Latin]

Physics [8 books], page 136
Summa: Philosophiae (natural philosophy)

Prior Analytics, Posterior Analytics, On Sophistical Refutations, page 136
Tractatus: Artes Liberales

Topics, Aristotle; page 10
Tractatus: Philosophiae

De Inventione, Cicero; page 136
Tractatus: Artes Liberales

De Arithmetica, Boethius; page 14
Artes liberales (arithmetic)

Heptateuchon, Thierry of Chartres
Artes Liberales (arithmetic)

Liber Abbaci, Leonardo Fibonacci
Tractatus: Artes Liberales (arithmetic)
Herbam Breakthrough points

De institutione musica, Boethius, page 15
Summa: Music

Musica Mundana, Musica Humana, Musica Instrumentalis
Tractatus: Music

Elements, Euclid, page 15/136
Summa: Artes Liberales (arithmetic)

Optica, Euclid; page 136
Tractatus: Artes Liberales

Practica Geometriae; page 15
Tractatus: Artes Liberales (arithmetic)

Almagest, Ptolemy translated by Gerard of Cremona; (page 15/136);
Summa: Artes Liberales (Astronomy)

Timaeus, Plato; (page 15/136)
Tractatus: Artes Liberales (Astronomy)

On the Dream of Scipio, Macrobius; page 136
Tractatus: Artes Liberales (Astronomy)

Etymologies, Isidore of Seville [20 books]; page 26
Tractatus: Artes Liberales
Tractatus: Philosophiae (natural philosophy) x2
Tractatus: Medicine

Natural Histories, Pliny the Elder [37 books]
Tractatus: Philosophiae (metaphysics)
Tractatus: Philosophiae (moral philosophy)
Tractatus: Philosophiae (natural philosophy) x5

Aphorisms, Hippocrates
Tractatus: Medicine x2

Bibliotheca, Photius
Tractatus: Theology x2
Tractatus: Church Lore (history)
Tractatus: Area Lore (Europe) [History]

Quadrivium, Boethius [6 books]
Tractatus: Artes Liberales (quadrivium) x2

On the Division of Time, Bede
Tractatus: Artes Liberales (arithmetic)

De Ordinis Hermetici, Quaertus Bonisagus
Tractatus: Code of Hermes x2
Tractatus: Organization Lore (Order of Hermes [history]) x2
Tractatus: Organization Lore (Order of Hermes [geography])

The Canon of Medicine, Avicenna; page 36/138
Summa: Medicine

On Urine, On the Pulse by Aegidius Corboliensis; page 51
Tractatus: Medicine*

The Book of Poisons, Ibn Whashiya; page 64
Tractatus: Profession [Apothecary]*

On Empirica, Galen; page 67*
Experimental Formulae

The Incoherence of the Philosophers, al-Ghazali; page 88
Tractatus: Theology*
Tractatus: Philosophiae*

The Incoherence of the Incoherence
Tractatus: Philosophiae*

Hortus Deliciarum ("Garden of Delights"), Herrod of Hohenbourg; page 117
Tractatus: Philosophiae (natural philosophy)*

La Mort le Roi Artu ("The Death of King Arthur"); page 118
Tractatus: England Lore
Tractatus: Magic lore
Tractatus: Faerie Lore

Enneads, Plotinus; page 137
Summa: Philosophiae

Isagoge, Porphyry; page 137
Tractatus: Artes Liberales

The City of God [22 Books], St. Augustine; page 137
Summa: Divine Lore
Summa: Philosophiae
Summa: Theology

Ars Grammatica, Donatus; page 137
Summa: Artes Liberales
Tractatus: Artes Liberales

De nuptiis Philologiae et Mercurii [9 books], Martianus Capella; page 137

Tractatus: Philosophiae x2
Tractatus: Artes Liberales x5

Consolation of Philosophy, Boethius; page 137
Tractatus: Philosophiae

Corpus Juris Civilis ("Body of Civil Law"), Justinian; page 137
Summa: Civil Law

Institutione Grammaticae [16 books], Priscian; page 137
Summa: Artes Liberales (grammar)

Dialectica, Alcuin; page 137
Tractatus: Artes Liberales (logic)

Periphyseon (About Nature); John Scottus Eriugena; page 137
Summa: Theology

De Salibus et Aluminibus, Al-Razi; page 138
Summa: Philosophiae

Lumen Luminis, Al-Razi; page 138
Tractatus: Philosophiae

Liber Septuaginta, Al-Razi; page 138
70 Alchemical Formulae
Summa: Philosophiae

Fountain of Life, Avicenna; page 138
Summa: Philosophiae

Cur Deus Homo, St. Anselm; page 138
Tractatus: Theology

Proslogion, St. Anselm; page 138
Tractatus: Theology

Decretum, Gratian; page 138
Summa: Canon Law

Scito te Ipsum, Abelard; page 138
Tractatus: Philosophiae (ethics)

Collationes, Abelard; page 138
Tractatus: Theology

Sic et Non ("Yes and No, or For and Against"), Abelard; page 138
Summa: Theology

Cosmographia, Silvestris; page 138
Tractatus: Philosophiae

Philosophia Mundi, William of Conches; page 138
Summa: Philosophiae

Questiones Naturales, Adelard of Bath; page 138-9
Tractatus: Philosophiae (metaphysics)

The Book of Sentences, Peter Lombard; page 139
Summa: Divine Lore

A Guide for the Perplexed, Maimonides; page 139
Summa: Theology

De Sphaera (astronomy), De lineis, Angulis Et Figureis (arithmetic), Grosseteste; page 139
Tractatus: Artes Liberales

De Luce ("Light"), De Accessione et Recessione Maris ("Tides and Tidal Movements"), De Iride ("The Rainbow"), Grosseteste; page 139
Tractatus: Philosophiae

Hexaemeron ("On the Six Days of Creation"), Grosseteste; page 139
Summa: Philosophiae (moral)

Bible
Summa: Theology
Summa: Church Lore

Ancient Magic

The Roman History, Ammianus Marcellinus; page 5
Tractatus: Magic Lore

Phoenician History, Philo Byblius; page 35
Summa: Area Lore (Canaan)

The Syrian Goddess, Lucian of Samothrace; page 35
Summa: Area Lore (Canaan)

Praeparatio Evangelica, Eusebius
Tractatus: Area Lore (Canaan)

Natural History, Pliny; page 41
Tractatus: Magic Lore*

Laws, Plato; page 41
Tractatus: Magic Lore*

Republic, Plato; page 41
Tractatus: Magic Lore*

First Book of Enoch: The book of Watchers, Enoch; page 65
Tractatus: Divine Lore*

The Enigma and the Sons of God, St. Neri; page 68
Tractatus: Divine Lore*

Book of Jubilees, Unknown; page 69
Tractatus: Divine Lore*

Automata, Heron; page 79
Summa: Mechanica of Heron

Automaton Theatre, Heron; page 79-80
Tractatus: Mechanica of Heron

Catoptrica, Heron; page 80
Tractatus: Philosophiae

Dioptra, Heron; page 80
Summa: Artes Liberales (astronomy)

Metrica, Heron; page 80
Tractatus: Artes Liberales
Tractatus: Mechanica of Heron

Belopoeica, Heron; page 81
Tractatus: Philosophiae

Mechanica, Heron; page 81
Tractatus: Philosophiae
Summa: Mechanica of Heron

"On Astronomy, Astrology, and Mathematics" Hypatia; page 83
Summa: Artes Liberales (astronomy)

The Geography, Ptolemy; page 89
Summa: Magic Lore (sites)*

Peri Hyperboreaon, Hecataeus of Abdera; page 103
Tractatus: Magic Lore*

Philopseudes, Lucian; page 103
Tractatus: Magic Lore*

The Ruin and Conquest of Britain, Gildas; page 133
Tractatus: Area Lore (England)*

The Saga of Erik the Red, Unknown; page 136
Tractatus: Magic Lore*

Guardians of the Forest

Works of Hildegard of Bingen, Hildegard; page 121

Scivias (Know the Ways)
Tractatus: Theology

Liber Vitae Meritorum
Tractatus: Philosophiae

Liber Divinorum Operum
Summa: Philosophiae
Summa: Theology

Physica
Tractatus: Philosophiae
Tractatus: Medicine

Causae et Curae
Summa: Philosophiae
Summa: Medicine

Ordo Virtutum (Play of Virtues)
Tractatus: Artes Liberales

Tractatus: Philosophiae
Tractatus: Theology

Symphonia Armoniae Celestium Revelationum (Symphony of the Harmony of the Celestial Revelations)
Tractatus: Artes Liberales

hedge Magic: Revised Edition

Rasa'il Ikhwan as-Safa'wa Khillan al-Wafa ("Epistles of the Brethren of Purity"), Unknown [4 books, Arabic]; page 30

Book 1, Mathematical Sciences
Tractatus: Artes Liberales x14
Summa: Elementalist Air

Book 2, Natural Sciences
Tractatus: Philosophiae (Natural philosophy) x 17
Summa: Elementalist Water

Book 3, Psychological and Rational Sciences
Tractatus: Philosophiae (Moral philosophy) x10
Summa: Elementalist Fire

Book 4, Theological Sciences
Tractatus: Theology (Islam) x 11
Summa: Elementalist Earth

The Comprehensive Epistle
Summa: Philosophiae (metaphysics)
Summa: Philosophical Refining

houses of hermes: Societates

Ars Flambonis; page 9
Summa: Ignem

Ultor
Summa: Penetration

Liber De Lumine
Tractatus: Ignem

De Magia Sympathetica
Tractatus: Magic Theory

De Potestate Et Obligatione
Tractatus: Philosophiae

Paradoxigraphia of (Edward the White)*, Unknown; page 48
(Weight and Distance)*

Analects of Tytalus, Unknown; page 73
Summa: Organization Lore (House Tytalus)
Summa: Philosophiae
Tractatus: Organization Lore (Order of Hermes)

house of hermes: True Lineages

Memoirs of Cappadocian wizards, the secret lore of the Chaldeans, Gnostic, Christian, and Jewish mysteries, The magical writings of Moses and Solomon; page 5
Tractatus (Glossed): Magic Theory*

Diaries of Polus; page 7
Tractatus: Organization Lore (Order of Hermes)*

Folio of the Colentes Arcanorum, year XXXX; page 10
4/year for 7 years
Sum of the Magic Theory scores of the 5 Colentes in levels or Tractatus qualities

Tabula Geographica Magica; page 13.
Tractatus: Magic Lore*

Duresca Scrolls
Tractatus: Organization Lore (Order of Hermes) *

Travels of Fedoso
Tractatus: Organization Lore (Cult of Criamon)*

The Consolation of Philosophy by Boethius
Tractatus: Magic Theory*

Legends of hermes

The Application of Vim to the Supernatural Humors, Unknown; page 12
Tractatus: Magic Theory

The Life of Currito, Unknown; page 22
Tractatus: Organizational Lore (Order of Hermes)
Tractatus: Magic Lore

The Books of Al-Mu'taman, Unknown; page 23
Summa: Artes Liberales*
Tractatus: Magic Theory*

The Tome of Binro, Unknown; page 27
Tractatus: Magic Theory*

"Incomplete Texts of Conciatta" page 30
Tractatus: Magic Theory
Tractatus: Vim
Tractatus: Dominion Lore

"Essence of Conciatta" page 39
Tractatus: Faerie Lore

The Mastery of Principles; page 51
Initiation Script for Puissant Principles Lore

Plutonic Beginnings; page 52
Initiation Script for Minor Magical Focus: Commanding Spirits

The Myth of Aerius and Pluto; page 53
Initiation Script for Major Magical Focus: Spirit Magic

The Myth of Heiro and the Cave
Initiation Script for Spell Binding

The Myth of Heiro and the Haunted Graveyard; page 54
Initiation Script for Hermetic Empowerment

Principles for a Better Life, Fortunata; page 55
Tractatus: Principles Lore

Heroes of Greece, Unknown [Ancient Greek]
Tractatus: Area Lore (Ancient Greece)
Tractatus: Faerie Lore
Tractatus: Magic Lore

Heroes of Greece—Revised
Tractatus: Area Lore (Ancient Greece)

The Myth of Andros and the Tree, Unknown [Ancient Greek]
Initiation Script

Andros and the Tree
Initiation Script for Spirit Familiar

Principles of Life as a Magus; page 64
Tractatus: Principles Lore

Principles of Power
Tractatus: Principles Lore

De Disciplinae Fortunata
Summa: Principles Lore

On a Pilgrimage To Jerusalem
Initiation of Sense Holiness & Unholiness

The Myth of Aquila's Eyes
Initiation of Improved Characteristics (Perception)

Heroes of Olympus, translation by Julius of Nicomedia
Tractatus: Magic Theory

Heroes and Gods, Polymos [Greek]
Tractatus: Magic Lore

Piraeon, Unknown [Greek]
Tractatus: Piraeon Lore
Latin Translation by Fortunata

Cult of the Wanderer: Revised Edition
Tractatus: Cult of the Wanderer Lore [Greek]
Latin Translation by Fortunata

Heroes of Rome, by Caius of Mediolanum
Tractatus: Magic Lore
Tractatus: Mediterranean Lore (history)

Ionian Isles, by Fortunata
Tractatus: Mediterranean Lore

The Names of Ghosts, by Fortunata

Tractatus: Magic Lore

Magi of hermes

Ormurin Langi ("The Long Serpent"), Unknown
[Norwegian]; page 70
Tractatus: Area Lore (Norway)*

Realms of Power: The Divine

The Bible, Apostles; page 86 [Greek or Latin]
Summa: Church Lore
Summa: Theology

Quatuor Libri Sententiarum, Peter the Lombard; page 86
[4 books, Latin]

Book 1
Summa: Divine Lore
Book 2-4
Summa: Theology

The City of God, St. Augustine of Hippo; page 86 [Latin]
Tractatus: Church Lore

Consolations of Philosophy, Boethius; page 86 [Latin]
Tractatus: Philosophiae

Caelestis Hierachia, Dionysis the Aeropagite; page 86 [Greek
or Latin]
Summa: Dominion Lore

The Book of Solomon, Apollonius; page 97 [Chaldean, Greek,
Hebrew, Latin]
Tractatus: Ars Notoria
Tractatus: Divine Lore (UnGifted reader)

The Keys of Solomon, Apollonius; page 97 [Chaldean, Greek,
Hebrew, Latin]
Tractatus: Ars Notoria
Tractatus: Divine Lore (UnGifted reader)

The Qu'ran, God via Muhammed; page 110 [Arabic]
Summa: Dominion Lore
Summa: Islamic Law
Summa: Theology (Islam)

Jam' al-Bayan 'an Ta'wil al-Qu'ran, Muhammed ibn Jarir al
Tabari; page 110 [Arabic]
Summa: Islamic Law
Summa: Theology (Islam)

Kitab al-Luma', Al-Ash'ari; page 110 [Arabic]
Tractatus: Theology (Islam)

Al-Risala, Muhammed ibn Idris al-Shafi'i; page 110 [Arabic]
Tractatus: Islamic Law
Tractatus: Theology (Islam)

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books, Arabic]
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Summa: Islamic Law
Summa: Theology (Islam)
Book 2, Sahib Muslim
Summa: Islamic Law
Summa: Theology (Islam)

Al-Sira al-Nabawiyya, Ibn Ishaq; page 110 [Arabic]
Tractatus: Dominion Lore
Tractatus: Islamic Law
Tractatus: Theology (Islam)

Ihya' 'Ulum al-Din, Abu Hamid al-Ghazali; page 110 [Arabic]
Summa: Dominion Lore
Summa: Islamic Law
Summa: Theology (Islam)

Tadhkirat al-Awliya', Farid al-Din 'Attar; page 110 [Arabic]
Tractatus: Dominion Lore
Tractatus: Theology (Islam)

Kitab al-Irshad, Al-Shaykh al-Mufid; page 110 [Arabic]
Tractatus: Dominion Lore
Tractatus: Theology (Islam)

The Torah, God via Moses; page 127 [Hebrew]
Summa: Judiac Lore
Summa: Rabbinic Law
Summa: Theology (Judaism)

The Talmud, Moses et al.; page 127 [Aramaic or Hebrew]
Summa: Judiac Lore
Summa: Rabbinic Law
Summa: Theology (Judaism)
Tractatus: Canaan Lore

The Nevi'im, Various authors; page 127 [Hebrew]
Tractatus: Dream Interpretation
Tractatus: Theology (Judaism)

The Ketuvim, Various authors; page 127 [Hebrew]
Tractatus: Dream Interpretation
Tractatus: Rabbinic Law
Tractatus: Theology (Judaism)

The Mishneh Torah, Rabbi Moses Ben Maimon; page 1127 [Hebrew]
Summa: Rabbinic Law

The Guide to the Perplexed, Rabbi Moses Ben Maimon; page 127 [Hebrew]
Summa: Philosophiae
Summa: Theology (Judaism)
Tractatus: Gematria (for students with appropriate levels of Gematria)

Sefer Yetzirah, The Biblical Abraham; page 128 [Hebrew]
Summa: Kabbalah

Sefer Ha-Bahir, Provençal Kabbalists; page 128 [Hebrew]

Tractatus: Ceremony
Tractatus: Kabbalah

Sefer Ha-Razim, Angel Raziel via Noah; page 128 [Hebrew]
Tractatus: Ceremony
Tractatus: Craft Amulets (with benefits for Shape & Material for magi)
Tractatus: Dominion Lore
Tractatus: Merkavah

Sefer Raziel, Angel Raziel via Adam; page 128 [Hebrew]
Summa: Intervention
Summa: Gematria
Summa: Merkavah
Summa: Transcendence

The Hechalot Texts, Various mystics; page 128 [Hebrew]
Tractatus: Merkavah or Summoning

Sword of Moses, Anonymous Jewish magicians; page 128 [Hebrew]
Summa: Infernal Lore

Sefer ha-Masa'ot, Benjamin of Tudela; page 128 [Hebrew]
Summa: Area lore [Mediterranean (Jewish Communities)]
Summa: Theology (Judaism)
Tractatus: Gematria (for students with appropriate levels of Gematria)

Realms of Power: Magic

Physiologus, Unknown; page 66
Summa: Artes Liberales*

Realms of Power: Infernal

De Initio Creatureae by Aelfric; page 26
Dominion Lore*
Infernal Lore*

De Operationus Daemonium Dialogus; page 41
Summa: Infernal Lore
(also *Tales of Mythic Europe*, page 163)
Tractatus: Infernal Lore

Rival Magic

"On Fatigue and Hermetic Theory,"* Bonisagus; page 43
Notes on restoring Fatigue using Hermetic magic

"On Amazon Arts and Hermetic Theory,"* Viea; page 43
Notes on integrating Amazon magic into Hermetic theory

The Eclogues, Virgil; page 49
Tractatus: Dominion Lore*
Tractatus: Faerie Lore*
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The Aeneid, Virgil; page 49
Tractatus: Area Lore (Ancient Mediterranean)*
Tractatus: Area Lore (Ancient Rome)*
Summa: Latin*

The Bucolics, Virgil; page 50
Tractatus: Faerie Lore*
Tractatus: Magic Lore*

De Naturis Rerum, Alexander of Neckam; page 72
Tractatus: Philosophiae*

Otia Imerialia, Gervasius of Tilsbury; page 72
Tractatus: Philosophiae*

Fadet Joglar, Guiraut de Calanso; page 72
Tractatus: Philosophiae*

Epistolata, Conrad of Querfurt; page 73
Tractatus: Philosophiae*

The Book of Roger, Unknown; page 110
Tractatus: Area Lore (Mediterranean and Africa)

Tales of Mythic Europe

Deus et Magus; page 40
Tractatus: Theology

De Operatione Daemonum; page 163
Tractatus: Infernal Lore

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Tractatus: Infernal Lore

The Lion & the Lily

The Babble Within Thought, Unknown; page 23
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The Dismal Itch, Unknown; page 23
Summa: Corpus

De Lapii, Unknown; page 23
Summa: Terram

Insights from Twilight, Unknown; page 23
Summa: Magic Theory

Mirrors of the Soul, Unknown; page 23
Summa: Imaginem

The Mole's Work, Unknown; page 23
 Lab Texts for four Terram Spells

The Peril of Phoebos, Unknown; page 23
Tractatus: Ignem

The Primal Power, Unknown; page 23

Summa: Aquam

Research Notes on the Aegis of the Hearth, Unknown; page 23

Tractatus on Spell Mastery, version of the spell
 Subtle Knives, Unknown; page 23
Summa: Penetration

Unveiling the Tempest, Unknown; page 23
Summa: Auram

Historia rerum Anglicarum, Unknown; page 55
Summa: Area Lore (England)

The Ecclesiastical History, Unknown; page 55
Summa: Area Lore (Normandy)
Summa: Area Lore (England)
Tractatus: Civil and Canon Law

Historia Normannorum, Unknown; page 55
Summa: Area Lore (Normandy)
Tractatus: Area Lore (England)
Tractatus: Area Lore (Normandy)

History of the Normans, Unknown; page 55
Summa: Area Lore (Normandy)
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Legends of Brittany, Unknown; page 108
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Arthur Among the Britons, Unknown; page 108
Tractatus: Area Lore (Brittany)

The Books of Taliesin, Unknown; page 108

The Life of St. Efflam

The Life of St. Illtud

The Llancarfan Saints' Lives, Unknown; page 108
Tractatus: Dominion Lore

History of the Britons, Unknown; page 108
Tractatus: Area Lore (Britain)

History of the Kings of Britain, Unknown; page 108
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Concerning the Ruin of Britain

The Life of Merlin

The Lais of Marie de France, Unknown; page 108
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Parsifal, Unknown; page 108
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Roman de Brut, Perceval Continuations, Perlesvaus
Lancelot Grail Cycle ("Vulgate Cycle"), Unknown; page 109

The Mysteries: Revised Edition

De Compositione Alchemiae; page 44
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De Civitas Dei (City of God); page 47
Summa: Theology*

Greater Introduction to Astrology
Summa: Artes Liberales (Astrology)*

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On Divination, Cicero; page 58
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Key of Solomon; page 75
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De Theoria Magica, Bonisagus; page 91
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Clementine Recognitiones (Also the Clementine Homilies, Clement [20 Books, Greek]), Tyrannius Rufinus; page 122
Tractatus: Church Lore x3*
Tractatus: Philosophiae x2*

Lapidary, Marbode of Rennes; page 131
Tractatus: Philosophiae*

Parzival, Wulfram Von Eschenbach; page 132
Tractatus: Magic Lore*
Tractatus: Knights of the Green Stone Lore*

Mappa Mundi

Ars Magica is widely acknowledged, and since you're reading this we'll assume you're inclined to agree, to be simply the best game and setting available today. Okay, it's one of them and we concede other games and game designers have much to offer to the discerning **Ars Magica** player. And that's what this issue's Mappa Mundi is all about; resources that make a great companion to the **Ars Magica** player and storyguide which aren't actually designed for the game. Just to make it clear, this is not an exhaustive list by any means, but it should make a decent start.

Fief & Town

With *Lords of Men* and *City & Guild* on your bookshelf, you'd think you have enough content to run with the mundane side of life. Fief, and the follow-up, Town, provide game-agnostic historically-accurate details adding further depth to your game. Even simple things, like genuine price lists for food, livestock, goods, and services, to taxes, tolls, and inhabited bridges are available to provide extra verisimilitude. Together they provide an additional 250 pages of research.

www.222.pair.com/sjohn/fief.htm

Chronica Feudalis

As a roleplaying game set around the turn of the 12th century, you might consider **Chronica Feudalis** a competitor to **Ars Magica**, but given **Chronica Feudalis'** two-page treatment of witchcraft it is safe to say that the two games serve different purposes.

The PDF download is a charming read and has an interesting step-die mechanic for conflict resolution. The little touches serve as the draw, however, such as the illustrations and the way the text presents as a period document. You'll also find some interest in its "Explore" section, which covers geography and history, including such things as the Order of the

Hatchet, and the Nineteen Year Winter.

www.chronicafeudalis.com

Pendragon

Looking for inspiration for a saga set before the Order? Want to blend Arthurian legend with high medieval politics? The **Pendragon** RPG will sort you out. The game is older than **Ars Magica** but seems criminally niche with far fewer supplements than it deserves.

The game's focus on family, legacy, politics and inheritance makes for interesting reading for those investing in companion characters or whose magi maintain supportive bonds with their extended families.

www.gspendragon.com

Mouse Guard

Perhaps the most surprising resource is the **Mouse Guard** RPG, utilizing the **Burning Wheel** system with content based on the **Mouse Guard** comic book series by David Petersen. Enterprising storyguides can mine this book for any number of grog-level stories, simple hooks and tasks, such as patrolling, delivering messages, escorting, maintaining borders etc.

Methods for dealing with the player characters are a demonstration of simplicity. There is a temptation in picking **Ars Magica** Virtues and Flaws to max out a character's allocation. After reading **Mouse Guard**, you may reconsider the strategy and choose less over more. Giving grogs, and even companions and magi, a single defining attribute sets them apart from their peers. Similarly, giving just one weapon-based Ability adds to their distinctiveness.

Additionally, every session, each character has a goal to fulfil. It doesn't matter how small the character, or how small the goal, but such goals provide a very useful tool to promote character and

player engagement. It is worth experimenting with individual goals for a few sessions in your **Ars Magica** saga.

www.mouseguard.net/books/role-playing-game/

Rune

Based on the **Ars Magica** rules system, **Rune** offers the chance to play Viking warriors. Not the historically-accurate Vikings who invaded England, Ireland, France, and beyond before integrating into these new lands becoming farmers and nobles; these are steroid-fuelled, axe-swinging, monster-slaying Mythic barbarians. If they invade your town, it stays invaded!

So what does it provide? Imagine taking a step back into **Ars Magica** history, to the dawn of the Order. What if your early Hermetic magi had to deal with magically-augmented Vikings? What if you wanted to play out the violent heritage of your Bjornaer apprentice as he releases his heartbeast? Or what if you wanted to tell a Beowulf-like tale of man against monster as the backdrop to your next story? This is the game that is going to do that for you, and with a very limited learning curve.

And it's competitive! The Viking warriors in your party compete to gain points as they go through their adventure. And it's collaborative! Everybody brings an encounter to the table, so your players can be as devious as they like, throw as many threats and monsters into the mix as they can to ensure that the blood and glory keeps flowing.

While the game is out of print, Atlas-Games still offer a set of web resources online for those who want to give it a go. This is a bit of an overlooked gem, so it's worth giving it a look.

www.atlas-games.com/rune

A full jumpstart guide is also available: www.atlas-games.com/pdf_storage/rune_jumpstart.pdf



In the Next Issue

The Storyguide's handbook: The Dramatic Journey

Where is your saga heading? What journey do your protagonists take throughout the saga? We look at ways to make the stories you tell support the vision you have for your magi and the world they live in.

Stormbreaker: Ship of the Otherworld

When the sky cracks open, life in the covenant may never be the same again.

Twilight Scars

A Collection of Marks to Make the Lives of Magi More Interesting

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