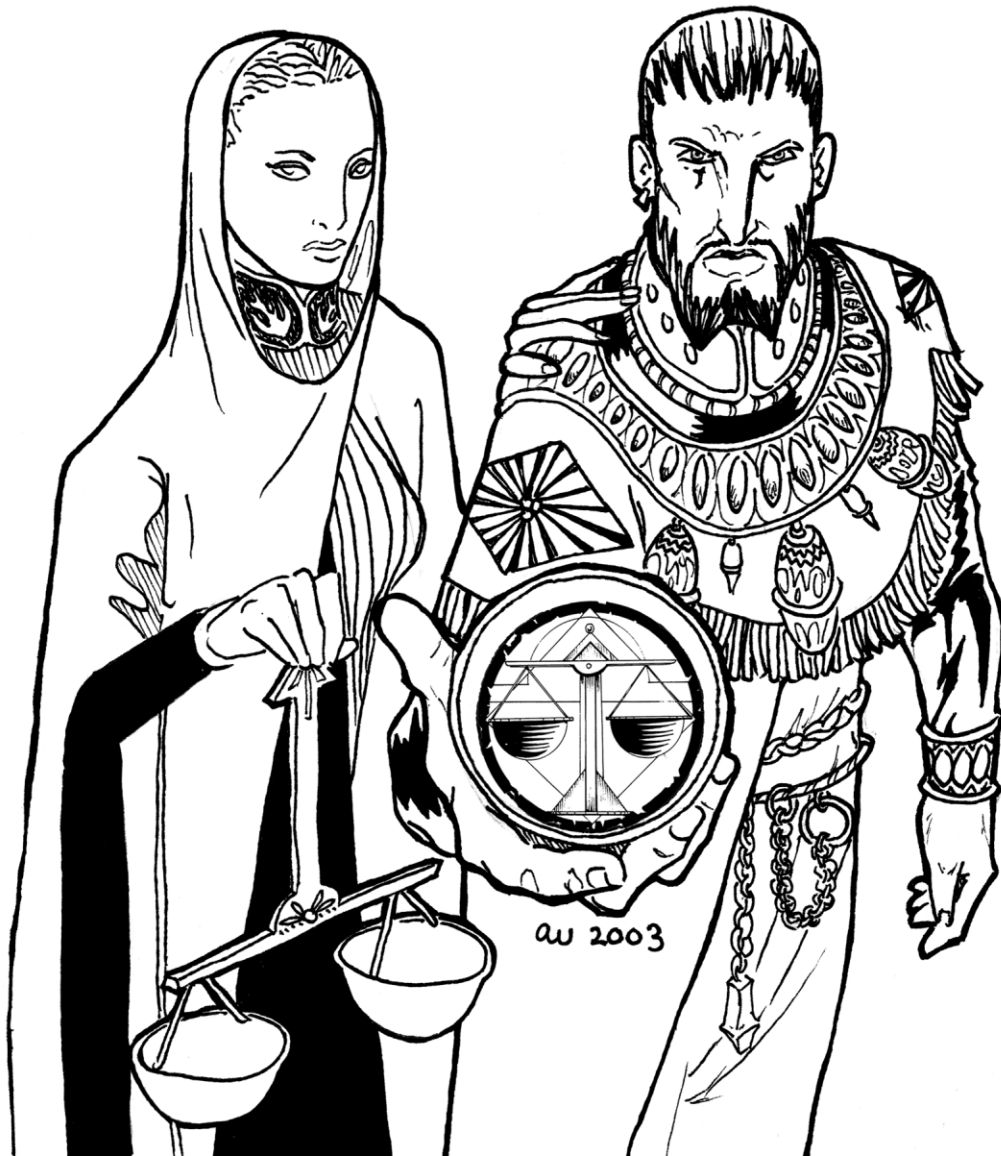


HERMES' PORTAL



HERMES' PORTAL

Issue n° 7

Mars 2003



Who's Who	3
NEWS FROM THE LINE EDITOR	3
PUBLISHER'S CORNER	3
HERMETIC LAW AND THE QUAESITORES	3
by David Woods	
MORE MERINITA MYSTERIES	16
by Scott D. Orr	
A NEW LOOK AT EXPERIMENTATION	19
by Kevin Sours	
OMNIBUS CRIMINOIRE	20
by Andrew Gronosky	
LEGEND OF THE WITCHES OF TORTOSA	23
by Carlos de la Cruz Morales	
MYTHIC ACADEMIA	26
by Adam Bank and Jeremiah Genest	
DEAR ABELARD	34
HOLY ANIMALS	36
by Mike Sloothaak	
EX BIBLIOTHECA VERBORUM	40
by Eric Minton	
HERETIC'S CORNER: A PLACE OF MAEL	42
by Michaël de Verteuil	
THE CURIOUS TALE OF VASKA PRASKOVAYA	45
by Robert Hansen	

HERMES' PORTAL

Publisher: Hermes' Portal

Contributors: Abelard, Adam Bank, Carlos de la Cruz Morales, Jeremiah Genest, Andrew Gronosky, Robert Hansen, Eric Minton, Scott D. Orr, Mike Sloothaak, Kevin Sours, Michaël de Verteuil, David Woods

Editorial and proofreading help: Sheila Thomas

Interior illustrations: Alexander White (Cover & p. 5, 6, 10, 45), Angela Taylor (p. 16, 17, 18, 37, 38, 39, 42), Radja Sauperamianiane (border, back, page numbering & p. 24, 26, 31)

Layout: Eric Kouris

Thanks: All the people who submitted ideas, texts, illustrations or helped in the production of this issue.

Hermes' Portal is an independent publication dedicated to Ars Magica players. *Hermes' Portal* is available through email only.

Hermes' Portal is not affiliated with Atlas Games or White Wolf Gaming Studio. References to trademarks of those companies are not intended to infringe upon the rights of those parties. Ars Magica was created by Jonathan Tweet and Mark Rhein Hagen.

Hermes' Portal # 7, Copyright ©2003, Hermes' Portal. All rights reserved. Reproduction of this work is allowed for personal use only.

Contacting HP

Email: Hermes.Portal@wanadoo.fr

Web site: www.hermesportal.fr.st

Who's Who?

Scott D. Orr

Scott lives in Columbus, OH and is finishing a Ph.D. in political science at Ohio State University. He has been playing RPG's for a very long time, though he began to play *ArM* with the 4th Edition. Scott shares his apartment with two cats, Loki and Ramses, who "helped" him type this bio. He should be finishing his dissertation and applying for jobs rather than writing articles for *Hermes Portal*.

Kevin Sours

Kevin is a software developer living in California and, as is typical, he is looking for work. He has been a game master ever since discovering an obscure *D&D* box set in a thrift store 17 years ago and discovered *Ars Magica* 8 years ago. Occasionally he gets to play.

News from the Line Editor February 2003

I think there is a conspiracy to make the statements I make in this column inaccurate. As people may have noticed, *The Black Monks of Glastonbury* did not come out in January or February.

On a brighter note, *Land of Fire and Ice*, Mark Shirley and David Woods's sourcebook on Mythic Iceland, is now at the printers, and will most likely ship to distributors in March. This book combines extensive background information on Iceland, blending the mundane and the mythic into a seamless whole, with an epic saga which gets the player characters to Iceland and involved in its complicated politics. The background section covers Icelandic culture, and how magicians fit into that culture. There are no Hermetic magi on Iceland in 1220, so the book also provides suggestions as to how they could integrate themselves. The saga draws on the history of the Order of Hermes to involve the player characters in a grand conflict which could shape the future of magic.

Black Monks is now scheduled to ship to distributors in May, and that really *should* mark the start of a roughly quarterly release schedule, as I have already completed editing on the three books to follow *Black Monks*, and have turned the manuscripts over to Atlas.

People will doubtless be interested to hear that *Sanctuary of Ice* is one of those manuscripts. It is scheduled to be the next release after *Black Monks*, and neither John Nephew nor myself can see anything that would stop that. But this is *Sanctuary of Ice*, so we are making no promises. The book is, however, now out of editing. I think Timothy Ferguson has done a great job, but I will wait until the book is nearer release to say more about it.

The Line's Future

We are tentatively thinking about releasing a fifth edition of *Ars Magica* at the end of 2004. If we do hit that date, all the remaining fourth edition releases have been assigned, and most have been written and edited.

This means that now seemed like a good time to change the way that the *Ars Magica* line is organised. In the past we have asked for book proposals, and then commissioned people to write the ones that looked the most interesting. This has produced some excellent books, but also some oddities. For example, *Kabbalah*, while excellent, was not an obvious choice to release before *The Wizard's Grimoire Revised Edition* and *The Medieval Bestiary Revised Edition*.

Thus, from now on we are no longer accepting unsolicited book proposals. Instead, the Line Editor will decide which books need writing, and contact people who already have a published track record to write them. This should allow us to plan a sensible strategy for the line, and possibly even boost sales.

Those of you who have not yet published anything need not despair, however. I plan to run a couple of *Ars Magica* open calls after fifth edition is released, and, just as with *Living Legends*, anyone is welcome to submit to them. In addition, a record of publication in *Hermes' Portal* can count, if the articles are good and my spies tell me that they weren't a terribly heavy edit. We are not interested in closing the door to new authors, but rather want to avoid handing important projects to people who can't cope with them.

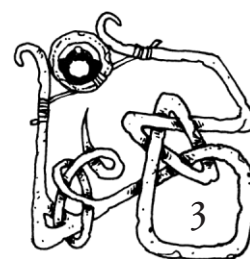
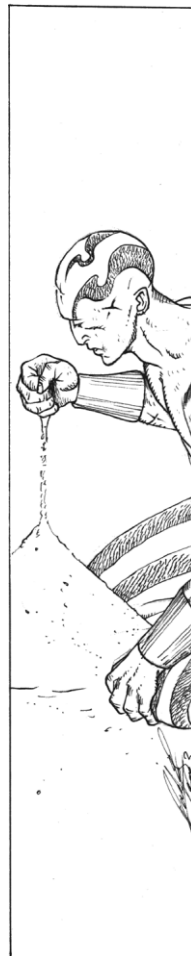
As you have probably gathered from this, the line's future is secure, at least at the moment. We have fairly definite plans for the next two years' releases, and less clear plans to continue supporting the game beyond then. As long as you keep buying the books, Atlas will keep producing them.

Publisher's corner

Hello!

Things are almost under control now! Still one week late... I'm pleading guilty, but I'm asking the clemency of the jury. Last week, a school inspector announced that she will pay me a visit on Tuesday. Four days to put everything in place. On the announced day and hour, she was in my course... and was quite surprised and amused to follow a course she'd never seen before. Forty minutes with 14 year old students on the content and intent of Boethius' *Institutio Arithmetica* and its influence until 1200. Through strange ways, *Ars Magica's* Mythic curriculum moved from Adam and Jeremiah's article into Real Life. Nonetheless, when Sylvester II made his entrance, he was just the renowned scholar who introduced decimal notation and the astrolabe in the West and a pope, not the infamous diabolist and founder *Literatus* known by every *Ars Magica* player...

Next issue should be ready at the end of May and will be largely devoted to Hermetic theory.



Hermetic Law and the Quaesitores

by David Woods

Ars Magica does not have a completely defined game world and each storyguide must fill the gaps between canon. Amongst these gaps are Hermetic Law and the role of the quaesitor. In order to create adventures involving quaesitores the storyguide may require more definition to their rights, duties and privileges. Similarly, if your magi run into trouble with the law you may need more definition in this area too.

The most complete source of canon information on quaesitores is found in *House of Hermes* or its older version the *Order of Hermes*. The *WGRE* has the most information on Hermetic Law and tribunal proceedings as well as precedents. This article seeks to revise and extend the material on Hermetic Law and tribunal procedure, as well as give suggestions on how quaesitores may be run.

My thanks to Timothy Ferguson, Eric Grove-Stephensen and Andrew Smith for their advice and Mark Shirley for his advice and tribunal ruling examples.

Hermetic Law

Origins

To those with an interest in the history of law, the following will appear to draw more from Germanic and Nordic traditions than Roman. This is a deliberate choice based on two out-of-game reasons; these are the traditions I have most knowledge of and the current canon appears to support this approach.

There are also in-game reasons why the Order might have derived its law from a largely Teutonic model. The Order was founded in the Rhineland and so Germanic and Nordic traditions would have been familiar to most, if not all, of the founders. After the collapse of the Roman Empire, much of Europe fell under the control of Germanic kings and nobles. Roman law persisted in the legal customs of indigenous Roman populations, while Germanic peoples introduced their own rules and procedures. During the time of the Order's founding, Germanic traditions were widely practised in many parts of Europe. Any European who travelled would have been familiar with both systems. The society of the Order is disperse, individualistic, unusually level and lacks any executive; given these properties, a Teutonic model is more apt than the Roman one. These factors would have made a Teutonic model likely.

The Oath

Hermetic Law is derived from the Hermetic Oath, but the interpretation and extension of the Oath into law was not done in a dogmatic fashion. The Oath was agreed between the founders, based on specific intentions and fears. So when the founders first framed Hermetic Law, it was their

intent that was paramount rather than the exact wording of the Oath. In consequence the intention behind each part of the Oath is well defined.

Charges under a provision of the Oath are designated high crimes and can be punished by a Wizard's March. However, a successful prosecution involving a high crime does not always result in a Wizard's March. In fact most tribunals are very reluctant to call on the ultimate sanction and reserve it for truly serious cases. Although a case may be called a high crime it may not be very serious. Tribunals always have discretion to set a penalty they find appropriate, but to call a Wizard's March it must be a high crime.

Forfeit Immunity

One key form of defence from Hermetic charges is one of *forfeit immunity*. In certain circumstances a magus steps outside the protection of Hermetic Law, either partially or totally. Wizard's War is one example of this, where two parties step outside Hermetic Law with respect to each other. Forfeit immunity is also gained while a magus is committing or preparing to commit a high crime. While his immunity is forfeit other magi may act against him, but the response should be proportional. As with most aspects of Hermetic Law forfeit immunity is a matter of degree, which depends heavily on circumstance. In some cases a response may be seen as justified and in others it will not. The tribunal will weigh up the claim of forfeit immunity in the light of the actions of both parties.

The Oath

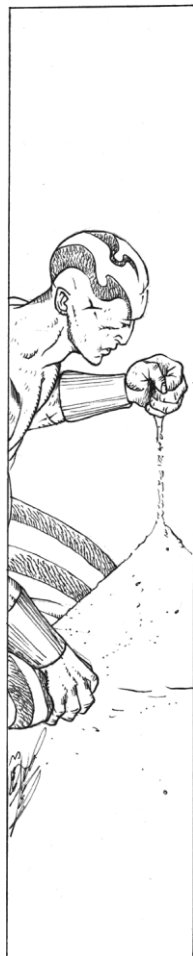
The following sections give a commentary on the Oath.

"I will not deprive nor attempt to deprive a member of their magical power."

Any act that detrimentally affects a magus's ability to use, practice or study magic is illegal. The most serious offence under this provision would involve the victim's Gift. The destruction or serious maiming of another's Gift is likely to result in a Wizard's March.

Any physical injury that affects the voice, ability to gesture or general mobility is also illegal and quite serious as it substantially affects his ability to work magic. A magus's magical property is also considered part of his magical power. Vis, vis sources, magical sites, invested devices, familiars, apprentices, books and lab equipment are all protected under this provision.

Beyond this a covenant's mundane resources, including personnel are also protected to a degree. To study, a magus needs a laboratory and a library. These require mundane resources to support and so the entire covenant is part of a magus's magic power to an extent. However, any prosecution for the theft or destruction of mundane property must show that the owner's magical power had been affected. For instance, that an attack on a covenant's source of mundane income caused a shortage of lab equipment.



A black and white line drawing of a group of men in medieval-style clothing. One man is kneeling in the center, surrounded by others holding various objects like a staff, a bowl, and a sword. A dog is visible in the bottom right corner. The drawing is a detailed illustration of a scene, possibly a religious or historical event, with several figures in period dress. One figure is kneeling, while others stand around him, some holding staffs or weapons. A dog is in the bottom right corner. The drawing is a black and white line drawing, likely a reproduction of a manuscript illumination or a historical illustration. The style is simple and linear, with no shading or color. The figures are drawn with long hair and beards, wearing tunics and robes. The background is plain white. The overall composition is horizontal, with the figures arranged in a line across the frame. The kneeling figure is the central focus, with others positioned around him, creating a sense of a group or a scene. The dog in the bottom right corner adds a touch of realism or domesticity to the scene. The drawing is a high-contrast black and white image, suitable for reproduction in a book or as a standalone illustration. The lines are clean and well-defined, making the figures and their actions clear. The drawing is a good example of a simple, effective line drawing that can convey a complex scene or story.

“I will not slay, nor attempt to slay a member of the Order, except in a properly declared Wizard’s War.”

If a magus slays or attempts to slay another magus, there are a number of possible defences.

If the other magus was engaged or preparing to engage in an illegal act that seriously threatened his life, magic or covenant, he can claim forfeit immunity. To claim forfeit immunity, the defendant needs to satisfy the tribunal that the threat existed and was serious enough to warrant a lethal response. If there was some justification, but the tribunal is not convinced it was sufficient for an acquittal, the punishment will make up the difference.

If a magus is found to be a diabolist or to be otherwise engaged in clearly marchable activities, their immunity is forfeit. In such cases the attacker does not need to show that his life, magic or covenant was specifically threatened. The fact that the Order is threatened is sufficient to provide justification. Of course he will need to convince the tribunal that this was the case. A magus who slays another (outside a Wizard's March or War) must always come before the tribunal for judgement. In many cases this is a formality, but it ensures the entire tribunal is fully informed and involved in the process.

Being within another's sanctum automatically confers forfeit immunity with respect to the owner of the sanctum. In this circumstance the sanctum owner can attack the intruder legally, but any aggressive response by the intruder is usually illegal. If the intruder finds evidence that forfeits the owner's immunity (like diabolism), he is free to act however he chooses.

In cases where there was an escalation of aggressive acts, matters may become very cloudy. Many spells (or physical attacks) would not endanger a magus' life or magic and so would not be sufficient for forfeit immunity. However, casting humiliating magics on other magi or physically assaulting them, is clearly provocative. Also, it will not always be clear to the victim that an assault (magical or not) is not serious.

In the case of an exchange that becomes lethal, the magus who was first to physically assault or cast magic on the other will be seen as the aggressor. If an offer of a truce was issued but was ignored, then

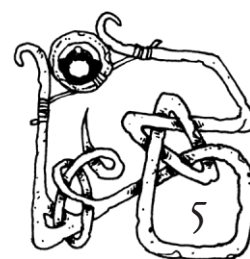
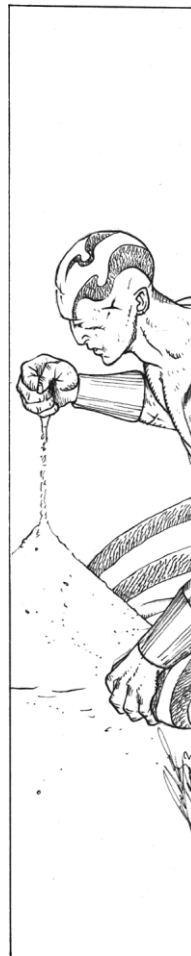
the party that continues will then be considered the aggressor. If the aggressor survives, they are likely to be given a Wizard's March. If the survivor is not counted as the aggressor, they will receive a lesser punishment in proportion to the degree of provocation. This might still be a Wizard's March if the provocation was trivial.

A.A 1023 (A.D. 884), Rome Tribunal

Magus Gravis of House Flambeau was charged with slaying Talus of House Merinita. Gravis claimed forfeit immunity as Talus had cast a spell on him. Renowned for his practical jokes, Talus had cast a spell that made Gravis's voice sound like that of a little girl, to the great mirth of the all others present. Gravis responded with a *Ball of Abyssal Flame*, which slew Talus. As Talus's spell was clearly not a threat to Gravis's life or magic the tribunal found him guilty, but due to the clear provocation refrained from calling a Wizard's March. Gravis was punished by the loss of his familiar.

A.A. 1030 (A.D. 891), Rome Tribunal

Magus Immanitos of House Jerbiton was charged with the slaying of Gravis of House Flambeau. Immanitos claimed forfeit immunity, as Gravis had thrown a *Ball of Abyssal Flame* at him after a council discussion at his covenant had become 'heated'. Witnesses testified that Gravis had made the first attack, with only verbal provocation from Immanitos. After Immanitos surprisingly resisted the attack he replied with *Clenching Hand of the Crushed Heart*, instantly slaying Gravis. A member of Immanitos's covenant claimed that Immanitos, an amicus of Talus, had taken a powerful fire-warding potion that morning and then orchestrated the confrontation. Immanitos did not dispute this accusation and maintained that Gravis had attacked him, forfeiting his immunity. The presiding quaesitor ruled that Immanitos's intention did not excuse Gravis's action and the charge was dismissed after a close vote. Immanitos was convicted of the low crime of breaching his





covenant Oath and was exiled from the tribunal.

Obviously a magus who is given a Wizard's March is no longer a member of the Order and so is not under the protection of Hermetic Law.

"I understand that a Wizard War is an open conflict between two magi, who may slay each other without breaking this oath, and that should I be slain in a Wizard War no retribution shall fall on the magus who slays me."

A.A. 906 (767 A.D.)

The Grand Tribunal made the following clarification. Wizard War must be declared between the first moonrise while full and the last moonset of its full phase [about three days]. The War then begins on the first moonrise of the next full phase. [All Hermetic magi can calculate these dates with ease.] The War then lasts until the first moonrise of the following new phase [exactly one lunar month].

When the moon is full, moonrise occurs at sunset and moonset occurs at dawn. At other times in the month, moonrise and moonset occur at other times of the day or night. The full phase gives a well-defined start time to the War. It is also a time when Moon and Sun duration spells end simultaneously.

For a fee, a Redcap can ensure the declaration is delivered within the appropriate time. He then reports back the successful delivery to the sender. This Redcap also acts as a legal witness to the declaration. This means that hostile magi do not meet each other beforehand and ensures there is no dispute over the legality of the declaration. Some tribunals may have more elaborate procedures.

This provision clarifies the legality of Wizard War. Although both parties can attack the life and

property of each other with full immunity, they still may be held to account for any collateral damage. A magus cannot legally attack property in which his opponent has shared ownership. For instance, covenant buildings, vis sites and library books. Those engaged in Wizard War must still avoid endangering other magi's lives and property.

If a combatant does endanger the property or lives of other magi, they can defend themselves claiming forfeit immunity. Therefore if a combatant makes a reckless attack that seriously endangers other magi or their property, he may find himself facing the entire covenant.

He is free to enter his opponent's sanctum and destroy its contents. Any shared property stored there during a Wizard's War is considered forfeit. However, destroying the whole building would give good grounds to claim forfeit immunity.

The prohibition against retribution forbids other magi from persecuting the victor for the slaying. In Hermetic Law it is also extended to prohibit retribution for attempts to slay. However, this immunity is granted in all Wizard Wars. Therefore if another magus declares a Wizard War in response to a slaying (or attempt), he cannot be prosecuted for the retributive act. By declaring Wizard War he is placing himself outside the law with respect to his opponent. Therefore he cannot be prosecuted for acts against his opponent, such as seeking retribution. This position is well established in Hermetic Law and it is normally accepted that magi cannot be prosecuted for declaring a War for whatever reason.

A.A. 1037 (A.D. 898), Normandy Tribunal

Immanitos of House Jerbiton was charged with seeking retribution after an amicus of his was slain in a Wizard War, by declaring Wizard



War on the victor. Immanitos claimed the charge was invalid, as it sought retribution for his own Wizard War and the Code protected him from such charges. The presiding quaesitor ruled that Immanitos's declaration of Wizard War removed all immunities with respect to both parties. The founder Flambeau proposed this provision for the express purpose of seeking vengeance. The function of a Wizard War is the temporary lifting of all duties and obligations of the Code with respect to the warring parties, including the protection against retribution; therefore Immanitos's defence was sound. On this advice, the tribunal found him innocent.

However, in one extreme case this has been challenged. The Rhine Tribunal charged the magus Hernis with endangering the Order for excessive and unjustified use of Wizard War. By calculated use of Wizard War he sought to achieve political domination of the tribunal through terror. The presiding quaesitor ruled that if the tribunal decided that Hernis's actions had endangered the Order, this would not be covered by the Wizard War immunity. The tribunal found Hernis guilty of endangering the Order.

Hernis refused to cooperate with the tribunal and so they had only one course available. A group of powerful magi, many from outside the tribunal, hunted Hernis down. This case is still seen as exceptional. (See *WGRE* p26-27)

"I will abide by the decisions made by fair vote at tribunal. I will have one vote at tribunal and I will use it prudently. I will respect as equal the votes of all others at tribunal."

Ignoring or defying the rulings of a tribunal is a high crime. Therefore, those who refuse to pay a fine or accept a punishment may face a Wizard's March, whether the original crime was high or low.

The Tremere practice of holding the sigils of filii is legal. All magi have the right to give their sigil to the proxy of their choice, within the tribunal in which they are resident. Therefore under Hermetic Law the decision of a Tremere magus to make his parens (or whomever) his proxy is entirely legal. In principle a Tremere magus can demand his sigil back at any time. However, membership of House Tremere is not a Hermetic right and the leadership of the house can cast out any member they choose for whatever reason. Therefore, Tremere magi who demand their sigil's return are effectively leaving the house.

Magi without a house have one year to obtain membership in another. If they cannot find another within this time they are cast out of the Order, as they are in breach of the Grand Tribunal ruling on house membership. If no other house will accept them, Ex Miscellanea will normally do so.

A.A. 906 (A.D. 767)

The founder Tremere was accused of failing to respect the votes of others by demanding the control of the sigils of his filii. In his defence Tremere's filii testified that their

choice of proxy was out of respect for their parens and that it was their right to do this. The tribunal found in Tremere's favour, but reaffirmed that Tremere magi have the right to reclaim their sigils at any time. Tremere added that members of his house were respectful of their parentes and so no worthy member would feel the need to reclaim their sigil before it was the will of their parens.

"I will not endanger the Order through my actions."

This is the most fundamental provision. The rest of the Oath is mostly more specific prohibitions aimed at the same goal. Any act which risks the peace and security of other magi can be used to justify a charge.

As the most general charge, it is always a matter of degree. One end of the scale might involve casually insulting a village priest. At the other end a magus might assassinate the Pope and publicly declare the Order at war with the Church. Obviously the former case may be laughed out of tribunal and the other would certainly result in a Wizard's March.

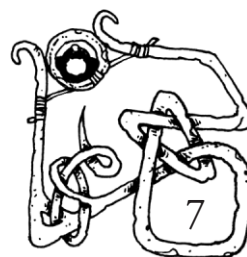
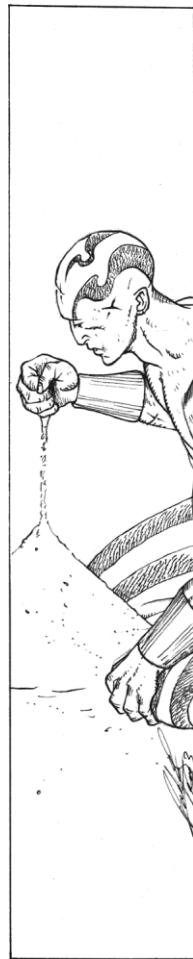
A valid defence against this charge is to claim the endangerment was trivial or merely personal. In turn the prosecution needs to show that other magi were significantly endangered. Intention on behalf of the defendant is also important, but any negligence or recklessness counts against him. If the offence is small and unintentional the tribunal might dismiss the charge completely. If the charge resulted from foolishness the tribunal may decide that punishment is required. Certainly if convicted, the penalty will take account of both the culpability of the defendant and the degree of endangerment.

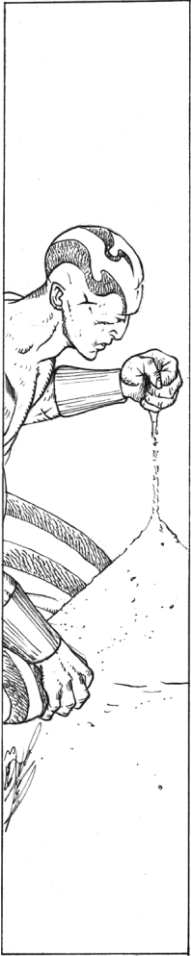
"I will not interfere with the affairs of mundanes and thereby bring ruin upon my sodales"

The majority of the founders wished to avoid becoming entangled in mundane conflicts. Therefore this provision forbids magi from significant involvement in mundane politics, whether of the nobility or the Church. Magi should play no active part in directing the course of kingdoms or bishoprics.

Of course covenants and magi inhabit the same world as mundanes and so can rarely avoid all interaction. In the centuries after the Order's founding this is even more evident. The critical point of this provision is to avoid supporting one faction of mundanes against another. Such support is likely to encourage the other side to seek similar aid. If such requests are refused it may result in hostility, forcing magi to defend themselves. Hermetic magic is not the only type of magic in Mythic Europe and so even highly secretive assistance may be discovered. Therefore this activity is always seen as endangering the peace and security of the Order.

If a group of magi were discovered to be extensively interfering with mundane affairs, this might draw the whole tribunal or Order into conflict with





the nobility, the church, or both. Regardless of the Order's capacity to defend itself, most magi wish to quietly pursue their Arts not govern kingdoms and fight in endless wars. Essentially the Order wishes to maintain strict neutrality in mundane politics and any act that undermines this neutrality may amount to an offence under this provision.

Any prosecution needs to show that the Order's neutrality has been compromised in a significant fashion. As usual the success of the prosecution and the penalty will depend on the magnitude of the transgression.

Conflict may arise directly between a magus and a particular noble or clergyman. As long as the magus does not form an alliance with his enemy's rivals he will not be in breach of the 'interfere with the affairs of mundanes' provision. However, he can still be charged with endangering the Order if his actions bring wrath down on other magi. The prosecution would have to show that the hostility directed at an individual or covenant has, or is likely to, extend to other magi and covenants. This would be a charge under the endangerment provision though.

"I will not deal with devils, lest I imperil my soul and the souls of my sodales as well."

This provision is the most strictly enforced of all high crimes. It covers all acts that involve a willing co-operation with any being a magus knows to be infernal. In particular magi are absolutely forbidden from knowingly making an agreement with an infernal agent.

The infernal is seen as the greatest threat to the security of the Order. Even the most benign agreements will almost certainly result in a Wizard's March. The only possible defence is that of ignorance. If a magus buys an apple from a demon posing as a fruit vendor, this is not a crime. But even agreeing with a demon to mutually avoid contact is potentially punishable by a Wizard's March. Faced with a known demon a magus should agree to nothing. In general his only legal action would be to defend himself or flee.

A number of magi seek out demons in order to slay them. This is legal unless the demon then focuses its attention on the Order. This might result in a charge of endangerment. Any prosecution for endangerment needs to show that the defendant has caused the demon to be more of a danger to other magi. If the demon had no history of involvement with magi, this charge may succeed, although much will depend on the mood of the tribunal. It might be argued that most demons are focused on individuals not organisations; after all it's the individual tally of souls they value. Therefore most will direct their hatred against specific individuals rather than the Order in general.

However, intelligent and subtle demons might attack other magi in order to get their real enemy into trouble. In such a case, the magus who started the conflict may be punished in proportion to the damage suffered by others.



A.A. 1290 (A.D. 1151), Rhine Tribunal

Rudophus of Durenmar, through his actions, had attracted the attention of a major demon. Although he attempted for over a decade to kill this demon and undo his work, he was unsuccessful. During the course of this affair the demon began systematic attacks against the redcaps of the Tribunal. A complaint was brought against Rudophus that he had endangered the Order through his persecution of the demon; had it not been for his actions, the demon would not have been a threat. The tribunal upheld the complaint, and Rudophus was commanded to provide House Mercere with some magical means of protecting themselves from the depredations of demons.

Demons that have already attempted to corrupt magi or attack them are already enemies of the Order. If a magus can show this, it is a valid defence against an endangerment charge.

Many magi are of the opinion that all demons are a danger to the Order, reasoning that demons are the enemies of mankind and that magi are part of this group. However, others feel that if the Order were to declare all demons their enemy, Hell would be provoked into a more directed effort against them. In some tribunals demon hunters are seen as brave heroes who defend the land. In other tribunals they are seen as foolish adventurers, stirring up trouble. (See *WGRE* p27)

"I will not molest the fay, lest their vengeance catch my sodales as well."

The prosecution will have to show that a magus or covenant has endangered other magi through their actions. Obviously an attack on a third party magus is evidence for this. Without such an attack the prosecution will have to show that such an attack is likely. A valid defence might attempt to show that the faeries involved can discriminate between their known enemies and innocent magi.

Also the term 'molest' suggests that the conflict would have to be provoked by the defendant in a culpable fashion. If the maga or magus involved did not start the conflict and acted reasonably in defence of their lives and property, it is a valid defence. For instance, hunting down local centaurs for vis would be culpable and rescuing a kidnapped apprentice would normally not be.

A.A. 1311 (A.D. 1172), Normandy Tribunal

Berenguer of Fudarus was accused by Guardinia of Merinita, of molesting the fay. Berenguer claimed in his defence that the faeries had stolen his apprentice, and therefore he had every right to take steps to return the child to his care; as the fay had stolen the apprentice, he had not 'molested' the fay. The tribunal upheld Berenguer's defence, but suggested that he had perhaps been a little heavy-handed. A motion was passed for Guardinia to receive two pawns of vis in compensation

for the damage a fay raid had done to his sanctum.

"I will not use magic to spy on my sodales."

Criamon insisted on this provision to protect his tradition's magical secrets. Hermetic Law based on this provision therefore treats attempts to discover the magical secrets of others most seriously. In addition, magi also value their general privacy. Therefore any use of magic to pry into a magus's legal affairs is considered an offence.

The key point here is 'legal affairs'. If a magus is engaging or preparing to engage in a criminal act, he cannot bring any case for the manner of its discovery, as his immunity was forfeit. A number of covenants have spells and items specifically designed to reveal scrying attempts. These magics are acknowledged as legal. Theoretically such magics might reveal a legal act, for instance a visitor might use a scrying spell to innocently communicate with his covenant. However, using such magics in another's covenant and then complaining if these are detected, is seen as petty, an abuse of hospitality, and is highly unlikely to receive any support at tribunal.

Magi are also unlikely to bring a successful case for being spotted while invisible or shapeshifted within another's covenant. In general, within their covenant's grounds, magi are free to protect themselves against magical intrusion in any reasonable manner. Spells like *Invisible Eye Revealed*, *Sight of True Form* and effects to detect the invisible, are all seen as reasonable. However, the primary purpose of these magics must be to reveal magical spying. Visitors to the covenant still retain their right to privacy and no effect should compromise this in any significant or deliberate way. These principles can be applied outside covenant grounds, but with less surety of Hermetic legality. Still, if the intention is solely the protection of privacy, any prosecution will be difficult.

However, if caught deliberately attempting to obtain information (by magic) on a magus's legal affairs, there is no defence. The tribunal is likely to award damages to the victim and may also exact some punishment. Such a case is unlikely to result in a Wizard's March, unless the information led to the victim's death. For instance, if used prior to a Wizard War.

"I will train apprentices who will swear to this code, and should any of them turn against the Order and my sodales I will be the first to strike them. No apprentice of mine shall be called magus until he or she first swears to uphold this code."

This provision is extended to the teaching of Hermetic magic in general.

True apprentices spend fifteen or more years as the property of their master before passing a gauntlet and joining the Order. This is not the case with wizards who seek to join the Order as adults. Their status as a maga or magus is automatic on their swearing the Hermetic Oath, which must occur before their Hermetic training (if any).

Hedge wizards joining the Order swear the Oath and are then 'apprenticed' to a magus who teaches them Hermetic magic. As detailed in *WGRe* it only requires two seasons to initiate a Gifted person in the basics of the Hermetic Arts. After being trained in the Hermetic Arts, the new magus is considered the filius or filia of his or her instructor and a member of their house. Magi who enter the Order this way do not need to pass a gauntlet to be recognised as magi. However, many of the stricter houses require the newcomer to eventually pass a gauntlet before they can acquire full status in the house. If the wizard is not capable of this within a reasonable time the house may cast them out.

As membership of House Ex Miscellanea has no required standard, such magi normally end up there. House Ex Miscellanea will also accept hedge wizards who cannot learn Hermetic magic.

Magi who have left their original house can enter a new house through the sponsorship of a current member. Different houses have different traditions relating to this, but it is often a formality. Unless the manner in which the candidate left their original house offends the prospective primus, finding a sponsor is usually enough to obtain admission. The magus becomes the filius or filia of the sponsor.

Although the Oath appears to demand the parens be the first to attack an outcast magus, this is never prosecuted. However, if able, the parens should make reasonable efforts to pursue the outcast. This may amount to nothing more than offering a bounty to encourage the more martially inclined. If a parens does absolutely nothing to aid the Wizard's March, he might be prosecuted if anyone wishes to make it an issue.

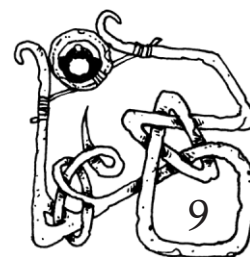
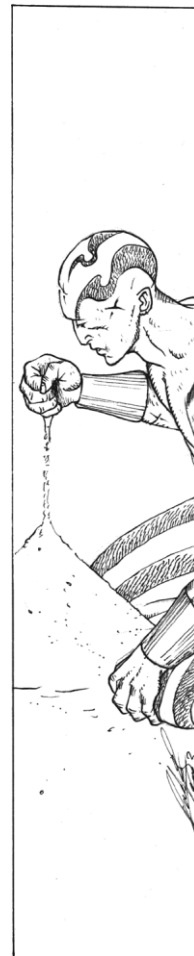
"I shall further the knowledge of the Order and share with my sodales all that I find in my search for wisdom and power."

Sworn by members of House Bonisagus, this provision requires members of the house to make available all finished discoveries. It can also be applied to new or optimised spells, the lab texts of new invested effects, summae, Libri quaestionum and tractatus. The magus is required to give access to these texts to those who request it. The spell and lab texts do not have to be fully written up and can be in the magus's normal shorthand. Magi who wish to copy these texts are not allowed to take them away and must provide their own materials. A covenant can charge the magus for his board and lodgings while he is scribing.

To avoid these demands a Bonisagus magus can send a copy to the library of Durenmar. Once it is in this library, the Bonisagus can refer any future enquires there as his obligation is legally fulfilled.

"I concede the right of Bonisagus to take from me any apprentice he may find helpful in his studies."

This provision is sworn by those not within House Bonisagus. It is extended as a right to all members of House Bonisagus. This right allows





magi of House Bonisagus to obtain the very best apprentices. It is not meant to be used by magi who cannot be bothered to find their own apprentice or simply require a well trained lab assistant to complete some project.

A Bonisagus magus who abused his right this way would have a very poor reputation. Since Wizard War grants full immunity, outraged former masters may well bring such a magus to task.

A.A. 1311 (A.D. 1172), Rome Tribunal

In the seven years since the last tribunal, Helvennia of Bonisagus had exercised her right to claim another magus's apprentices no less than eight times. She claimed that the nature of her work was inherently dangerous, and the loss of those apprentices, while unfortunate, was beyond her control. Although the tribunal was minded to rule in favour of the seven magi who levelled charges against her, the presiding quaesitor insisted on the legality of Helvennia's actions. However, the praeco wrote to the primus of House Bonisagus with the tribunal's petition for Helvennia to be censured. The primus agreed, forbidding Helvennia from exercising her Bonisagus privilege for twenty-one years and commanded her to pay five pawns to each magus she had taken an apprentice from.

When properly used, the former master traditionally accepts this right with good grace. A promising youngster may quickly attract the attention of a Bonisagus (either resident or travelling through) and normally the claim is made early in the child's apprenticeship. Once well progressed within another tradition, few will be suited to Bonisagus training and philosophy.

"I request that should I break this Oath, I be cast out of the Order. If I am cast out, I ask my sodales to find me and slay me that my life may not continue in degradation and infamy."

There is no charge that can relate to this provision. However, the term 'breaking this Oath' is not applied as an absolute. A tribunal is not compelled to Wizard's March a magus for the least transgression.

"The enemies of the Order are my enemies. The friends of the Order are my friends. The allies of the Order are my allies. Let us work as one and grow strong."

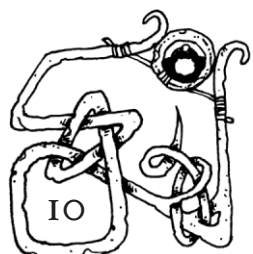


Magi who aid or maintain friendly relationships with enemies of the Order may be prosecuted. Similarly magi who attack the friends and allies of the Order may be prosecuted. However, the Order has few officially declared enemies and many of them are demons or diabolists. The list of friends and allies of the Order is also thin, if the friends and allies of individual covenants are excluded.

A prosecution can be made for attacks against the friends and allies of individual covenants, but this is a difficult case to make. Therefore few prosecutions are made under this provision. Should the Grand Tribunal declare an individual or organisation friends or allies, this situation may change.

The Peripheral Code

Breaches of the peripheral code are low crimes and so cannot result in a Wizard's March. They deal with matters of conduct that do not come under the Hermetic Oath, but none-the-less are conducive to the accepted social order. It might be argued that breaching these conventions endangers the Order, but this would generally be too weak a case to bring as a high crime.



Physical or magical assaults that do not threaten a magus's life or magic, breaching a contract, failure to abide by the result of a certámen, perjury at tribunal, attempting to deceive a quaesitor conducting an investigation, and failure to co-operate with a legally conducted quaesitorial investigation, are all low crimes.

A victor in certámen has automatic claim of forfeit immunity to cast one spell on their opponent, immediately after the duel. However, the forfeit immunity only extends to offences that would be considered low crimes. The final strike of certámen cannot legally be used to kill, maim in a way that affects a magus's magical ability, scry or commit any other act that would amount to a high crime. This still allows for many very unpleasant final strikes, but if it could qualify as a high crime, the magus is making himself liable for a Wizard's March.

Short of a Wizard's March, there is no limit to the fine or punishment a tribunal can demand for a low crime and punishment can still be harsh.

Tribunal Procedure

Determining the Principles

Each case must have a prosecution and defence principle. In cases where there is a living victim, they become the prosecution principle. If the victim has been slain the case may be brought by anyone. If more than one magus volunteers within three months of the tribunal, the principle is determined by order of precedence. In descending order these are, parens, filii, amici, covenant sodales and then any other magus. Candidates at the same level of relation take precedence by seniority.

If the case involves a crime against the Order itself, anyone may volunteer to be prosecution principle. There may be competition for this role and seniority or certámen normally decides the matter.

Quaesitores prefer to remain impartial, but if no one volunteers to be prosecution principle for a high crime offence, a quaesitor will do so. If no one volunteers to prosecute a low crime, there is no case. It should be noted that if a personal victim chooses not to pursue a case (high or low), that is their right.

The accused automatically begins as the defence principle.

Publishing a Case

The prosecuting principle must inform the defendant, the presiding quaesitor and the praeco, what charges are to be brought, including a detailed list of the allegations. This should be done no later than three months prior to the tribunal. Redcaps can witness that these notices were delivered or that reasonable effort was made to deliver them. This is called *publishing*.

Crimes that occur or are discovered within three months of the tribunal can be published at the tribunal. Such cases are heard last in order to give the defence time to prepare and find an advocate if they wish (see below).

Transferring a Case

Both the prosecution and defence principle can transfer their case to another, who is then responsible for conducting the prosecution or defence from that point. Experienced advocates can make a great deal of difference to the outcome. A successful prosecution can net substantial fines, half of which go to the prosecution principle. A victim may sweeten this pot with his own resources in order to attract the best candidates. Defence advocates normally set a flat fee for their service, paid in advance.

First Hearing

At tribunal, but before the case is publicly heard, the defence and the prosecution principles must give a fair summary of their case before the presiding quaesitor. At this point either side may dispute points of fact brought by the other. The quaesitor may decide to delay the case to the next tribunal if the facts are seriously disputed, in order to conduct an investigation. Alternatively if the truth of the matter can be resolved quickly, the quaesitor will rule on the facts at the initial hearing.

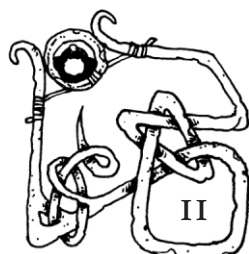
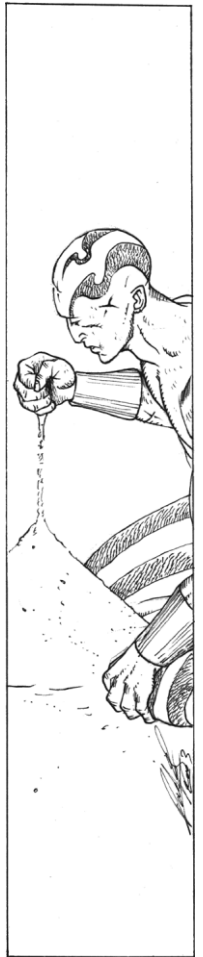
It should be noted that ruling on the facts of a case does not amount to a judgement of the case. Unlike modern, western legal trials, a trial is not seen as a place to test the facts; rather it is a place to test legal merits. Unless the case is one of perjury, the judges (the tribunal magi) are never asked to weight up opposing evidence to determine the most likely facts, they are there to make a legal judgement. Conflicting testimony as to facts are forbidden in the same trial. If either side wishes to accuse the other of perjury, the trial must be stopped and the dispute settled in another trial before the original case can proceed. Only by a perjury conviction can the facts of a case be amended.

Via the first hearing the presiding quaesitor can avoid a protracted battle of this nature. It can still occur over points not brought forward at the first hearing, but this is rare.

At this initial hearing the presiding quaesitor will give his opinion as to the merits of the case. If the prosecution case is weak he may advise it not proceed, but this is always the prosecution principle's choice. If the prosecution has merit and the defence is weak, he may offer an immediate ruling and set damages and punishment. If both sides agree the case may be settled at this point.

Defendants without a strong defence are best advised to accept the offer, as saving the tribunal's time counts in their favour. Although any damages are likely to be the same, accompanying punishments and fines tend to be lighter or even absent. A quaesitor cannot offer a summary judgement unless both the defence and prosecution principle agree to it. This is true even for low crimes.

Cases that may be serious enough to call a Wizard's March are always brought before the tribunal, even if the defendant can offer no defence.



Public Hearing

If it is brought forward, the case is then heard before all members of the tribunal. The case begins with the prosecution, who formally presents the charges and then calls witnesses to give testimony.

Firstly any magi witnesses are called and each gives his or her testimony. This can include testimony of testimony given by spirits, ghosts, faeries or mundanes that cannot be brought to tribunal.

In the rare event of supernatural creatures being brought as witnesses, they give their testimony next.

Finally any mundane witnesses are called. If there is more than one mundane witness to the same event, they should ideally agree on a single testimony and one of them then presents it. If the witnesses cannot agree, then the presiding quaesitor will have determined which testimony is given at the first hearing. Magic can be used on mundane witnesses to ensure they are not perjuring themselves or that their memories have not been altered magically.

After the prosecution case is presented, the defendant gives his response. First calling on magus, supernatural and then mundane witnesses. Facts are seldom in dispute in Hermetic cases and normally turn on points of law, particularly forfeit immunity, matters of degree and mitigating circumstance. If facts are disputed then the trial is stopped to settle the matter, as described above. A quaesitorial investigation and a perjury trial may be required. However, if a quaesitor has already endorsed the testimony, perjury claims are unlikely to be successful. Making false claims of perjury incurs the same degree of punishment as perjury itself. If a magus cries foul, he better be sure he can prove it.

If a magus wishes to obtain the endorsement of a quaesitor, he can request that the quaesitores cast magic to verify that his testimony is truthful. Senior quaesitores possess extremely powerful spells that can ensure this, while not compromising a magus' privacy in unrelated matters (or so they claim). Still this is not routine and is only done at the magus' request. No magus can be forced to submit to truth-detection spells, unless the tribunal has already issued a War's March. This can be used to reveal accomplices or other plots that may have been underway.

After the defence presentation is finished, the prosecution can then offer further testimony if the defence has brought up a point not previously addressed. The defence can respond in kind. This is repeated until no further points are offered.

Once both cases have been presented, members of the tribunal can then put questions to the defence and prosecution, as well as ask the presiding quaesitor to clarify points of law. The relevance of precedents from both the local tribunal and others can be debated. Once there are no more questions or discussion, the praeco summarises the case as he sees it and tribunal votes. A simple majority decides, with the praeco breaking any ties.

Penalties

If the tribunal votes to convict the defendant, he or his advocate can then make an appeal for mercy if he chooses. Others may choose to maintain a dignified silence and accept whatever punishment is decided. Convicted magi who dispute the ruling of the tribunal may face further charges, as this is itself a high crime.

If the case involved a high crime, after the defendant's appeal (if any), the prosecution can call for a Wizard's March.

If the prosecution calls for a Wizard's March, there is a general debate on the proposition. After the praeco feels there has been sufficient discussion he calls for a vote. A simple majority decides, with a tie defeating the motion.

Wizard's March

Traditionally a tribunal's grounds are considered sacred, and violence of any sort is strictly forbidden. Some tribunals cast an Aegis over the grounds with only the quaesitores, praeco and hoplites joining the ritual. Certámen opponents are given tokens and duels must be conducted in a specially designated circle. Violence within the tribunal grounds is not unknown, but it usually punished harshly.

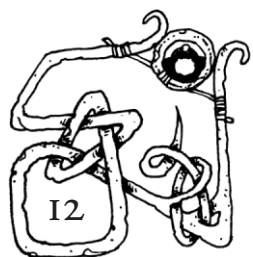
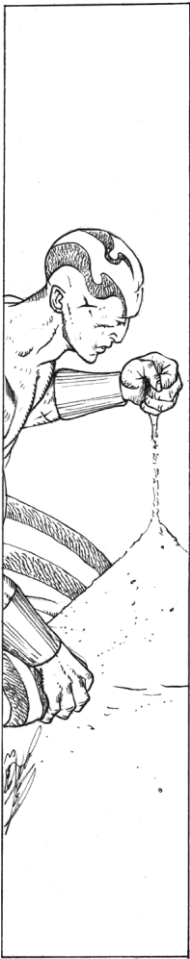
Normally magi that the tribunal have voted to cast out have until the end of the tribunal before they can be legally attacked. Until the presiding quaesitor rules the tribunal's decisions legal and declares the tribunal closed, the magus is not officially cast out. This helps ensure that the sanctity of the tribunal grounds is not violated. However, if the convicted magus makes any aggressive act, the assembled magi can respond as they see fit.

Magi like diabolists, that are a clear danger to the Order, never normally come before a tribunal. They are slain beforehand, with the tribunal later endorsing the action. However, if an extremely powerful magus is cast out, the situation is tense. They are asked to leave the tribunal grounds immediately, shadowed by powerful hoplites. Depending on the level of danger the convicted magus represents, the hoplites may give him until the official quaesitor's declaration of tribunal legality, before beginning the hunt. If the magus is considered very dangerous, he may be slain immediately on leaving tribunal grounds. Although technically illegal, unless the tribunal is ruled invalid there will never be any prosecution.

There have been occasions where outcast magi have attempted to slay as many of the tribunal as possible immediately on conviction. In response, some tribunals have specially constructed wards that the defendant stands within while the tribunal votes on high crimes. The ward contains magi that are convicted until the tribunal is ruled valid and closed. After this, hoplites dispatch the outcast.

Punishment, Damages and Fines

If there is no Wizard's March, any punishment, damages and fines are decided by the presiding quaesitor.



sitor. Damages are given directly to the victim. Fines are paid to compensate the tribunal and the prosecution for the time and effort spent pursuing the case; one third is given to the prosecutor, two-thirds to the tribunal coffers. Tribunal coffers are kept by the praeco and accounted for by the presiding quaesitor. Punishments are normally handed out in cases of high crimes, where a Wizard's March was narrowly avoided.

Punishments are set in a hierarchy to accord with the seriousness of the conviction. In order of increasing severity:

- Seasons of service
- Delivering enchanted items
- Loss of an apprentice
- Banishment from tribunal
- Loss of familiar

In determining punishments, damages and fines the quaesitor consults precedent, one of the few imports from Roman law. Damages and fines are paid in vis or in the form of enchanted devices.

Damages, fines or services need to be paid or completed in full before the next tribunal. Punishment such as the loss of a familiar also needs to be done before the next tribunal. Apprentices need to be surrendered immediately. Failure to comply is a high crime and given that the magus failed to respect lesser penalties, the tribunal may be forced into calling a Wizard's March. If the magus intended to pay, but unforeseen circumstances prevented him, the presiding quaesitor can grant extensions at the following tribunal. However, the fine may be increased.

A.A. 1353 (A.D. 1214), Loch Leglean Tribunal

At the previous tribunal Hugwald Veritas had been commanded to deliver three enchanted items to House Mercere as a fine for his crimes. His failure to do so in the seven years between the tribunals resulted in his fine being tripled by Whitburh Frithowebba, presiding quaesitor.

Conspiracies to prevent magi paying fines and damages are not unknown. However, this qualifies as a high crime as it endangers a magus' life.

Punishments, fines and damages that greatly exceed precedent and reasonable expectation may be appealed to a council of quaesitores. Such councils have never been known to hand down any punishment other than that given by the original quaesitor. However, a ridiculous decision may mean that the quaesitor is quietly retired.

Quaesitores

Duties

A quaesitor has a duty to investigate serious complaints formally presented to him. It is up to the quaesitor to judge which complaints he regards as serious. He may ask for more compelling evidence for a complainant before embarking on a full investigation.

He is also entitled to at least three seasons every year to pursue his own studies or attend to covenant

responsibilities. This entitlement can be accrued and so a quaesitor may make himself unavailable to investigate complaints for extended lab work like familiar bonding. If he is unavailable he can pass the investigation to another.

A player character quaesitor provides a storyguide with the ideal adventure hook for the occasional investigation story. This fits in with the Obligation flaw, however it might become over used if a full investigation is run yearly. Alternatively the storyguide may like to run an investigation every few years, but have it last several seasons. But unless the storyguide wishes to make the defence of the Hermetic peace a central saga theme, such stories should not dominate. Therefore the storyguide might have player character quaesitores engaged in straightforward but time consuming duties about the tribunal.

Investigation Immunity

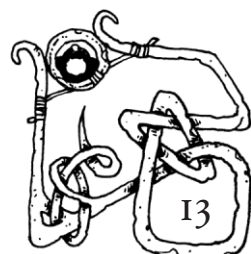
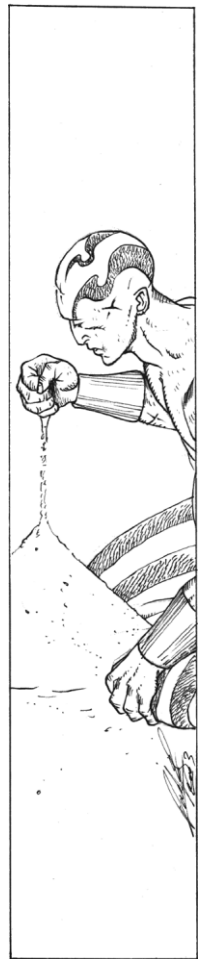
Arcane investigation often involves Intellego magic. However, the provision in the Hermetic Oath regarding scrying normally protects a magus from this intrusion. Rather than grant quaesitores full immunity or completely forbid a primary method of investigation, the first Grand Tribunal provided a set of guidelines for when such methods can be employed.

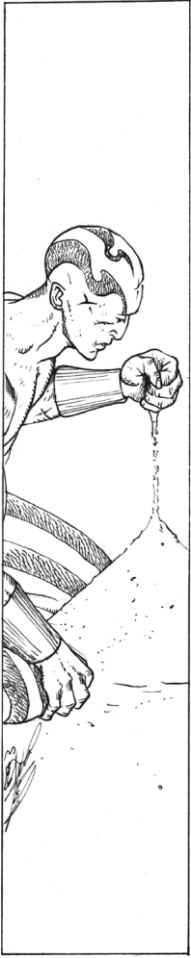
The scrying prohibition was instituted to protect magi's legitimate magical secrets not their crimes. Any act performed while committing, or in preparation to commit, a crime is considered outside the protection of Hermetic Law (see above). Magi are therefore free to use magic to investigate criminal activities.

Of course, before the investigation it will not always be known if activities are criminal or not. Even if a crime is found, the quaesitor might find himself charged with scrying on the innocent activities incidentally discovered while pursuing the inquiry. To protect quaesitores from this, investigators are granted limited immunity as long as they are engaged in a justified investigation and are reasonable in the scope of their magical inquiry.

A common first step uses Intellego Vim to determine if magic is associated with a suspicious event. If evidence is found, further spells can be used to discover the effect of the spell and the sigil. Spells like *Eyes of the Past* may also be employed, but should be restricted to the events under suspicion. In general a quaesitor is fairly free to employ Intellego magic whenever investigating a crime. However, Intellego Mentem magic can never be used on magi or their consorts without their permission.

Inevitably a quaesitor will unintentionally gather information on innocent activities. The quaesitor may be liable for prosecution for this, but only for damages. The victim must show that his magical secrets were compromised by the investigation. An example would be some element of mystae magic being revealed to the quaesitor. Usually the accidental scrying will not reveal anything of magical significance to the victim and so there will be no case. Any





compensation is normally paid from tribunal coffers, gained by fines.

If a magus feels that a quaesitor has used a minor transgression or baseless allegation to excuse an extensive intrusion into his affairs, he will have to convince the tribunal of this. The likely success of such a case will vary from tribunal to tribunal, but the abuse would have to be very clear. Although a case with merit may fail due to the respect for the quaesitorial position, it will serve to embarrass the individual quaesitor as well as his house. In consequence, quaesitores may choose to hand on any investigation involving a magus they or their covenant is in conflict with.

A.A 1030 (890 A.D.), Thebes Tribunal

Morwena of Ex Miscellenea brought charges against Darius of Guernicus, for abuse of quaesitorial privilege. Morwena claimed Darius had used his position as quaesitor to conduct a vendetta against her for over thirty years. Morwena cited twenty-one separate investigations that Darius had conducted into her activities since she arrived in the tribunal. Only four had come before tribunal and only one had resulted in a conviction, and this was for a low crime. Seven investigations that initially focused on her eventually led to other magi. Darius claimed he had good cause for his suspicions, as Morwena's magical heritage was renowned for its dark practices. The tribunal acquitted Darius, but he was recalled to Magvillus less than a year later.

If the quaesitor does stumble on innocent magical secrets, he is duty bound to keep them safe. If he does not this may be grounds for prosecution or even a Wizard's March. For instance, if a quaesitor discovered a magus's major magical deficiency and publicised it, such a breach of quaesitor privilege would at least result in expulsion from the House.

A.A. 1325 (A.D. 1186), Thebes Tribunal

Charges were brought against Fulmen of Guernicus by a consortium of magi lead by Archmagus Stregos. During the course of an investigation, Fulmen had discovered certain magical secrets of his target, who was subsequently cast out for unrelated reasons. Fulmen disseminated the knowledge about his target's secrets to several of his colleagues in House Guernicus. Archmagus Stregos claimed that these secrets were obtained through breaching the original target's right to privacy, even though he was subsequently found guilty of a high crime. The tribunal agreed, and Fulmen was ritually expelled from House Guernicus, stripping the rank of quaesitor from him, before being cast out of the Order.

This limited immunity theoretically extends to any magus in honest investigation of a Hermetic crime. However, other magi do not have the traditional respect for the quaesitor title backing them up

and so should be more cautious. If a serious Hermetic crime is uncovered even a non-quaesitor is fairly safe from prosecution; success is the key.

Spelling out these provisions to players should save hours of debate about an investigation's legality.

Endorsing Testimony

Evidence in Hermetic Law is usually in the form of testimony. If the testifying magus requests it, a quaesitor will use magic to verify that the testimony is truthful. This involves specialist Intellego rituals, which require vis, and so it is not routine. It is only commonly used in perjury cases and the costs are normally recovered in fines.

To give such testimony the witness must dispel his Parma and any other spell or item effect. The quaesitor must then check them for any magical effects that might manipulate the quaesitor's Intellego magic.

For the magus's protection while his Parma is down, this process is normally done in private chambers protected by wards. In any case, it would be the height of stupidity for an attack to be made while a quaesitor was using Intellego magic to check for the slightest trace of magical effect.

Within the Order's history many magi have attempted to deceive a quaesitor into endorsing false testimony. Various Vim and Mentem effects, directed at themselves or the quaesitor, have been tried with varying success. When discovered, members of House Quaesitor and allies in House Bonisagus have designed counter magic to expose the deception. The art in this field is well developed and unless a magus specialised in deceptive magic they would have little chance of success in 1220 AD.

However, as a safeguard the quaesitor endorsing the testimony must be senior or at least a peer of the witness. A junior quaesitor will consider himself unworthy to endorse the testimony of older magi. In which case he will refer the witness to a more senior quaesitor. Once the quaesitor is satisfied that the magus is not using magics that might manipulate his own, the quaesitor will cast a spell like *Frosty Breath of the Spoken Lie*, and then thoroughly discuss the testimony to ensure that there is nothing misleading about it.

In perjury cases more than one quaesitor is normally present during testimony, each checking that no magic is being employed to fool the truth telling.

With the aid of infernal powers any Hermetic magic can be fooled. Therefore this process is not totally certain. In cases with no known infernal connection, this endorsement is seen as ensuring truth. If conflicting endorsed testimony is discovered, there is immediate suspicion of infernal involvement. A senior quaesitorial investigation will be conducted and both witnesses will be suspect until the matter is resolved.

Investigators Tool kit

The quaesitor is expected to learn and develop the spells needed to pursue investigations but



younger magi often find themselves without the spells required. Therefore such quaesitores are often provided with a grimoire of standard spells, which they can recite from text as required. They are free to learn the spells within this tome, but it remains the property of the house. Some of these spells have been designed from major research discoveries and others are optimised (see *WGRE* p83). This grimoire is classed among the magical secrets of House Guernicus; it is clearly marked as such and it is a low crime for a non-quaesitor to read it.

Spells written in *ArM4* and *WGRE* are public knowledge.

Spells

Sight of the Lingering Magic

InVi 35, R: Per D: Conc T: Spec

Effect: Allows the magus to see traces of any magical effect that might have been present in the area over the last year. The supernatural vision extends for 15 paces. If more than one effect trace is present, the magus can identify one per round. The spell can be used to distinguish between Hermetic and non-Hermetic effects.

Detect zero magnitude effects: 30, Sensitive to residues up to one year old: +10, Detect if Hermetic or non-Hermetic: +5, Range to Personal: -15, Target to Spec (equivalent to Structure): +10, Optimisation: -5, Total Level: 35

Impression of the Faded Sigil

InVi 40, R: Touch D: Mom T: Ind

Effect: Allows the magus to study a magical trace to determine the sigil of the magus that cast it. The spell can determine the form and technique of the original spell, as well as its general function. It can also detect if the effect was cast or generated by an invested device.

Detect zero magnitude effects: 30, Sensitive to residues up to one year old: +10, Detect Technique, Form, Sigil and general function: +20, Range to Touch: -10, Duration to Momentary: -5, Optimisation: -5, Total Level: 40

Restore the Faded Threads

CrVi 40, R: Touch D: Inst T: Room; Ritual

Effect: Reverses the effect of any Perdo Vim magic that may have been used to remove magical traces. The spell will restore traces destroyed by effects with a casting total of less than 70 + a quality die. This unique spell cannot be designed at any other duration.

New General Effect [2 times Level of spell + quality die]: 35, Increase Target to Room: +5, Total Level: 40

Stripping the Veils of Deceit

PeVi 30, R: Touch D: Mom T: Ind; Ritual

Effect: Attempts to dispel any deceptive magic that might be masking or altering the nature of a magical effect. Affects spells with a casting total less than 70 + a quality die.

New General Effect [2 times Level + quality die]: 35, Range to Touch: -5, Total Level: 30

Eyes of the Past

See *ArM4* p140

Peering into the Mortal Mind

See *ArM4* p146

The Penitent's Confession

ReMe 30, R: Eye D: Sun T: Ind

Effect: The target will truthfully and enthusiastically relate his involvement in anything the magus questions him about. The subject will do his absolute best to inform the magus as fully as possible, but he will not ramble in inane detail. He may bring up related matters not asked about specifically if he genuinely believes it might be of interest.

Give a complex command: 30, Total: 30

Frosty Breath of the Spoken Lie

See *ArM4* p145

Recalling the Forgotten

CrMe 35, R: Eye D: Inst T: Ind; Ritual

Effect: Reverses the effect of a Perdo or Muto Mentem spell that destroyed or altered a person's memories. This spell breaks any ongoing effect and acts as if the subject had restored his memory through natural resistance tests, if the original casting total is less than 70 + a quality die. This effect cannot be designed at any other duration.

New General Effect [2 times Level + quality die]: 35, Total Level: 35

Calling a Wizard's March

In the most extreme circumstances a quaesitor may decide to declare a Wizard's March independent of any tribunal. This is done when a magus poses a threat to the Order that requires immediate action. A typical example would be a magus discovered to be a diabolist.

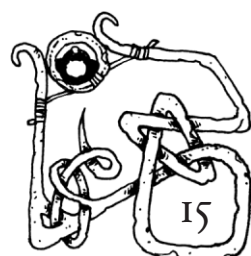
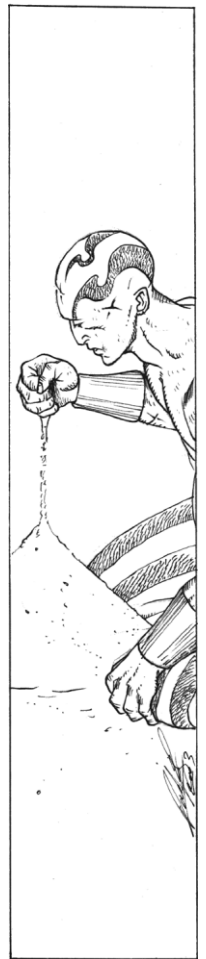
A specially convened tribunal, consisting of local quaesitores, normally ratifies such decisions later. At this tribunal the quaesitor will have to explain why the matter could not wait for a formal tribunal meeting. The evidence presented is expected to be compelling. Were the tribunal of quaesitores to be unconvinced, the consequences are likely to be dire. However, there is no history of a quaesitor calling such a Wizard's March without due cause.

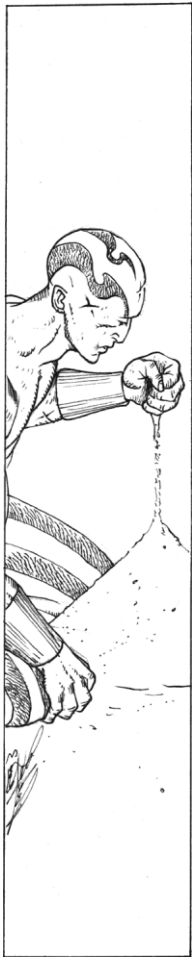
Martial Aid

Quaesitors may well feel themselves under threat during an investigation. In such cases they can call on allies to add magical muscle to the inquiry, called hoplites. Many members of Houses Flambeau and Tytalus value this role highly, as they often get the first opportunity to hunt down outcast magi. The position is rewarding primarily to the hoplite's reputation, but can be materially rewarding at well.

Compensation

Any vis spent in the course of pursuing an investigation is returned from tribunal coffers (if available). If the coffers are low the quaesitor may not be fully compensated. However, fines in the following tribunal are likely to be particularly harsh.





If the investigation proves the complaint unfounded the complainant must pay the quaesitor three pawns for every season lost, including any vis spent in its pursuit. Otherwise the tribunal will pay the quaesitor as much as three pawns per season from its coffers (if available).

Three pawns per season is typical, but local tribunals may have different seasonal rates.

If a quaesitor investigates and then prosecutes a case they will also receive one-third of the fine. However, normally others conduct the prosecution.

Consultation and Arbitration

A quaesitor can be asked to help draft and/or witness formal agreements between covenants or individuals. This can be done via correspondence, at the quaesitor's covenant, or it may involve travel.

A quaesitor may also be asked to arbitrate a dispute, with the seniority of the quaesitor commensurate with the power of the disputing parties. If both sides agree to arbitration then the quaesitor will organise a meeting at his home covenant. Both sides will then sit round a table and present their case to the quaesitor. He will then do his best to reach a set-

tlement acceptable to both sides. This settlement will take into account the relative strengths of their legal positions as well as the realities of their relative political and magical strengths. Although this may not appear 'fair' to a modern reader, if brought to tribunal these factors do influence votes. Therefore ignoring these realities at arbitration would undermine the process.

The aim of the exercise is to produce a lasting peace and this is the primary concern. Arbitration ends in a formal agreement drafted and witnessed by the quaesitor. All three parties keep a copy of this agreement, with the quaesitor delivering one to the presiding quaesitor. Once agreed, failure to comply with this agreement is an offence under the Peripheral Code. Regardless of the merits of the original dispute, the delinquent party will face heavy penalty at tribunal.

The quaesitor is not obligated to provide these services but it is common practice. The fee charged is entirely at the quaesitor's discretion. A quaesitor's reputation will often be made or broken by his conduct in these matters.

More Merinita Mysteries

by Scott D. Orr

When David Chart's "Merinita Mysteries" were published in *Hermes Portal*, I complained that although they are innovative and solve the major problems with Faerie Magic, they also strip Faerie Magic of a lot of its flavor, especially for beginning characters. For one thing, there are no longer the whole range of Faerie Magic spells in *Wizard's Grimoire, Revised Edition* (WGRe) to be learned; they're replaced with a smaller number that rely on the special Faerie Magic Ranges, Durations, and Targets (R/D/T's). In fact, even the maga who learns Lesser Glamour and Greater Glamour has available a much narrower range of Faerie Magic spells than under the WGRe rules. A Faerie Magic maga can still of course learn just as wide a range of spells by practicing standard Hermetic magic, but the ability to rely almost entirely on Faerie Magic is gone.

In addition, the new rules lose the Affinity-like qualities of the old ones, with their bonuses to Muto and Imaginem and their penalties to Creo, Perdo, and Vim. While the specific implementation of these bonuses in WGRe was arguably problematic with respect to play balance, the basic idea that Faerie Magic is better at some things than at others set Faerie Magic practitioners a bit apart, which again provided some color to the system. Indeed, under the new system, these magae have no particular incentive to learn Muto or Imaginem in preference to

other Arts until they gain the rather esoteric Lesser Glamour Mystery (+3 Virtue), and I for one find this quite peculiar. The Arcadian Bridge Mystery (+2 Virtue) does little to help here — while useful, it is not directly related to any other Faerie Magic abilities.

The object of the following additions is to bring back a little of the flavor of the WGRe rules while building on David's rules, yet avoiding the complexity of the WGRe rules. I've proposed three additions: a modification to the Outer Mystery Faerie Magic (+1 Virtue), and two new Mysteries, Faerie Animus (+1 Virtue) and Poetic Sympathy (+2 Virtue). Before introducing each addition, I explain why I've decided to incorporate it. For all three additions, an effort has been made to keep the rules as simple as possible.





For example, where a Mystery makes use of normal Hermetic spells, in most cases it merely confers an Affinity with those spells rather than creates separate Faerie Magic versions of them.

The “Merinita Mysteries” version of the +1 Outer Mystery Faerie Magic is considerably less complex than the *WGRE* version and avoids the older version’s problems with game balance, including the magnitude adjustments for the above-mentioned Arts and the rather powerful Target of Symbol. Its practical focus, other than the ability to use faerie auras to full effect, is on the new R/D/T’s. These additional R/D/T’s are clever and allow for some colorful spells (see *WGRE* for examples), but they are arguably not as central to a concept of “faerie-ness” as the earlier focus on Muto and Imaginem.

Therefore, the first addition brings Imaginem back into the picture, as well as the penalties on Creo and Perdo. However, the penalty to Vim always posed a problem for the aura-detection and manipulation spells that magi dealing with faerie regiones must rely on, and has been dropped (indeed, a narrowly focused bonus has been added in its place). On the other side of the coin, giving a bonus to Muto would make the Faerie Animus Mystery (see below) partly redundant. The *WGRE* rules that made it difficult for Faerie Magic practitioners to learn and cast ordinary Hermetic spells added a good bit of quirky flavor, but they have also been dropped here in order to eliminate complexity and because they do not fit the general pattern of the way that Mysteries work.

Addition to Outer Mystery: Faerie Magic (+1 Virtue)

Insert this paragraph below the paragraph on the Arcane Knowledge Faerie Magic:

Because the realm of the fae is one where appearances are important above all else, this Knowledge also acts as an Affinity with Imaginem for non-Faerie-magic spells and effects (of course, Imaginem spells and effects using Faerie Magic already benefit from the Affinity). At the same time, magae who use Faerie Magic absorb a bit of the fae’s difficulty with

creation and destruction: magae with the Knowledge have a negative Affinity (that is, a penalty) with all Creo and Perdo spells and effects, including those created using Faerie Magic. Where both the positive and negative Affinities would apply (e.g., a PeIm spell, or a Lesser Glamour using Creo), they cancel one another out, providing no net bonus or penalty.

Add this paragraph at the end:

Finally, this Virtue acts as an Affinity for Vim spells that detect, manipulate, or otherwise deal with faerie auras and regiones.

Inner Mysteries

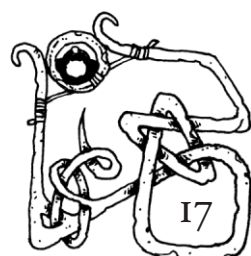
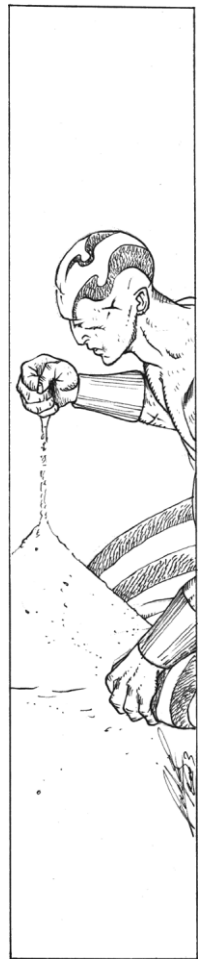
The purpose of these two new Inner Mysteries is to flesh out Faerie Magic by incorporating a full range of faerie-like effects. They draw from the section on “Faerie Laws” in *Faeries, Second Edition* (pp. 42-44). Lesser Glamour and Greater Glamour fulfill the first of these laws, “Appearance is everything.” The first new Mystery, Faerie Animus, fulfills the third law, “Everything is alive.” The second new Mystery, Poetic Sympathy, fulfills the fourth law, “The laws of similarity must be observed,” and also the “characteristic objects” aspect of the second law, “Everything that’s mine is mine[;] everything that’s yours is mine, too.” In addition, both of the new Mysteries provide a prominent role for Muto, and Faerie Animus gives an outlet to Merinita who prefer to concentrate on the study of nature rather than the realm of the fae.

Faerie Animus (+1 Virtue)

To faeries, many inanimate objects contain life, and many animals and plants are not only alive but sentient. Indeed, faeries are themselves the living spirits of all those things that have life in them, even in the mortal realm. Understanding of Faerie Animus allows a maga to tap into this faerie affinity with life-containing objects.

This Virtue allows the Arcane Knowledge Faerie Magic to act as an Affinity for spells that evoke or alter the living spirits of animals, plants, and most inanimate objects. For example, a maga would get a bonus to invent or cast a spell to talk with animals, or to grant intelligence to a plant, or to allow a piece of earth to move of its own accord. Typically, such spells use either Intellego or Muto, but Creo, Rego, and even Perdo effects are possible. This Affinity applies to any Hermetic spells that produces the effects in question, and all spells invented using the Virtue are standard Hermetic spells, usable by any Hermetic maga, though they typically have quirky side effects (as should any spell invented by a practitioner of Faerie Magic!). Note that many of these spells will in effect create minor, temporary faeries. In a powerful faerie regio or Arcadia, such a spell could have unpredictable consequences...

The Mystery extends only to spells that operate directly on the living spirits of objects. For example, a maga using this Mystery could grant animus to a table so that it could walk about the room, or could even control its movements once it had been so animated





(indirectly, by controlling its spirit), but would not be able to make the table bigger or smaller, or to move the table directly (that is, not under the table's own power). This Mystery encompasses some Rego effects, but not others: if the spell works by controlling the spirit of an object, the Affinity applies; if the spell moves an object's limbs or parts directly, the Affinity does not apply (where the nature of the effect is unclear, the Storyguide or troupe must decide) — obviously, where different versions of a given spell exist, a maga who knows the Mystery will almost always seek to learn a version that acts upon the object's spirit.

In addition, this Mystery seldom affects unworked base metals, such as iron, or dull, non-precious stones, all of which are difficult to instill with spirits — however, precious metals and stones (or even shiny stones) are always affected, as are things created by humans from such materials, with the exception of iron tools.

Faerie Animus also allows the maga to take a Faerie Familiar (see *WGRE*, pp. 88-93).

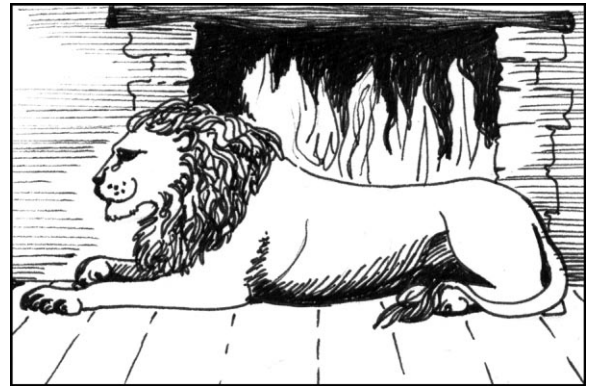
Poetic Sympathy (+2 Virtue)

In the realm of faerie, things which seem the same — even metaphorically — are the same. Regular Hermetic magic also obeys the Law of Sympathy, but not nearly as strongly. This Mystery allows a maga to invoke much more powerful manifestations of Sympathy than are possible with standard Hermetic effects. Poetic Sympathy can take three forms:

Metaphorical Muto Spells

The maga can invent and cast Muto spells that change the Form of a target much more easily than could a normal maga, but only where both the original and end states of the target share an underlying similarity. The level of the spell is calculated as if the target were being changed into something else of the same Form, so long as the spell changes the target into something that is physically or metaphorically similar to itself. For example, a maga could invent a MuCo spell, with an An requisite, to change a greedy merchant into a pig. Normally this would be a level 25 spell using the default R/D/T (see the Muto Corpus guidelines on pp. 124-125 of *ArM4*), but if the spell were invented using Poetic Sympathy, it would be level 20, the level needed to change a person from one human form to another. Likewise, a spell to change a sharp-eyed woman into a hawk would normally be level 35, but a maga with this Virtue could invent it as, again, a level 20 spell. Changing only a person's head or face to that of a pig or a hawk would be a level 15 spell, and so on. The level of the spell, and the Form needed, will still be determined by the Form of the target, and use of this Virtue does not negate the need for spell requisites, which will always be required for changing an object from one Form to another.

In certain cases, this Mystery may also be used to change a target into something else of the same Form — for example, a sheltering tree into a wooden



house, a particularly regal house cat into a lion, or a peasant brandishing a scythe into a fully armed knight. In such cases, the Virtue can be used to eliminate any magnitude adjustments that are due to changes in species or basic type (a “form” in the Aristotelian sense). In the first example above, the extra magnitude needed to change a living tree into worked wood (see the MuHe guidelines, *ArM4*, pg. 131) would be eliminated. In the second example above, the extra magnitude needed to transform the cat into a different type of animal would be eliminated. In the third example, however, no magnitudes would be eliminated, since the peasant is being changed from one human form to another. However, even in a case like this where no such magnitude adjustments are needed, this Virtue allows the maga to invent the spell as a Faerie Magic spell, using her score in that Knowledge as a bonus to invent or cast the spell (but, of course, making the spell unusable by magi who are not initiated into the Poetic Sympathy Mystery).

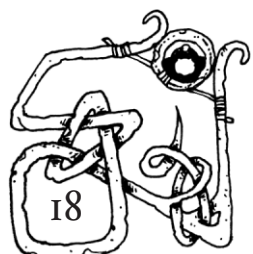
Note that the requirement of underlying similarity means that Muto spells created using this Mystery will be limited to a very narrow range of targets — e.g., a human-to-hawk spell would only work on humans who had eyes like hawks, or looked like hawks, or moved quickly like hawks — and a different spell would be required for each similarity. As always, the Storyguide or troupe must decide just what counts as a “similarity”.

Metaphorical Muto spells often include “special effects” that make the relevant metaphor especially clear to the target and any observers, such as a gradual change from merchant to pig that parallels the merchant's previous descent from humanity into bestial greed.

Metaphorically Similar Spells

When a maga invents a spell or casts one spontaneously, she can draw on a knowledge of similar spells in order to aid her creation of the new one. However, the new spell must normally be very similar indeed to the old one in order to gain this benefit (see *ArM4*, pg. 69).

A maga with Poetic Sympathy can gain the benefit of similarity from any spell that affects a “similar” target in a way analogous to that of the new spell. This allows the maga to add bonuses both for the similar spell and for Faerie Magic to her Lab or Casting Total, but these spells can be cast only by other



initiates of the Mystery, as the peculiar analogical techniques involved are incomprehensible in terms of normal Hermetic magic. As with Muto spells, above, the two targets must share some underlying physical or metaphorical similarity, and — importantly — the effects of the two spells must themselves be related to this similarity. For example, a maga could draw on a ReAn spell that causes a butterfly to flap its wings ostentatiously, to invent a ReMe spell that causes a young noblewoman to display her fine clothes to onlookers. However, it would not be possible to draw on a ReAn spell that causes a dog to feel hungry, to invent a ReCo spell that causes a loyal grog to do the same, because the effect of hunger is not related to the underlying similarity (loyalty) of the dog and the grog. In addition, a spell

designed to affect a single individual or object cannot to treated as similar to a spell designed to affect a group of individuals or objects or all of those within a certain area, or vice versa. However, a spell that differs from another spell only in its Range and/or Duration is considered similar for purposes of this Virtue.

Some scholars who have reflected on this aspect of Poetic Sympathy have argued that it can resolve the apparent paradox between the spontaneity of faeries' magic and their utter lack of creativity: faeries appear "spontaneous" because they can use analogy to draw on a plethora of past experiences, but they never create anything really new.

A maga can combine both aspects of Poetic Sympathy in order to invent or cast a given spell.



A New Look at Experimentation

by Kevin Sours

The laboratory rules for Ars Magica state that experimentation allows a magus to perform feats beyond their usual capabilities at the risk of serious, if not dangerous, failure. In my own experience, both as a player and as a story guide, experimentation makes failure a more likely outcome than success. As a result, most people will choose not to experiment. Those people who do are primarily interested in the potential for discovery or enjoy the mayhem that can result from the experimentation. For my latest campaign, I revised the main experimentation table to bring the risk in line with the potential rewards, with the goal of making experimentation more common.

In order to make my revisions, I performed a detailed analysis of the existing tables. To generate the data for analysis, I wrote a program to simulate a large number of rolls on the table (known as Monte Carlo analysis). With enough rolls, the results of the simulation will be very close to the results that would be expected from theoretical probabilities. To ensure that I did perform enough rolls, I ran the program three times and checked to see that the variation between runs was small. This eyeball approach isn't perfect, but should be accurate enough for the analysis below.

I made two decisions of note while generating the data. First I had to decide how the "roll again" result was to be recorded. For this I decided that it

was important to look at the chance of each result happening during a season of study rather than the chance of it happening on a single roll of the dice. Thus the "roll again" result is removed from the analysis and the resulting multiple events were treated the same as single events. This causes the numbers in the following tables to add up to more than 100% (the excess percent being the chance of rolling the "roll again" result). Second, the number of botch dice depends greatly on the magic aura. For the purposes of the calculations I assume that the aura is three making the botch dice 4 + Risk Factor.

Having generated the data, I started to look at the numbers. Table 1 shows the probabilities of rolling a particular number in a given season. Eventually these numbers will be mapped to experimentation results, but there are some interesting things to be said about the base numbers.

Table 1: Percentage Chance by Number
Risk Factor

	+0	+1	+2	+3
Botch	4	4	5	7
0	8	0	0	0
1	0	6	0	0
2	11	0	6	0
3	12	12	0	7
4	12	11	12	0
5	11	12	12	14
6	13	11	13	15
7	11	12	12	17
8	12	11	12	14
9	11	13	12	17
10	1	11	12	14
11	0	2	11	16

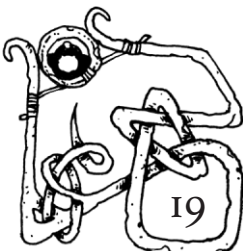


Table 2: Original Table Percentage by Result					
Table Entry	Experimentation Result	Risk Factor			
		+0	+1	+2	+3
Botch	Disaster	4	4	5	7
0-3	Complete Failure	31	18	6	7
4-5	No Benefit	23	23	24	14
6-7	No Extraordinary Effects	24	23	25	32
8	Side Effect	12	11	12	14
9	Special or Story	11	13	12	17
10	Discovery	1	11	12	14
11	Modified Effect	0	2	11	16

Table 3: Revised Table Percentages by Result					
Table Entry	Experimentation Result	Risk Factor			
		+0	+1	+2	+3
Botch	Disaster	4	4	5	7
0-4	No Extraordinary Effects	43	29	18	7
5-6	Side Effect	24	23	25	29
7	No Benefit	11	12	12	17
8	Complete Failure	12	11	12	14
9	Special or Story	11	13	12	17
10	Discovery	1	11	12	14
11	Modified Effect	0	2	11	16

The probabilities for some numbers vary wildly over different risk factors, while others are fairly static. Those that do vary do not also trend cleanly in one direct or another. Lastly, there are a few that are impossible to generate for a particular risk factor. Much of the strangeness present in the original table is due to these factors, and they will pose problems when attempting to provide a revised table.

The next step is to look at the chances of different experimental results for the experimentation table published in *Ars Magica* 4th Edition rules. The results are summarized in Table 2.

The first four lines of the table are the ones that I am going to focus on. Not only do they contain the most objectionable probabilities, they are also the least interesting of the possible results. The first line, 'Disaster' gives us what we would expect — the chance of occurrence rises as the risk factor increases. The others run counter to intuitive. The chance of a 'Complete Failure' result drops dramatically as the risk factor increases.

Similarly the chance of a 'No Benefit' result decreases, while the chance of 'No Extraordinary Effects' increases. Overall the higher risk factors tend to be more favorable to success than are the lower risks factors (+2 seems to be the optimal). This is not what the term 'risk factor' suggests.

Not only are the probabilities counterintuitive, the chances of getting a beneficial outcome are very low. At Risk Factor +0, the combined chance of 'Disaster' and 'Complete Failure' is 35%. By comparison there is only a 42% chance of getting the bonus points for experimentation (this is the chance of not getting the 'Disaster', 'Complete Failure', or 'No Benefit' results). This is better at Risk Factor +3 (14% compared to 72%), but the chance of your project turning out modified is very much increased.



Over multiple seasons of research, these tendencies will become more pronounced, making it unlikely that a project will be completed more quickly by experimenting. Given the high risk and low reward of experimentation, it is unsurprising that players avoid it.

Having identified the flaws in the original table, the last step is to correct them. My goals for the revised table reflect three assumptions about how experimenting should work. First, the bonus to the lab total is the main benefit for experimentation and should not be taken away lightly. Second, a project that technically succeeds, but turns out awkward or outright wrong is more interesting and less frustrating than one that simply fails. Third, risk should be modeled accurately — unpleasant and unusual events should be more common at higher risk factors than lower ones. An addition goal is to keep revision to a minimum. By not making sweeping changes, I hope to reduce the chance of unintentionally unbalancing the rules.

By trying different arrangements of the table and considering them according to these goals, I arrived at the results listed in Table 3.

This improves on the original table in several ways. The chance of 'Disaster' is unchanged, but the chance of 'Complete Failure' is generally reduced. In addition, 'Complete Failure' is no longer more likely when the risk is low. The chance of 'No Benefit' is greatly reduced in favor of the more interesting 'Side Effect' result. A fortunate (and not entirely intended result) is that the 'No Extraordinary Effects' result is very rare when the risk is high. Good or bad, high-risk experimentation should never be mundane.

While I consider this to be a substantial improvement, it is far from perfect. The biggest flaw is that the chance of 'Complete Failure' is still too high, especially at the lower risk factors. Not only can one 'Complete Failure' erase the benefits of several seasons of experimentation, it is also the least interesting result. Dull and frustrating results are exactly what I don't want. Less important, but still significant, is the fact that most of the trends are flat and somewhat erratic. While they are at least not obviously unintuitive, it would be better if there were sharper distinctions between the different risk factors. Fixing these remaining problems will require a much more substantial rewrite of the rules than I have attempted here.

*Constantin avec sa mere hyrene comenca lan de mesz
vni. m. et m. et fixerent ensemble p. ans. et plus co
stantin prua sa mere de l'empire et ipen tout seul vii. ans
Et quant hyrene qm estoit moult courroucie se trouua apoit
vne fois en luisant son filz constantin elle lestrangla. et demou
ra toute seule. et ipen m. ans.*

*Comenca la translation de l'empire des grecs a ceulx
de germanie desquelz charlemaine fut le premier*

Omnibus Grimoire

by Andrew Gronosky

Esteemed Colleagues of the Order,

It is my pleasure and my privilege to offer to you the third scroll in my omnibus collection of lesser-known spells from the libraries and grimoires of the Order. As many of my honourable readers know, I am in the process of assembling a grimoire in ten scrolls, one for each Form of magic, to enrich the libraries of the Order and stimulate interest in the collection and study of formulaic spells.

Some of my colleagues have written to ask whether I would be willing to publish original spells of their own devising. It was never my intent to bring before the public the fruits of original research, yet this would be wholly in harmony with my aims in assembling this grimoire. Provided such new spells have been reviewed by a fellow magus of indisputable credentials, such as a member of House Bonisagus, I would be most happy to include them in my grimoire. Please accompany all original spell submissions with a proper letter of endorsement.

This scroll is devoted to the Form of Auram. Air, being ubiquitous, is perhaps the most accessible of the elemental Forms. This Form is of particular interest to those who spend considerable time out of doors: our colleagues in Houses Bjornaer and Mercere, and any who are inclined toward wandering or frequent quests.

Beginning students of Auram often grow frustrated that the most dramatic and appealing spells, such as those that conjure or drive away thunderstorms, are of a high magnitude and beyond the reach of a novice. I have therefore made it a point to include several spells of third magnitude and below which can help any interested magus reap the benefits of his Auram knowledge.

Your colleague and servant,

JARIUS OF HOUSE MERCIERE

Creo Auram

Fair Wind for the Sailor

Cr Au 5

R: Near/Sight, D: Conc/Sun, T: Special

Spell focus: A fan (+1)

Create a stiff breeze that blows from your outstretched arms and extends to the limit of the spell's range. The wind is about 20 paces high by 20 paces wide: large enough to fill the sails of any medieval ship. You cannot change the wind's strength. The wind always blows directly away from you, so you may change its direction by turning in place. A ship with you at its stern could sail on any heading independent of the prevailing wind. This spell creates wind with a speed of about 15 knots (18 miles per hour). The spell fails if the prevailing wind is stronger. The magical wind does not combine with the mundane prevailing wind. This spell was discovered in the appendix of an Auram summa by the tenth century Danish magus Jorgen the Windrider.

The author's notes encourage all magi to teach this useful spell to their apprentices, but alas, it faded into obscurity instead.

Design: Create a wind, magnitude 3. Reduce range to Near (-2 magnitude), increase duration to Concentration (+1 magnitude) and treat target as Structure (-1 magnitude).

Deluge of the Unseen Clouds

Cr Au 20; Req: Aquam

R: Near/Sight, D: Special, T: Room

Spell focus: Tears of a wind faerie (+5)

Make torrential rain fall from the ceiling (indoors) or from about 50' overhead (outdoors). The rain water is magical and cannot quench thirst or make plants grow (unless raw vis is used). It can put out fires, make the ground muddy, and wash away debris. The rain falls for as long as you concentrate. The rain water remains for an hour thereafter, at which point it vanishes, leaving everything dry. If raw vis is used to boost Duration, the water is real in every respect and remains until it evaporates or drains off naturally. The rainstorm has deleterious effects on combat: -1 to all combat rolls and an extra botch die. Casting spells within the rainstorm may require a Concentration roll. If cast outdoors, the rain falls over a roughly circular area 5 paces in radius.

Design: Create a thunderstorm, Magnitude 5. Add 1 magnitude because rain falling from nowhere is unnatural. Decrease Range to Near (-2 magnitude), treat special Duration as equivalent to Sun (+2 magnitude), and decrease Target to Room (-2 magnitude). Add an Aquam Requisite because the spell creates a substantial amount of water.

Intellego Auram

Scent the Distant Spoor

In Au 15

Range: Sight, D: Conc/Moon, T: Special

Spell Focus: Hairs of a hound (+1)

The wind brings to you the smells from any place within your line of sight. This spell originated within House Bjornaer, but is not regarded as one of their House secrets. The storyguide may wish to allow the caster's familiar to also smell what the wind brings to him, in which case this spell would be useful to a wider variety of magi.

Design: This is a variant of *Whispering Winds*, InAu 15.

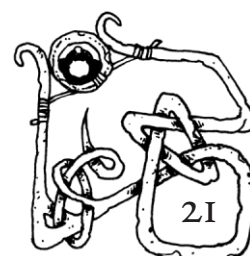
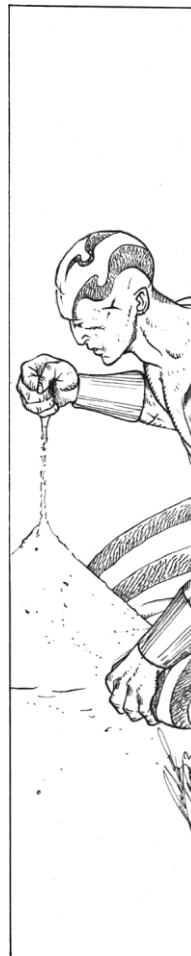
Sense of the Ill Humors

In Au 15

Range: Per/Touch, D: Conc., T: Bound

Spell Focus: A pearl (+2)

Determine whether air within the boundary you specify is healthful, or whether it contains harmful impurities such as miasma or poisonous gas. If it contains impurities, you can identify them if you have line of sight to them and make a successful Per + Philosophiae roll (difficulty set by the storyguide, nominally 9+). The pearl helps in detecting poisons. This spell was developed by the Cornish magus Albrecht, whose covenant was fortunate enough to





operate a mine. He periodically used this spell to ensure the air in the mine was safe for the miners.

Design: Sense one property of the air, magnitude 1. Increase Target to Boundary, +2 magnitude.

Muto Auram

Sculpt the Portentous Cloud

Mu Au 20

Range: Sight, D: Diameter/Sun, T: Individual

Spell Focus: A model of the shape to be made (+3)

Reshape a cloud to any shape you desire. For instance, you could make a cloud resemble a ship, a dragon, or a specific person's face. Finesse rolls are required for precise shapes or to create legible writing. The compiler of this grimoire reminds magi that spells such as this are highly visible to mundanes and make a great impression on them. The utmost discretion is urged in using this spell.

Design: Transform one property (the shape) of air, magnitude 0. Increase Range to Sight (+2 magnitude), increase Duration to Diameter (+1 magnitude), and increase Target to Individual (+1 magnitude).

Avert Neptune's Wrath

Mu Au 25

Range: Near, D: Sun/Moon, T: Structure

Spell Focus: An agate (+3)

Halve the intensity of weather in the immediate vicinity (within one pace or less) of a building or ship. An Aquam casting requisite is required if the spell is used at sea. A variant spell, *Avert Nature's Wrath* (MuAu 30), exists with Target: Boundary. It is suitable for protecting fields and villages. This spell is very old and may have roots in Mercurian magic. It is still well known in covenants in Venice and Genoa, and among certain magi in the Levant who travel frequently by sea.

Design: Double or halve the effect of a manifestation of air, magnitude 0. Increase Duration to Sun (+2 magnitude) and increase Target to Structure (+3 magnitude). Add an Aquam requisite to affect waves as well as the wind.

Perdo Auram

Break the Enchanted Storm

Pe Au General, Ritual

R: Touch, D: Momentary, T: Special

Spell Focus: An oaken staff (+3)

Cancel a weather-related Ritual spell, provided that Ritual's level is less than this spell's level plus a quality die. This only works on Rituals whose effects are currently operating, not those of Momentary or Instant duration. You must be within the area affected by the Ritual you dispel. The magical weather ceases immediately and dramatically when you successfully complete this Ritual.

Design: Target is treated as Individual. The effect was designed by analogy with the Perdo Vim guidelines.



Clear the Foul Air

Pe Au 15

R: Touch, D: Momentary, T: Structure

Spell Focus: Bottled wind from a mountaintop (+2)

Clear away fog, smoke, dust, and haze throughout a structure. Clean air is not affected by this spell. Outdoors, this spell clears an area about 20 paces across centred on you. This spell does not counter the effects of Ritual magic.

Design: Destroy an amount of air, magnitude 1. Increase Target to Structure, +2 magnitude.

Hearth Without Smoke

Pe Au 20

R: Reach, D: Sun, T: Individual

Spell Focus: A ruby (+2)

Prevent a bonfire or smaller fire from emitting smoke. Adventuring magi use this spell to prevent their campsites being seen from afar, and research magi find it useful during certain laboratory processes.

Design: Stop a very minor weather phenomenon, magnitude 1. Increase Range to Reach (+1 magnitude) and Duration to Sun (+2 magnitude).

Rego Auram

Courier of the Winds

Re Au 30

R: Arc, D: Sun/Moon, T: Ind

Spell Focus: A feather from a trained bird (+1)

Send a wind to a place or person to which you have an Arcane Connection (or which is within your line of sight). The wind moves at treetop level, moving around taller obstacles. Its speed is about 30 knots (36 miles per hour) but since it follows the contours of the land, its average ground speed is less: from 30 miles per hour over fields down to 10 miles per hour through mountains. The ultimate range of the spell is limited by its duration and the travel time required. The wind can carry very light objects that could normally be transported by wind, such as a hat or a sheet of parchment. It can carry small clouds of smoke, dust, or perfume (for example). Birds can soar on the wind with little effort so they incur one less Fatigue Level than normal from such a journey. The wind is shaped approximately like a cube one pace on a side. The wind does not drop or disperse whatever it carries until either it reaches its destination, or the spell ends. Small, unwilling creatures who are swept up by the wind are entitled to a magic resistance roll, and can attempt a Str stress roll of 3+ each round to escape from the wind. Prevailing wind stronger than 30 knots cancels the spell and may sweep away whatever the spell is carrying.

Design: Control an amount of air, magnitude 1. Add 1 magnitude for precise control. Increase Range to Arcane Connection (+3 magnitude) and increase Duration to Sun (+1 magnitude).

Vent Jupiter's Fury

Re Au 30

Range: Sight, D: Momentary, T: Individual.
Aimed -5

Spell Focus: A splinter from a building destroyed by lightning (+3)

Direct lightning to strike a target within sight. This spell only works outdoors and only if there is a thunderstorm in progress. The storm need not be natural. The lightning does +30 damage and is accompanied by a deafening thunderclap. The target must make a Stamina stress roll of 9+ or be deafened. If the roll botches, the target remains deaf for a month; otherwise, he may attempt to recover from deafness each minute with a Stamina simple roll of 9+. Additionally, everyone within 2 paces of the target must make a Size stress roll of 6+ or be knocked

down. This spell does not actually create lightning, only draws it forth from the clouds. The lightning needs time to recharge: several minutes for a mild storm, or just a few rounds for a very violent storm.

Design: Direct weather in progress, magnitude 4. Increase Range to Sight

(+2 magnitude) and decrease Duration to Momentary (-1 magnitude). Add an additional +1 magnitude for the thunderclap. Add-on effects were made similar to the spells *Jupiter's Resounding Blow* and *Incantation of Lightning*.

The Omnibus Grimoire is accepting spell submissions. Next issue's column will feature the Art of Corpus. E-mail your submission to agronosky@attbi.com. If your spell is accepted, you will receive a free issue of Hermes' Portal.

Legend of the witches of Tortosa

by Carlos de la Cruz Morales

The legend

A long time ago, shortly after Berenguer IV reconquered Tortosa from the Moors, some witches came to the region, fleeing from a good priest.

They took up residence in the caves at Ports de Caro (Port Tortosa). Those mountains were, at that time, home only to savage beasts and evil faeries that tormented whoever tried to reach the peaks. The witches decided to live there in solitude, to perform their rituals and worship the devil.

For a long time they kept quiet, without disturbing the peace of the villages at the bottom of the mountains. Sometimes they kidnapped a girl and trained her in the arts of witchcraft, including the worship of the Evil One. No girls ever returned from the mountain; they remained with the witches, replacing them when they died.

One night, the night of Saint John, the witches invoked the devil in a great Sabbath (called Aquarelle in Aragon) with a great many noisy sacrifices — so loud that the sounds reached the lands at the mouth of the River Ebro. Satan himself came to Earth, and impregnated each woman in the villages around the mountain.

The children born of this night's evil work caused mayhem in the region, raping women, killing innocents and burning houses, but they could only act at night. When daylight came, they had to return to the caverns of the mountain, whose tunnels extended towards the sea, more than 20 miles away.

One day, Berenguer IV, listening to his vassals, decided to end this situation. He sent many great warriors to kill the children, but no one returned. Finally, Robert from Casa del Roig, a poor and very old smith, spoke to Berenguer IV, saying he knew where the spawn of evil slept and how to bury them

alive. Berenguer IV thought he was talking with a mad man, but blessed his attempt, believing the smith was doomed.

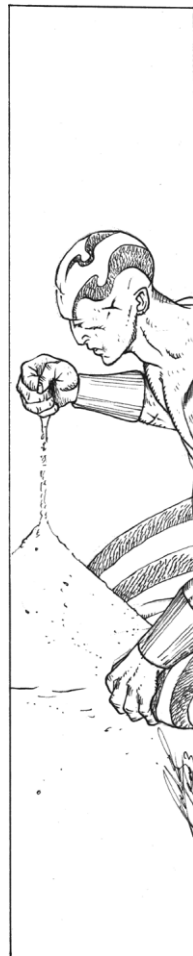
Nobody saw Robert, the witches or the devil's children again, but a fountain appeared in the mountain that day, the Font del Caragol, that remains even today. Nobody knows how Robert achieved success. Some people say he was an angel and others say he was a sage, but the truth is that the spawn of the devil was never again seen in the lands of Tortosa.

An interpretation of the legend

In 1118, the King of Aragon conquered Zaragoza. Some Flambeau mages supported the Christian king in this war, and they killed the Muslim Hermetic mages in the city and sacked their covenant. A group of Flambeau used the resources obtained to build a castle in the nearby village of Trasmoz, and a large part of the library went to the new covenant. Although few mages lived in the new covenant, it was used to store weapons, train grogs and study the ancient tomes.

The years passed and the wars against the Moors continued. The new covenant was used as an advance post by the Flambeau against their enemies, but a hidden enemy grew unnoticed: the witches.

The ancient cult of the witches had existed long before the time of the Romans. They still worshipped their goddess and performed the ancient rituals, but they were dwindling little by little because of the growing power of the Church. The witches near Zaragoza suffered under the new masters of the land. They began to resent the power of the lords and priests of the Christians. Then, in 1143, a stranger came to the region and spoke to the witches while they were performing a pagan ceremony. His name was Iraunkor, and he came from Navarre. He was a powerful mage, learned in the ancient traditions of the land and a friend of the witches of Navarre. He could help them to take revenge if they would follow him. He soon obtained the trust of the witches, instructing them in rituals and magical secrets, and he focused their wrath against an enemy:





the Mages of Trasmoz. Iraunkor showed the witches that all their problems began when the mages supported the Aragonese in expelling the Moors.

For some years, the witches were instructed by Iraunkor and some of them managed to get employment in the Covenant of Trasmoz, as midwives and cooks, without showing their powers. Then, in the winter of 1148, they struck. The mages of Trasmoz were going to perform the Aegis of the Hearth ritual, but they could not complete it, because the grogs fell ill and some curses affected the mages. Before the mages could understand what was happening, Iraunkor and the rest of the witches attacked. They were supported by evil faeries and soon killed the defenders. The Covenant of Trasmoz was looted, as the Covenant of Zaragoza had been thirty years before.

Iraunkor and the witches fled to Tortosa before the Order knew about the destruction of Trasmoz. Berenguer IV, the Count of Barcelona, had conquered Tortosa shortly before, and the region was in turmoil. Iraunkor knew Tortosa had been a great centre of pagan worship in ancient times, and hoped to find some allies there. They discovered a faerie regio in the mountains of Tortosa, accessible through some caves. Soon, Iraunkor forged an alliance with Basajarau, the faerie lord of the Aragonese forest, and began to study the stolen books. Iraunkor's objective had always been to obtain those books, as the library of Zaragoza was great and held some ancient tomes predating the foundation of the Order that were based on the knowledge of Iberian Celtic druids, adapted by the mages of House Diedne.

The witches made friends in the villages around the mountain, stirring up the peasants against their lords and preaching against the Church. Some peasants paid attention to the words of the witches and soon the pagan ceremonies and rebellion against Berenguer IV increased in Tortosa. Whoever talked against the witches or their allies was found dead or suffered a curse. The witches would even kidnap their children and train them in the ways of witchcraft.

In 1155, when the influence of the witches was great, Iraunkor warned that a powerful ritual was about to take place. He had been designing it since they sacked Trasmoz, using the knowledge found in the books, and finally, his plans were complete. At the summer solstice, the night of Saint John, all the witches and many peasants from the lands of Tortosa came to the mountain. They performed a great Sabbath conducted by Iraunkor. Cattle were sacrificed, great bonfires were lit and there was great mayhem. Every woman there was impregnated with the blood of the ancients and the faeries, and Basajarau came to dance with the witches. Using arcane connections stolen from the women of the surrounding villages, many more women were magically impregnated that night.



In a few weeks, children were born to those women. They were big and ugly. Many were killed by their mothers at birth, while others were abandoned in the woods. The witches took care of the children they found, and took them to the mountain and soon they grew. In a few years, the children of the Sabbath had grown to adulthood and they were violent and strong. The witches used them to terrorize the countryside, and to kill whoever opposed them. But they were conceived in the night and could only act at night, because the sunlight burned them.

Finally, a group of Hermetic mages investigated the ruins of Trasmoz and managed to track down a copy of the book stolen by Iraunkor. They linked the news from Tortosa with the fall of Trasmoz and tried to stop the witches. Then, they travelled to the court of Berenguer IV where they talked with the Count and the knights who had tried to kill the witches and learned that the caves were only accessible through a well-defended gorge. Only after talking with a group of fadas ("faerie women") called the lavanderas ("women who wash"), could they find a secret passage. The lavanderas, faeries with powers over the

water, were jealous of the power of the witches and their ally, Basajarau, and were willing to help the mages.

Afterwards, the mages went to the mountain and attacked the witches and the children, killing many of them and burying the rest in the caves, using their magic and the help of the lavanderas to change the course of a river. Many witches fled into the faerie regio inside the mountain and some of the strange children followed them. And there they stay, unable to escape from the mountain, even today.

Story Hooks

- The Mages hear about the destruction of Trasmoz Covenant and travel to the ruins to investigate, perhaps at the request of the quae-sitores. There they fight against minions of the witches and learn about the stolen books. They find out that there are some copies of the books, but these were sold long ago by the Flambeau mages, so they must travel to find them.
- The peasants of Tortosa are revolting against the rule of Count Berenguer IV. Worse, they seem to be backed by strange witches and mysterious nocturnal killers. It seems they use the mountains to hide themselves, but the faeries living there don't like visitors.
- The filius of one of the mages of Trasmoz has discovered that the witches of Tortosa are the murderers of his parens. He goes to the Tribunal in search of mages willing to help him.

The Tradition of the Witches of Tortosa, a Hedge Magic Tradition

Use the Cunning Folk from *Hedge Magic*, but note that the witches have the power to control the winds — witches in Aragon do not appear riding brooms, but riding whirlwinds and commanding storms. The country folk call these whirlwinds “Bultornos” and they know that witches hide inside them. The witches can use Rego Auram spells up to level 30.

Iraunkor (“Persevering” in Basque) the Black Dog, House Díedne

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

Age: 62 (Apparent 40), Decrepitude: 0

Afflictions: none

Size: 0

Confidence: 4

Virtues and Flaws: Folk Magician +2, Greater Herbalism +2, Student of Faerie +2, Díedne Druidic Magic +1, Fast Caster +1, Social Contacts (Witches of Navarre) +1, Well-travelled +1, Susceptibility to Divine -4, Deleterious Circumstances (-3 in villages with 200+ inhabitants) -2, Dark Secret (Díedne Mage) -1, Driving Goal (Restore pagan religion) -1, Incompatible Arts (Creo Ignem) -1, Oversensitive (Church's unfair treatment of peasants) -1

Personality Traits: Energetic +4, Careful +3, Manipulative +2 Brave +2, Cruel +2

Reputations: Great Mage +4, with witches. Warlock or Hedge Mage with Navarrese.

Abilities: Animal Handling 3, Athletics 2, Awareness 3, Brawling 4, Certámen 2, Charm 4, Chirurgy 3, Concentration 4, Finesse 4, Folk Ken 4, Folk Magic 6, Guile 4, Herbalism 6, Hermes Lore 3, Intrigue 2, Leadership 4, Legend Lore 3, Faerie Lore 5, Navarre Lore 4, Iberia Lore 4, Occult Lore 4, Pagan Lore 4, Magic Theory 6, Parma Magica 6, Penetration 4, Ride 2, Scribe Latin 4, Single Weapon (knife) 3, Speak Navarrese 4, Speak Castilian 3, Speak Aragonese 4, Speak Arabic 2, Speak Latin 4, Stealth 3, Survival 4, Theology: Pagan 5

Weapon/Atk	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+6	+3	+5	-2	+7
Knife	+7	+4	+7	+1	+7

Equipment: dagger

Encumbrance: 0

Soak: +3

Fatigue levels: OK, 0, -1, -3, -5, Unconscious.

Body levels: OK, 0, -1, -3, -5, Incapacitated.

Arts: Cr 10, In 5, Mu 15, Pe 5, Re 25, An 18, Aq 5, Au 10, Co 12, He 10, Ig 5, Im 10, Me 15, Te 5, Vi 16

Twilight Points: 5

Twilight Effects: Longevity potion use 2, Vim score 3

Wizard's Sigil: Strange sounds come from the shadows.

Spells Known

Formulaic Spells: *Commanding the Pack of Hounds* (ReAn40/+52), *Pack of Outlandish Size* (MuAn 25/+42), *Strings of the Unwilling Marionette* (ReCo 25/+44), *The Chirurgeon's Healing Touch* (CrCo 20/+29), *Restoration of the Defiled Body* (CrCo 25/+29), *Shape of the Woodland Prowler* (MuCo(An) 25/+34)

Commanding the Pack of Hounds

Re An 40

As *Commanding the Harnessed Beast* (ReAn 30) but with Range: Near and Target: Group. Controls a group of animals (not only wolves).

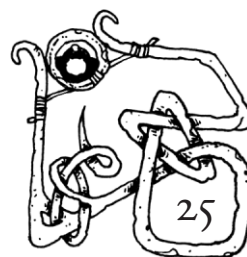
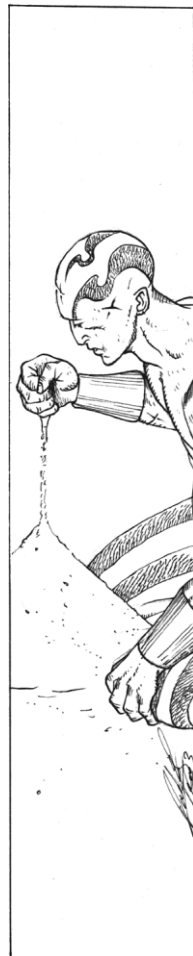
Pack of Outlandish Size

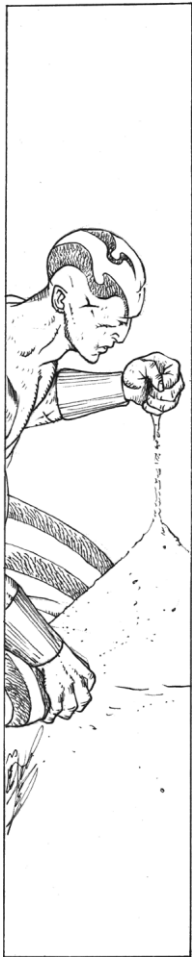
Mu An 25

As *Beast of Outlandish Size* (MuAn 15) but with Range: Near and Target: Group.

Frequently used Spontaneous Spells (The figure shown for each spell is Int+Tech+Form. You should roll a die, sum it with the value listed, and then divide the total by two. Due to Díedne Magic, you don't lose a fatigue level):

Weaver's Trap of Webs (CrAn 20/+36), *Growth of the Creeping Things* (MuAn 15/+41), *The Immaculate Beast* (MuAn 15/+41), *Jupiter's Resounding Blow* (CrAu 10/+26), *Charge of the Angry Winds* (CrAu 15/+26), *Thief of the Stolen Breath* (PeAu 10/+17), *Broom of Winds* (ReAu 15/+41), *Wings of the Soaring Wind* (ReAu 20/+41), *Disguise of the New Visage* (MuCo 15/+33), *Invocation of Weariness* (PeCo 10/+19), *Intuition of the Forest* (InHe 10/+19), *Lord of the Trees* (ReHe 25/+43), *The Treacherous Spear* (ReHe





25/+43), *Coils of the Entangling Plants* (ReHe 20/+43), *Tangle of Wood and Thorns* (ReHe 15/+43), *Panic of the Trembling Heart* (CrMe 15/+31), *Confusion of the Numbed Will* (ReMe 15/+46), *Aura of Rightful Authority* (ReMe 20/+46), *The Crystal Dart* (MuTe(Re) 10/+26), *Unseen Arm* (ReTe 5/+36)

Description and history

Iraunkor is a Díedne Mage, filius of a line of Iberian Díedne that still exists in the northern mountains of Navarre, Galicia and Castile. They use the faerie regiones to hide themselves and maintain good relations with the many covens of witches. Some of them try to stay hidden and some others like to attack the Order of Hermes. Iraunkor belongs to the latter group. He knows there were ancient Díedne rituals and spells in the library at Zaragoza and that the Flambeau stole most of them. He travelled to Trasmoz and used the local witches to obtain the books, teaching them some Díedne magic. Then, he fled with his new allies to the faerie regio in Tortosa. There, he studied the books until he learned the Spell of the Avenging Child, a Díedne Ritual Spell used to instill faerie blood into a woman and create changelings half human — half dark faerie. Iraunkor fights against Hermetic mages and mundanes alike to try to bring the pagan times to Iberia again and to resurrect the ancient traditions of House Díedne.

Gaueko (the name of a Basque spirit of the night), Iraunkor's Dog Familiar

Magic Might: none

Characteristics: Int +2, Per +4, Pre n/p, Com n/p, Str +1, Sta +4, Dex +1, Qik 0 (+1).

Size: -1

Personality Traits: Loyal +6

Weapon/Atk	Init	Atk	Dfn	Dam	Fat
Bite and Claws	+4	+5	+6	+6	+4

Soak: +5

Fatigue levels: OK, -1, -3, -5, Unconscious

Body levels: OK, -1, -3, -5, Incapacitated

Familiar Scores

Bond Score: 35

Cord Scores: Gold +1, Silver 0, Bronze +1

Bond Qualities

- 1 *Material Bond* (+1 Sta Iraunkor, +1 Qik Gaueko. Side-effect: Iraunkor has furry ears, and Gaueko has deep black fur) +5
- 2 *Shared Senses* (Side-effect: Iraunkor uses his sense of smell often, and Gaueko has a piercing gaze) +10
- 3 *Extended Bond* (one mile) +5
- 4 *Shared Speech* (Navarrese. Side-effect: Iraunkor growls when enraged and Gaueko murmurs constantly in Navarrese) +5

Vis: none

Description: Gaueko is a great hound the size of a wolf. He has black fur and red eyes. Iraunkor uses him to spy in nearby villages and as a messenger.

The Avenging Children, faerie changelings (Half Trolls)

Faerie Might 11

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

Size: +1

Personality Traits: Violent +4, Brave +3, Cruel +3, Loyal +1

Weapon/Atk	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+7	+6	+5	+4	+8
Quarterstaff	+11	+9	+10	+7	+7
Mace	+8	+7	+7	+9	+7
Knife	+8	+7	+7	+7	+8

Soak: +4

Fatigue levels: OK, 0, -1, -3, -5, Unconscious.

Body levels: OK, 0, -1, -3, -5, Incapacitated.

Powers

- They mature at an amazing rate.
- *Lesser Regeneration*, 5pts — can regain one body level every fifth round.

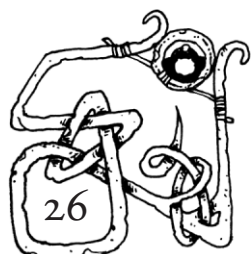
Weakness:

- They take one body level of damage each turn when exposed to sunlight.

Abilities: Awareness 4, Brawling 5, Longshaft Weapon (Quarterstaff) 3, Single Weapon (Knife) 4, Speak Aragonese 3

Equipment: Clubs, maces and large knives.

Description: Big and ugly men, with savage faces and violent behavior. They follow the orders of their masters, and love to raid villages and create havoc. Heart contains 1 pawn of Creo vis. The Avenging Children eat the heart of their fellows when they die.



Mythic Academia

by Adam Bank and Jeremiah Genest

This article introduces new rules, Knowledges, and texts studied in universities, cathedral schools, and Hermetic covenants alike. These are optional rules recommended for Sagas interested in the lore of medieval scholars.

New Knowledges

New Academic Knowledges

Historia: The formal study of history of the known world as written down in the chronicles of antiquity and the Middle Ages. While (Area) Lore is based on direct familiarity with an area, Historia covers the genre of historical literature, including facts and analysis. For example, roll Historia to remember what Saint Isidore wrote about the Trojan War. Specialties: the chronicles of the Venerable Bede, famous battles, the Holy Roman Empire, etc. (Intelligence)

Geographia: The formal study of the lands and climates of the known world, including the art of cartography. Geographia can be used to draw navigational maps, decipher badly drawn maps, and to recall geographic trivia such as the best place to grow grapes in the Alps. Specialties: the Pyrenees, the coast of Africa, mineral deposits, etc. (Intelligence)

Genera

A genus (plural, genera) covers a specific area within a broader Academic Knowledge. For example, Natural Philosophy is a genus of Philosophiae. Beginning characters must purchase the base Academic Knowledge in order to purchase the genera. Genera can be increased through direct experience, training, or study.

Books on Academic Knowledges, as opposed to their genera, are rare. Most texts available deal with specific genera, and texts spanning an entire Academic Knowledge are cherished masterpieces.

Not all Academic Knowledges are broad enough to have genera. Medicine has not developed broad enough differences, and theology must be studied in totality. Although several groups of scholarly magi hope to formalize Magic Theory into genera, only Academic Knowledges are taught with sufficient rigidity and structure to allow benefit from such concentrated study.

Using Genera

When a roll is modified by a genus, add both your score in the genus and your score for the base Academic Knowledge to the roll. For example, to calculate exactly where Mars will be in the sky one night, you could roll a stress die + Intelligence + Artes Liberales + Astronomy.

Writing or Teaching Genera

A genus can be the subject of any type of text, or sessions of Lectio and Disputatio. The genus' base Academic Knowledge is not added to your score

when determining the maximum level you can teach or write.

Learning Genera

Your score in a genus can never be greater than your score in the genus' base Academic Knowledge. If experience gained would raise your score in a genus above your score in its Academic Knowledge, one-half (rounded up) of that experience is placed in the Academic Knowledge instead, and the rest is lost. For example, you have an Artes Liberales score of 2 with 2 experience points, a Geometry score of 2 with 0 experience points, and you read a text that earns you 4 experience points in Geometry. Only 2 experience points are placed in Geometry since any more would raise your score in Geometry higher than Artes Liberales. Of the remaining 2 experience points, 1 is placed in Artes Liberales, and the other is lost. Your scores are now Artes Liberales 3 (0 experience points) and Geometry 2 (2 experience points).

Genera

Artes Liberales Genera

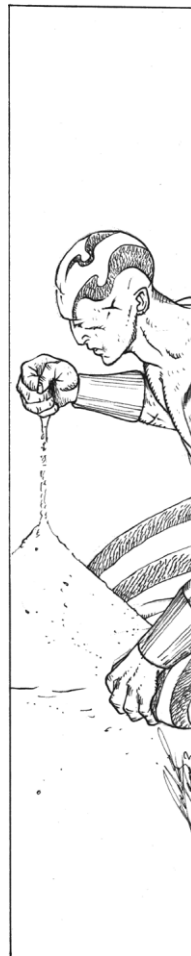
- Trivium (Specialties: grammar, logic, rhetoric)
- Arithmetic (Specialties: abacus, trigonometry, etc.)
- Geometry (Specialties: surveys, architecture, proofs, etc.)
- Astronomy (Specialties: almanacs, mapping, observation, etc.)
- Music (Specialties: scales, polyphony, harmonics, etc.)

Civil and Canon Law Genera

- Civil Law (specialties: laws of Genoa, Roman property law, etc.)
- Canon Law (specialties: maleficium, court procedure, etc.)

Philosophiae Genera

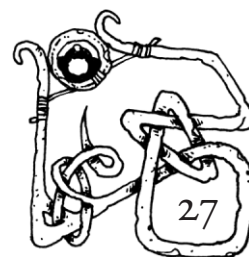
- Natural Philosophy (specialties: mechanics, perspective, botany, zoology, etc.)
- Moral Philosophy (specialties: ethics, politics, economics)
- Metaphysics (specialties: cosmology, phenomenology, epistemology, etc.)



Mythic Curriculum

Medieval universities and schools arranged their curricula not by subject but by the book; available texts determined the curriculum. Similarly, curricula varied from university to university, and rector to rector. Most universities, of course, offered a core curriculum based on the seven liberal arts (*ArM4* p. 57). After completing core studies, students underwent mentorship in medicine, law, and theology. Final examinations were grueling, and many students failed. The entire process typically lasted 3 to 6 years.

This section presents a Mythic library representing the ideal curriculum of a highly renowned and well-funded university, incorporating the Parisian curriculum circa 1200 and the additions that





appeared over the next decade. Individual access for a student to these texts should be a prized rarity. Most universities only possess enough copies to teach courses using Lectio.

Additionally, most companions and magi with scholarly backgrounds have already been taught from or read most of these books. The storyguide and troupe should decide who can read these books during play for benefit.

The Art of Scholarship

Lecturing From Authorities

Authorities are unique fonts of knowledge. A lecturer can use authorities as sources for multiple seasons of teaching. When using Lectio to teach from an authority, the lecturer can teach the same group of students for a number of seasons equal to the lecturer's Lectio score.

Formal Teaching of Skills and Talents

The formal education of Mythic Europe, ideal for teaching Knowledges, makes writing or lecturing on practical matters difficult (for descriptions of the different categories of Abilities, see *ArM4*, pp 52-59). Nevertheless, manuals on crafts and social graces abound.

In addition to Knowledges and Arts, texts can be written on Skills and Talents of all types. When determining the Quality of a Skill text, however, divide the usual total by 2, and divide by 4 when determining the Quality of a Talent text. While such texts can be used in Lectio sessions with no further penalty, Skills and Talents cannot be made the subject of Disputatio sessions.

To learn from a text on a Skill or Talent, you must already have the Ability at level 1, or you lack the requisite background.

Learning By Doing

Each season spent teaching earns the teacher a practice roll in Lectio or Disputatio (*ArM4* p. 187). Each season spent writing a book earns the writer a practice roll in Scribe (Language).

Orators, Sophists, Lawyers, and Worse

Royal courts, universities, monasteries, and Hermetic covenants echo with the noise of oration and formal debate. When giving a high-minded speech on a particular Knowledge, simply roll Com + Knowledge. For example, trying to impress a Quaesitor with your mastery of the Hermetic Code could call for a stress + Com + Hermetic Law roll. If, however, someone else argues counter to your position, both sides add their Disputatio scores to their rolls when attempting to sway a third party.

Encyclopedias

An encyclopedia summarizes many areas of knowledge for immediate access by the reader. Unlike other types of texts, the encyclopedia is not studied over the course of many months. Instead, the reader consults encyclopedias to solve problems at hand.

Writing Encyclopedias

Encyclopedias are compiled volume-by-volume, subject-by-subject. First, the writer must choose the subject of the volume he plans to write. The subject of a volume can be any one Knowledge (Academic, Arcane, or Casual), or any one Craft Skill. The writer must have an (Int + subject Ability score) total of 10+ or higher to draft the volume.

Writing a volume takes one season. The Quality of the volume equals the writer's Com + Scribe if the subject is a Knowledge, or (Com + Scribe)/2 if the subject is a Craft.

A scribe can copy (Com + Scribe)/2 volumes per season, or (Com + Scribe) volumes if the scribe possesses the Strong Writer +1 Virtue.

Reading Encyclopedias

Encyclopedias are consulted before attempting tasks that require a stress or simple die roll. If the reader spends several hours consulting a volume of an encyclopedia with a subject of an Ability required in the roll, the reader gains a bonus to the roll equal to (Int + Concentration + Quality)/5. This bonus is not cumulative with other encyclopedic volumes. This bonus is to find a particular fact or theory, and does not add to a score for a season of activity, such as Magic Theory in the lab.

Encyclopedias cannot be studied for experience points unless a volume is used as the subject of a Lectio season.

Teaching from Encyclopedias

Any encyclopedia with a Quality of 6+ can be the subject of Lectio sessions. A lecturer can teach one season per subject. Experience points gained during the season are placed in the subject Ability of the particular volume being taught.

Hermetic Encyclopedias

One volume can be written per Art. The writer must also possess an Int + Magic Theory total of 16+ and a minimum score of 5 in the particular Art. Writing a volume on a Hermetic Art takes one season. The Quality of the volume equals the writer's Com + Scribe. The volume also has a level equal to the writer's score in the particular Art.

A reader can only benefit from the volume if the volume's level is greater than the reader's score in the particular Art. If so, several hours of consultation will add (Int + Concentration + Quality)/5 to the spell casting roll. This bonus is cumulative with the bonus for taking extra time, but not cumulative with bonuses from other encyclopedic volumes, including those of other Arts.

Hermetic encyclopedias cannot be studied for experience points unless a volume is used as a subject of a Lectio season as above

A Collection

A star (*) indicates a New Knowledge.

- *De Omnifaria Doctrina* ("On All Sorts of Teaching") by Michael Psellus. Quality 8 (4 for Skills). Subjects: Astronomy*, Arithmetic*,



Chirurgia, Geographia*, Geometry*, Music*, Philosophiae, Trivium*.

- *De Universo* ("On the Universe"), by Rabanus Maurus. Quality 7. Subjects: Astronomy*, Metaphysics*, Natural Philosophy*, Theology.
- *Didascalion*, by Hugh of Saint-Victor. Quality 8 (4 for Skills). Subjects: Craft (Mechanics), Craft (Architecture), Craft (Animal Husbandry), Herbalism, and Medicine.
- *Encyclopedia of Constantine VII Porphyrogenitus*. Quality 6 (3 for Skills). Subjects: Animal Handling, Church Lore, Civil and Canon Law, Craft (Agriculture), Historia*, Medicine, Natural Philosophy*.
- *Etymologiae* ("Etymology"), by Saint Isidore of Seville. Quality 8 (4 for Skills). Subjects: Trivium, Disputatio, Artes Liberales, Medicine, Civil and Canon Law, Papal State Lore, Theology, Church Lore, Historia*, Speak Latin, Folk Ken, Natural Philosophy, Geographia*, Craft (Civil Engineering), Craft (Metallurgy), Craft (Farming), Leadership, Craft (Masonry), Craft (Housekeeping).
- *Imago Mundi* ("Mirror of the Word"), by Honorius Inclusus. Quality 10. Subjects: Ancient Theory, Astrology*, Astronomy*, Geographia*, Historia*.
- *Institutes of Divine and Secular Literature*, by Cassiodorus. Quality 6. Subjects: Church Lore, Civil and Canon Law, Moral Philosophy*, Theology.
- *Liber Floridus* ("The Flowering Book") by Lambert of Saint-Omer. Quality 6. Subjects: Astrology*, Legend Lore, Metaphysics*, Occult Lore.
- *Natural History*, by Pliny the Elder, Quality 9. Subjects: This unique encyclopedia has volumes on every Casual, Academic, and Arcane Knowledge.

Artes Liberales

- *Etymologiae* ("Etymology"), an encyclopedia
Author: Saint Isidore of Seville
Text Scores: The subjects of Saint Isidore's encyclopedia are listed above.
Special Rules: Volume 10 can be read as a tractatus, subject Scribe Latin, quality 8, on its own right.
Description: Although Pliny fathered the Greek encyclopedic tradition, Saint Isidore (560-636 AD), last of the ancient Christian theologians, introduced encyclopedias to the Christian world. Collating both Christian and pagan sources, the *Etymologiae* circulated wider than Pliny's *Natural History* in the West and, along with Augustinian theory, dominated European education before the rediscovery of Aristotle.

Grammar

- *Ars Minor* ("The Lesser Art"), Books I through III

Author: Donatus

Text Scores: Three separate libri quaestionum: Book I (Scribe Latin, Target Level 1, Quality 12), Book II (Scribe Latin, Target Level 2, Quality 12) and Book III (Scribe Latin, Target Level 3, Quality 12).

Special Rules: *Ars Minor* is one of the few texts invariably available for individual study.

Description: Donatus wrote a large and a small school grammar, *Ars Maior* (treat as a single summa on Trivium, Level 5, Quality 6) and *Ars Minor*. Written for young students, *Ars Minor* gives elementary instruction in the eight parts of speech in question and answer format. It remained in use throughout the Middle Ages, and its author's name in the forms "donat" and "donet" came to mean "grammar" or any kind of "lesson." The three books of *Ars Maior* deal with the elements of grammar, the eight parts of speech, and errors and beauties of language. Although Donatus broke no new ground, no other works on grammar are more cited or commented.

- *Institutiones Grammaticae* ("Grammatical Foundations"), Books I through XVIII
Author: Priscian

Text Scores: Treat Books I-XVI, known as the *Priscianus Major*, as a single Summa (Trivium, Level 6, Quality 8). Treat Books XVII-XVIII, known as the *Priscianus Minor*, as a single tractatus (Trivium, Quality 10)

Special Rules: Due to its immensity, the *Priscianus Major* can be used with Lectio for three seasons with a single student, rather than the usual one (*ArM4*, page 187).

Description: Priscian provides a systematic exposition of Latin grammar in this voluminous work. He drew illustrative citations from many Latin authors and in this way was able to preserve numerous fragments that would otherwise have been lost. The best known of all the Latin grammarians, this work had a profound influence on the teaching of Latin and grammar in general throughout Europe.

Rhetoric

- *De Inventione and De Oratore*

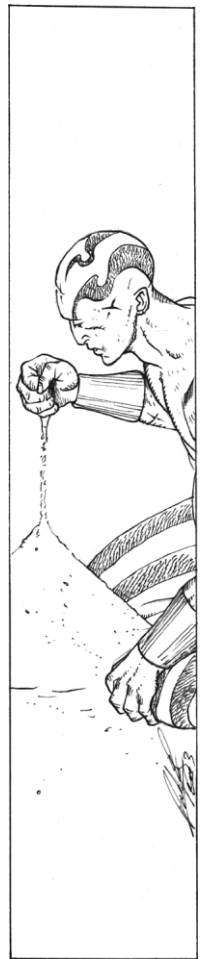
Author: Cicero

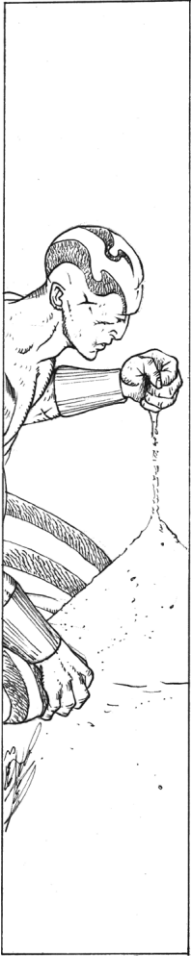
Text Scores: *De Inventione*: Summa on Disputatio, Level 5, Quality 4. *De Oratore*: Summa on Leadership, Level 4 Quality 4.

Special Rules: The first reading of both texts earns the reader 1 experience point in Civil Law.

Description: Cicero, acknowledged master orator of the Roman forum and courts from 70 BC until his death (43 BC), wrote on the use of rhythm, emotion, and varying styles in public speaking. In his works, he sought to unite the practical art of the orator with the academia of the liberal arts.

- *De Arte Rhetorica*





Text Scores: Summa on Scribe Latin, Level 4 Quality 3.

Author: Martianus Capella

Description: Capella wrote a seven volume corpus on the liberal arts around the year 400 AD. In the first two volumes, entitled *On the Marriage of Mercury and Philology*, the God Mercury gives his bride seven maidens, who then recite odes to the seven liberal arts in massive poems that span the rest of the books. *De Rhetorica* is volume 5.

- *Syntomata ac Precepta Artis Rhetoricae* ("Rules and Exceptions of the Art of Rhetoric")

Author: Severianus

Text Scores: Summa on Intrigue, Level 4 Quality 3.

Description: Severianus, a Syrian bishop of the 4th and 5th centuries, masterminded many machinations against his political rivals for the seats of archbishoprics. His use of rhetoric, either preaching from the pulpit or scheming at Synods, gave him considerable influence in the Church's early days.

Logic

- A 5 text corpus: *Analytica Priora* ("Prior Analytics"), *Categoriae* ("Categories"), *De Interpretatione* ("On Interpretation"), *De Sophisticis Elenchis* ("On Sophistical Refutations"), and *Topica* ("Topics").

Author: Aristotle

Text Scores: Treat each text as a Tractatus on Trivium, Quality 9.

Special Rules: If a student can obtain all five books for exclusive study, treat the corpus as a Summa on Artes Liberales, Level 8 Quality 14.

- *De Sex Orincipiis*

Author: Unknown

Text Scores: Tractatus on Trivium, Quality 5

Description: Written by an unknown scholar in the second half of the 12th century to supplement Aristotle's *Categories* with a discussion of the six categories mentioned but left unexamined in Aristotle's work. While some accredit it to Aristotle himself, most recognize its supplemental nature.

- A 6 text corpus: *De Definitionis* ("On Definition"), *De Divisione* ("On Division"), *De Hypotheticis Syllogismis* ("Hypothetical Syllogisms"), *De Topicis Differentiis* ("On Different Topics"), *In Ciceronis Topica* ("Topics of Cicero"), *Introductio ad Syllogismos Categoricos* ("Introduction to the Categorical Syllogisms").

Author: Boethius

Text Scores: Treat each text as a Tractatus on Trivium, Quality 6.

Description: Regarded as a Christian martyr, this "last of the Romans" died circa 525 AD. Boethius translated many Greek works into Latin, and became the primary conduit for classic thought to Western Europe for centuries. His commentaries on Aristotle and various

Platonists carried similar authority to the original texts themselves. One of the first synthesizers of Christian and classical theory, he also wrote many influential, original works.

Quadrivium

Arithmetic

- *On Arithmetic*

Authors: Anonymous

Text Scores: Tractatus, Arithmetic Level 5

- *Institutio Arithmetica*

Authors: Boethius (above)

Text Scores: Tractatus, Arithmetic Level 6

- *On Arithmetic*

Authors: Capella (above)

Text Scores: Tractatus, Arithmetic Level 7

Geometry

- *De Geometria* ("On Geometry") and *De Mensuris* ("On Measurement")

Authors: Anonymous

Text Scores: Two Tractatus on Geometry, Quality 8.

Description: The true origins of many important works never came to light. Scholars spent almost as much time arguing over authorship as studying. Perhaps some texts come from Hermetic sources?

- *De Corporibus Regularibus Fragmentum* ("A Fragment on Regular Shapes")

Author: Abaelardus (Peter Abelard)

Text Scores: Liber Quaestionum on Geometry, Target Level 3 Quality 15

Special Rules: Any Liber Quaestionum authored by Abelard can be read four times for benefit, rather than the usual one (although the target level penalties still apply). Any text authored by Abelard confers a +3 bonus to any Lectio study total.

Description: Peter Abelard (1079-1142 AD), native Englishman, became Paris' first intellectual celebrity when he taught there, drawing students from across Europe and solidifying the city's international reputation as a seat of learning. He perfected the method of formal teaching called Disputatio in *Ars Magica*.

- *De Geometria*

Author: Boethius (see above)

Text Scores: Summa on Geometry, Level 4 Quality 9.

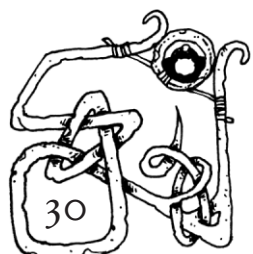
- *Elementa* ("Elements")

Author: Euclid

Text Scores: Authority on Geometry

Special Rules: Books 7-9 of the *Elementa* can also be read as a Summa on Arithmetic, Level 4 Quality 12.

Description: Greek geometer extraordinaire, Euclid became the most read mathematician in history. *The Elements*, written in the time of Plato, combines previous theorems more than it introduces new ones, but the extreme clarity of the proofs are unique. Beginning with the



five postulates that form the cornerstone of geometry, *The Elements* consists of 13 books. Books 1-6 cover plane geometry. Books 7-9 deal with number theory. Book 10 covers irrational numbers, and Books 11-13 bring all the threads together into theorems for three-dimensional geometry.

Music

- *De Musica* ("On Music")

Author: Boethius (see above)

Text Scores: Authority on Music.

Astronomy

- *Libri Almagesti* ("The Greatest Book"), *Tabulae Astronomicae* ("Astronomy Tables"), and *Canon Ptolomei* ("On the Use of Astronomical Tables")

Author: Ptolemy

Text Scores: Authority on Astronomy, Summa on Astronomy, Level 6 Quality 8, and Tractatus on Astronomy Quality 5, respectively

Description: Written circa 150 AD, the 13-volume *Almagest* contains Ptolemy's grand astronomical system, a theory of the Heavens unrivalled for almost two millennia. Similarly, every astronomer in Christendom and Islam used his astronomical tables to aid their stargazing.

- *Rudimenta Astronomica* ("Introduction to Astronomy")

Author: Alfraganus

Text Score: Summa on Astrology Level 4 Quality 6.

Description: An early medieval, Islamic astronomer named Ahmad al-Farghani, "Alfraganus" helped introduce Arabic science to the West when two Latin translations appeared in mid-12th century. Also known as the *Compendium*, the *Rudimenta* revisits Ptolemaic theory,

and even corrects several of Ptolemy's calculations.

- *De Motibus Caelorum* ("On the Motions of the Heavens")

Author: Alpetragius

Text Scores: Commentary on Ptolemy's *Tabulae Astronomicae*, Quality 7

Description: Nur al-Din Ibn Ishaq Al-bitruji ("Alpetragius"), native of Morocco and citizen of Seville, died circa 1204 AD. His work, first translated into Hebrew and then Latin, grew in popularity as a "modern" thinkers' approach to Ptolemy in the 13th century.

- *Excerptum Commentarius in Somnium Scipionis*

Author: Macrobius Ambrosius Theodosius

Text Scores: Commentary on Cicero's Dream of Scipio, Quality 7

Description: This commentary on Cicero's Dream of Scipio was considered a pivotal text on astronomy (also in philosophy and theology) during the Middle Ages. The chapters on astronomy form an excerptum and are often copied for their own value.

Philosophiae

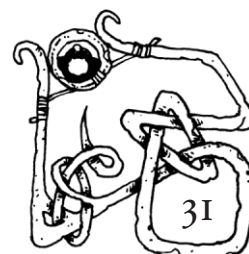
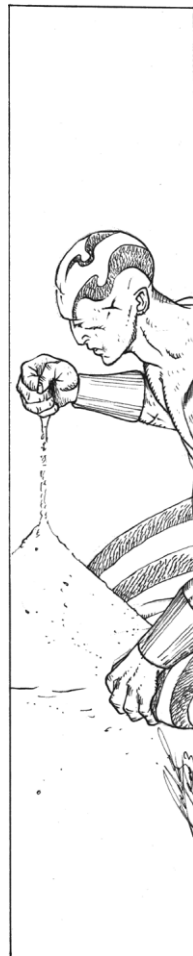
- *De consolazione philosophiae* (Consolation of Philosophy)

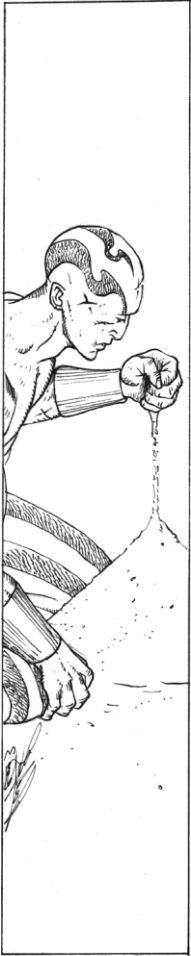
Author: Boethius

Text Scores: Summa on Philosophiae, Level 4 Quality 8

Description: This book describes the pursuit of wisdom and the love of God as the true sources of human happiness. This book was extremely popular and influential in the Middle Ages. It contains not only a Platonic view of knowledge and reality but also a lively treatment of providence, divine foreknowledge, chance, fate, and human happiness.

- *Liber de causis* ("Book of Causes")





Author: Proclus

Text Scores: Philosophiae Summae Level 4 Quality 6

Description: Transmitted through Arabic sources, this passes as a work of Aristotle in many scholastic circles. The text emphasizes that thoughts comprise reality, while concrete “things” are mere appearances. Ultimate reality, the “One,” is both God and the Good and unifies the ethical and theological.

- *Saturnalia*

Author: Macrobius Ambrosius Theodosius

Text Scores: Treat as three texts: Philosophiae, Level 2 Quality 6; Tractatus on Grammar Quality 6; Tractatus on Rhetoric Quality 6

Description: The *Saturnalia* is a dialogue between several prominent Roman intellectuals gathering to celebrate the festival of Saturn. The unifying idea behind all this material is that Virgil is an authority on all branches of learning, and in the course of the discussions various participants evaluate the poet’s knowledge of philosophy, astronomy, pontifical law, and rhetoric. On the eve of Saturnalia, they discuss grammar and the calendar. On the first day of Saturnalia, they explore the history of the festival and digress into the legends of Saturn, Janus, the nature of slavery, and solar theology. The second day of Saturnalia concerns Virgil’s knowledge of pontifical law. Third day of the Saturnalia contains examinations of Virgil’s method of depicting the emotions, his employment of the four kinds of rhetorical style, and of his dependence upon earlier Greek and Latin writers.

Natural Philosophy

- *Optica* (“Optics”) and *Catoptrica* (“Mirrors”)

Author: Euclid (see above)

Text Scores: Authority on Natural Philosophy, and Tractatus on Natural Philosophy, Quality 9.

- *Physica* (“Physics”), *De Meteorologia* (“On Meteorology”), and *De Historia Animalium* (“The History of Animals”)

Author: Aristotle

Text Scores: 3 Authorities on Natural Philosophy

Description: Several smaller works of Aristotle’s are also available. Treat each as a tractatus in Natural Philosophy, Quality 9: *De Anima* (“On the Soul”), *De Caelo* (“On the Heavens”), *De Generatione Animalium* (“On the Generation of Animals”), *De Generatione et corruptione* (“On Generation and Corruption”), *De Partibus Animalium* (“On the Parts of Animals”), and *Parva Naturali* (“Small Works on Natural Philosophy”)

- *De Mineralibus*

Author: Avicenna

Text Scores: Tractatus on Natural Philosophy Quality 4

Description: Wrongly accredited to Aristotle by its translator, Alfred of Sareshel, most scholars recognize this is the work of the Arab Avicenna

- *Periphyseon* (“On the Division of Nature”)

Author: John Scotus Eriugena

Text Scores: Tractatus on Natural Philosophy Quality 8

Description: Comprises five books in dialogue form between a master and his disciple, discoursing on nature and it’s various parts. Pope Honorius III will condemn it in 1225 as being pantheistic.

Moral Philosophy

- *Ethica Nicomachae* (“Nicomachaen Ethics”), *Politica* (“Politics”), and *Economica* (“Economics”)

Author: Aristotle

Text Scores: 3 Authorities on Moral Philosophy

The Mechanical Arts

- *Didascalicon* (“Encyclopedia of the Arts”)

Author: Hugo of Saint-Victor

Text Score: The subjects of Hugo’s encyclopedia are listed above.

Description: Also known as Hugh of Saint-Victor, Hugo (1096-1141 AD), a German Augustinian monk, settled in France in 1133, where he led the school of Saint-Victor Abbey to fame. He taught the mechanical arts as a means to living a contemplative life.

- *De Diversis Artibus* (“On Diverse Arts”)

Author: Theophilus

Text Score: Treat as 9 tractatus, each Quality 5: Craft (Bell Smith), Craft (Ceramics), Craft (Glasswork), Craft (Jewelry), Craft (Metalwork), Craft (Organ), Craft (Pigments), Craft (Silversmith), Craft (Woodworking)

Special Rules: Each reading of a tractatus earns the student 1 experience point in Church Lore.

Description: No other medieval text matches *De Diversis Artibus* for clarity, detail, and range of subjects. Theophilus, a Benedictine monk, wrote the text circa 1120 AD as the definitive guide to decorating a church, from enameling the censors to tuning the church bells. Alongside the instructions Theophilus argues against those who denounce church ornamentation.

- *De Rustica* (“On Things Rural”)

Author: Lucius Junius Moderatus Columella

Text Scores: Treat as two Summae, Quality 4: Craft (Farming), Level 5, and Animal Handling, Level 3.

Description: Columella, a 1st century Roman soldier and farmer, wrote extensively on agriculture and kindred subjects in the hope of arousing a love for farming and a simple life.



He gave up a potentially great military and legal career in Syria to farm in Italy.

Geographia

- *Geographike Hyphagesis* ("Guide to Geography")

Author: Ptolemy

Text Score: Authority on Geography

Description: Existing in Greek and Arabic versions, this text is divided into eight books. It includes information on how to construct maps and lists of places in Europe, Africa, and Asia tabulated according to latitude and longitude. The existences of errors in the Guide are well known, but it remains the best source on geography.

Medicine

- *The Works of Galen*

Text Score: Authority in medicine

Description: The catalog of the Arabic physician Hunayn ibn Ishaq, together with Arabic commentaries has been translated into Latin forming the basis of medical education.

Historia

- *Chronica Sive Historia de Duabus Civitatibus* ("The Chronicle of the History of Two Cities")

Author: Otto of Freising

Text Scores: Authority on Historia

Description: A history of the world from the beginning to 1146. Following Saint Augustine, it interprets all secular history as a conflict between the *Civitas Dei* ("the city of God") and the world, and argues that the Antichrist would be appearing sometime in the 12th or 13th centuries.

- *Chronography*

Author: George Syncellus

Text Scores: Treat as a summa on Historia Level 3, Quality 7, and a tractatus on Legend Lore Quality 7

Description: A world chronicle of events from the creation to the reign of the Roman emperor Diocletian (reigned 284-305). He gives large excerpts from the *Book of Enoch*. This text is only available in the Greek east.

- *Historia ecclesiastica* ("Ecclesiastical History")

Author: Eusebius

Text Scores: Summa on Historia Level 3, Quality 7

Description: This popular book describes how, through a long series of acts of Divine Providence, a Christian empire was finally brought into existence by Constantine.

- *Pharsalia*

Author: Lucan (Marcus Annaeus Lucanus)

Text Scores: Treat as a tractatus on Historia Quality 5 and a tractatus on Legend Lore Quality 5

Description: This Latin historical epic, also known as the *Bellum civile*, is an account of the war between Julius Caesar and Pompey, carried down to the arrival of Caesar in Egypt after

the murder of Pompey. It describes in detail various important ancient oracles, such as Delphi, and the activities of the Witch Erichtho and her brood. This poem is very popular in learned circles, both mundane and hermetic.

Theology

- *Four Books of Sentences* (*Sententiarum libri IV*)

Author: Peter Lombard

Text Scores: Authority in Theology

Description: *The Sentences*, a collection of teachings of the Church Fathers and opinions of medieval masters arranged as a systematic treatise, marked the culmination of a long tradition of theological teachings. Book I of the *Sentences* discusses God, the Trinity, divine guidance, evil, predestination; Book II, angels, demons, the Fall of man, grace, sin; Book III, the Incarnation of Jesus Christ, the redemption of sins, virtues, the Ten Commandments; Book IV, the sacraments and the four last things — death, judgment, hell, and heaven.

- *The Homilies and Recognitions* of Clement

Author: Clement, bishop of Rome (1st century)

Text Scores: Theology Tractatus Quality 5; Church lore Tractatus Quality 5; Legend Lore Tractatus Quality 5

Description: *The Homilies* (in Greek) and the *Recognitions* (Latin) contain a great deal of common material. They both give much information on early church heresies and various magical traditions in and around the Church.

The Mysteries

- *Vita Apollonii* ("Life of Apollonius")

Author: Philostratus

Text Scores: Tractatus on Legend Lore, Quality 6

Description: Philostratus wrote this lengthy biography of Apollonius of Tyana's life at the request of a Roman Empress. Virius Nochomachus Flavianus, one of the main characters appearing in Macrobius' *Saturnalia*, translated it into Latin.

- *Liber prestigiorum Thebidis secundum Ptolomem et hermetum* ("The book of talismans of Thabit, which follows the teaching of Ptolemy and Hermes")

Author: Thabit

Text Scores: Summa on Astrology Level 4, Quality 6

Description: The *Liber prestigiorum* gives instructions on how to make talismans, and was translated by Adelard from an Arabic original.

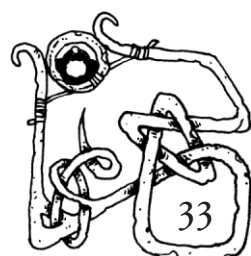
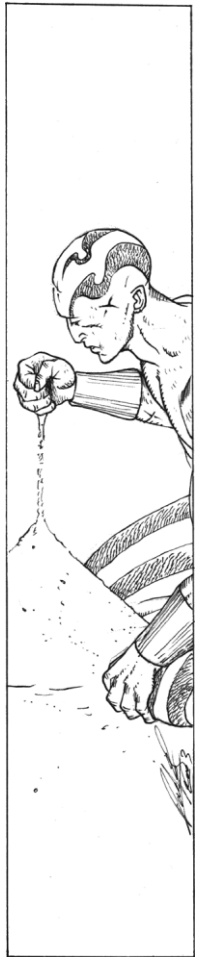
- *Commentarius in Somnium Scipionis* ("Commentary on 'The Dreams of Scipio'")

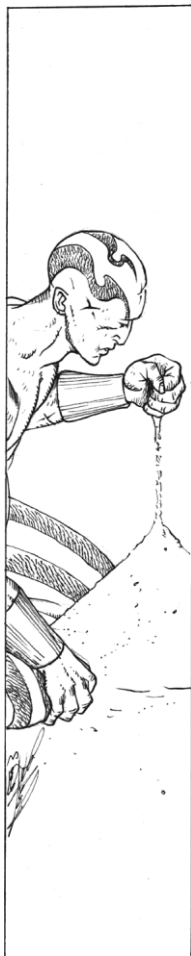
Author: Macrobius

Text Scores: Commentary on the Dreams of Scipio, Quality 6

- *Experiments of Daniel*

Author: Unknown





Text Scores: Summa on Dream Interpretation, Level 5 Quality 8

Description: This book serves as a dictionary for dream interpretation. Instructions on the importance of the day a dream falls on are given, as well as various ways to learn the import of a dream.

- *Sompniale dilucidarium Pharaonis*

Author: John of Limoges

Text Scores: Tractatus on Magical Imagination Quality 3

Description: This is a series of imaginary and fulsomely rhetorical letters between Pharaoh and his magi, Pharaoh and Joseph, and Joseph and adulators and detractors.

- *Exposition of Dreams*

Author: Anonymous

Text Scores: Summa on Oneiromancy Level 4 Quality 7

Description: This text opens by stating that a desirable treasure lies hidden in the heart of the wise but that it is of no utility unless it is revealed. The author regards dreams as beginning with the spiritus that rises from the heart and ascends through two arteries to the brain. The varying significance of dreams is given according to the person concerned, and also the significance of the time of the dream. The four seasons, the phases of the moon, nativity of the dreamer, and hour of the night are discussed.

- *Visio Wettini* ("The Vision of Wettin")

Author: Walafrid Strabo

Text Scores: Tractatus on Legend Lore Quality 4

Description: These verses record a mystical experience with poetic images of hell, purgatory, and paradise.

Dear Abelard

Translator's Note:

Dear Abelard is a column devoted to the writings of an elderly follower of Bonisagus, who believed the best way to fulfill his duty to the Order was to share all of his advice and research in the form of written correspondence with a network of readers, carried by Redcaps to magi throughout Mythic Europe. If, through the course of your saga or studies, you discover a question that you think could at one time have been answered by Abelard, please forward it to the editor,

Hermes.Portal@wanadoo.fr or to

dearabelard@yahoo.com

and we will attempt to find a record of his reply.



Salvete Sodales,

I must begin this season's writings by thanking all of you, my gentle readers, truly, with all of my heart. Your kind sympathy and advice during my illness and the painful time that followed were just the remedy I needed. I will always treasure your letters of comfort and worry on my behalf, and I will reread them often when I am troubled.

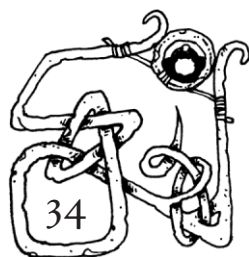
With God's grace, then, have I fully recovered, more or less, from the terrible illness that took hold of me last winter. We magi are not made of stone walls and golden hearts, and it is frightening to see that with all of our arcane wisdom and knowledge of the world, we are all of us vulnerable. Even I, accomplished as I am with the Arts of Corpus and Intéllego, could do no more than watch as the spirit attacked my body, for the disease was brought about by age and toil, not magic or evil. There are some things that we simply cannot affect; we can only pray that the scars are not too debilitating.

I am thankful that many of my fellow magi are solicitous and kind, and that our servants here are

dependable and hard working. The covenant has carried on these past few months without much difficulty, and I am pleased to say that we have been untroubled by other calamities or mishaps in that time. Perhaps Our Lord God smiles upon our commitment to Truth as we serve the Order, but for whatever reason, we carry on unchanged, or perhaps a bit more prosperous. Thus, I am again able to pick up my pen and stand at my table to write to you, and I hope that you will share in our fortune through these letters.

Lest I should dwell too much upon myself (for as you know I dislike writing too much on my own behalf), I will now address an issue that I believe is important enough to ask you to focus your attention upon it. It is in reference to the sanctum laws, and the fact that many of our fellow magi mark their laboratories with the corresponding symbol. This protects these magi when they are working, for should they discover an intruder inside their sanctuary, they can exact any toll from him, even death. Because of this, many magi fear to collaborate, for they do not wish to compromise their safety by entering another's sanctum, no matter how important the task or the strength of their trust and respect for each other.

I would like to try and persuade all of my brothers and sisters in the Order that marking their laboratories in this fashion is unnecessary, and even detrimental to their covenants. I can see why it might be prudent for those who have some cause to suspect their fellow magi mean them harm, but keeping our doors barred as a matter of course seems to me to go against the spirit of the Order. Truly, if one suspects an attack, or has reason to keep one's research secret, one might temporarily mark one's doors then; much like the bridge over a moat, free passage can be withdrawn when danger approaches, without compromising safety in peaceful times.



Laboratories that are not accessible to all keep us sequestered in separate studies, rather than allowing us to work together in a common area with a common purpose. There are fewer distractions in private laboratories, but there are also fewer interactions. A covenant is greater than that; it is in association and partnership that we excel. Is this not so? Let us work together and grow hale and strong, as we swore to do.

The sanctum laws are integral to the Peripheral Code, excellent in their way, for they protect all of us, and I do not in any way suggest their abolishment. All magi should have sancta, where they may sleep safely and keep their private things. Instead, I ask every one of us to consider whether our sancta must include our laboratories. Unless our covenants have so little space that we are forced to live and sleep where we work, our laboratories are places for study and research, activities that the great masters of old recognized were better done in public, together as a group.

Please, my honest sodales, consider my plea and write to me with your thoughts on the matter.

I would like to proceed to another matter, a letter I received several months ago but for many reasons have been unable to address. This delay must not be attributed to indifference on my part, but rather to the fact that my time was occupied with my recovery and I had reason to wait for the aid of another. By way of explanation, I will share the letter with you now.



Dear Abelard,

I have been a maga in the Order of Hermes for three years, and I would like to ask the advice of your friend Moratamis. My question is not one of legal matters, but societal.

I have seen that many magi share prejudices with the mundane world when it comes to how they treat women. It seems that men have all the great opportunities, and if I wish to influence the world, I must influence them. I do not wish to spend my life attempting to earn their favour, and I believe the Gift is a sign from God of my special quality.

Must women always labour so under the shadow of men? Is this the way our Creator intended His world to be? What must I do to distinguish myself among my peers and prove to them that I am worthy of respect? Please ask Moratamis these questions for me, and if she will answer, I ask that you write to me with her reply.

Signed,

Vox Feminae

My dear Vox,

Of course I have given your letter to Moratamis, my esteemed sodalis of House Guernicus (who lives here at my covenant and often shares her knowledge with my readers). She has said that she will write a response to you directly, but that she will only copy parts of it for me to include here. I do not understand what she would write to you that she would not

think it good to share with everyone who reads these letters, but perhaps her reply was too long, or she has concern for your privacy, or she wishes to tell you something of a personal nature; so I certainly do not think less of her for this. Here, then, is what I believe is the greater substance of her message, and I hope it will also bring the rest of my readers wisdom.



To her sodalis: to VOX FEMINAE,

MORATAMIS.

All people are responsible for their own success, and they must work for it. God's will plays a part, but it is not completely left in His hands. Foresight, planning, and adaptability are more important. One must know that circumstances will change, and know what to do to change with them. The road to success for women may seem more difficult. I agree that there are more obstacles. The road is nevertheless traversable, and at many points crosses the same paths to success as for men.

To illustrate my point, allow me to briefly tell you of some of the events in the life of Eleanor of Aquitaine, queen of Henry II of England. She was the only woman in history to be the wife of two kings, and mother of two more. I consider her a fine model for the women of our time.

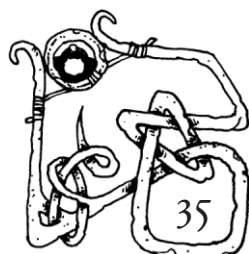
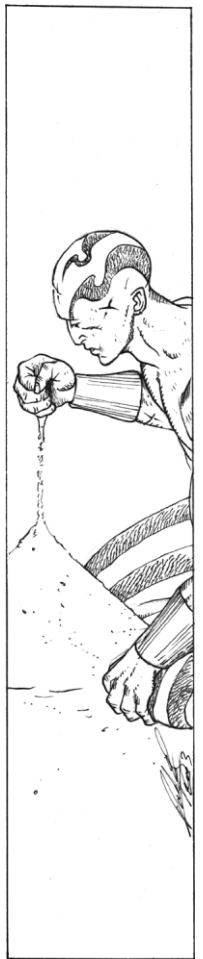
Eleanor was born in 1122 in France to William X, Duke of Aquitaine and Count of Poitou. She was firstborn, but as a girl, this seemed of little consequence. However, her father and only brother died when Eleanor was still quite young, and thus she inherited the vast Duchy of Aquitaine. This, in addition to her great beauty, brought her to the attention of the French Court, and she was married to Louis VII of France.

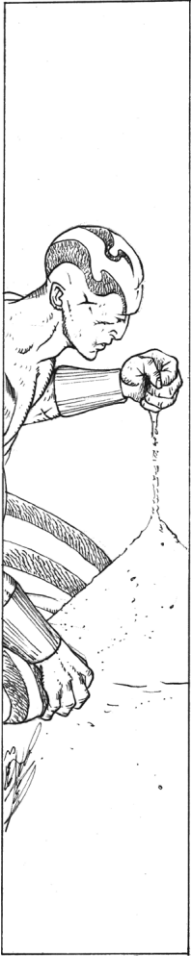
It was widely said that she was more intelligent than her husband. She was certainly more educated than most mundane women or men of her time, and possessed a keen and intellectually curious mind. When her husband decided to go on Crusade, Eleanor not only went with him, but also arranged a Women's Crusade to accompany them.

Though she produced two daughters, their marriage was unhappy. Louis was a serious and dour man who did not appreciate his wife's energy and interests. Both she and her husband pleaded with the Pope for dissolution of their marriage, and in finally relenting, he allowed the annulment on the basis that the couple were fourth cousins, and thus too closely related.

Towards the end of her marriage to Louis, Eleanor met Henry. By all accounts, the two fell deeply in love. They married shortly after Eleanor's first marriage ended. This was surprising given not only her previous marriage, but that she was a decade older than the young king. Nonetheless, it was a very happy marriage at first, and Eleanor bore Henry eight children.

Eleanor was not merely a consort to Henry; she was a true queen, taking a keen interest in the affairs of state and acting as a trusted advisor to her husband.





Alas, Henry had a roving eye, and his many dalliances with other women eventually soured his marriage.

I think it unjust for Eleanor to be described as jealous; indeed, her patience for Henry's indiscretions was quite remarkable. However, it did take its toll on her opinion of Henry, as evidenced by her increasing support for her sons' political aspirations. It was this plotting that led Henry to at last imprison Eleanor, which imprisonment continued for the final fifteen years of his reign. It was upon his death and her release for her son Richard's ascension to the throne that the most remarkable chapter of her life began.

Richard was intent upon setting off on the Crusade to Jerusalem, for he wished to take back the Holy City from Saladin. Richard was ultimately in England for only seven months of his ten-year reign. While he traveled, Eleanor ruled in his name, and ruled well, passing popular laws and freeing prisoners, which kept the public opinion of Richard quite high.

She also realized the need for Richard to marry, and she took it upon herself to find an appropriate bride for her son. She chose Princess Berengaria of Navarre, and traveled to Navarre to negotiate the marriage contract. She then escorted the princess to the Mediterranean to join Richard and introduce him to his betrothed, and then made the long voyage back to England, to prevent her too-ambitious son John from assuming power in Richard's absence.

The most extraordinary thing Eleanor accomplished during Richard's reign was to assure his freedom. Richard's crusade was extremely expensive, although it eventually succeeded by securing a treaty with Saladin to allow Christians safe passage to Jerusalem. While traveling back to England from the Crusades, Richard was captured by the Duke Austria, who sold him to Emperor Henry VI for 150,000 marks. It was Eleanor who was able to convince the masses to raise the necessary funds, a figure that was ultimately a quarter of every man's income for an entire year. This was especially remarkable given the already high taxes the people were suffering to finance the Crusade.

Upon his return, Eleanor and Richard toured England together, to great public popularity. It was Eleanor who saw the need for this; Richard seemed to have no interest in England, and eventually left again, spending the last years of his life in France, plotting to regain lost lands. In fact, a single arrow killed him while he was besieging a small castle at Châlus — a sign, some have said, that he had strayed from God's favor.

After Richard's death in 1199, Eleanor saw her youngest son John crowned the new King of England. She did not take a role in his reign as she had for Richard, and moved back to Aquitaine. Though she was quite old by mundane standards, she remained active, even arranging the highly advantageous marriage of her granddaughter, Blanche of Castile, to the grandson of her former husband,

Louis VI. She continued to live prosperously and well until her death at age 82 in 1204.

Eleanor undoubtedly had God's blessing; she was beautiful and of high birth. Because of the untimely deaths of her male relatives, she was also quite wealthy. Though few women possess the advantages Eleanor did, her life should still be looked to as a guide. Trapped in an unhappy marriage, she persistently and at last successfully argued for annulment to the Pope. Despite her age and marital history, she persuaded Henry to marry her. Though her beauty had faded and her husband was eventually no longer loyal to her, she had fostered a strong enough relationship with her sons, and maintained her own health, so that she was able to outlive her husband and obtain release by her sons to live on for 15 years in great comfort. Most amazing was her capitalization on the situation presented by Richard's travels. It was she who stepped in to keep England's government working as it should, preventing confusion or power struggles by ruling in her son's name, and later by securing his release from capture against all economic odds.

At any of these points, another woman might have given up, dooming herself to a lifetime of marital misery, unrequited love, or bitter old age. Few men could assume such great power for the greater good, without eventually assuming power for themselves. Few women have shown such good sense and strength to do what is needed on such a scale.

It is this lesson I hope to leave you with: success does not hinge on the virtues that God gives you, but rather by your actions. Women have different opportunities than men, but these opportunities are no less rich. Foresight, planning, and adaptability are the skills that will help anyone turn a situation to her eventual advantage.

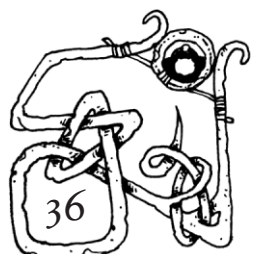


I hope, gentle Voice, that with this answer Moratamis has given you the counsel you need to hear. It is very different than the answer I would give you, but I admit I know little of political matters, and likewise am I ignorant of mundane history on the whole, so I trust that my esteemed friend can help guide you down the right path. At least, I can tell you it is written in the Bible that "the woman is the glory of man... and for this cause ought the woman to have power on her head." We must trust in the Word of God, and do as He tells us is right, and perhaps it may bring you comfort to know that you are doing as He wishes.

Until next issue, my dear readers,

ABELARO

This letter was written by Lanatus, follower of Bonisagus, with aid from his sodalis Moratamis, follower of Guernicus. To receive his regular correspondence, or to ask for his advice, please send your name, covenant and Tribunal to Dear Abelard, Scriptoris Socii, Normandy. Your confidentiality will be respected.



Holy Animals!

by Mike Sloothaak

Medieval lore reserves an important space for animals and their role in faith. Let me provide just a few examples:

In this woodland, the story continues, he [St. Giles] was nourished for a while by the milk of a hind (in this case, a young doe). Now a local king named Flavius was out hunting one day, sighted this deer, and pursued it. The hind sought safety with St. Giles, and the hunting dogs mysteriously stopped barking and turned around some distance away from the cave. The same thing happened the next day. On the third day, the puzzled king took a bishop along to advise him. Now a hunter in the party shot an arrow at random through the trees that [hit something within] the cavern. When the hunting party broke through, they found Giles seated, the live deer between his knees, and his own hand pierced by the arrow. The king and bishop at once expressed their regrets and promised to summon a doctor, but St. Giles simply asked to be left alone.

Rev. Robert F. McNamara,
www.stthomasirondequoit.com/SaintsAlive/id105.htm



Animals were also targets for God's special revelation.

The very animals found in Francis [of Assisi] a tender friend and protector; thus we find him pleading with the people of Gubbio to feed the fierce wolf that had ravished their flocks, because through hunger "Brother Wolf" had done this wrong. And the early legends have

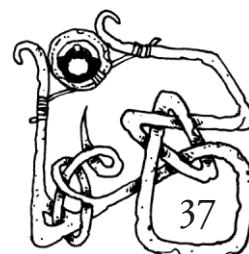
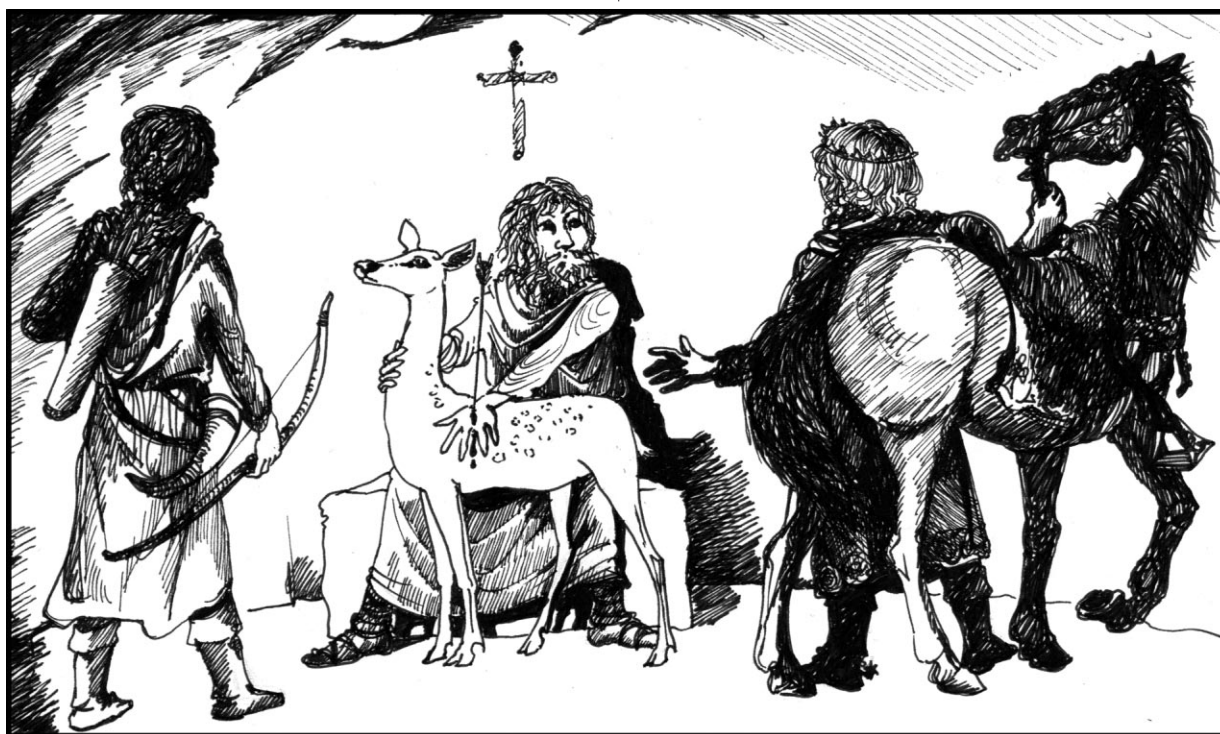
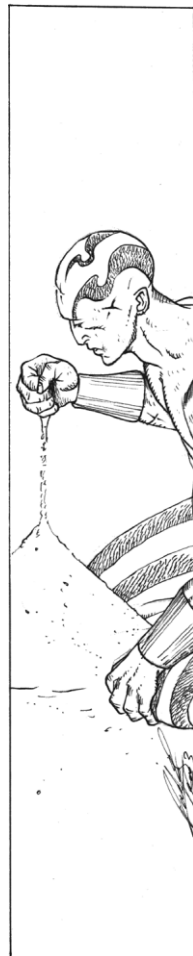
left us many an idyllic picture of how beasts and birds alike susceptible to the charm of Francis's gentle ways, entered into loving companionship with him; how the hunted leveret sought to attract his notice; how the half-frozen bees crawled towards him in the winter to be fed; how the wild falcon fluttered around him; how the nightingale sang with him in sweetest content in the ilex grove at the Carceri, and how his "little brethren the birds" listened so devoutly to his sermon by the roadside near Bevagna that Francis chided himself for not having thought of preaching to them before.

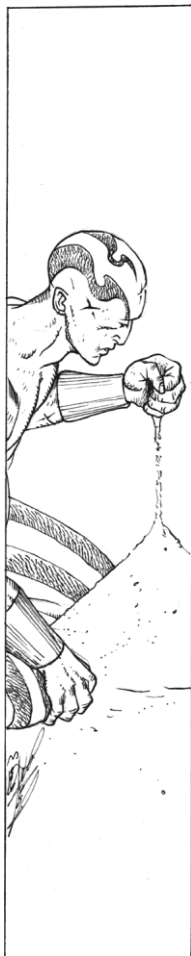
Paschal Robinson,
www.newadvent.org/cathen/06221a.htm



Here is one of the more exotic stories, that of "Saint" Guinefort:

In the diocese of Lyons, near the enclosed nuns' village called Neuville, on the estate of the Lord of Villars, was a castle, the lord of which and his wife had a baby boy. One day, when the lord and lady had gone out of the house, and the nurse had done likewise, leaving the baby alone in the cradle, a huge serpent entered the house and approached the baby's cradle. Seeing this, the greyhound, which had remained behind, chased the serpent and, attacking it beneath the cradle, upset the cradle and bit the serpent all over, which defended itself, biting the dog equally severely. Finally, the dog killed it and threw it well away from the cradle. The cradle, the floor, the dog's mouth and head were all drenched in the serpent's blood. Although badly hurt by the serpent, the dog remained on guard beside the cradle. When the nurse came back and saw all





this she thought that the dog had devoured the child, and let out a scream of misery. Hearing it the child's mother also ran up, looked, thought the same thing, and screamed too. Likewise the knight, when he arrived, thought the same thing and drew his sword and killed the dog. Then, when they went closer to the baby they found it safe and sound, sleeping peacefully. Casting around for some explanation, they discovered the serpent, torn to pieces by the dog's bites, and now dead. Realising then the true facts of the matter, and deeply regretting having unjustly killed so useful a dog, they threw it into a well in front of the manor door, threw a great pile of stones on top of it, and planted trees beside it, in memory of the event. Now, by divine will, the manor was destroyed and the estate, reduced to a desert, was abandoned by its inhabitants. But the peasants, hearing of the dog's conduct and of how it had been killed, although innocent, and for a deed for which it might have expected praise, visited the place, honoured the dog as a martyr, prayed to it when they were sick or in need of something, and many there fell victim to the enticements and illusions of the devil, who in this way used to lead men into error.

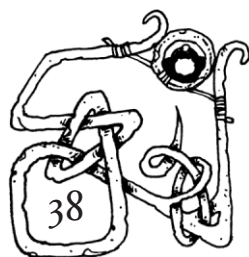
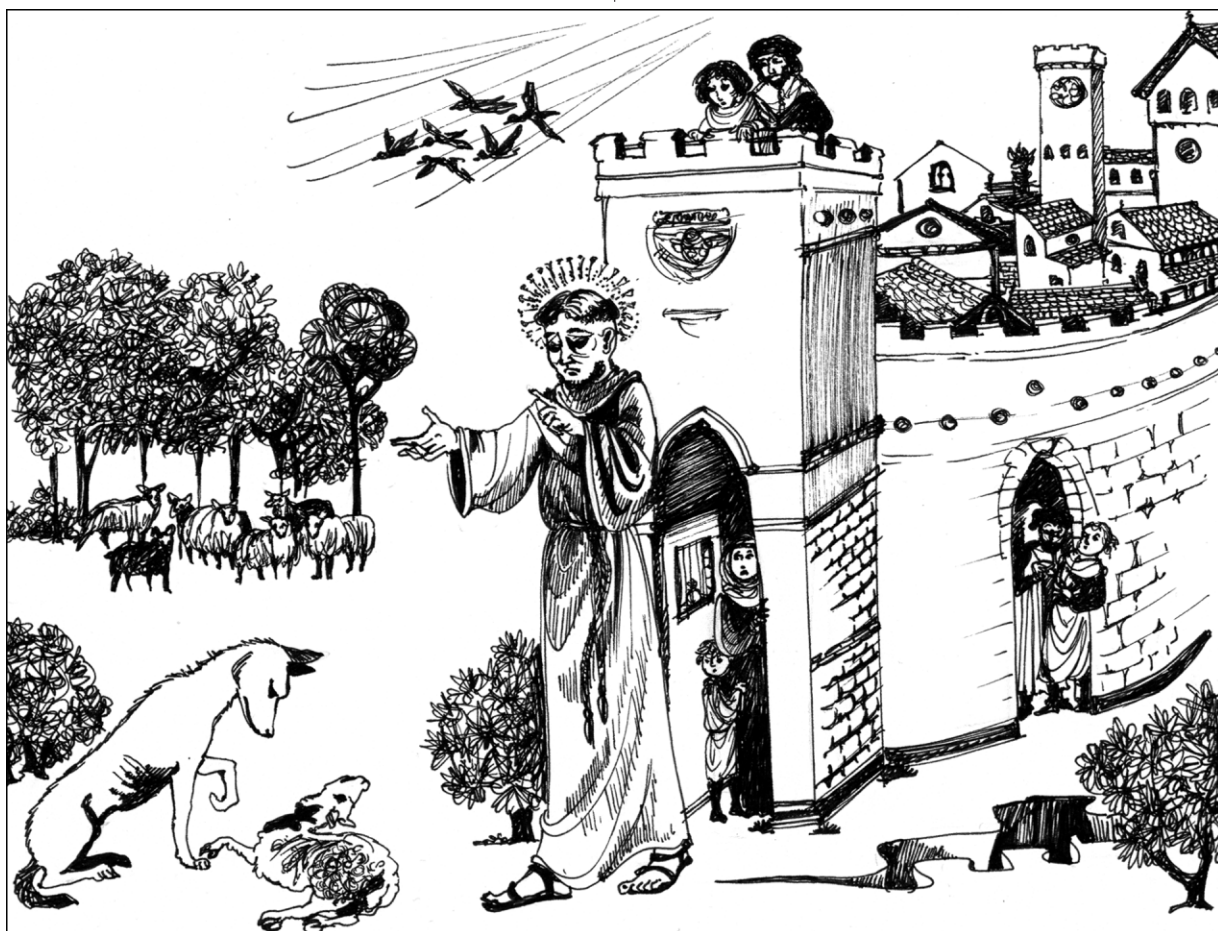
Jean-Claude Schmitt,

The Holy Greyhound: Guinefort, healer of Children Since the Thirteenth Century (Cambridge, 1983)

Holy Animal Companion

Rules for the binding of animal familiars have been a part of *Ars Magica* since the earliest editions. "Animal Companion," and "Magical Animal Companion" are both Virtues that a companion or magus character may choose. This essay introduces "Holy Animal Companion" as an additional option for holy characters in your saga.

The powers of a holy animal must be defined uniquely. *Ars Magica* rules clearly delineate between the Gift, and True Faith. Mages are given the power to accomplish (somewhat) predictably acts of magic, but miracles are very much at the whim of both storyguide and the die. This reflects the general game concept of God's will — when physically manifested — as ultimately overpowering, yet rare and unpredictable. Developing rules for a holy animal companion must take this into account. Holy animals may be able to help accomplish a miracle, but this should not be at the whim of any player. A holy animal should be seen primarily as a means for God to promote his will in the world in a way more subtle than a flamboyant miracle. While a guardian angel provides wise advice and a ghostly warder might be used as a spy and amoral confidant, the holy animal should implement the Lord's will by its actions; for example as a forest guide, or providing its milk, eggs or prey. That is, by exotic behavior that yet remains within the realm of possibility. Most importantly it should lend quiet companionship: a physical manifestation of God's care when a character is otherwise on trial or apparently completely forsaken by God. A holy animal





companion must help characters develop their own True Faith. If a player has chosen to develop his character along the lines of increasing piety and faith, introducing a holy animal companion can be very helpful as an example and guide. A player's concept of piety and faith may be very different from the storyguide's. The holy animal companion can be used by the storyguide to admonish the player (in character) for lapses of faith (as the storyguide perceives them) or hint to the proper course of action (from the storyguide's point of view).

Holy animal companions should have at least one Faith point, but no inherent vis. They should act not on their own account, making their own decisions, but as instruments of God, who knows all. A number of good ideas about what role holy animals played in medieval Hagiography can be found in "Holy Dogs and Asses: Stories Told Through Animal Saints" by Dr. Laura Hobgood-Oster (available at: www.southwestern.edu/academic/bwp/pdf/2001bwp-Hobgood-Oster.pdf)

Binding a holy animal familiar? Certainly the short answer is "no" in the sense that the holy animal is sent by God to succor humans of faith, and thus any "binding" is done by and with God, not by the action of a human. That doesn't mean there isn't room for a holy magus (or other character of great faith) to have a similar, "familiar-like" relationship with an animal, if the players would enjoy it. What follows are some suggestions for how to develop such a relationship.

A magus must have an Animal score of five or more to bind a familiar. The holy character should have two or more True Faith points for God to send a holy animal to be his companion on a permanent

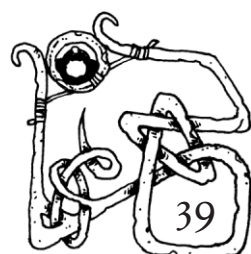
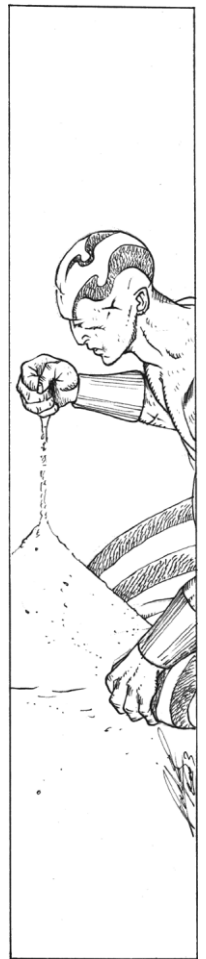
basis. (A temporary visit may happen to any character.)

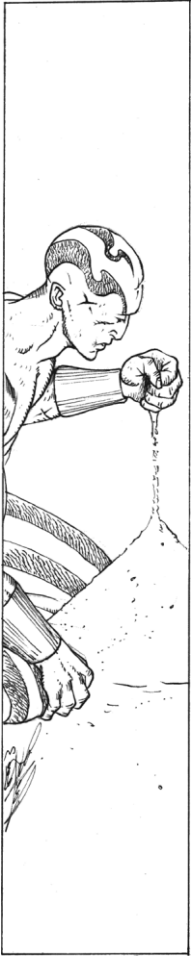
Developing pillars of faith

I use the term "tests" to invoke a correspondence with the game concept of "cords," but in no sense is a holy animal "bound" to a player. Rather, it is an instrument of God's will that does things normal animals physically do, but in unusual ways. The animal's behavior choices are exotic: a horse that removes unblessed wafers from the altar, or a beehive that gives its honey to a hermit are not strictly miracles, or are they? That question should always be on your players' minds. A holy animal should not be accomplishing flamboyant acts.

The three cords of binding in Hermetic magic correspond to three suggested "tests" in the relationship with the holy player. They are endurance, counsel, and faith. Each comes with a trial that must be role-played. The player/character should not be allowed to set out or make plans to make a permanent holy animal companion. (They should not be tempted to try to influence God's will for their lives.) These guidelines are for the storyguide to implement over several seasons of play, and hopefully not sequentially.

The test of Endurance is developed while the character of faith is on pilgrimage, living as a hermit, imprisoned, or under some great chronic physical strain. When desperately hungry, lonely, and praying for help, the animal companion is made to appear and provide the necessary relief. (This relief should be within the normal abilities of the animal: providing its milk or companionship, or a bird that delivers a daily piece of bread, for example.) If the character responds appropriately (taking only what is needed,





thanking God for the gift, etc.) the bond of endurance is set. The character receives a bonus of +1 to rolls in situations where his or her faith is being challenged or tried. This remains as long as “God” (i.e. the storyguide) sends the animal to support the character. These acts of kindness demonstrate to the targeted player that this is a holy animal.

The test of Counsel is developed after the endurance test. The character is confronted with a difficult moral choice. The animal appears again. It provides an appropriate indication to help guide the character to the right choice. This “hint” should push the player to make the choice that at first seems less moral, but the storyguide should “fix” the game so that God’s will is revealed in the end. The storyguide might have the animal indicate support for a character that at first seems to be acting inappropriately, but later the storyguide reveals the righteous motivations of the character. Or it might at first indicate a choice which seems immoral, but which is exposed as moral in the end. If the character makes the leap of faith and follows the advice of the animal companion, the character should be awarded an additional Faith point. Remember that the animal’s message has to be subtle. Don’t create a talking or writing beast, be more creative.

The test of Faith is the most subtle and sacred. It expands on the above idea. The animal companion

approaches the character when in a tense situation and encourages her to attempt a miracle that seems frivolous and foolhardy: rescue a seemingly evil NPC or beast, for example. A player character must decide to attempt the miracle. The attempt should not only be made to fail by the storyguide, but to bring scorn and ridicule upon the character. The storyguide should let the other players in on the test, and encourage them to have their characters mock the holy character. The storyguide should then ask for a (rigged) vote of the troupe as to whether the character should lose all the Faith points for attempting such a trivial “miracle.” Of course the vote is clear and the points are removed. One of the players should suggest that the holy animal companion may actually be a subtle tool of the devil, not of God. As play continues, the player is given the opportunity to abandon or even kill the holy animal. If the player refuses to do so, the test is passed. A season or two later, the NPC or beast is shown to have been an angel or other good character on a mission from God, the Faith points are restored to the character, and additional points are awarded. The holy animal becomes a regular part of the character’s subsequent life, giving support and counsel (equal to the virtue “Common Sense”).

That is, as long as the character’s behavior remains pleasing to the Lord.

Ex Bibliotheca Verdorum

by Eric Minton

It takes a good bit of time and effort to create a covenant library. Turning that library into something more than a list of names and numbers is much harder. Here you’ll find all manner of pre-generated magical and mundane books to flesh out your Saga’s libraries. Feel free to submit your own books, scrolls, clay tablets, and so on for inclusion in this column.

Note that the costs listed for purchasing these books for a covenant’s library during covenant creation do not include additional costs for any special benefits that may apply to a given book. Such alterations to the book’s cost are left to the discretion of the individual Storyguide.

To determine a book’s point value during covenant creation, use the following formulae:

Liber Quaestionum: Target + Quality

Summa: $2 \times (\text{Level} + \text{Quality})$

Tractatus: $3 \times (\text{Quality})$

Magic of the Smith

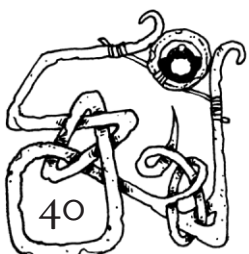
By Terebinthizusa scholae Verditii

Appearance: This thick, flexible volume lacks boards beneath its brown leather binding, making it

lighter but less resistant to damage. The book’s back cover wraps around the front, forming a protective leather flap. Leather thongs at the top and bottom can be tied to hold the flap in place. The text within is written in a heavy, curved script with red chapter headings. Red crossbars enhance the work’s capital letters. There are no illustrations. Tiny burn marks mar both covers and several pages, but they are too small to obscure the text.

Description: This volume contains curt instructions on the use of Ignem and Terram magics to work with metal. The author clearly knows her craft, but her prose fails to convey any passion about the subject. Four spells are interspersed throughout the text. Closing the work is a lab text detailing the methods for constructing and enchanting a magical furnace.

Mechanics: Ignem Liber Quaestionum, Level 5, Quality 8; Terram Liber Quaestionum, Level 5, Quality 8; Vim Liber Quaestionum, Level 3, Quality 8. Contains the following spells: *Peerless Mirror of the Artisan’s Craft*, *The Miner’s Keen Eye*, *Edge of the Razor*, *Extract the Pure Metal*. Contains lab text for the following item: *Vulcan’s Everburning Forge* (Magic Theory 6).



Special Rule: A magus consulting this text throughout the process of forging and enchanting a metal item may add 1 to his or her Lab Total.

Cost: 37 points of Arts + 65 levels of spells + 6 points of lab texts.

Extract the Pure Metal

Rego Terram 20

R: Reach, D: Mom, T: Ind

Spell Focus: A Bit of Pure Metal (+2)

This spell draws forth a chosen metal from a mass of raw ore, separating it from the dross. If the ore does not actually contain any of the chosen metal, the spell has no effect. The spell focus, if used, must be of the metal you wish to extract.

(Design: Control or move dirt 5, control metal +10, extract one substance from another +10, decrease range to Reach -5, decrease duration to Momentary -5, increase target to Individual +5)

Peerless Mirror of the Artisan's Craft

Creo Terram 20

R: Touch, D: Sun/Inst., T: Small, Ritual

Requisite: Intéllego

This spell creates a copy of an inanimate object weighing no more than five pounds. The copy is a near-perfect replica of the original, but it always evinces subtle traces of your sigil. Duplicating an object with exceptionally intricate ornamentation or detail, such as a book, requires a Finesse roll. Even on a successful Finesse roll, your sigil may result in alterations to the text, making this an especially poor technique for copying Hermetic works. The copy lacks any supernatural abilities that the original may have possessed. Casting requisites: appropriate to the Form of the object copied.

(Design: Create an amount of polished gemstone 20, elaborate and precise shape +10, decrease range to Touch -10)

Vulcan's Everburning Forge

This large, open furnace continually roars with a constant flame that never needs fuel. The fire is hot enough to melt steel, and inflicts +20 damage on any creature unfortunate enough to be immersed in it. The furnace also heats the room it's in, even in deepest winter. The forge is a lesser enchanted device that costs 2 pawns of vis to create.

(Design: Create forge fire [CrIg 15]: Create a fire doing +20 damage 20, reduce range to Personal -15, increase duration to Concentration +5, increase target to Individual +5, constant use +5, effect only works on device containing it 1/2.)

On the Animation of Lifeless Flesh

By Tortus Acerbus scholae Verditii

Appearance: A volume bound in dry, cracked wooden covers whose black dye has faded over the years. Rusting hinges hold the covers to the brittle spine, and a twisted iron clasp holds the covers shut. Within, the flaking yellowed pages are covered with an archaic minuscule script, with large unadorned capitals and loose, rounded characters. The last twenty pages of the volume contain rough diagrams of

dissected human corpses and bodily organs, each with a snippet of accompanying text.

Description: This is a straightforward analysis of a common necromantic spell and its relevance to certain finer points of Corpus magic as they apply to dead matter. While the author eschews the avidly gruesome character common to many necromantic works, he addresses the defiling and reanimation of corpses from a purely pragmatic standpoint, offhandedly dismissing the Church's stance on such matters as "an unhealthy fastidiousness of character." The full text of the spell in question appears distributed throughout the work, interspersed amongst the pages of commentary.

Mechanics: Corpus Tractatus, Quality 5, *Awaken the Slumbering Corpse*. Contains the spell: *Awaken the Slumbering Corpse*.

Cost: 15 points of Arts + 25 levels of spells.

Of the Divine Art of the Locksmith and the Keys to Mastery of the Mundane Realm

By Summanus scholae Verditii

Appearance: This book's brass covers have been shaped into decorative scalloped curves, surrounding a bas-relief of an ornate key. Seven locked clasps hold the book shut. Within, finely ruled pages bear two columns apiece of elegant black and gold script. Stylized rings of gold and silver keys dangle from the text's illuminated capitals.

Description: This text holds a surprising amount of information on the art of Rego, expressed through the metaphor of locks and keys. Under this interpretation, spells are the keys that a magus uses to shift the tumblers of cosmic law and open the doors of power. The text also contains a wealth of information regarding mundane locks, and the author shows an unfortunate tendency to meander between the two subjects at random. Digressions regarding the author's fame and importance serve only to further irritate the reader. Nonetheless, the writing is sufficiently lively, and the illumination sufficiently clear, that it isn't too hard to glean the substance from the text.

Mechanics: Rego Summa, Level 8, Quality 7; Magic Theory Tractatus, Quality 4. Contains the following spells: *The Wizard's Golden Key* (WGREG, p. 171), *Word of Unlocking*. Contains lab text for the following item: *Word-Bound Lock* (Magic Theory 7).

Special Rules: A character that refers to this book while spending a season practicing Craft (Locksmith) adds one to the practice roll if his or her current score in that Craft is 3 or less.

Cost: 30 points of Arts + 12 points of Knowledges + 20 levels of spells + 6 points of lab texts.

Word of Unlocking

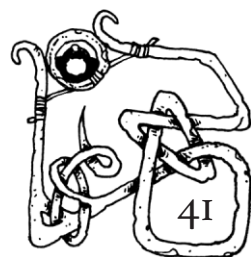
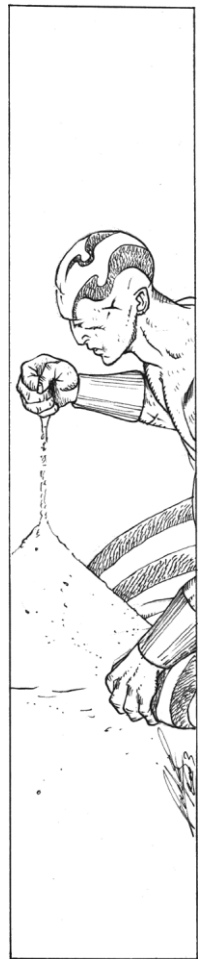
Rego Terram 10

R: Reach, D: Mom, T: Small.

Spell Focus: A Key (+1)

Requisite: Intéllego

Unlocks a single mundane lock. A particularly complex lock may require a Finesse roll.





(Design: Control or move dirt 5, control metal +10, great precision +5, decrease range to Reach -5, decrease duration to Momentary -5)

Word-Bound Lock

This intricate locking mechanism has no keyhole. Instead, it is designed to open when a specific word or phrase of up to seven syllables is spoken within arm's reach. This key phrase is chosen when the lock is enchanted and may not be changed afterwards. The key phrase must be a real phrase in a real language. The word-bound lock is a lesser enchanted device that costs a single pawn of vis to create.

(Design: Unlock when key phrase is spoken [ReTe 2]: Control or move dirt 5, control metal +10, great precision +5, decrease range to Personal -15, effect only works on device containing it $1\frac{1}{2}$.)

Spells

By Adamantea scholae Verditii

Appearance: This ordinary-looking volume has little to distinguish itself. Its mottled leather covers are devoid of ornamentation, and the corners show a good bit of wear. The curling pages within are scribed with a quick, tight script, all in black ink. Several blots and stains mar the text. Aside from a curious painting of a dagger on the inside front cover, the book contains no illustrations.

Description: This volume contains ten spells, many of them destructive in nature. In addition to the usual cryptic abbreviations and references found in a wizard's private spellbooks, all of these spells have been scribed with deliberate transpositions of words, increasing the difficulty of translating the spells by 3. The book contains another unusual feature: the painting of a dagger is actually an enchanted dagger that can take on the form of a painting, placed there by the author so that she might always have a weapon to hand while studying.

Mechanics: Contains the following spells: *Talons of the Winds*, *Form of the Painted Image*, *The Wound that Weeps*, *Thaumaturgical Transformation of Plants to Iron*, *Piercing Shaft of Wood*, *The Treacherous Spear*, *The Shad-*

ow of Human Life, *Disguise of the Transformed Image*, *Visions of the Infernal Terrors*, *The Earth Split Asunder*. Bears the following enchantment: *The Illustrated Blade*.

Cost: 250 levels of spells + 10 levels of magical items.

Form of the Painted Image

Muto Corpus 35

R: Per/Touch, D: Sun, T: Ind

Spell Focus: A Portrait of Yourself (+3)

Requisite: Terram

You can meld into any flat surface whose dimensions do not exceed your own, becoming a perfectly rendered painting of yourself. While you are in painting form, you can see and hear what is going on around you, and you have no need for food or drink, although you do not recover from Fatigue or wounds. You may emerge from the surface at any time, ending the spell; the spell also ends if the surface beneath you is damaged or destroyed. Casting requisites are required for items you take with you when you transform.

(Design: Turn a human into a solid inanimate object 40, decrease range to Personal -5)

The Emblazoned Blade

This enchanted weapon appears as a single-edged dagger of plain steel. The blade is eight inches in length, and the wooden hilt is wrapped with strips of leather. The dagger has a single power: when tapped twice upon a flat surface, such as a sheet of parchment or a wall, it changes its shape and substance, affixing itself to the chosen surface in the form of a painting of itself. Tapping the painting twice, or destroying the surface the dagger is painted on, reverses the transformation. The Emblazoned Blade is a lesser enchanted device that costs 2 pawns of vis to create.

(Design: *Change to painting form* [MuTe(An, He) 20]: Change dirt into another solid substance 10, change metal +10, decrease range to Touch -5, constant use +5.)



Heretic's corner: A Place of Magic

by Michaël de Verteuil

In this instalment we continue to pursue the theme of covenant design introduced in “The Unbearable Lightness of Reading” in *HP6*. A number of you have complained that last issue’s heresy fell somewhat short of the ideals of simplification normally adhered to in this column. In some ways the accusation hits the mark. The column was riven with digressions and, unlike this heretic’s normal practice, mixed core and optional features, all of which contributed to making the proposal seem more complicated than it really was. I hope to redeem the column’s reputation in this instalment, and hope Eric will be kind enough to post eventually a consolidated and reorganized set of these rules as a freebie on the *HP* web site once all four instalments in this series have been published.

Unless you consider tables to be inherently complicated, however, I think you will find that the mechanics proposed here are in fact the simplest and most balanced rules for detailed and comprehensive covenant design on offer so far. This is not as pretentious as it sounds as I feel the covenant design rules have been getting progressively worse since the *ArM2* Covenants sourcebook. Again, I strongly commend Erik Dahl’s rules in his “Covenants as Characters” in *HP4* for more abstracted covenant design. I only offer this extra set of rules because I feel player covenants should be more detailed and less abstracted.

As indicated in the last issue, the season of the covenant and the number of resident magi determine the number of Characteristic points used to purchase scores in each of the four Covenant Characteristics: Library, Aura, Resources and Relations. The first we have already dealt with (if perhaps inelegantly). As per Library, the score in the three remaining Characteristics is used to determine the Virtues and Flaws associated with each one. It also determines the number of “feature” points that can be used to give detailed substance to the score. The basic table remains the same. Here it is again:

Characteristic	Feature points
-5	0
-4	30
-3	60
-2	80
-1	90
0	100
+1	200
+2	400
+3	700
+4	1100
+5	1600

Now on to the next Characteristic: Aura.

This Characteristic encompasses the supernatural aspects of the covenant’s setting, the level and nature

of the aura itself, the availability of vis, and the strength of the covenant’s Aegis.

Aura

The default for a covenant is an absence of aura. Strictly mundane settings are easy to find as only half of Mythic Europe is urbanized or suitable for agriculture and so tends to be covered by the Dominion. Divine auras are normally avoided in founding a covenant, but as there are some advantages in having an urban setting, or even having a covenant existing cheek-by-jowl with the Church, this possibility will be treated below under the Flaws for this Characteristic. Only an idiot (or a diabolist) would locate a covenant in an infernal aura. Any Hermetic covenant that acquired one over time would presumably fold and move elsewhere. It follows then that a covenant will be located, if at all possible, in a magical or faerie aura.

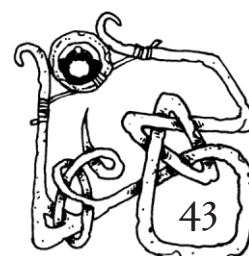
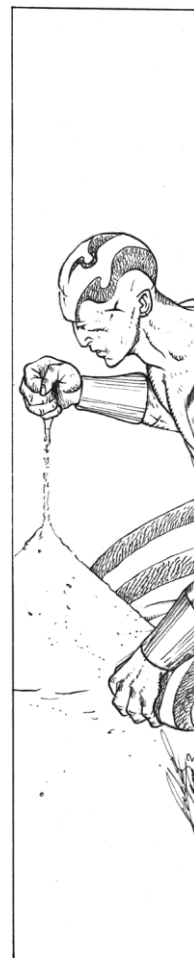
Aura Level	Cost for Magical	Cost for Faerie
0	0	0
1	20	5
2	60	15
3	120	30
4	200	50
5	300	75
6*	420	105
7*	560	140
8*	720	180
9*	900	225
10*	1100	275

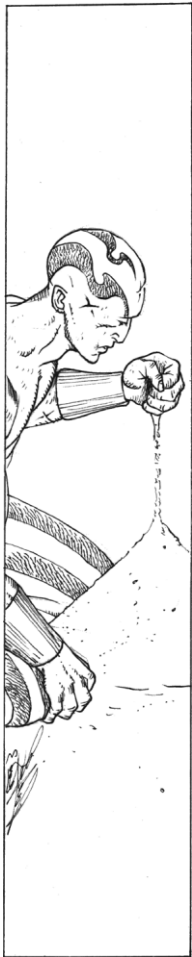
*Strange things happen to people who live in a +6 aura, or stronger, for longer than a year. They may change and warp, becoming less human and more and more magical — which can be faerie-like or even monstrous in effect. In addition, any wizard who lives in an aura of 10 must make a Stm roll of 5+ or go into an extended Wizard’s Twilight which will last until he or she is able to make a Stm roll of 10+, rolled once per season. (This comes from p.17 of *Covenants*, and interestingly highlights just how long lasting “temporary” Twilight can be.)

Vis Income

Most covenants will be founded with a view to exploiting a significant vis source. The richer the source, the greater the number of magi attracted to the foundation. The default for a covenant is no vis at all, and the “standard” covenant will have only a single source — usually associated with a Form rather than a Technique. More varied sources, or vis sources associated with a Technique can be acquired through the Virtues described below.

The figures provided here are pawns per year per mage, determined at the covenant’s foundation. The number of magi may subsequently fluctuate, but the total vis income remains constant unless affected in the course of play. If a Virtue grants the covenant more than one vis source, the total vis income is divided amongst the various sources. Such a Virtue does not grant “additional” vis.





Vis per Mage	Cost
0	0
1	10
2	30
3	60
4	100
5	150
6	210
7	280
8	360
9	450
10	550
11	660
12	780
13	910
14	1050
15	1200

Aegis

Because aegis (plural of aegis) are fuelled by vis on a yearly basis, they are included under this Characteristic. The covenant automatically has a copy of the ritual of the appropriate magnitude in its library (even if it is the only book in the library). It also has a separate Vim vis income with which to fuel the aegis, and that can be diverted to other purposes if conditions warrant or make it necessary. Players are advised not to purchase an aegis more powerful than they can actually cast. The high magnitude auras described here may appear cheap, particularly in light of the costs suggested in earlier rule sets, but this reflects the power level inflation that has crept into the game. Until this problem is addressed, aegis have to be more powerful to retain their “historical” significance.

Magnitude of the Aegis	Cost
0	0
1	5
2	15
3	30
4	50
5	75
6	105
7	140
8	180
9	225
10	275
11	330
12	390
13	455
14	525
15	600
16	680

Virtues and Flaws

The score in the Characteristic determines the number of virtue (if positive) or flaw (if negative) points used to purchase its associated Virtues and Flaws. Additional virtue points (up to five) can be purchased if an equivalent number of additional flaw points are taken on. The Virtues and Flaws described

here are only guidelines, and troops are encouraged to invent their own.

Variable Cost Virtues

Varied Vis Income: The covenant’s vis income is associated with one or more Technique and/or more than one Form.

- +1 One Technique or two Forms
- +2 Two Techniques, or one Technique and two Forms, or three or four Forms
- +3 Any combination of up to two Techniques and four Forms
- +4 Any combination of up to three Techniques and six Forms
- +5 Any combination of Forms and Techniques

Vis Stocks: The covenant begins play with stocks of vis of any type equal to half the covenant’s total vis income (excluding vis dedicated to the aegis) per value of the Virtue.

Aspected Aura: The covenant aura has a particular Magical Affinity similar to those described for Characters on p.34, and counts as double strength when adding to any magical rolls or lab totals relating to the Affinity within the bounds of the covenant. The cost is the same as for the equivalent Hermetic Affinity. A covenant aura may have more than one aspect.

+1 Virtues

Boosted Aegis: Because of some mystical property associated with the covenant site, the Aegis counts as double strength against hostile magic associated with a specific Form. This Virtue may be chosen more than once, each time for a different Form.

Propertied Vis: Vis collected from one of the covenant’s sources has supernatural properties independent of any use in Hermetic magic. No ritual or spell is required to activate these properties. They may manifest themselves naturally whenever the vis and the substance containing it are consumed in other than a spell or ritual. The number of pawns required to produce the effect is equal to its magnitude if the effect is temporary, or double the magnitude if permanent. Examples include healing water from a magical spring (CrCo), magically poisonous minerals (PeCo), or hallucinogenic berries (CrMe). This Virtue may be taken once for each vis source.

Friendly Forest: The covenant is protected by a circle of preternaturally thick and tough forest that slowly moves in on people who stop while walking through it, and constantly changes paths that run through it. Those who are not friendly towards the covenant and walk through the forest may find themselves on a path that never ends. This Virtue is only available to covenants with a positive magical or faerie aura.

+2 Virtue

Regio: The covenant is located in a magical or faerie regio providing additional supernatural cover and protection, and permitting it to exist in the midst of a divine (or infernal) aura.



+3 Virtues

Favourable Mutation: Any mutation caused by exposure to the covenant's aura is mitigated by a beneficial side effect. Magical wings growing from a character's back might become functional, for example, or a hunching back might be associated with a +1 increase in Str, a magical air with Second Sight, or the evil eye with the Hex Exceptional Ability.

Spirit Ward: In addition to the aegis, a magical ward covers the entire covenant site and prevents ghosts and other magical spirits from entering, no matter how powerful. It must be renewed each year in a ritual ceremony held on the eve of All Saints' Day, and if the ceremony is interrupted, the ward fails.

+4 Virtue

Faerie Ward: In addition to the aegis, a magical ward covers the entire covenant site and prevents faeries from entering, no matter how powerful. It must be renewed each year in a ritual ceremony held on Midsummer Night's eve, and if the ceremony is interrupted, the ward fails.

+5 Virtue

Demon Ward: In addition to the aegis, a magical ward covers the entire covenant site and prevents demons and infernal spirits from entering. It does not work, however, against the demons of the highest three echelons, but luckily these almost never tread the earth. The ward lapses on Maundy Thursday and must be renewed each year on Easter Sunday. If the ceremony is interrupted, the ward fails.

Variable Cost Flaws

Contested Vis: One or more of the covenant's vis sources might be contested by another covenant, by faeries or by other supernatural creatures, requiring yearly Certamen, physical or riddle solving contests, or Hermetic adjudication to resolve. This Flaw costs -1 for each 20% of total vis income affected, and may be taken once for each vis source.

Vis Obligation: A share of the covenant's existing vis income is owed to other magi, covenants, faeries or supernatural creatures, or is required for some recurring activity from which the covenant derives no direct benefit (but which may preserve it from some constantly impending threat). This Flaw costs -1 for each 10% of total vis income affected up to 50%.

-1 Flaws

Flawed Aegis: Because of some mystical property associated with the covenant site, the aegis is only at half effectiveness against a particular Technique. This Flaw may be chosen more than once, each time for a different Technique.

Insufficient Vis for Aegis: The aegis does not come with a supporting vis source and must be fuelled from the covenant's regular vis supplies.

Tainted Vis: Consumption of vis for Hermetic purposes from the covenant's main source results in some undesirable long-term environmental side effect such as the smell of rotting eggs, continued

loud buzzing, or unpleasantly powerful static shocks. These effects adhere to the user of the vis and those around him, and to any magical devices enchanted with the tainted vis.

Dominion Aura: The covenant has no magical or faerie aura of its own and is located within the Dominion.

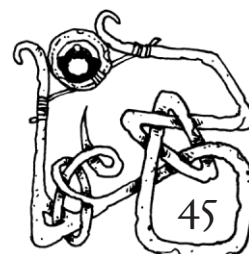
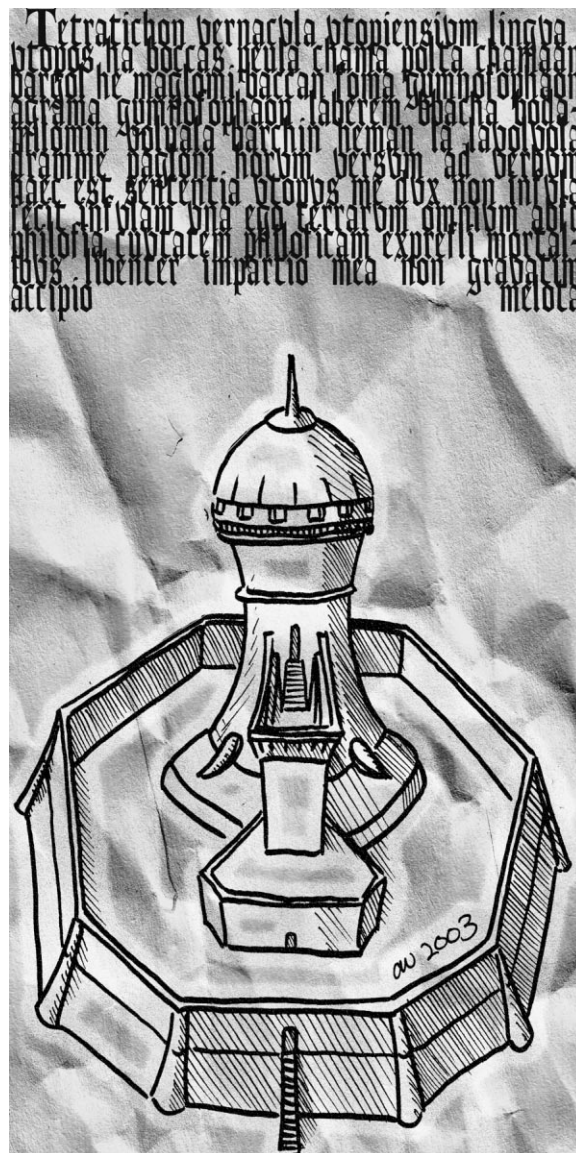
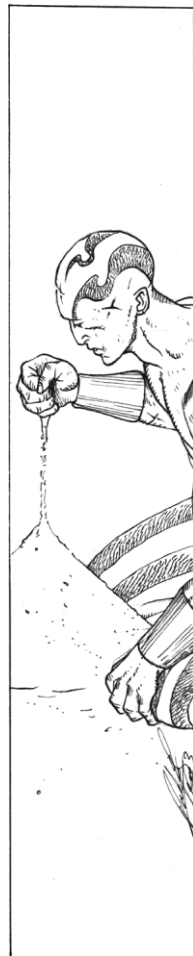
Tainted Aura: The covenant's aura is inimical to some form of magic, subtracting its value instead of adding it to casting totals, and contributing to the number of Botch dice for spells and rituals involving one Technique. This Flaw may be chosen more than once, each time for a different Technique, but does not affect study or lab totals.

-2 Flaw

Warping Aura: The covenant's aura counts as +5 higher for purposes of determining any warping effects on its inhabitants.

-3 Flaw

Corrosive Aura: The covenant's aura adds +1 to all ageing rolls.



The Curious Tale of Vaska Praskovaya:

Chapter the Second

(The first chapter appeared in HP4.)

by Robert Hansen



Vaska crouched muttering on the sodden ground beneath the dripping pine. Rivulets of water ran down his stained cloak and pooled around his feet as he huddled in a miserable ball. The visions he had had of a glorious gauntlet; crushing demons and scattering inquisitors, now seemed the foolish dreams of a young child, rather than the whims of a young adult. Yet only three months ago, he had fallen asleep at nights with thoughts of the great magics he would work ringing through his mind.

Lofoten was probably more amused by the idea of his unruly apprentice shivering in the rain than by anything else that had happened to him in the last decade. Vaska could picture him in his mind; the slight quirk of his lips the only indication his face provided of humour. Perhaps once his eyes had sparkled with humour, Vaska mused, before the explosion. The explosion when his parens had lost his lab, his previous apprentice and most of his sight, along with his love of magic as he was locked in twilight for over a day. The cause had been a simple thing; too much vis added too quickly, but it was a month before his master's eyes were unbound, a year before he found the inclination to rebuild his laboratory, and almost a decade before his trip through a small town in Eastern Poland brought a young, disfigured boy with a wild talent under his guidance. He still wore the tinted glasses that were the only thing that allowed him to go outside in daylight, let alone work the magic of Ignem that was his heritage.

The visage of his master in his mind's eye did not fill Vaska's heart with the mix of chagrin and antipathy that led him to avoid the company of others, but the single emotion he would admit to himself only in his secret heart; that of an unexpected devotion and respect for the only person he could remember who had offered him love and understanding. The neat shoulder-length white hair and clipped goatee belied a deep and instinctive understanding of the nature of magic that Vaska feared would never be his, even with the full length of a mage's artificially-prolonged life.

It was over the communication of this inner knowledge to his young apprentice that Vaska frequently disagreed with his parens. In the Order, the standard method of teaching was observation and repetition; an apprentice would watch a mage at work and attempt to duplicate the complex weave of powers until he established some degree of control. In contrast, Lofoten seemed to cast spells as rarely as possible, and it was an unusual season that saw his master work two enchantments. It was certainly not

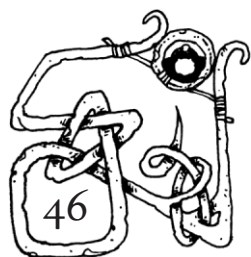
that he lacked power; Vaska had seen him extinguish a house on fire with the quirk of an eyebrow, and invert the mind of a child molester with a stare.

If it was not for the fact that Lofoten seemed to have dedicated all of his time to teaching his unruly pupil, it would have been unlikely that Vaska would have completed his training within thirty years, though it was at times difficult to understand what constituted training. Walks through the forest, meditations on a candle flame and long periods attempting to understand the differences between creation and destruction seemed at first to contribute nothing to Vaska's power, but as the years passed he found parallels between the more usual lessons on the arts of magic, and the natural world around them. Even so Vaska slowly found himself slipping behind other apprentices, and only his innate knack for the mastery of fire allowed him to prove his worthiness to become a member of House Flambeau.

While problems over these esoteric methods of study eventually resolved themselves, the essential dichotomy of moral viewpoints acted as a bone of contention for the entire fifteen years of the apprenticeship. Lofoten's terrible experience of his earlier years had led to the formulation of a strict non-interventionist viewpoint; he saw the Gift as the mere lack of a mental blockage prevalent in mundanes. Since all beings could theoretically access magic, but very few actually did so, the use of power to affect the mundane world was to violate a sacred trust; magic was for personal study and understanding, not to fuel petty games of power.

Without the experience and anguish of a similarly acute demonstration of the raw power of Ignem magic, Vaska's worldview was based upon his experiences as a young child. Even without the aid of magical forces, a strong-willed mundane could inflict great change and suffering, and society would do nothing to reign in this abuse; indeed, large groups of people could be counted on to avert their eyes from the situation for extended periods of time if the abuse was considered 'proper'. Since mundanes could not be counted on to police themselves, an educated magus should take it upon himself to pass judgment and administer punishment when necessary, not being bound by such restrictive and compromised documents such as the law of the land.

While normally an apprentice would adapt his views to match those of a more experienced master, Vaska saw that the opinions and actions of his fellow apprentices and the other masters tended to match his own views rather than those of his parens, now considered extremely unusual for a Flambeau. Indeed, before the incident, his master had belonged to the alignment of incendiior, those magi seen as stereotypical Flambeau. Brash, impulsive, quick to anger yet quick to forgive, these magi tended to focus on Creo techniques, while the other major group in the house, the evesors, worked the magic of Perdo, and had more patient and subtle personalities.



Though Vaska first assumed his parens to belong to the latter of the two groups, he soon found that Lofoten considered the entire split irrelevant, and indeed harmful to the House, as the magi failed to reconcile the two arts. "There can be no creation without destruction, yet all destruction is itself a form of creation." While Vaska tried to balance his use of the two Arts, he found that, while he did indeed have some aptitude with Perdo, it was in Creo that he found his calling, with the brash and exhilarating mastery of the Art of creation.

This increased sense of power coincided with the typical argumentative stage of adolescence, and Vaska frittered away many evenings in long discussions with his parens as he attempted to convince him to return to 'real' magic, and use the power he had surely acquired over the decades. Lofoten, in contrast to the eager, angry pupil, accepted these outbursts with good grace and gentle understanding, though he would always have a gentle response to any argument, and Vaska always went away fuming while attempting to find holes in his master's tightly-woven defences.

As time passed, however, these arguments would become less frequent, though more heated. On trips through the forest or into towns, Lofoten would be forced at times to directly order his young apprentice to stop what he was doing, as Vaska gathered power to confound some fat, self-righteous priest, or show a well-to-do merchant who had just lashed out at a crippled beggar the error of his ways in an extremely direct way. However, most of his time was spend indulging his love of learning with an ancient book or even, at rare times, studying the complexities of the power swirling around a pawn of vis.

As Vaska passed into manhood, he began to pester Lofoten for the completion of his gauntlet, believing as all young magi do that his new-found talents made him the equal or superior of every being under heaven. His parens proved non-committal, usually presenting Vaska with a new book or demonstrating some new magical trick that would divert the dour lad for a month or so. With five years of demands, however, even the supremely patient Lofoten found himself setting a definite date, and so it was that Vaska found himself summoned into the council chamber to stand before the assembled magi of the covenant as his master laid out the unusual gauntlet he had settled upon.

And unusual it had certainly proved, Vaska mused as he shifted slightly upon the sodden layer of leaf mould. The order to present himself at the covenant of the Thousand Caves within three months had troubled him little, but the irony of the requirements was what had caused a stir through all of the masters of the covenant, as Vaska was forbidden to cast any spell, for any reason, until he arrived at the covenant in the Urals.

The announcement had provoked comments dripping with scorn from the other magi present; the gauntlet was intended as proof of magical prowess,

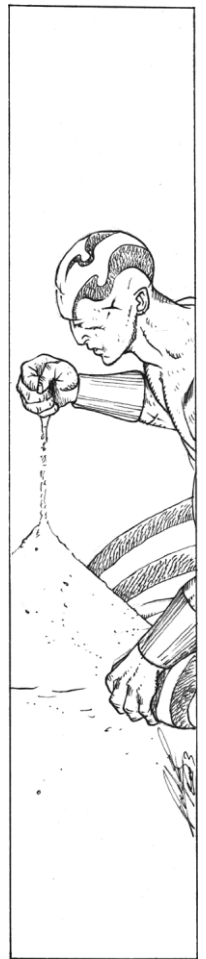
not as some mere exercise in mundane travel arrangements. Lofoten heard the opinions of those present with quiet grace, and then asked quietly whether the raw power of his apprentice in the art of Ignem was disputed, causing a ripple of murmurs to circle the chamber, but eliciting no response.

"What is in question, and what he will find most necessary in the decades to come should he succeed and become a fully-fledged magus," stated Lofoten, "is his control of the Arts. His impulsive nature must be curbed, and he must understand that the use of power must be moderated." While unlikely that this argument would have succeeded with an audience of fire magi, the assembled magic-users eventually conceded that, given the nature of the apprentice in question, this would indeed prove a worthy test.

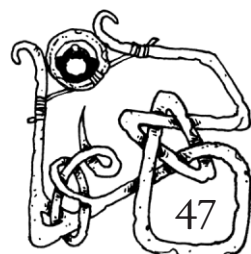
And so he came to find himself soaking to the marrow in the centre of a forest, faced with the task of traversing over a thousand miles of inhospitable terrain on a trip that would take a mundane on horseback a season, without the aid of the powers that had become so central to his life. The most difficult test was that no measure had been taken to block his use of his talents. At any moment he could summon his will and incinerate the tree under which he sheltered, warming himself with a fire that had sprung into existence at his calling alone, but doing so would bar him forever from the only society that had ever accepted him as a member, and earn the disappointment of the only man he had ever looked up to.

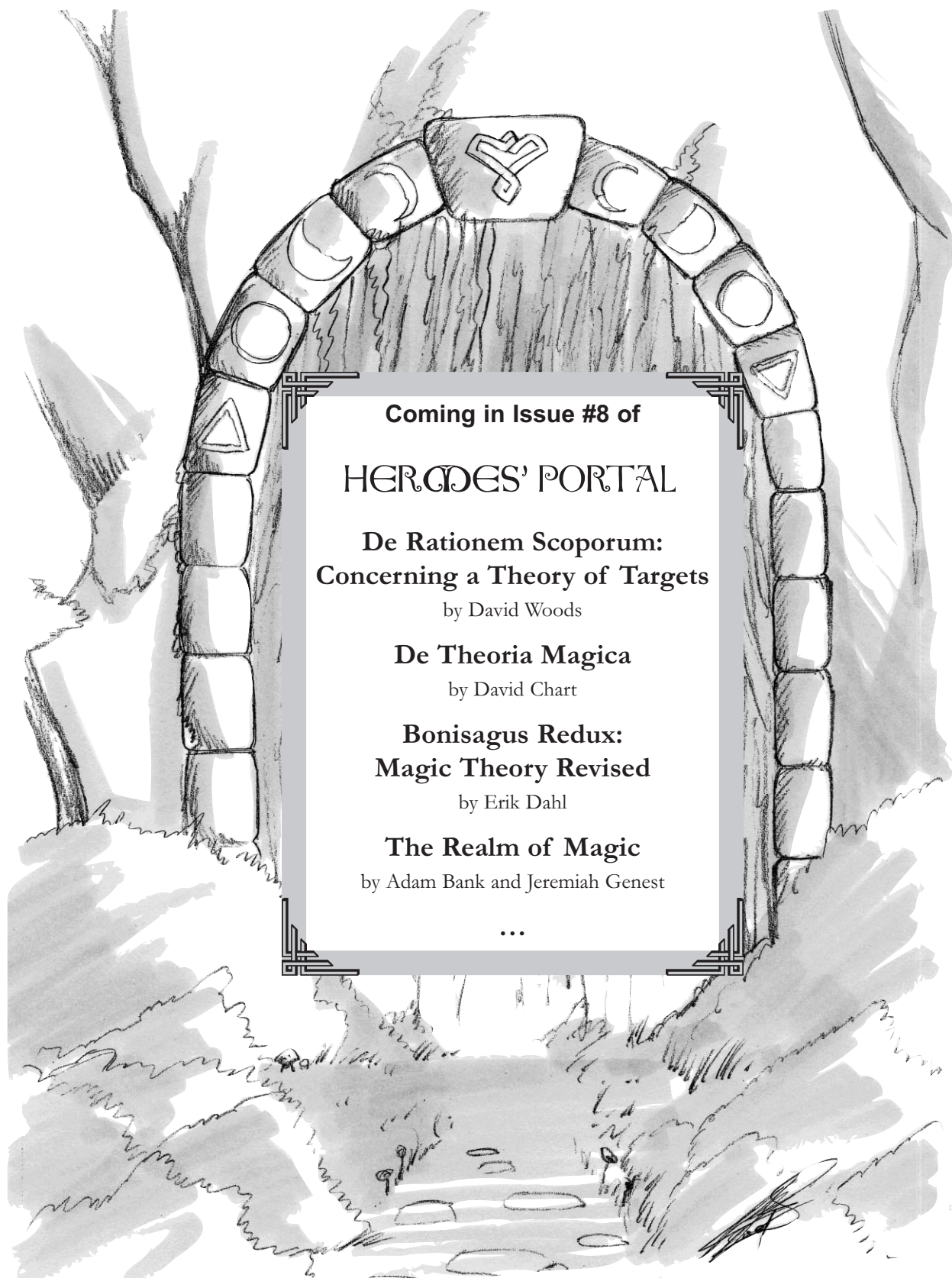
Still, he mused, he was not totally helpless. The weapons training that his master had insisted he maintain while most of the other members of the covenant had sneered would prove handy, and strapped to his back was the gift his parens had given him upon departure; a blade his master had forged with his own hands in magical flame while his student had desperately studied for the upcoming test. While it had no magical properties, the great sword seemed to glow with an inner light, and complex etchings of flame ran its full length. While the sword was clearly crafted by a master smith, its mundane worth paled into insignificance next to its value as the only major gift Vaska had ever received.

Reaching back to the blade swaddled in cloth slung over his shoulder, Vaska's hand found the ridged pommel, and as he grasped it tight a warmth seemed to flow though him, and the obstacles in his path seemed to recede as he contemplated the best path to the distant peaks of the Thousand Caves covenant, and the gentle face of his master in his mind seemed to smile enigmatically. Perhaps, behind those tinted lenses, Lofoten was winking.



MECINAS ATAVIS·FOITEXIGIBUS·
 &presidium·&dulce·deafmeum·
 Sunt quoscurriculo puluerem olympicum
 Collegiū hūct· metaq· feruich·DEATHLETIS





Coming in Issue #8 of

HERMES' PORTAL

**De Rationem Scoporum:
Concerning a Theory of Targets**

by David Woods

De Theoria Magica

by David Chart

**Bonisagus Redux:
Magic Theory Revised**

by Erik Dahl

The Realm of Magic

by Adam Bank and Jeremiah Genest

...